COMPULSIVE INTERNET USE, RELIGIOUS BELIEFS, AND FAMILY SEX

COMMUNICATION AS PREDICTORS OF SEXUAL SHAMING

AMONG MALAYSIAN YOUNG ADULTS

KONG CHIN MUN

KONG WEI LENG

THONG KAI LIM

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Compulsive Internet Use, Religious Beliefs, and Family Sex Communication

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Kong Chin Mun, Kong Wei Leng, and Thong Kai Lim.

Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman

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Dr. Chie Qiu Ting

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Copyright Statement

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KONG CHIN MUN

KONG WEI LENG

THONG KAI LIM

APPROVAL FORM

This research paper attached hereto, entitled "Compulsive Internet Use, Religious Beliefs, and Family Sex Communication as Predictors of Sexual Shaming Among Malaysian Young Adults" prepared and submitted by Kong Chin Mun, Kong Wei Leng, and Thong Kai Lim in partial fulfilment of the requirements for the Bachelor of Social Science (Hons) Psychology is hereby accepted.

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Supervisor : Chie Qiu Ting

Date: ____02/12/2024____

Abstract

Sexual shaming is a multifaceted issue influenced by various personal and societal factors, including religiosity, familial communications, and digital media consumption. The study examines the predictive effects of compulsive internet use for sexually explicit media, religious beliefs, and family sex communication on sexual shame among Malaysian young adults. A cross-sectional quantitative design was employed using convenience and purposive sampling. The final sample consisted of 278 participants (M_{age} = 23.45; SD_{age} = 2.93), with 63.3% females. In terms of ethnicity, the majority were Chinese (84.2%), followed by Malays (7.2%), Indians (6.5%), and other ethnicities (2.2%). The data were obtained by the Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM), Centrality of Religiosity Scale (CRS), Family Sex Communication Quotient (FSCQ), and Revised Sexual Shame Inventory (SSI-R). The results of the multiple linear regression analysis indicated that compulsive internet use was a significant positive predictor of sexual shame (β = .233, p < .001), while religious beliefs (β = -.069, p = .249) and family sex communication (β = .065, p = .272) were not significant predictors. The findings suggest that prolonged exposure to sexually explicit media increased vulnerability to sexual shame. Meanwhile, the lack of predictive effects for religious beliefs and family sex communication may reflect the cultural and demographic influences, such as the prevalence of Buddhism in the sample. The study not only illuminates new perspectives into sexual shame within the diverse multiracial and multireligious framework of Malaysian society but also highlights the need for context-specific interventions and policies to address the complex interplay of personal, cultural, and societal factors that shape sexual attitudes and behaviours.

Keywords: sexual shame, compulsive internet use, religious belief, family sex communication, Malaysian young adults.
Library of Congress Classification (LCC): HQ19-30.7 Sexual behaviour and attitudes. Sexuality

Declaration

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

Name   : Kong Chin Mun

Student ID   : 2200131

Signed   : _____

Date   : 28th November 2024

Name   : Kong Wei Leng

Student ID   : 2200128

Signed   : _____

Date   : 28th November 2024

Name   : Thong Kai Lim

Student ID   : 2100094

Signed   : _____

Date   : 28th November 2024

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Abbreviations

1.	WAO	Women's Aid Organisation
2.	PDRM	Royal Malaysia Police
3.	STIs	Sexually Transmitted Infections
4.	NGO	Non-Governmental Organisation
5.	CIU	Compulsive Internet Use
6.	PIUQ	Problematic Internet Use Questionnaire
7.	IAT	Internet Addictive Test
8.	CIUS-SEM	Compulsive Internet Use Scale for Sexually Explicit Media
9.	DRS	Dimension of Religiosity Scale
10.	CRS	Centrality of Religious Scale
11.	SeCS	Sexual Communication Scale
12.	FSCQ	Family Sex Communication Quotient
13.	KISS	Kyle Inventory of Sexual Shame
14.	SI	Shame Inventory
15.	SSI-R	Revised Sexual Shame Inventory

16.	NSEs	Nonconsensual Sexual Experiences
17.	SCS	Self-Compassion Scale
18.	IBM	International Business Machines
19.	SPSS	Statistical Package for Social Sciences
20.	VIF	Variance Inflation Factor
21.	MCMC	Malaysian Communications and Multimedia Commission
22.	MLE	Media Literacy Education

Chapter I

Introduction

Background of Study

In Malaysia, both women and men have been the victims of sexual misconduct. Women are often sexually shamed as the perceived inducement of these incidents, discouraging them from coming forward (Mazrul, 2024; Zainal, 2019). Male victims, on the other hand, face stigma and societal myths, such as the belief that men cannot be overpowered or victimised, inducing feelings of shame and fostering silence and underreporting (Krishnan, 2024; Poirson et al., 2023). These issues bring us to the concept of sexual shame. Based on Clark (2017), sexual shame refers to the profound and distressing sense of unworthiness and inadequacy caused by previous and present sexual thoughts, experiences, or desires that are considered unacceptable in public conversation. Shame is a strong negative emotion that, when internalised, can result in the negative evaluation of the self and a sense of worthlessness, which can have severe consequences for our mental well-being, interpersonal relationships, and social integration (Clark, 2017; Cuncic, 2023; Murray et al., 2007). The experience of sexual shame can be compelling, leading individuals to actively avoid engaging in sexual intercourse and experiencing discomfort when discussing the topic (BetterHelp Editorial Team, 2024).

As adolescents mature and develop an interest in sex and sexuality, they often turn to the internet as a source of information and exploration. In the current digital era, the internet exerts a substantial influence on the establishment of societal norms and individual behaviour due to its vast reservoir of knowledge. According to Griffiths (2000), excessive use of the internet and Compulsive Internet Use is linked to and provides insight into sexuality,

specifically in relation to excessive sexual conduct and internet pornography. Younger generations are becoming more exposed to sex-related websites and can easily find all the sex they want through their computing devices due to the pervasive accessibility of the Internet. Moreover, compulsive internet use is also connected to feelings of sexual shyness, sexual nervousness and sexual distress, since it is correlated with alexithymia (Ribeiro & Pereira, 2023; Scimeca et al., 2012).

The way people view and experience sex and sexuality is greatly influenced by their religious beliefs, which play a crucial role in shaping sexuality. Religious teachings often prioritise sexual chastity and consider actions such as premarital sex, viewing erotic material, or masturbation as immoral or sinful. These instilled beliefs may result in individuals experiencing shame when their sexual behaviours vary from the expectations of God, causing them to feel disconnected from God or loss their sense of religious identity (Clark, 2017; Murray et al., 2007). While belief can foster trust among people and self-acceptance, religious societies often intensify sexual shame by depicting sexuality as a form of vulnerability, which in turn restricts individuals from fully embracing and expressing their sexual identities (Clark, 2017; Ley, 2017). Hence, people who have a solid religious dedication are more prone to experience sexual shame as a result of the contradiction between their behaviours and religious teachings (Lim, 2019).

In addition, Gardner (2023) suggests that open family communication is essential for building trust and empathy in adolescents regarding sexuality. By minimising reliance on potentially misleading sources like the internet or peers, family communication fosters a healthy understanding of sexuality and navigates the complex process of sexual identity exploration in adolescence (Gardner, 2023). Conversely, a lack of social discussion can cause individuals to view their personal thoughts on sexuality as disgraceful or shameful to share in

a social setting. This, to some extent, lead to differing values between parents and adolescents as they mature and contribute to the development of sexual shame (Clark, 2017). Therefore, individuals who grow up in environments where discussions about sex are considered taboo or are associated with guilt and shame are more likely to internalise these negative attitudes and experience sexual shame later in life.

In conclusion, the correlation between compulsive internet use, religious beliefs, family communication, and sexual shame among Malaysian young adults should thus be investigated in this study to understand this topic better.

Problem Statement

Open discussions about sexual matters seemed to be taboo, causing prevalent social discomfort in the Malaysian context. Thus, there are instances where sexual violence victims are blamed for their perceived moral shortcomings due to the environment cultivated by this alarming social stigmatisation towards sexuality. According to the Women's Aid Organisation (WAO) (2020), 49.1% of respondents put the blame on how women dress and 51.3% condemn how women act for becoming victims of sexual violence. In the light of the stigma associated with such matter, individuals who have been sexually victimised often decide not to disclose their experiences topics (Mazrul, 2024; Wong, 2012), which further reinforces the behaviour of the abuser and contributes to increase of sexual crimes. However, sexual violence is not exclusive to women. In 2023, sexual offences involving children reported to the Royal Malaysia Police (PDRM) increased by 26.5%, with 1,567 cases compared to 1,239 in 2022, according to the Department of Statistics Malaysia (Iskandar, 2024). While 135 male victims were recorded among the 3,361 sexual harassment and assault cases in 2023,

representing approximately 4% of the total (Zack, 2024). These figures reveal that sexual violence impacts both men and women, highlighting the critical need for comprehensive research and intervention targeting all demographic groups in Malaysia.

In addition, feeling of shame leaves a remarkable footprint in education. Teachers, who were supposed to impart knowledge to students tend to feel shy and hesitate when comes to discussion on sexual-related topics. The embarrassment of teachers can create barriers to students obtaining comprehensive sex education, leading them to seek sexual knowledge online, which may often be filled with misinformation and misconceptions (Flowers-Coulson et al., 2000; Shah et al., 2021). For example, students that lack of knowledge about safe sex practices or hold misconceptions in sexual knowledge can increases their vulnerability to engaging in behaviours that elevate the risk of contracting sexually transmitted infections (STIs) (Lan et al., 2009). Furthermore, frequent engagement with sexual-related media on the internet may expose individuals to online victim-blaming and cyberbullying related to sexual matters (Marret & Choo, 2017; Mohamad, 2022; Muqoddam & Maghfiroh, 2019; Jørgensen & Demant, 2021), resulting in negative information-seeking experience. Therefore, the presence of sexual shame in educational settings underscores the urgent need for strategies that address its impact on both educators and students, ensuring a more inclusive and effective approach to sex education.

Besides, sexual shame significantly influences social issues and has a profound impact on psychological health. It can manifest as feelings of inadequacy, low self-esteem, and difficulty in forming healthy sexual attitudes (Sævik & Konijnenberg, 2023), all of which contribute to broader societal challenges. For instance, individuals with low self-esteem may experience social withdrawal as it reduces adolescents' confidence in managing interpersonal interactions, eventually linked to social and emotional difficulties (Cruz et al., 2023).

Although previous studies have explored the relationship between shame and sexual behaviour (Carboneau, 2018; Faulkner, 2022; Jørgensen & Demant, 2021; Litam & Speciale, 2021; Sævik & Konijnenberg, 2023), there is a notable lack of research focusing specifically on the negative psychological impacts of sexual shame. In fact, fewer than 20 research papers have addressed this topic in depth, underscoring the urgent need for further investigation (Benton, 2022; Cienfuegos-Szalay et al., 2021; Day, 2019; Faulkner, 2022; Floyd et al., 2021; Litam & Speciale, 2021; Lyne, 2023; Marcinechová & Záhorcová, 2020; Parker, 2021; Peng et al., 2024; Sævik & Konijnenberg, 2023; Seebeck, 2021; Volk et al., 2016; Yahag et al., 2024). Addressing this gap, this study seeks to explore the factors contributing to sexual shame and its psychological ramifications, particularly within the Malaysian context, where collectivistic cultural norms and taboos surrounding sexuality further amplify its impact.

In collectivistic cultures such as Malaysia, cultural norms and religious values play a significant role in shaping family communication and attitudes toward sexuality (Sumari et al., 2019). These cultural influences often promote silence and shame surrounding discussions about sex, which can contribute to the development of sexual shame among young adults (Peng et al., 2024). While these factors are integral in shaping individuals' views on sexuality, limited research has explored how they specifically contribute to sexual shame in Malaysia (Khalaf et al., 2018; Low et al., 2007; Muhammad et al., 2023; Phuah et al., 2023; Tan & Gun, 2018). This study seeks to address this gap by examining how religious values and family communication, the key aspects of collectivistic cultures, influence the development of sexual shame among young adults in Malaysia. By understanding these cultural dynamics, this study aims to provide insights into the broader social implications of sexual shame within such contexts.

Research Objectives

1. To determine the predicting role of compulsive internet use on sexual shaming among young adults in Malaysia.

2. To determine the predicting role of religious beliefs on sexual shaming among young adults in Malaysia.

3. To determine the predicting role of family sex communications on sexual shaming among young adults in Malaysia.

Research Questions

1. Is compulsive internet use a significant positive predictor of sexual shaming among young adults in Malaysia?

2. Are religious beliefs significant positive predictor sexual shaming among young adults in Malaysia?

3. Are family sex communications significant negative predictor sexual shaming among young adults in Malaysia?

Hypotheses

1. Compulsive internet use positively predicts sexual shaming among young adults in Malaysia.

2. Religious beliefs positively predict sexual shaming among young adults in Malaysia.

3. Family sex communications negatively predict sexual shaming among young adults in Malaysia.

Significance of Study

The findings of this study are intended to create a positive ripple effect on the society and the community by analysing the predictive role of compulsive internet use, religiosity, and family sex communication. Its significance lies in its potential to provide an extensive and nuanced analysis of how these elements may affect sexual shaming among young adults, specifically within the Malaysian context.

The young adults, as the future pillars of the country, are the highest priority in this study because it aims to raise sexual awareness in the public and empower the youth with the crucial knowledge and resources to navigate their sexual development in a healthy and positive manner, hence enhancing their psychological well-being and diminishing the stigma associated with sexual behaviour and attitudes. Ultimately, implementing a more accepting and inclusive societal attitude towards sexuality.

As most of the existing literature has mostly considered sexual behaviour and shame as distinct domains and failed to adequately examine about the causes, this study focuses on addressing the significant knowledge gaps that have not been tackled in the existing literature by validating the predictive roles of the variables mentioned above and how they interact collectively to affect sexual shame.

Furthermore, gaining a thorough insight into the predictive effects of compulsive internet use, religiosity, and family sex communication would be particularly relevant to the Malaysian context as the cultural, religious, and family norms have a substantial impact on attitudes towards sexuality. The findings are believed to be helpful for relevant authorities such as the policymakers, non-governmental organisation (NGO), mental health

professionals, and educators, empowering them to formulate evidence-based interventions, sexual education, and policy strategies for addressing relevant societal issues like sexual crimes. For instance, the result of the study could be utilised in designing comprehensive and adequate sexual education programmes or training for educators. Additionally, the findings can also be used to encourage open and positive family discussion on sexual topics as well as to serve as a guide for policymakers on governing media content with the goal of promoting healthy sexual norms while considering the role of religiosity in shaping sexual attitudes.

Last but not least, this study hopes to serve as a basis for future investigations in this area, offering ideas for further exploration on the matter, thereby advancing the existing knowledge and enhancing the therapeutic approaches that focus on addressing sexual shame and its related psychological consequences, hence improving the overall mental health of the nation.

Conceptual Definitions

Compulsive Internet Use

Compulsive Internet Use (CIU) is referring to a pattern of unhealthy and problematic dependency on the internet, which can be identified by five primary characteristics, including (1) uncontrollable and excessive use of the internet even when intended to stop; (2) being overly preoccupied with internet use, affecting one's thoughts and actions; (3) experiencing unpleasant emotions such as withdrawal symptoms while not using the internet; (4) using the internet as a coping mechanism as a means to alter one's negative emotions and; (5) internet use resulting in internal conflicts as well as conflicts with others (Jusienė et al., 2023). As a result, the maladaptive use of the internet eventually causes major disturbances in the core

aspects of daily functioning, including responsibilities, interpersonal connections, mental well-being, and other crucial areas of functioning (Quiñones-García & Korak-Kakabadse, 2014). For instance, compulsive internet usage often results in a strong urge to engage in online activities, causing one to disregard offline duties and social interactions (Germani et al., 2023). Hence, a basic comprehension of compulsive internet use is necessary to examine the possible effects of prolonged exposure to online content on the way young people perceive sexuality and how it may lead to feelings of sexual shame.

Religious Beliefs

Religiosity is a form of specific beliefs, moral values and practices that have meaning in life and are associated with an individual's faith (Nasikhah & Prihastuti, 2013; Tentero et al., 2021). Religiosity can be classified into five core dimensions: public practice, private practice, religious experience, ideology and the intellectual dimension. The five dimensions are known to be the methods or techniques one uses to build and shape their personal religious construct (Huber & Huber, 2012). Individuals' behaviours can be determined by their religiosity, as it plays a key role in deciding rules, requirements, and punishments that can have direct impact on the individuals (Karimi et al., 2022). In addition, religiosity also has a hand in influencing society by shaping culture, values, and norms (Willard et al., 2016; Worthington et al., 2003). With past studies that suggest religiosity is a potential factor in affecting human perceptions and thoughts, it is believed that understanding religiosity beliefs can help in understanding how those values and teachings shapes the sexual perceptions of young adults and how it potentially contributes to the experience of sexual shame.

Family Sex Communication

Family Sex Communication refers to the two-way conversations regarding sex-related topics including sexuality, sexual health outcomes and sex attitudes within the family context

(Flores & Barroso, 2017). However, the majority of parents find it embarrassing and ashamed to openly discuss sex-related topics with their children due to the perceived sensitivity of the topic and lack of sex-related knowledge, even though they agree that parents should be the first educators to deliver sex-related topics to their children (Nur et al., 2020). According to Flores & Barroso (2017), adolescents who engage in open and comfortable sex communication tend to perform more positive sexual health outcomes as they obtain greater sexual health knowledge and better preparation for positive sexual behaviour. To reduce the stigmatisation of sex-related topics in Malaysia, we choose "Family Sex Communication" as an independent variable to jumpstart the journey in improving the open discussion of sex-related topics in the family context, and mitigate the association of shame with sex-related topics in the Malaysian community.

Sexual Shaming

Various studies have conceptualised sexual shame in numerous ways. In our study, we are shifting the focus to the definition suggested by Mollon (2005), which refers sexual shame as the negative feelings of oneself associated with one's current or past experiences about sex, sexuality, sexual urges, and other sexual constructs of the individual. According to Sævik and Konijnenberg (2023), sexual shame is classified and allocated in three distinct dimensions, which are relational sexual shame, internalised sexual shame, and sexual inferiority. These dimensions often originate from religious standards, cultural internalisation or family standards that consider certain sexual expressions to be immoral. As a consequence, it may likely cause a series of psychological distress, self-esteem might deteriorate due to the increased self-awareness in such topics (Sævik & Konijnenberg, 2023). Therefore, we determined our outcome variable as sexual shame is justified as it plays a key role in identifying how young adults internalise the negative feelings and attitudes about sexuality, as well as the impact in affecting their overall well-being.

Operational Definitions

Compulsive Internet Use

Several scales have been developed to measure problematic internet use and it is associated with various psychological effects over the past decades. One of the widely used scales is the Problematic Internet Use Questionnaire (PIUQ), developed by Demetrovics et al. (2008). This scale consists of 18 items, designed to measure problematic internet use in three different dimensions, including emotional, cognitive and behavioural aspects. While its multidimensional approach provides a detailed analysis, it may not perfectly align with our studies focusing on compulsive patterns of internet use.

Besides, Young (1998) has also developed an instrument known as Internet Addictive Test (IAT), to assess the extent to which internet usage disrupts daily functioning such as work, academic and social connections. It is a multidimensional measurement consisting of 20 items, rated on a Likert scale and has been validated across various populations (Samaha et al., 2018; Sela et al., 2021; Young, 1886). However, its focus on general internet use may limit its ability to capture specific behaviours, such as compulsive use for particular purposes like accessing explicit media in our study.

Therefore, in this study, the Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM) will be adopted to evaluate the extent of compulsive internet use among young adults. It is a unidimensional measurement constructed by Meerkerk et al. (2009) and adapted by Downing et al. (2014) to assess the compulsive use of sexually explicit media. The higher the score indicates a higher level of compulsive internet use.

Religious Beliefs

Since religiosity is a multifaceted construct, several different scales have been designed to measure its various dimensions in different cultural contexts. For instance, the Dimension of Religiosity Scale (DRS) by Joseph and DiDuca (2007), is a self-report multidimensional instrument looking into four dimensions of religiosity, such as obsession, intellectual, conviction and emotional attachment. This comprehensive framework has been widely adopted to study religious behaviour and beliefs across different cultural and religious contexts (Ebulum et al., 2024; Gkinopoulos et al., 2024; Olasupo, 2023). Despite the broad scope of this instrument, it may not align with our study that requires a more focused assessment of the central role of religion in one's life.

Nonetheless, another notable instrument in measuring religiosity is the Religiosity Scale in Islamic Perspective, which is also known as tadayyum (Afifah et al., 2023). This scale is tailored to assess religiosity within the Islamic framework, incorporating dimensions such as Islamic beliefs, practices, and moral consciousness in the 24 items. Despite the cultural specificity of this instrument within the predominantly Muslim populations, it may limit the generalisability of our study as our study involves participants in multicultural settings.

Hence, the measure of the centrality and practice of religious meanings in one's life will be examined using the 10-item Centrality of Religious Scale (CRS-10), designed by Huber and Huber (2012), is used in our study. It is a self-report questionnaire that measures the centrality of religion in five distinct dimensions, including the intellectual, the ideological, the dimension of public practice, the dimension of private practice, and religious experience. The higher the CRS score, the stronger the religious belief in participants.

Family Sex Communication

The Parent-Adolescent Communication Scale, also known as Barnes and Olson Communication Scale was one of the instruments that is commonly used to assess the quality and openness of general communication between parents and adolescents (Barnes and Olson, 1982). While this scale is valuable for evaluating broader communication patterns, it is not specifically designed to assess sexual communication, hindering its applicability in our study. Additionally, the scale requires licensing fees and is primarily designed for use with adolescent populations, which may limit the generalisability of our findings to young adult samples.

On the other hand, the Sexual Communication Scale (SeCS) developed by Moazami et al. (2022) is also one of the notable scales in assessing how openly individuals discuss sexual issues with their partners or family members. Similarly, its licensing fees requirements and broad scope of measures, including communication with romantic partners, makes it less targeted for our study that exclusively focused on family-based discussions about sex.

Therefore, we have chosen the Family Sex Communication Quotient (FSCQ), developed by Warren (2014) to assess the general inclination of a family to openly discuss sexual topics between parents and children. It is measured by three distinct factors, such as comfort, information, and value. The higher the score, the higher the level of the orientation range, showing a greater general inclination towards family sex communication (Warren, 2014).

Sexual Shaming

Sexual shame has been explored using various instruments, each offering unique perspectives on how individuals experience and internalise shame related to sexuality. One of the notable scales mentioned by Seebeck (2021) is Kyle Inventory of Sexual Shame (KISS),

designed by Kyle (2013). This scale is created to evaluate sexual shame by focusing on the relationship between self-perceived sexual inadequacies and societal expectations. However, as an unpublished dissertation, the KISS may have limited reliability and accessibility. Also, as it's primarily focus on relational and external factors, it may not fully capture the internalised aspects of sexual shame relevant to our study.

Another scale that is worth mentioning is the Shame Inventory (SI), developed by Rizvi (2009) to measure shame across various life domains, including sexual behaviour. It is a two-part instrument, where the first part is measuring the general feelings of shame while the second part consists of as many as 50 items, evaluating individual shame cues across different contexts. Due to the broad scope of the measurement, it means that the sexual dimension is only one component of the overall instrument, limiting its depth in assessing sexual shame specifically. Hence, it does not align with the specific scope of our study.

Thus, the outcome variable of the study, sexual shaming, is assessed through the revised version of the Sexual Shame Inventory (SSI-R) developed by Seebeck (2021). It is a self-report questionnaire measuring sexual shame from three subscales, including sexual inferiority, relational sexual shame, and internalised sexual shame. The higher SSI-R scores indicate a greater degree of sexual shame (Seebeck, 2021).

Chapter II

Literature Review

Sexual Shame

Sexual shame refers to the negative feelings associated with one's negative self-evaluation in sexual-related topics (Miyasaka, 2021). According to Kennedy and Gorzalka (2002), Asians exhibit a more conservative sexual attitude compared to non-Asians. Similarly, Malaysians demonstrate a more conservative attitude by regarding sexual-related topics as taboo (Wong, 2012). Siti et al.'s study (2010) supports the notion that Malaysians' attitudes toward sexual-related topics are often viewed as sinful, further reinforcing limited communication on these subjects and maintaining the perception of them as inappropriate for discussion. Furthermore, viewing sexual-related topics as taboo limits the awareness among adolescents regarding sexual behaviours and issues, and having insufficient knowledge of sexual-related topic potentially leads to risky sexual behaviours, which to a certain degree further indirectly result in sexual shame (Ahmadian et al., 2014; Anwar et al., 2010; Awang et al., 2013). Volk et al. (2016) have pointed out that in past studies, sexual shame is related to numerous clinically relevant issues such as narcissism, relational and sexual dysfunction, body shaming, sexual addiction, low self-esteem, etc.

In addition, studies and news have emphasised the significant prevalence of sexual shame among women. Based on the NISVS Report on Victimization by Sexual Identity in the United States, more than 50% of women had experienced sexual violence (Chen et al., 2023). The study conducted by Robinson et al. (2024) has shown that the experience of sexual assault can lead to the development of trauma-induced shame, which can be referred to as sexual shame within this context. The study emphasised the harmful impact of shame on the

psychological consequences of sexual violence, intensifying mental health conditions such as depression and anxiety. Besides, sexual shame in women could also be attributed to the repression of female sexuality, which is often a result of cultural narratives and gender-based norms that enforce unjust expectations and restrictions on women's sexual conduct. Examples of such norms encompass the practice of slut-shaming, the existence of discriminatory rape laws, and the prevalence of competition among women (Muggleton et al., 2019).

However, feelings of sexual shame can be instilled in men as well. Gordon (2019) found that the greater endorsement of traditionally masculine values was associated with increased sexual shame and is associated with depression. Sexual shame is a significant factor in men's sexual response when they endure struggles with sexual dysfunction and a history of nonconsensual sexual experiences (NSEs). It leads to feelings of failure, trauma, and shame associated with sexuality and societal expectations of gender (Kilimnik & Meston, 2020; Hoffner, 2024). Besides the two primary genders, sexual minorities also encountered a significant level of sexual shame. A study by Cabral and Pinto (2023) indicates that LGBTQI+ individuals, particularly women, experience greater degrees of discrimination and shame compared to the heterosexual counterparts due to their sexual orientation deviating from heterosexist norms. Therefore, we believe that it is the traditional notions of masculinity and femininity, as well as the gender norms that reinforce these feelings of shame in both males and females.

In conclusion, it can be observed that the feeling of sexual shame in Malaysian young adults was not given attention. This sexual shame stems from various factors, including but not limited to society, culture, and family (Clark, 2017). Hopefully, this present study could raise the awareness of the feeling of sexual shame among Malaysian young adults, despite gender, but by examining its relationship with different factors.

Compulsive Internet Use and Sexual Shame

The rise of the Internet has revolutionised how individuals engage with sexually related content and activities and has resulted in rising concerns about compulsive internet use and its impact. Compulsive internet use is characterised by a pattern of inability to control internet use, leading to a range of detrimental psychological consequences. In the context of behavioural addictions, studies have shown that compulsive internet use is associated with various psychological issues (Alavi et al., 2011; Cai et al., 2023). Few studies have demonstrated that compulsive internet users that depend on the internet for the resources for sexual content may develop distorted views of sexuality due to exaggerated expectations and idealised representation of sexuality, which can lead to sexual shame (Downing et al. 2014; Floyd et al., 2021; Litam & Speciale, 2021; Rokach, 2020; Tan et al., 2022)

According to Downing et al. (2014), individuals found to have a greater exposure to sexually explicit media, such as pornography, as they spend more time using the internet and that result in greater fantasies about sexuality. These fantasies about sexuality then create a disconnection between their sexual experience and the idealised version they encounter online, leading to negative feelings about their own sexuality (De Hooge et al., 2013). It is supported by studies that claimed that frequent exposure to pornographic content has been linked to increased level of sexual dissatisfaction and sexual shame as the viewer compare their sexual experience with the exaggerated portrayals of sexual acts and bodies online (Alexandraki et al., 2018; Landripet & Štulhofer, 2023; Rokach, 2020). Furthermore, the private consumption of these sexually explicit media may potentially reinforce the cycle of sexual shame and guilt as it hinders people from discussing sexual topics and their misperceptions openly (Clark, 2017; Grubbs et al., 2014). Interestingly, it is found that the

emerging adults in Malaysia are suffering significant psychological distress related to internet pornography consumption, such as sexual shame, due to fear of being judged as the behaviour often labelled negatively in the context of conservative culture in Malaysia (Tan et al., 2022).

Furthermore, compulsive internet use is also associated with a greater exposure to online victimisation and online harm, such as online sexual harassment and online sexual abuse (Jørgensen & Demant, 2021). Studies have shown that individuals that use the internet compulsively are more susceptible to online sexual harassment and abuse, contributing to psychological discomfort like heightened sexual shame among individuals (Anderson, 2020; Pedersen et al., 2022). This claim is supported by studies conducted in Eastern context, both Indonesia and Malaysia, which also found that compulsive internet users have a greater prevalence to sexual shame as they are more inclined to perpetrate online victimisation and online sexual abuse due to their extended online presence (Marret & Choo, 2017; Mohamad, 2022; Muqoddam & Maghfiroh, 2019).

On the other hand, greater internet usage also increases the likelihood of exposure to internet behaviours such as sexting. According to Dobson and Ringrose (2015), sexting images among teenagers involved sharing their genitals' picture online potentially led to sexual shame. The boys reported to experience sexual shame in the discussion of the penis size. Likewise, the girls experience sexual shame when they received judgment for sending such pictures to others who lack "self-respect". Sexting can be voluntarily or as a form of cyberbullying. The female victim of sexting might develop sexual shame after receiving unsolicited images sent to them without their consent (Setty, 2019). Karaian (2013) supports the notion that females have a higher tendency to develop sexual shame from sexting, as they bear greater sexual responsibilities than males due to being judged more harshly in matters of

sexual activities. Despite these observations drawing attention to the gendered elements of compulsive internet use and sexual shame, many important aspects remain unexplored and inconclusive. For instance, the role of cultural and societal norms in shaping sexual shame as well as the psychological mechanisms underlying these relationships. This underscores the need to address the internet behaviours in which individuals engage that may potentially contribute to the development of sexual shame.

Religious Belief and Sexual Shame

Different religions have different sexual moral codes, and different researchers have different interpretation on religiosity. They typically employed regulations to govern sexual activities or assign normative significance to specific sexual behaviours or thoughts. Several religions make a distinction between sexual intercourse intended for reproduction and other actions pursued for sexual pleasure, which they consider to be immoral (Worthy et al., 2020). For instances, in the early Christian Church, sex was considered intrinsically evil and immoral, regardless of whether it occurred within marriage or not (Temane, 2016), while Hinduism regards sex as a divine blessing and consequently only restricts it to the confines of marriage (Faith, Relationships, and Young People, 2018). Hence, religious belief exerts a significant influence in shaping sexual shame as it substantially impacts sexual attitudes and experiences, whether direct or indirect.

The previous study conducted by Volk et al. (2016) employed a serial mediation model that expanded upon the Religiosity-Moral Disapproval-Perceived Compulsivity mediation model established by Grubbs et al. (2014). This model was used to construct a bridge between religiosity and sexual shame. The study determined that there was a

statistically significant indirect relationship between religiosity and sexual shame. That is, personal religion causally linked to moral disapproval, and moral disapproval is associated with perceived addiction to pornography, which in turn has a significant positive relation to the feeling of sexual shame as mentioned previously. Unfortunately, the direct relationship between religiosity and sexual shame remains inconclusive in this study.

Subsequently, Carboneau (2018) replicated this study and proposed a new mediation model that suggest moral disapproval acts as a mediator between religiosity and sexual shame, while excluding the variable of perceived addiction to pornography. This study also postulated that religiosity exhibits a positive correlation with sexual shame, highlighting the incongruity between an individual's behaviours and their beliefs. Therefore, we assumed that those who are more pious tend to exhibit higher levels of moral restraint, as well as a stronger tendency to suppress and keep their sexual desires and thoughts that go against their religious teachings hidden. Consequently, this internal conflict results in feelings of sexual shame.

Moreover, past studies have hypothesised that there is a positive correlation between religiosity and sexual shame (Carboneau, 2018; Murray et al., 2007; Volk, 2016). Murray et al. (2007) discovered a negative correlation between a higher level of religiosity and high-risk sexual behaviours, permissive sexual attitudes and instrumentality (manipulative, biological sex). It has been shown that those who regularly attend religious services are less inclined to engage in sexual intercourse, have a lower number of sexual partners throughout their lives, and are more likely to view masturbation as a sinful act. Furthermore, the article also discussed the correlation between detachment from God and feelings of sexual shame, which was also further supported by Marcinechová and Záhorcová (2020).

Marcinechová and Záhorcová (2020) indicates that individuals who possess an intrinsic religious orientation, upon becoming aware of their past sexual behaviour that

conflicts with their religious beliefs, they believe that God will abandon them or punish them for their previous conduct, hence cultivating heightened cycles of shame. For example, religion such as Islam, Christianity and Judaism impose restrictions on sexual intercourse during menstruation (Mazokopakis & Samonis, 2018). However, many women would experience increased desire during periods which can generate an internal conflict and, to some extent, result in feelings of shame arising from the conflict between their natural urges and their religious beliefs.

Although Malaysia is a multi-religious country where Islam, Buddhism, Christianity, and Hinduism coexist, Islam remains the state religion of the country. Therefore, our literature review will have more focus on Islam. A study conducted by Navarro-Prado et al. (2023) revealed the impact of cultural/religious factors on the sexual behaviour of young adults. The study's finding has indicated that 73.8% of the participants have engaged in sexual relations, while only 26.2% have not. It is noteworthy that the majority of those who have not engaged in sexual relations are Muslim. This study has revealed that both Muslim males and females concur that female chastity plays a crucial part in their religion and believe that abstaining from sexual intercourse until marriage serves as a preventative measure against engaging in harmful sexual activity. Moreover, another study by Phuah et al. (2023) regarding the impact of masturbatory practices on the sexual and psychological wellbeing of young adults in Malaysia has revealed that religious convictions may lead to increased feelings of shame and reduced orgasmic experiences during masturbation. This can be attributed to the negative societal perception and religious beliefs surrounding this behaviour in Malaysian culture. Therefore, we believe that the religious beliefs and cultural expectations in Malaysia not only influence sexual behaviour but also contribute to heightened sexual shame, especially when behaviours are perceived as violating religious norms.

Family Sex Communication and Sexual Shame

Family sex communication refers to the openness of interpersonal conversations between parents and children concerning various aspects of sex, including sexual health, sexual preferences, sexual attitudes and values (Scheinfeld, 2023; Wilson et al., 2022; Miyasaka, 2021). Over the past decade, family sex communication is commonly discussed and frequently addressed as a predictive factor in sexual related issues (Aspy et al., 2006; Ismail & Hamid, 2016; Kim & Ward, 2007; Singh et al., 2023; Tan & Gun, 2018; Widman et al., 2016). However, most Malaysian parents acknowledge the importance of sex communication with their children but find it difficult to initiate discussions on sexual-related topics due to the persistent influence of taboo culture (Nafisah et al., 2023).

According to Christlieb (2016), parents that encourage open discussion in sexual related topics foster better relationships with their children and positively shapes their sexual beliefs and assumptions. Likewise, close family relationship and positive sex communication shows significant connection to safer sexual behaviours in teenagers (Muhammad et al., 2023; Widman et al., 2016). Children that engage in open sex communication with parents display more responsible attitude in their sexual activities (Lukolo & Van Dyk, 2014). While another research by Aspy et al. (2006) suggests that parents play significant role in shaping children's sexual decision making and effective family sex communication prevents children to engage in early sex activities, by planning interventions for safer sexual activity involving both parents and children. A study by Khalaf et al. (2014) supports the notion that parents have the capability to influence their children's sexual behaviour and decision making.

Another area worth mentioning is that Asian exhibits conservative societal attitudes in sexuality compared to Western countries, that prevents parents from delivering sexual-related topics to their children, further contribute to their lower knowledge in human sexuality (Roomruangwong, 2012). Additionally, the strict moral standards and conservative attitudes towards sexuality among Asians lead to the suppression of sexual needs and expression (Cui et al., 2021). Another study states that Asian students presented a more conservative attitude in sexuality due to the influence of parental communication in values, compared to Latino and White U.S. students (Cabral et al., 2024). Similarly, sexual-related topics are viewed as negative topics in Malaysia context (Khalaf et al., 2014). The negative attitude limits the children's potential from initiating sexual-related topics with their parents, as they afraid to be misunderstood by their parents (Wong, 2012). Furthermore, parents exhibit embarrassment and shameful feeling while addressing the sexual-related topics with their opposite sex children (Muhammad et al., 2023). While in Low et al. (2007) study mentioned that the participants did not receive or perform any direct sex communication with their parents, reinforcing the idea of seeing sexual-related topics as taboo in Malaysian culture.

In contrast, Ismail and Hamid (2016)'s study found that although adolescents hold a positive attitude towards family sex communication and are not too ashamed to initiate sexual-related topics with their parents, most of the participants disclosed that sexual-related topics are not commonly discussed with their parents. This indicates a gap between adolescents' willingness to engage in these conversations and the actual frequency of such discussions within the family setting.

While family sex communication is widely recognised as a crucial factor in shaping adolescents' sexual attitudes and behaviours, evidence of its actual impact remains inconsistent. For instance, research highlights that open discussions within families lead to

healthier sexual decisions (Christlieb, 2016; Aspy et al., 2006). However, other studies suggest that cultural taboos and societal conservatism significantly limit the frequency and effectiveness of such communication, particularly in Asian contexts (Muhammad et al., 2023; Wong, 2012). Furthermore, adolescents increasingly rely on alternative sources like peers and online platforms, which may contradict parental values and diminish the influence of family discussions in sexual-related topics (Ismail & Hamid, 2016; Low et al., 2007). Despite these insights, the relationship between insufficient family sex communication and the development of sexual shame remains under-explored, particularly in societies where discussions of sexuality are deeply constrained by cultural taboos. This gap highlights the need for further research to understand how cultural and alternative influences interact with family communication to shape adolescents' experiences of sexual shame.

Theoretical Framework

In our study, Bronfenbrenner's Ecological System Theory will be applied to have a comprehensive overview of how compulsive internet use, religiosity, and family sex communication could predict sexual shame among young adults in Malaysia. Additionally, Self-discrepancy Theory will also be integrated into our study to further explore how the internal psychological processes and discrepancies that arise from the interaction of environmental factors, which are the independent variables listed, could potentially lead to sexual shame among young adults in our country.

Ecological System Theory

In 1977, Urie Bronfenbrenner developed the Ecological System Theory to explain how various types of environmental systems, ranging from immediate settings to broader

societal context, play an important role in shaping one's developmental pathways. According to Bronfenbrenner (1977), the patterns of interaction in the proximal processes, which is the sequence of complex reciprocal interaction between individual and immediate environment that happens constantly over time will be further reinforced and have profound effects on one's growth and behaviour (Clark, 2017). These interactional patterns being highlighted in the ecological model can be organised into subsystems, including microsystem, mesosystem, exosystem, macrosystem, and chronosystem (Ettekal & Mahoney, 2017).

In the context of our study, this theory aids in the comprehension of the way in which different levels of subsystems interact to predict sexual shame, making it a basis to guide our research questions and hypotheses of study. The microsystem involves the environments in which people interact directly on a face-to-face level with family, peers, and school, is the fundamental ecological level (Ettekal & Mahoney, 2017). Family sex communication falls under this subsystem, where an open and healthy process of discussion about sex within the family could significantly impact the sexual awareness and attitudes of individuals, predicting their sexual shame (Clark, 2017). The subsequent level of the ecological model is the mesosystem, which encompasses the interconnections between multiple microsystems in which one is directly involved (Ettekal & Mahoney, 2017). How religious beliefs are integrated into family sex communication and vice versa has highlighted the joint interaction of microsystems in shaping young adults' internalisation of sexual shame in the mesosystem. Religious beliefs are believed to be positively linked to sexual shame, and it is often framed by the response of the family members, which aligned with our hypotheses in this study (Clark, 2017; Marcinechová & Záhorcová, 2020). The comparison between one's experiences with the standard expectation within the religious frame could potentially influence feelings of sexual shame, which will be further explored using the Self-discrepancy Theory in the subsequent section.

Moving outward of the ecological model is the exosystem. It includes the external environmental settings such as media, politics, healthcare, and so on that indirectly affect the young adults, and it is also where the people learn most about sexuality (Clark, 2017). In the context of Malaysia, since most of the broadcasting laws were written before the era of internet dependency, there are no single national regulations on media to reduce exposure of young adults to explicit content from online materials (Rosli et al., 2021). Hence, it is believed that compulsive internet use can be both good or bad in shaping one's sexual attitudes and behaviour as it provides opportunities for online sexual education and sexual contact for people from various geographical locations (Rokach, 2020). Due to the regulatory gap in the national policies and the bidirectional nature of the internet, dependency on internet use could potentially result in high exposure to online content, specifically sexual content, which in turn would positively link to sexual shame based on the study of Floyd et al. (2021).

Finally, the macrosystem of the ecological model refers to the broader cultural and societal influences that serve as guiding principles and values for an individual. According to Ettekal and Mahoney (2017), the macrosystem acts as a filter or lens through which a person perceives future events, influencing growth both inside and among all other systems. This is particularly relevant to our study as it allows us to explore how the diversity of Malaysia in terms of cultural and religious beliefs could mould sexual shame among young adults in this particular setting. Overall, the Ecological System Theory provides a broader contextual framework in understanding how compulsive internet use, religious beliefs and family sex communication interact in predicting sexual shame.

Self-Discrepancy Theory

Self-discrepancy theory, suggested by Edward Higgins (1987), describes that individuals may experience emotional discomfort such as guilt and shame when they perceive there is a difference between their actual self and the ideal self that significantly others hold for them. The study also proposed three self-domains that contribute to shame and guilt, such as (1) the actual self, which is how an individual perceives themselves; (2) the ideal self, representing the characteristic the individual envisions to be; and (3) the ought self, representing how individual believe they should be, based on the expectations from others (Higgins, 1987). Existing study has shown that the significant discrepancies between the actual self and the ideal or ought self have predicted low self-esteem as well as psychological vulnerabilities in women, making them less likely to discuss sexual topics (Moore & Sitron, 2024). To build upon the existing studies, this study utilised the Self-Discrepancy Theory as a complement for Ecological System Theory to further explore on how the variables in each level of the ecological model interact with the internal psychological process in influencing sexual shame among young adults in Malaysia.

Based on the study conducted by Mollon (2005), sexual shame arises due to the aspects of oneself and desires that are avoided in shared discourse, making one to think that their sexual beliefs, which is their actual self, deviate from the norms, which is the ought self, or somehow flawed to be discussed openly in public. With that in mind, individuals may rely on online resources as a pathway to explore sexual topics as they develop. Findings demonstrated that excessive internet use could predict sexual shame in individuals as it may expose them to idealised representations of sexuality, which may diverge from their actual experiences (Clark, 2017; De Hooge et al., 2013; Farkush et al., 2022; Floyd et al., 2021). Moreover, studies also suggested that individuals may experience intense feelings of sexual shame if they are aware of the exposure to strict religious teachings yet behave in a way that

goes against these teachings, which is in line with the theory (Clark, 2017; Marcinechová & Záhorcová, 2020). Then again, family sex communication emerges as a safe source in developing sexual awareness and shame. However, generally, a lot of families shy away or avoid open discussion on sexual topics or communicate negative messages about sexuality due to societal stigma can further contribute to sexual shame by creating a significant gap between the ideal and reality (Clark, 2017; Scheinfeld, 2023). According to Clark (2017), individuals may tend to internalise these messages and feel that their own beliefs about sexuality and sexual behaviour are unacceptable, further exacerbating the discrepancies between ideal and reality, leading to heightened sexual shame.

Notably, the theory is relevant to our research questions and hypotheses in our study as it acts as a basis in understanding how discrepancies between these self-state representations can be influenced by external factors like compulsive internet use, religious beliefs and family sex communication in predicting sexual shame. The integration of these two theories, the Ecological System Theory and Self-Discrepancy Theory support the framework of this study in the way that they allow for a multi-dimensional analysis, considering both external influences and internal cognitive-emotional dynamics in predicting sexual shame among young adults in Malaysia.

Conceptual Framework

Figure 1.

The Conceptual Framework of Compulsive Internet Use, Religious Belief and Family Sex Communication as a predictor of Sexual Shame Among Young Adults in Malaysia
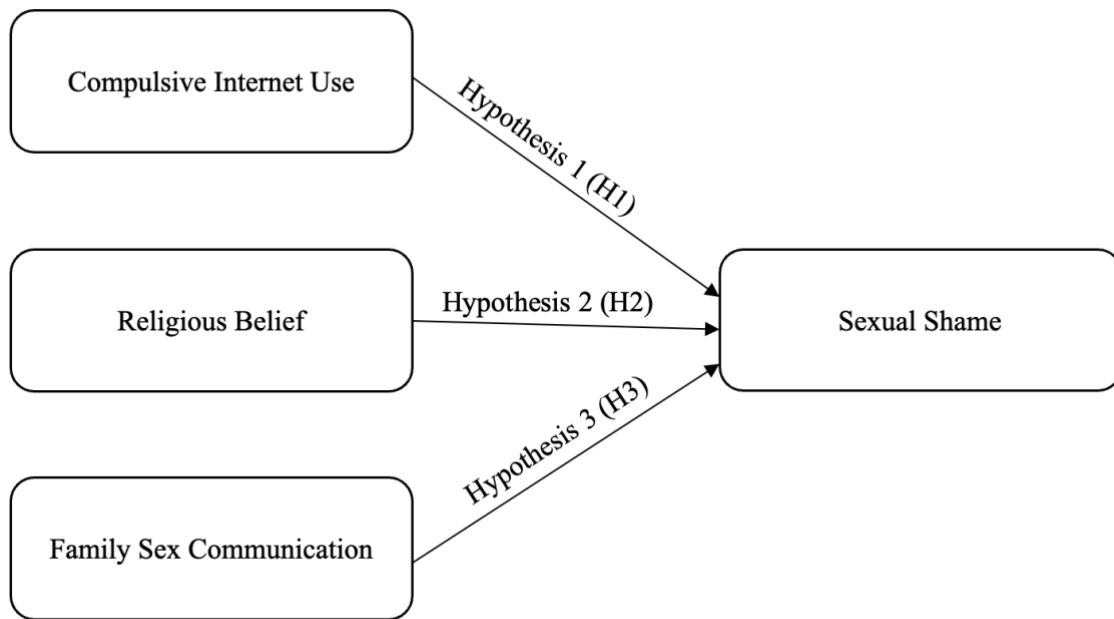
In our study, compulsive internet use, religious belief and family sex communication serve as the independent variable, whereas sexual shame is the dependent variable. With the integration of the Ecological System Theory and Self-discrepancy Theory, our study hypothesised that compulsive internet use and religious beliefs both positively predict sexual shame, while family sex communication negatively predicts sexual shame among young adults in Malaysia.

Chapter III

Methodology

Research Design

This research is implemented with the quantitative research method, while the quantitative research method collects and analyses numerical data to examine the connection between the variables being studied (Watson, 2015). Specifically, cross-sectional study is carried out in our study to investigate the impact of compulsive internet use, religious beliefs and family sex communication towards sexual shame. A cross-sectional study is a type of observational research whereby data will be collected at a specific point in time. This method is chosen for its cost-effectiveness and shorter time consumption, allowing an effective data collection from a larger population (Setia, 2016, Wang & Cheng, 2020).

The data were collected through an online questionnaire survey. Online questionnaire surveys are more feasible for collecting data from a larger population within a shorter time frame by distributing the surveys through social media platforms and other internet-based technology (Menon & Muraleedharan, 2020; Regmi et al., 2017). As our study involves sexual-related topics that seem to be sensitive issues in the Malaysian context, we utilised self-reported surveys to collect the data from our participants. Additionally, according to Murdoch et al. (2014), anonymous surveys tend to encourage people to share more openly about sensitive or embarrassing topics than when their identities are known. To protect participants' privacy and encourage candid responses, we administered the surveys online, simultaneously ensuring anonymity. This approach not only facilitates effective data collection on sensitive issues but also requires minimal effort and is cost-effective (Demetriou et al., 2015; Regmi et al., 2017).

Sampling Technique and Procedure

Sampling method

The data were collected from participants using the combination of convenience sampling and purposive sampling methods in this study. Both techniques fall under the non-probability sampling method. The convenience sampling method involves collecting data from individuals who meet specific criteria in the targeted population, while purposive sampling refers to the researcher intentionally selecting participants based on specific qualities that are important for the study (Etikan et al., 2016).

Given the comprehensiveness of our inclusion and exclusion criteria, we have employed a combination of convenience and purposive sampling methods to ensure the trustworthiness of our data. We used convenience sampling to distribute the questionnaire online for easy participant access, while purposive sampling was employed to ensure the inclusion of participants who met specific criteria crucial for addressing the research objectives. The participants chosen for this study were young adults in Malaysia. It falls within the age range of 20 to 35 years, in accordance with the criteria of young adulthood provided by the American Psychological Association (2023). They were required to be active internet users, as we focused on exploring the relationship between compulsive internet use and sexual shame. Moreover, participants needed to currently reside in Malaysia to better reflect the influence of cultural and societal context on sexual shame. To ensure the well-being of participants and the generalisability of the results, individuals with mental health concerns were excluded, and the respondents had to be proficient in English to ensure comprehension and accuracy of responses.

The convenience sampling approach is adopted because it is relatively economical, and easily accessible to participants who are willing to be involved in the study (Etikan et al., 2016; Speak et al., 2018). On the other hand, purposive sampling was incorporated to enhance the study's reliability and ensure trustworthy data as well as results by deliberately screening participants who closely aligned with the research goals and criteria (Campbell et al., 2020). Particularly, the screening questions ensure that only participants who fit the inclusion criteria, such as young internet users aged between 20 to 25 years old, currently living in Malaysia and free from mental health concerns, were included in the final dataset. By purposively sampling participants who had sufficient internet exposure and were situated within Malaysia's cultural and societal norms, this method ensured that the data collected was both relevant and trustworthy, thus enhancing the data quality by reducing confounding responses.

Location of Study

As our study focused on young adults in Malaysia, the online questionnaires were distributed to young adults within Malaysia through social media platforms, including Instagram, Facebook Messenger, WhatsApp, WeChat, RedNote (XiaoHongShu), Microsoft Teams and E-mail.

Sample Size, Power and Precision

In this study, G*Power 3.1.9 statistical power analysis programme was utilised to perform the sample size computation. The G*Power 3.1.9.4 software calculated the expected total sample size for this study using four input parameters: effect size (f^2) probability of alpha error (α err prob), statistical power level (I-ß err prob), and number of predictors.

The average effect size of this study was determined by calculating the correlation coefficients between sexual shame and each of the three variables based on previous studies, using the formula $f^2 = \frac{R^2}{1-R^2}$. The correlation coefficients obtained were as follows: .24 for compulsive internet use (Farkush et al., 2022), .11 for religious belief (Volk et al., 2016), and .19 for family communication (Wilson et al., 2022). The effect size of each variable was calculated to be .0611, .0122, and .0375, respectively. The average effect size value was then determined to be .04, indicating a small effect size (Kang, 2021). It should be highlighted that due to the lack of direct empirical study, the correlation coefficient between compulsive internet use and sexual shame was determined based on the correlation between internet addiction and shame from Farkush et al. (2022). This is because the 20-item Internet Addiction Test used in this study included assessing compulsive use specifically related to computer use, as described by Matsuzaki et al. (2023).

While to ensure that our chosen sample size was strong enough, we aimed to achieve the desired statistical power level of .95, with a significance level of .05 (Faul et al., 2009). This analysis recommended a minimum sample size of 272 participants to detect the small effect size ($f^2 = 0.04$) of predictor variables on changes within the criterion variable. However, the analysis of data can be greatly affected when the proportion of missing data exceeds 15% (Alam et al., 2023). Therefore, 15% more was added to the targeted total sample size in case of any missing data and outliers, resulting in a target total of 322 respondents.

Instruments

The self-report questionnaire designed for this study is organised into several parts, to systematically gather information relevant to our study on the predictive effects of compulsive internet use, religiosity, and family sex communication on sexual shame among young adults in Malaysia. The first section (Part A) provides an overview of the research including the research purpose and nature of the study. Participants were presented with an informed consent form to explain their rights, the voluntary nature of their participation and confidentiality. Subsequently, demographic information which consists of 7 questions, was obtained in Part B followed by a filtered question, such as "I am a Malaysian internet user, aged between 20 to 35, currently living in Malaysia and I am free from any mental health disorder.", to ensure that participants meet the inclusion criteria of the study. The parts that follow the questionnaire include Parts C, D, E and F, which are the relevant instruments for this study. Part C is the Compulsive Internet Use Scale for Sexually Explicit Media (13 items); Part D is the Centrality of Religiosity Scale (10 items); Part E is the Family Sex Communication Quotient (18 items); and finally, Part F is the Revised Sexual Shame Inventory (10 items). The questionnaire was formulated in English to ensure accuracy and to provide optimal understanding for participants from various ethnic backgrounds.

Demographic

The demographic information of participants was collected through a combination of three open-ended questions and four close-ended questions. For open-ended questions, the participants were required to fill in their age, nationality and occupation, whereas for the close-ended questions, the participants were required to select one option each regarding their gender, ethnicity, religion and the state in Malaysia, where they currently reside.

The Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)

The Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM) is a unidimensional self-report questionnaire adopted by Downing et al. (2014) to measure the compulsive use of sexually explicit media from cognitive, emotional and behavioural aspects. It consists of 13 items, instead of 14 items in the original version of The Compulsive Internet Use Scale (CIUS) constructed by Meerkerk et al. (2009). It is evaluated through a 5-point Likert scale, ranging from 0 (Never) to 4 (Very Often), with no reverse items. Questions such as "How often do you continue to access these websites despite your intention to stop?" and "How often do you neglect your daily obligations (work, school, or family life) because you prefer to access these websites?" are asked in the questionnaire to assess their internet use compulsivity in sexually explicit media.

The total scoring for the respondents was summed up to achieve the final score, ranging from 0 to 56, where a higher score indicates a higher level of compulsive internet use (Downing et al., 2014). This scale was reported to be more reliable than the original scale with high internal consistency with Cronbach's alpha of .92, slightly greater than the original scale (Cronbach's alpha of .89). This scale also demonstrated adequate construct validity when tested on the multiple significant correlations with relevant variables like sexual sensation seeking, Internet SEM use measures, emotional and sexual states and behavioural correlates of Internet SEM use (Downing et al., 2014)

The Centrality of Religiosity Scale (CRS)

The extent and intensity of one's religious beliefs and practices, including aspects like frequencies of prayers, meditation, and participation in religious services, will be examined using the Centrality of Religious Scale (CRS-10), designed by Huber and Huber (2012). It is a self-report questionnaire with 10 items looking into the centrality of religion in five distinct

dimensions, including intellectual, ideological, the dimension of public practice, the dimension of private practice, and religious experience. Each dimension involves 2 items, making a total of 10 items for the entire scale. For instance, in the subscale of intellectual, respondents will be asked about their level of interest in learning about religious topics. In the subscale of ideology, questions like "How strongly do you believe in the existence of God or divine beings?" will be asked. An example of an item under the dimension of public practice is "How important is to take part in religious services?". The subscale of private practice will question the significance level of personal prayers for the respondents, whereas the frequency of situations in which the respondents feel that God or something divine intervenes in their lives in order to assess their religious experience.

The items were answered using a 5-point Likert scale (Never/Not at All - 1, Very Often/Very Much So - 5) with no reverse item. The score is calculated by summing up the item sum score and dividing by 10, which is the number of scored scale items. The final score of CRS ranged from 1.0 to 5.0, in which the higher the score, the stronger the religious belief in participants. Though it is an economical version compared to the original version of 15 items, it shows good reliability with the internal consistency of Cronbach's alpha ranging from .89 to .94, where the scrutinised items have the highest theoretical relevance for each dimension. Apart from that, the validity of this measurement was also confirmed empirically through various studies. Convergent validity and discriminant validity were verified statistically by comparing the CRS with the total Self-Compassion Scale (SCS) and isolation subscale of the SCS in the Portuguese population (Araújo et al., 2021). Nonetheless, the scale has also been consistently applied in large-scale international studies, such as the Religion Monitor by the German Bertelsmann Foundation, demonstrating its robustness and viability. This widespread use suggests that the CRS is a reliable tool and has been validated across

various settings in measuring religiosity, considered a credible measure in research (Ackert et al., 2020).

The Family Sex Communication Quotient (FSCQ)

Warren (2014) has constructed the Family Sex Communication Quotient (FSCQ) to assess the quality and tendency of a family to have open discussion on sexual topics in three distinct factors, such as comfort, information, and value. The main dimension, comfort, was designed to measure the level of openness to discussing sex topics with family; the information dimension was incorporated to assess the amount of knowledge acquired and exchanged from the discussion as the home is the primary sexual learning source; and the value dimension was selected to evaluate the perceived significance of the role of the family as a major source for learning (Warren, 2014).

There are 6 items in each factor, making a total of 18 items for the entire scale, and reverse scoring is required for 6 items (Items 4, 9, 10, 13, 14, and 16). The response of the scale is indicated with a 5-point Likert scale, where 5 = strongly agree (SA); 4 = agree (A); 3 = neutral or don't know (N); 2 = disagree (D) and 1 = strongly disagree (S). The calculation of the FSCQ score was done by summing up the scores in each dimension. The general inclination was determined by the levels of the orientation range, which are categorised as low (18–39), moderate (40–69) and high (70–90) (Warren, 2014). The instrument showed a high internal consistency of Cronbach's alpha of .92, which indicates a high reliability of the scale. The validity of the scale is confirmed by its consistent adoption in multiple studies, such as the study by Holmes et al. (2016) and Wilson et al. (2022), where it has reliably measured the same concept. Additionally, its concurrent validity is confirmed in the study of Zamboni and Silver (2009) through comparison with the Weighted Topic Measure of Family

Sex Communication, further establishing its credibility and applicability in various research contexts.

The Revised Sexual Shame Inventory (SSI-R)

The level of sexual shaming was assessed through a self-report questionnaire, the revised version of the Sexual Shame Inventory (SSI-R) developed by Seebeck (2021). It consists of a total of 10 items with no reverse item, measuring sexual shame from three subscales, such as 3 items for sexual inferiority, 4 items for relational sexual shame, and 3 items for internalised sexual shame. The example of questions asked in the subscale of sexual inferiority is, "I worry people will find out about my sexual flaws."; in relational sexual shame is "I feel bad about how many sexual experiences I've had.", while in the subscale of internalised sexual shame, questions like "I feel ashamed that I have been forced into uncomfortable sexual situations." were being asked in the instrument (Seebeck, 2021).

The scale is rated using a 6-point Likert scale, ranging from 1 (Strongly Disagree) to 6 (Strongly Agree) and the scores of the subscales were summed up to create the total SSI-R score. The minimum score is 10, while the maximum score is 60. The higher scores indicate a greater degree of sexual shame (Seebeck, 2021). The internal consistency of the parent scale and its three subscales, as well as the reliability of the final 10-item scale, were supported by alpha values ranging from .76 to .86. Nonetheless, this scale also demonstrated strong convergent and concurrent validity with other measures of sexual shame and general shame, such as Kyle Inventory of Sexual Shame (KISS), The Shame Inventory (SI) and The TOSCA-3 Shame Proneness index, and its discriminant validity is confirmed by showing no significant correlation with unrelated constructs like externalisation and forgiveness, further confirming its validity as a measure of sexual shame (Seebeck, 2021).

Data Collection Procedures

Inclusion and Exclusion Criteria

There were several inclusion criteria applied to recruiting participants for this study. The participants were eligible for the study if they were (1) young adults aged 20-35 years old, (2) Malaysians who are staying in the country, (3) Internet users, (4) with English proficiency ability and (5) able to provide consent. Conversely, individuals were excluded from the study when they were unable to meet the inclusion criteria, such as non-Malaysians, Malaysians but currently residing abroad, outside the age range of 20-35 years old, non-internet users, those not proficient in English, or those who were unable to provide consent were excluded. Additionally, the probability of including non-internet users in this sample is negligible as the survey was distributed online and given that 95% of Malaysians are accessible to the internet (Kemp, 2024). This is essential in guaranteeing that our sample represents the target population accurately and ensuring the quality of our results.

Furthermore, individuals with diagnosed mental health disorders were excluded from the study for several reasons. Firstly, there are some delicate questions included in the questionnaire concerning sexual shame and compulsive internet use, which may potentially evoke distress, especially among vulnerable individuals with pre-existing psychological conditions (Gordon, 2019). Also, given that this is an online survey and support is impossible to provide immediately, therefore it was ethically appropriate to exclude participants who would be more vulnerable to emotional harm (American Psychological Association, 2016). Lastly, excluding the individuals with co-morbid psychological concerns would allow us to minimise the influence of potential influential cases and ensure that our findings are more reliable and less susceptible to alternative explanations.

Procedure of Obtaining Consent

Before proceeding to the data collection stage, ethical approval was obtained from the Universiti Tunku Abdul Rahman (UTAR) Scientific and Ethical Review Committee (SERC) under the reference number U/SERC/78-379/2024. Upon proceeding to the survey, we obtained informed consent, which includes the Consent Form for Research Participation and Personal Data Protection in the first part of the survey. This section has included brief details about the current study, and participants are given the option to provide their consent to proceed with the survey or decline the consent to quit the survey.

Description of Data Collecting Procedure

Pilot Study. After the research was ethically approved, a pilot study was conducted to confirm that there is good reliability between scales that have been obtained for the survey questionnaire with our proposed research topic and to ensure the feasibility of the study. According to Bujang et al. (2024), a minimum of 30 subjects is required assess the reliability of the study. Hence, the pilot study survey was distributed physically on campus and online via WhatsApp and Instagram to 31 participants who currently Year 3 Semester 3 Psychology students of UTAR, then the survey questionnaire was administered through Qualtrics. After collecting the data for the pilot study, Cronbach's alpha coefficient and Omega McDonald were utilised to estimate the consistency and reliability between items from different scales (Bonniga & Saraswathi, 2020).

Actual Study. The questionnaire was administered using Qualtrics and distributed to young adults across Malaysia through several social media platforms, including Instagram, Facebook Messenger, WhatsApp, WeChat, RedNote (XiaoHongShu), Microsoft Teams and E-mail. Participants can access the questionnaire with the created hyperlink and QR code. The participants were expected to spend around 10 to 20 minutes completing the survey. We

were able to reach out to 624 responses around Malaysia within 3 weeks, and those who participated in our pilot study were excluded.

The first section of the survey consists of an overview of the research, information about the researchers and an informed consent form. After obtaining informed consent from the participants, they were directed to complete their demographic information in the subsequent part. Once they were done with that, the participants were directed to answer the survey, which consisted of 4 instruments, including the Compulsive Internet Use Scale for Sexually Explicit Media, the Centrality of Religiosity Scale, the Family Sex Communication Quotient and the Revised Sexual Shame Inventory.

During the period of distribution, we monitored the data received regularly for consistency and completeness. Only the researchers have access to Qualtrics and data were handled and stored securely. Upon reaching the target number of participants, we closed the survey and initiated data cleaning process by removing the participants that are not meeting our inclusion criteria. The final data analysis was executed through IBM SPSS software to determine the relationship of the variables and the predicting effect of variables on sexual shame.

Data Analysis

The data in this study were analysed using IBM SPSS Statistics 26 software. This program was used to do data cleaning by removing incomplete, straightlining, or irrelevant responses in order to ensure accurate results and maintain data quality. To verify that the data adheres to the assumption of a normal distribution, a normality test was performed using several methods such as histogram, Q-Q plot, skewness, kurtosis, and Kolmogorov-Smirnov

Test (K-S Test). Moreover, an analysis was conducted to test the research hypothesis, which

is Multiple Linear Regression. Multiple Linear Regression was conducted to ensure there are

no violation of the assumptions of normality of residuals, linearity of variables,

multicollinearity, homoscedasticity, independence of residuals, and multivariate outliers. At

the same time, Mahalanobis Distance, Cook's Distance and Leverage Test were used to

perform a casewise diagnostic to examine the potential outliers and influential cases.

Chapter IV

Results

Reliability Test of Pilot Study and Actual Study

Reliability testing was conducted after data cleaning on both the data sets of pilot study and actual study to assess the internal consistency of our measurement scales using both McDonald Omega (ω) and Cronbach's alpha coefficients (α) (Bonniga & Saraswathi, 2020). The reliability values for both pilot test measures and actual test measures are demonstrated in Table 1. However, we focus only on the value of McDonald Omega (ω) while assessing our measurement tools as it is a more stringent and reliable indicator compared to Cronbach's Alpha coefficient (α) (Bonniga & Saraswathi, 2020). This is to ensure that our study will possess a broader level of applicability and to assist in mitigating the effects of influencing variables on the measurement instrument (Karnia, 2024). Zinbarg et al. (2005) suggested that the acceptable range for McDonald Omega (ω) value is .70 and above, where the higher the value, the better the reliability of the testing measurement. In the pilot study with 31 participants, it demonstrated excellent reliability for all scales, with McDonald's Omega (ω) value ranging from .88 to .94. These results show that the measurement scales are highly reliable and consistent in the pilot sample. On the other hand, strong reliability estimates were also observed from our actual study, where the McDonald's Omega (ω) value ranged from .87 to .94, with a sample size of 278. Overall, the results indicate that all scales used in both the pilot and actual studies demonstrated good to excellent reliability levels of internal consistency.

Table 1

Reliability Test for Pilot Study (N=31) and Actual Study (N=278)

Scales	N of items	Pilot Study (N = 31)		Actual Study (N = 278)	
		McDonald's ω	Cronbach's α	McDonald's ω	Cronbach's α
Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)	13	.94	.94	.94	.94
Centrality of Religious Scale (CRS)	10	.96	.95	.93	.93
Family Sex Communication Quotient (FSCQ)	18	.92	.92	.89	.88
Revised Sexual Shame Inventory (SSI-R)	10	.88	.87	.87	.87

Data Cleaning

The purpose of data cleaning is to identify and remove problematic data, such as missing

data, irrelevant data, and straight-lining data, in order to ensure the quality and usefulness of

the data to make more accurate and reliable findings. In the actual study, a total of 624 sets of

responses were collected before the data cleaning process.

Invalid Data

A total of 17 sets of responses were removed from 624 sets of responses due to disagreement

of informed consent at the first stage of data cleaning. This results in a total of 607 data sets

remaining.

Irrelevant Data

8 irrelevant data identified and removed from the 607 data sets due the first line of eligible

checking using Nationality as a filtered question at the beginning of the survey to ensure that

our participants meet one crucial inclusion criteria for the study which is Malaysian young

adults. Participants who did not fulfil the research's inclusion criteria were forced to stop

answering the survey by the system. As a result, this contributes to a total of 599 data sets

remaining.

Missing Data

A total of 218 data sets were removed in this stage because participants dropped out

in the middle of the survey, resulting in incomplete data sets, contributing to a total of

381 data sets remaining.

Attention Checking

Two attention checking questions were included in the middle of the survey, one located after

item 5 of Centrality of Religiosity Scale (CRS) and one more located after item 11 of Family

Sex Communication Quotient (FSCQ) to check on the participants' attention to ensure

compliance and validity of the data (Muszyński, 2023). As a result, a total of 103 datasets

was removed as it showed that the participants were not paying attention to the survey by not

following the instruction, resulting in a total of 278 responses.

Straight-lining Data

Straight-lining data analysis was also performed to identify if there is any straight-lining data

which may highly threaten the data quality (Qualtrics, 2024). No data was deleted as no

straight lining data was identified due to attention checkers. Hence, the total number of

responses remains at 278.

Normality Assumptions

The normality of the study was assessed by several methods including the histogram, the

Quantile-Quantile (Q-Q) plot, skewness and kurtosis values and the Kolmogorov-Smirnov

(K-S) test.

Histogram

The histograms for each variable (i.e., Compulsive Internet Use, Religious Belief, Family Sex

Communication and Sexual Shame) in the study displayed approximately bell-shaped curve

with only one peak at mean on the histogram, indicating that the data are normally

distributed. Consequently, the assumption of normality is satisfied based on the visual

inspection of the histograms, with no significant violations detected (refer to Appendix C).

Q-Q Plot

The Q-Q plots for the variables presented the values are closely align with the diagonal line,

indicating no significant deviations. This observation supports the conclusion that the

assumption of normality is not violated based on the Q-Q plots (refer to Appendix E).

Skewness and Kurtosis

The skewness and kurtosis values for all variables fall within the acceptable range of ±2

(George and Mallery, 2018), fulfilling the standard criteria for normality. Specifically,

skewness values range from -0.324 to 0.762, while kurtosis values range from -0.695 to

0.027. These results confirm that the assumption of normality is satisfied based on this

indicator.

Table 2.1

Skewness and Kurtosis Value for Each Variables

Variables	Skewness	Kurtosis

Compulsive Internet Use	.762	-.039
Religious Belief	.285	-.695
Family Sex Communication	-.324	-.166
Sexual Shame	.259	.027

Kolmogorov-Smirnov (K-S) test

Table 2.2 shows the Kolmogorov-Smirnov (K-S) test values for all the variables. The distributions considered normally distributed with p-value greater than .05 (Mishra et al., 2019). Based on the results, the distribution is normal for sexual shame, D (278) = .042, p = .200. While compulsive internet use, D (278) =.111, p <.001, and religious belief, D (278) = .072, p = .001 and family sex communication, D (278) = .054, p = .045 show violations of normality with significance values less than .05. It can be concluded that the normality assumption of the K-S test was not completely satisfied for all variables.

Table 2.2

Kolmogorov-Smirnov (K-S) test for each variable

Variables	Statistic	df	Sig.
Compulsive Internet Use	.111	278	<.001
Religious Belief	.072	278	.001
Family Sex Communication	.054	278	.045
Sexual Shame	.042	278	.200*

Conclusion of Assumption of Normality

All the variables show no violations in most of the indicators including histogram, Q-Q plot, Skewness, and Kurtosis tests except for Kolmogorov-Smirnov test (K-S test). Specifically, sexual shame is the only variable that shows no violation in K-S test. Since four out of five indicators did not showed violations, it can be concluded that the overall distribution satisfies the assumption of normality.

Descriptive Statistics

Demographic Information of Respondents

Table 3.1 shows the summarised descriptive statistics of fundamental demographic details of the respondents in the study. A total of 278 Malaysian young adults who ranged in age from 20 to 35 ($M = 23.4$; $SD = 2.91$) have been participated in this study. There were 176 female participants (63.3%) surpasses that of male participants 102 males (36.7%). Regarding ethnicity, the majority of 84.2% ($n = 234$) were Chinese, while Malays constitute 7.2% ($n = 20$), Indians comprise 6.5% ($n = 18$), and a minor portion ($n = 6$) selected 'Others', identifying as Dusun, Sino Dusun, Sino-native, Kadazan Japanese, and Pakistan. Among respondents, 74.1% ($n = 206$) were Buddhism, 10.8% ($n = 30$) were Christianity, 7.6% ($n = 21$) were Islam, 4.7% ($n = 13$) were Hinduism, and 2.9% ($n = 8$) other religions, specifically Atheist/non-religious ($n = 5$), "free thinker" ($n = 2$), and Catholic ($n = 1$). Furthermore, there were 26.3% ($n = 73$) currently located in Kuala Lumpur, followed by 23.4% ($n = 65$) in Selangor, 22.3% ($n = 62$) in Perak, 9% ($n = 25$) in Pulau Pinang (Penang), 5% ($n = 14$) in Johor, 2.5% ($n = 7$) in Kedah, 2.5% ($n = 7$) in Melaka, 2.2% ($n = 6$) in Sarawak, 1.8% ($n = 5$) in Sabah, 1.4% ($n = 4$) in Negeri Sembilan, 1.4% ($n = 4$) in Perlis, 1.1% ($n = 3$) in Pahang, and 1.1% ($n = 3$) in Kelantan. In addition, nearly half of the participants were students (47.1%), followed by 36.3% ($n = 101$) were employed full-time, 10% ($n = 28$) were

unemployed, 4.3% (*n* = 12) were employed part-time, and the remaining 2.2% (*n* = 6) were

self-employed.

Table 3.1

Descriptive Statistics for the Demographic Data of Respondent (N = 278)

	N	%	*M*	*SD*	Min.	Max
Age	278	100	23.45	2.93	20	35
Gender						
Female	176	63.3				
Male	102	36.7				
Ethnicity						
Chinese	234	84.2				
Malay	20	7.2				
Indian	18	6.5				
Others	6	2.2				
Religion						
Buddhism	206	74.1				
Christianity	30	10.8				
Islam	21	7.6				
Hinduism	13	4.7				
Others	8	2.9				
Current Residing State						
Kuala Lumpur	73	26.3				
Selangor	65	23.4				
Perak	62	22.3				
Pulau Pinang (Penang)	25	9				
Johor	14	5				
Kedah	7	2.5				
Melaka	7	2.5				
Sarawak	6	2.2				
Sabah	5	1.8				

Negeri Sembilan	4	1.4
Perlis	4	1.4
Pahang	3	1.1
Kelantan	3	1.1
Labuan	0	0
Employment Status		
Student	131	47.1
Employed full-time	101	36.3
Unemployed	28	10
Employed part-time	12	4.3
Self-employed	6	2.2

Note. N = number of cases; % = percentage; *M* = Mean; *SD* = Standard Deviation; Min = Minimum; Max = Maximum

Frequency Distribution of the Variables

Table 3.2 showed the frequency distribution for different variables, including compulsive internet use, religious belief, family sex communication, and sexual shame. The mean score for compulsive internet use, religious belief, family sex communication, and sexual shame were 27.71 (*SD* = 12.01), 29.53 (*SD* = 9.620), 60.24 (*SD* = 11.568), 23.64 (*SD* = 7.702) respectively.

Table 3.2

Descriptive Statistics of the Frequency Distribution of Variables (N = 278)

Variables	*M*	*SD*	Min.	Max
Compulsive Internet Use	27.71	12.010	13	65
Religious Belief	29.53	9.620	10	50
Family Sex Communication	60.24	11.568	28	85
Sexual Shame	23.64	7.702	10	50

Note. M = Mean; *SD* = Standard Deviation; Min = Minimum; Max = Maximum

Assumption of Multiple Linear Regression

Independence of Errors

In our study, Durbin-Watson test was used to test the assumption of independence of errors. The suggested acceptable range of Durbin-Watson is from 1 to 3, where closer to 2 shows good independence of errors (Ali, 1987). Table I1 in Appendix I demonstrates the output of the Durbin-Watson test on the independence of errors among three predictors (i.e., compulsive internet use for sexually explicit media, centrality of religiosity, sexual shame). The results indicate that there is no violation of this assumption as the Durbin Watson's test value shown was 1.977, suggesting there is high independence and low correlation among the residuals as the value is close to 2.

Multicollinearity

Multicollinearity is a statistical issue that occurs in regression analysis when two or more independent variables in a model are highly correlated with each other. We applied Tolerance and Variance Inflation Factor (VIF) to test multicollinearity between predictors in our study to examine whether there is an inter-correlation between the predictors. According to Frost (2023), the assumption is not violated and shows low inter-correlation between predictors when Tolerance value is greater than .10 and VIF value is less than 10. Table I3 in Appendix I demonstrates that compulsive internet use, centrality of religiosity and family sex communication show low inter-correlation as the Tolerance value for all of predictors are greater than .10 and the VIF value of all the predictors were less than 10. Hence, there is no multicollinearity detected in this study.

Normality of Residual, Linearity, and Homoscedasticity

The standardised predicted value and the actual residuals for the outcome variable, the sexual shame among young adults, are reported in the residuals scatterplot. The result presented in Figure I5 in Appendix I shows that residuals are randomly and evenly distributed along the zero line and formed an oval shape. This indicates that the three assumptions, the normality of residuals, linearity and homoscedasticity are met (Schützenmeister et al., 2011).

Multivariate Outliers and Influential Cases

A casewise diagnostic was applied to examine the potential outliers and influential cases. According to Table I6 in Appendix I, a total of 11 potential outliers were identified using casewise diagnostic, which are case 21, 45, 54, 144, 164, 165, 170, 184, 220, 234 and 239. Further analysis was performed using Mahalanobis Distance (MD), Cook's Distance (CD) and Leverage Test to assess whether the potential outliers identified are influential cases. Firstly, the cut-off point for Mahalanobis DIstance for samples between 100 to 500 is 15, as suggested by Mahalanobis (Tabachnick & Fidell, 2019). Hence, any value of Mahalanobis Distance that is greater than 15 is considered as an influential outlier. The result shows that the Mahalanobis Distance value for all the cases is within 15, indicating there are no violated cases. Next, Cook's distance proposed by Cook and Weisberg (1982) suggests that outliers would pose Cook's distance value greater than 1. However, the Cook's Distance value shown for all the 11 cases are within 1, indicating there are no violated cases. Additionally, according to Hoaglin and Welsch (1978), cases where the Centered Leverage values generated are greater than two times of the calculated Leverage value of this study, which is 0.03, are considered as influential outliers. Among the 11 cases identified, cases 45, 54 and 170 showed value two times greater than 0.03 while the other cases showed value within acceptable range of calculated Leverage value. Hence, cases 45, 54 and 170 are the influential cases while the other 8 cases have met the assumptions. However, in these 3 cases,

cases 45, 54 and 170, have violated only the Leverage Test while meeting the assumptions for the two other indicators, Mahalanobis Distance and Cook's distance. Thus, case 45, 54 and 170 were not considered as an influential case and all the cases are retained since there are no influential cases identified.

Multiple Linear Regression (MLR) Analysis

A multiple linear regression analysis was conducted to evaluate the predictive effect of compulsive internet use, religious beliefs and family sex communication on the sexual shame among young adults in Malaysia. Preliminary analyses were conducted to ensure no violation of the assumptions of normality of residuals, linearity of variables, multicollinearity, homoscedasticity, independence of residuals, and multivariate outliers. The model was statistically significant, $F(3,274) = 5.684$, $p < .001$, and accounted for 4.8% of variance (refer to Table I1 for Adjusted R^2 in Appendix I). As shown in Table I3 in Appendix I, it was found that compulsive internet use ($\beta = .233$, $p < .001$) is a significant positive predictor of sexual shame among young adults in Malaysia. Meanwhile, religious beliefs ($\beta = -.069$, $p = .249$) and family sex communication ($\beta = .065$, $p = .272$) were non-significant predictors of sexual shame among Malaysian young adults. The result showed that compulsive internet use does predict sexual shame among young adults while religious belief and family sex communication do not predict sexual shame among Malaysian young adults.

Summary of Findings

According to result in Table 4, only Hypothesis 1 (H1) is supported while the other,

Hypothesis 2 (H2) and Hypothesis 3 (H3) is not supported.

Table 4

Summary of the Findings

Hypotheses	Std. β	*p*	Decisions
H1: Compulsive internet use positively predicts sexual shaming among young adults in Malaysia	.233	<.001	Supported
H2: Religious beliefs positively predict sexual shaming among young adults in Malaysia	-.069	.249	Not supported
H3: Family sex communications negatively predict sexual shaming among young adults in Malaysia	.065	.272	Not supported

Chapter V

Discussions and Conclusion

The present study examined the predictive effect of compulsive internet use, religious belief, and family sex communication on sexual shame among Malaysian young adults. The discussion is organised based on the hypotheses of this study.

H1: Compulsive internet use positively predicts sexual shaming among young adults in Malaysia

Our findings suggest that compulsive internet use for sexually explicit media is a significant positive predictor of sexual shame among young adults in Malaysia. This indicates that the hypothesis made was supported. The result obtained is consistent with previous findings that highlighted the complex relationship between internet usage and sexual attitudes, where the greater the reliance on internet resources, especially to access explicit content, is linked to higher level of shame, guilt and inadequacy about one's sexuality (Downing et al. 2014; Floyd et al., 2021; Litam & Speciale, 2021; Rokach, 2020; Tan et al., 2022).

This relationship can be understood by the manner in which much of our understanding of the world is shaped by internet content in this digital age. The prolonged exposure to content like the unrealistic expectations and idealised portrayal of sexuality can contribute to distorted perceptions of sexual norms, such as fantasies about sexuality (Downing et al. 2014). Such exposure can create discrepancies between individuals' actual sexual experiences and the idealised scenarios depicted online when they compare themselves unfavourably to others, leading to internalised shame and feelings of inadequacy

(De Hooge, 2013; Qiu, 2024). Moreover, studies suggest that females are particularly vulnerable to the pressure of conforming to ideals often depicted in explicit media, which can reinforce the feelings of shame and self-doubt hence hinder them from openly discuss on sexual topics and their misperceptions (Choi, 2021; Clark, 2017; Grubbs et al., 2014; Nyström et al., 2018). However, our study contradicts these findings as male respondents (M = 24.19; SD = 7.68) showed greater susceptibility to sexual shame on average as compared to female (M = 23.32; SD = 7.72), challenging the traditional assumptions about gendered experiences of shame and further reinforcing the significance of gendered dimension in sexual shame. Nonetheless, while our study provides valuable insights, it did not explicitly examine gender differences in sexual shame. Future research should look into this aspect, statistically exploring how gender differences may influence the relationship between compulsive internet use and sexual shame.

Additionally, the association between internet use and sexual shame may be further amplified by cultural and societal factors. In Malaysia, the conservative cultural norms and religious beliefs can create a social stigma around sexual exploration and open discussions about sexuality (Atallah & Redón, 2023). This conservative culture and the absence of national regulations to limit the exposure to explicit content may drive individuals to seek out such content online as a means of exploring their sexuality, potentially increasing the frequency of compulsive internet use (Tan et al., 2022). However, the conflict between these online activities and societal expectations can lead to heightened cognitive dissonance, which is a psychological discomfort perceived when one holds two or more contradictory beliefs, ideas or values simultaneously (American Psychological Association, 2018). Consequently, these cognitive dissonances are likely to manifest as internalised feelings of shame and guilt as reflected in our findings. This is consistent with research highlighting how cultural differences significantly shape levels of sexual shame (Hall, 2019; Kalra & Bhugra, 2013).

Moreover, study of Tan et al. (2022) also suggested that young adults in Malaysia do experience heightened psychological distress in relation to engagement in online sexual activities like pornography consumption, sexting and sexual harassment, due to fear of social judgement as those behaviours are perceived as morally or socially inappropriate in a conservative culture.

While previous studies have demonstrated the general association between compulsive internet use and psychological outcomes, our present study has narrowed down the scope by specifically highlighting the impact on sexual shame. For example, our result is consistent with findings of Cai et al. (2023) by reflecting that compulsive internet users are more likely to experience negative emotions related to their online behaviours. However, the present study expands the focus by highlighting sexually explicit media and its specific impact on sexual shame within Malaysia's unique cultural setting. Furthermore, while studies like Floyd et al. (2021) and Rokach (2020) mainly focus on the Western contexts while emphasising the connection between unrealistic sexual portrayals online and distorted self-perceptions as well as internalised shame, our study build upon these findings by analysing the correlation between the internet exposure and conservative cultural norms in Asian context, particularly in Malaysia. Based on our findings, the cultural context does play a role in compounding the psychological conflicts, specifically sexual shame, between online behaviours and societal expectations, which may not reflect in research in more liberal cultures.

In a nutshell, our study underscores the significant predictive role of compulsive internet use for sexually explicit content in sexual shame among Malaysian young adults, which is consistent with the previous studies. Our findings suggest that the exposure to idealised and unrealistic sexual content online, coupled with the conservative cultural

context, can contribute to heightened cognitive dissonance, leading to internalised shame and guilt. This has paved the way for future investigations to explore the underlying mechanisms of gender disparities and cultural nuances in affecting sexual attitudes among young adults in Malaysia.

H2: Religious beliefs positively predict sexual shaming among young adults in Malaysia

Based on the result of the present study, religious beliefs did not significantly predict sexual shaming among young adults in Malaysia (β = -.069, p = .249). Therefore, the second hypothesis was not supported. While this finding contradicts many past studies that infer a statistically significant and positive relationship between religious beliefs and sexual shaming, it aligns with Volk et al. (2016), who suggested that religiosity often operates through mediating factors like moral disapproval rather than directly predicting sexual shame.

First, the results were likely influenced by the **predominance of Buddhist participants**. Buddhism is frequently practiced in Malaysia as a cultural tradition rather than as a deeply personal or intrinsic commitment. Individuals of Malaysian Chinese tend to adopt a flexible and pragmatic attitude toward religion. They often engaging in rituals such as temple prayers or ancestor worship as part of familial or cultural obligations rather than as expressions of internalised religious faith (Tan, 2020). This pragmatic approach emphasises the pursuit of blessings or protection from deities, rather than strict adherence to moral or doctrinal codes. Consequently, the Buddhist participants demonstrated lower levels across various domains of religiosity, that focus on religious issues, public participation, personal devotion and emotional engagement with religiosity (Huber & Huber, 2012). As a result, young Malaysian Buddhists are less prone to encounter moral disapproval and alienation

from God, which can lead to internal conflict between their behaviours and beliefs that has been identified as critical factors contributing to sexual shame (Murray et al., 2007; Marcinechová & Záhorcová, 2020; Volk et al., 2016).

Furthermore, Buddhism in Malaysia, although grounded in scripture and moral teachings, often lacks the structured engagement with moral codes that are characteristic of religions like Christianity or Islam. Practices such as sermons, scripture study, and prayer sessions are essential to the Christian and Muslim faiths, serving to reinforce moral values and address sensitive topics like sexuality. Conversely, the teaching of Buddhism is generally characterised by a greater emphasis on introspection, prioritising individual reflection and ritual practices over prescriptive moral directives (Keerthirathne, 2016). This difference is evident in the findings of the present study, which indicate that Buddhists obtained significantly lower scores on the CRS in comparison to Christians, Muslims, and Hindus (refer to Table G1 in Appendix G). The lower levels of religiosity observed among Buddhists correspondingly decrease the probability of experiencing moral conflict regarding behaviours such as sexual activity or the consumption of sexually explicit media. In contrast, the structured practices and moral reinforcement found within Christianity and Islam are associated with elevated levels of religiosity and a greater tendency for sexual shame. It is worth noting that although Hinduism achieved a high score on the CRS, the limited sample size ($n = 13$) constrains the ability to make significant comparisons with other groups, which may explain its lesser representation in this discussion.

Moreover, the results of this study also correspond with wider global trends that suggest **a decline in religious observance and commitment among younger generations**, as reported by Mitchell (2018). In many nations, including Malaysia, younger generations demonstrate a reduced involvement in religious traditions and do not consider religion as a

central aspect of their life. Therefore, religion among adults often functions more as cultural or familial identification rather than active engagement or personal beliefs. This generational shift results in weaker associations between religiosity and attitudes or behaviours, including those pertaining to sexuality (Mitchell, 2018). This trend is particularly apparent among Buddhists, where intergenerational decline in religious commitment has been observed in nations with major Chinese Buddhist populations—Indonesia (Xie & Ma, 2023), which shares similar culture traits with Malaysia. Young Buddhists generally uphold their religious identity through familial traditions rather than through intrinsic or formalised religious practices, which consequently lessens the influence of religiosity on sexual shame.

In conclusion, although previous research has indicated a positive correlation between religiosity and sexual shame, the current findings imply that religiosity does not serve as a direct predictor of sexual shame within the Malaysian context. Future research should further examine the distinct characteristics of Buddhism in Malaysia and the impact of cultural and generational factors on the interplay between religiosity and sexual attitudes.

H3: Family sex communications negatively predict sexual shaming among young adults in Malaysia

The results of the study do not support the hypothesis, indicating that family sex communication does not predict sexual shame among young adults in Malaysia. This finding contradicts with the previous research, which had consistently identified family sex communication as a predictive factor in sexual-related issues (Aspy et al., 2006; Ismail & Hamid, 2016; Kim & Ward, 2007; Singh et al., 2023; Tan & Gun, 2018; Widman et al., 2016).

The unexpected outcome may be attributed to various factors affecting the effectiveness of family sex communication, including generational differences and parental knowledge. The generational gap between parents and individuals may contribute to the limited effectiveness of family sex communication, despite individuals showing a positive attitude towards discussing sexual matters (Ismail & Hamid, 2016). While young people today are more open to discuss sex and relationships, many parents may remain conservative, leading to differing levels or extents of engagement in such discussions, which can hinder the effectiveness in communication and understanding in sexual related topics. Jannani and Merciline's (2024) study supports the notion that the younger adults show more permissive sexual attitudes compared to older adults, indicating a difference in sexual perspectives between generations. Additionally, the perceived competency of parental sex knowledge influences the effectiveness of family sex communication. A study by Balakrishnan and Singh (2023) mentioned that most Malaysian parents understand the importance of sex education but has limited knowledge to convey to their younger generation. This highlights the needs of parents being knowledgeable and confident in delivering accurate and helpful information, ensuring that family discussions on sexual topics positively influence individuals' attitudes and behaviours (Holman & Kellas, 2015).

On the other hand, there are various external resources that may affect the hypothesis. Studies suggested that friends and media are identified as significant source of sexual-related information and advice for young adults (Epstein & Ward, 2007; Gezahegn et al., 2016; Low, et al., 2007). This underscores the importance in considering multiple sources when predicting sexual shame. As a result of cultural taboo, the participants of a study mentioned that they rarely or never engage sex communication with their parents and primarily rely on their friends for sex-related matters discussion (Low, et al., 2007). Similarly, a study reported that friends are the most frequent source of sexual-related information among adolescents

(Bleakley et al., 2009). Study by Holman and Kellas (2015) reported that adolescents' interactions with peers often shape permissive sexual attitudes, which may contrast with the sexual values and beliefs expressed by their parents, thus potentially reducing the impact of family sex communication on their sexual shame attitude.

Additionally, Ismail and Hamid (2016) found that despite family sex communication, individuals can still access sexual-related information online, highlighting that family sex communication is not the sole source of such information. The younger generation actively use online resources to gather sexual-related information, emphasising the importance of providing accurate, comprehensive, and inclusive sexual health education in these spaces (Zori et al., 2022). The information adolescents receive through interpersonal interactions and mediated sources, particularly from peers and TV shows, can play a significant role in shaping their sexual attitudes and beliefs, often having a lasting impact on their views and behaviours regarding sexuality (Coyne et al., 2019; White et al., 2023). The availability of these external resources may contribute to a reduced tendency for the younger generation to engage in family sex communication with their parents.

Implications

Theoretical Implications

Given that our present study was based on Ecological Systems Theory (Bronfenbrenner, 1977) and Self-Discrepancy Theory (Higgins, 1987), the findings of the study in assessing the predictive effect of compulsive internet use, religious beliefs and family sex communication have substantial theoretical implications.

Based on the results of the present study, compulsive internet use was found to be a significant positive predictor of sexual shame among Malaysian young adults, supporting the application of Ecological System Theory and Self-Discrepancy Theory in understanding how environmental factors interact with psychological factors in affecting sexual attitudes. Our findings have highlighted the role of internet behaviours within exosystem in the ecological model, as described by Bronfenbrenner (1977) in Ecological System Theory. Our findings further validated that external influences such as uncontrolled internet consumption can indirectly shape one's understanding about sexual attitudes and self-perceptions, suggesting the significance of environmental factors in shaping psychological outcomes. Building upon Ecological System Theory, our results also highlighted that the prolonged exposure to unrealistic portrayals of sexual content on the Internet can lead to significant disconnection between one's actual selves and their perceived ideals or societal ought selves, which ultimately contribute to the internalised feelings of shame and guilt among young adults. This result is in line with Self-Discrepancy Theory, demonstrating that online behaviours can significantly shape self-perceptions, especially in a digital age dominated by internet-mediated content.

Conversely, the findings of the study revealed that the religious beliefs and family sex communication did not emerge as significant predictors of sexual shame among young adults in Malaysia, challenging some expectations derived from both the Ecological System Theory and Self-Discrepancy Theory. While religiosity and family communication were hypothesised to influence sexual shame, our findings suggest that these factors may not play a direct role in shaping sexual shame, at least not in the specific sample and cultural context of this study, which contradicts with the previous study (Carboneau, 2018; Singh et al., 2023; Tan & Gun, 2018). Instead, the pervasive influence of online content appears to override traditional microsystem influences, such as family interactions or mesosystem level such as

religious norms, in shaping sexual attitudes. Hence, our findings emphasise the need for

Ecological Systems Theory to account for the increasing dominance of digital media in the

exosystem as a determinant of individual behaviour and emotional outcomes in modern

societies. Despite the relationship between religious beliefs, family sex communication and

sexual shame remain inconclusive, the result of our study also offers a new point of reference

for both society and the field of study by validating the existing theoretical literature.

Nonetheless, our findings also highlighted the significance of integrating cultural

context into existing frameworks. In Malaysia's conservative culture, sexual shame was

expected to be significantly influenced by familial communication and values as well as

religious beliefs. Our results do, however, imply that the overwhelming power of globalised

internet information may moderate or stifle the influence of family dynamics and religion

while cultural context still plays an important role in understanding this dynamic. It

highlighted how both the Self-Discrepancy Theory and Ecological Systems Theory have to

be modified to properly take into consideration the dynamic interaction between

contemporary digital stimuli and old cultural standards, which collectively determine

individual results. Moreover, our findings do fill in the gap in the literature and serve as a

baseline for future local researchers to study similar topics in this field by showing that the

cultural context remains a critical component in assessing the predictive effect of religiosity

and family sexual communication for sexual shame among young adults, especially in the

conservative Asian society.

Practical Implications

The findings of this study underscore the significant role of compulsive Internet use

as a predictor of sexual shame among young adults in Malaysia. While religious beliefs and

family sex communication were not identified as predictive factors, they may still serve as

potential protective elements in addressing sexual shame. As sexual shame remains a largely underexplored topic in Malaysia, the findings of this study have the potential to enhance public awareness and understanding of this issue. By fostering a more inclusive environment, the study's insights can contribute to guiding the sexual development of young individuals in a positive and healthy manner, reducing the stigma associated with sexual behaviours and attitudes, and ultimately promoting psychological well-being.

The Malaysian Communications and Multimedia Commission (MCMC) can reform media messaging by enforcing stricter content guidelines that discourage the portrayal of harmful stereotypes and stigmatising narratives surrounding sexuality. MCMC could mandate the inclusion of educational content that promotes healthy attitudes toward sexual health, mutual respect and consent, while reducing shame and misinformation such as exaggerated sexual portrayals online which can potentially lead to increased sexual dissatisfaction and sexual shame (Rokach, 2020). Furthermore, by collaborating with public health organisations and media outlets, MCMC can help create campaigns that normalise open discussions about sexuality. These campaigns could include initiatives specifically tailored for parents, offering professional guidance on how to deliver accurate and age-appropriate sexual education to their children. Furthermore, incorporating sex education into media literacy education (MLE) allow them to assess the credibility of sexual health information they encounter online effectively (Scull et al., 2014). Such efforts can encourage a more inclusive environment that empowers individuals to seek support and address sexual issues without fear of stigma.

Additionally, as previously highlighted, sexual shame often hinders the victims of sexual crimes from voicing their experiences, contributing to the underreporting of such cases. Therefore, addressing this issue requires immediate and strategic action. Relevant authorities play an important role in combating sexual shame. For example, the Ministry of

Education Malaysia could implement comprehensive, age-appropriate, and culturally sensitive sex education programs. These initiatives would equip students with essential knowledge on sexual health and related topics, empowering them to protect themselves from potential crimes while mitigating the stigma associated with discussing such matters. A study by Zhang and Yu (2023) supports the notion that sex education protects students from harm and teaches them to respond to inappropriate situations, indicating the importance of implementing comprehensive sex education. Meanwhile, educators can undergo training to learn appropriate methods for responding to sexual crime reports they may encounter, ensuring they are capable to handle such situations effectively. Moreover, encouraging parental and family involvement offers an additional benefit in addressing these issues. Creating a safe space for family discussions regarding sexual-related topics allows individuals to voice their experiences, including sexual harassment, without the fear of judgment. Study by Lukolo and Van Dyk (2014) suggested that individuals who engaged in open-sex communication with their parents demonstrated a more responsible attitude towards sexuality. This suggests that when parents model respectful attitudes in discussing sexual topics, they serve as influential role models, fostering healthy sexual attitudes in their children. This approach contributes to the development of an open and supportive environment, where young people can cultivate a positive and informed understanding of sexuality.

Limitations and Recommendations

A significant limitation of this study is the **demographic composition** of the sample. The sample was predominantly Chinese (primarily Buddhist), with Malays and Indians underrepresented. Although Buddhism is the second-largest religion in Malaysia, it only

accounts for 18.7% of the population, while Islam, the predominant religion, comprises 63% (United States Department of State, 2023). This imbalance likely incorporated bias into the findings, particularly regarding religious beliefs as a predictive variable, and limits the generalisability of the results to Malaysia's broader multiethnic and multireligious population. Therefore, the results of this study, which indicate that religious beliefs do not have a significant predictive effect on sexual shame, are likely influenced by the over-representation of Buddhists. To resolve this issue, future research should strive to recruit an equivalent number of participants from each significant ethnic and religious group by utilising stratified or quota sampling methods to achieve a larger and more balanced sample. It is also possible to enhance inclusivity and attract a more diverse participant pool by expanding recruitment efforts to platforms such as X (formerly Twitter), Facebook, or Lemon8, which are popular among under-represented groups.

Another limitation of this study is **the accessibility of the scales** used. The **Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)** lacked a clear definition of the term "sexually explicit media," which confused participants. The term was intended to encompass a broader range of explicit content in any form, such as a drawing, photograph, figure, book, or magazine that shows sexual images or even sexting (Alberta Health Services, 2023), but feedback indicated that some respondents interpreted it exclusively as pornography. This ambiguity likely results in a variety of interpretations, which could potentially undermine the consistency and reliability of responses. Similarly, the **Revised Sexual Shaming Inventory (SSI-R)** posed challenges for participants who did not have personal sexual experiences or partners, making some questions less relatable to them. This disconnect may have limited their ability to provide accurate and meaningful responses, affecting the data's validity. To address these limitations, future studies should include clear definitions or examples of "sexually explicit media" in the survey instructions to reduce

misinterpretation. For the SSI-R, researchers could include an introductory note clarifying that the questions may pertain to hypothetical or observed experiences, not just personal ones. This modification could the scales' relatability and inclusivity, thus ensuring more precise responses across diverse participant backgrounds.

Besides, the **language barrier** is also a limitation due to the exclusive use of English in the survey. Despite the widespread use of English in Malaysia, comprehension levels are highly variable, particularly in rural areas where Malay is the primary language. Participants with limited English proficiency may have encountered difficulty in comprehending certain survey items, resulting in inaccurate or incomplete responses. This was apparent in the feedback provided by participants, notably those from northern Malaysia, who reported difficulties with the complexity of the language used in the survey. Therefore, future studies may consider offering bilingual versions of the survey that include translations in Malay or other relevant languages, such as Chinese or Tamil, to enhance inclusiveness. This approach would improve the accessibility of the study for participants from diverse linguistic backgrounds and ensure more accurate responses. Additionally, another issue was the inclusion of a participant who self-identified as **Pakistani** in the demographic section, despite the study being intended for Malaysians residing in Malaysia. Although the participant had passed the screening question confirming Malaysian residency, this discrepancy raises concerns about the accuracy of demographic data. Future studies should implement more stringent eligibility verification measures, such as requesting further clarifications, including details about participants' place of birth or the duration of their residence in Malaysia to verify the residency status of participants (Suharto, 2001).

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Appendices

Appendix A

Sample Size Calculation (G*Power)

Table 1. Pearson Correlations among shame, experiential avoidance, and Internet addiction, and Mean and Standard deviation for all variables.

	1	2	Mean	Standard Deviation
1. Shame	1		43.97	10.12
2. Experiential avoidance	.50*	1	34.33	9.55
3. Internet addiction	.24*	.41*	35.35	15.21

* p < .01

Compulsive Internet Use (Farkush et al., 2022)

$$f^2 = \frac{R^2}{1 - R^2}$$

$$= \frac{(0.24)^2}{1 - (0.24)^2}$$

$$= 0.0611$$

Table 2. Results of Pearson correlations for Hours of Use Per Week, Household Religiosity, Religiosity, Moral Disapproval, Perceived Addiction, and Sexual Shame.

	Use	Household Religiosity	Personal Religiosity	Moral Disapproval	Perceived Addiction	Sexual Shame
Use	1.00					
Household Religiosity	.04	1.00				
Personal Religiosity	.01	.45	1.00			
Moral Disapproval	−.01	.26	.50	1.00		
Perceived Addiction	.20	.05	.19	.49	1.00	
Sexual Shame	.08	.09	.11	.40	.46	1.00
Mean	.676	2.202	1.717	1.943	1.959	2.793
SD	1.552	1.220	.909	1.481	1.024	1.106

Religious Belief (Volk et al., 2016)

$$f^2 = \frac{R^2}{1 - R^2}$$

$$= \frac{(0.11)^2}{1 - (0.11)^2}$$

$$= 0.0122$$

Table 2. *Descriptive Statistics and Intercorrelations for Study Variables. (N = 226).*

Variables	1.	2.	3.	4.	5.	6.	7.
Age	-						
Relationship length	.14*	-					
Sexual communication satisfaction	-.10	.10	-				
Relational satisfaction	-.07	.25**	.69**	-			
Sexual satisfaction	-.04	.05	.64**	.65**	-		
Parent–Child communication	.11	-.18**	.09	-.03	.15*	-	
Sex guilt	.33**	-.07	-.39**	-.32**	-.20**	.19**	-
M	23.49	20.01	78.46	19.47	45.63	51.43	3.39
SD	3.37	23.69	10.95	4.35	8.28	12.62	0.85
Range	18-30	1-120	42-102	7-25	18-60	22-89	1.20-5.60

Note. *M = Mean; SD = Standard Deviation*
†*p < .10; *p < .05; **p < .01.*

Family Communication (Wilson et al., 2022)

$$f^2 = \frac{R^2}{1 - R^2}$$

$$= \frac{(0.19)^2}{1 - (0.19)^2}$$

$$= 0.0375$$

Average Effect Size:

$$f^2 = \frac{0.0611 + 0.0122 + 0.0375}{3}$$

$$= 0.0369$$

$$\approx 0.04$$
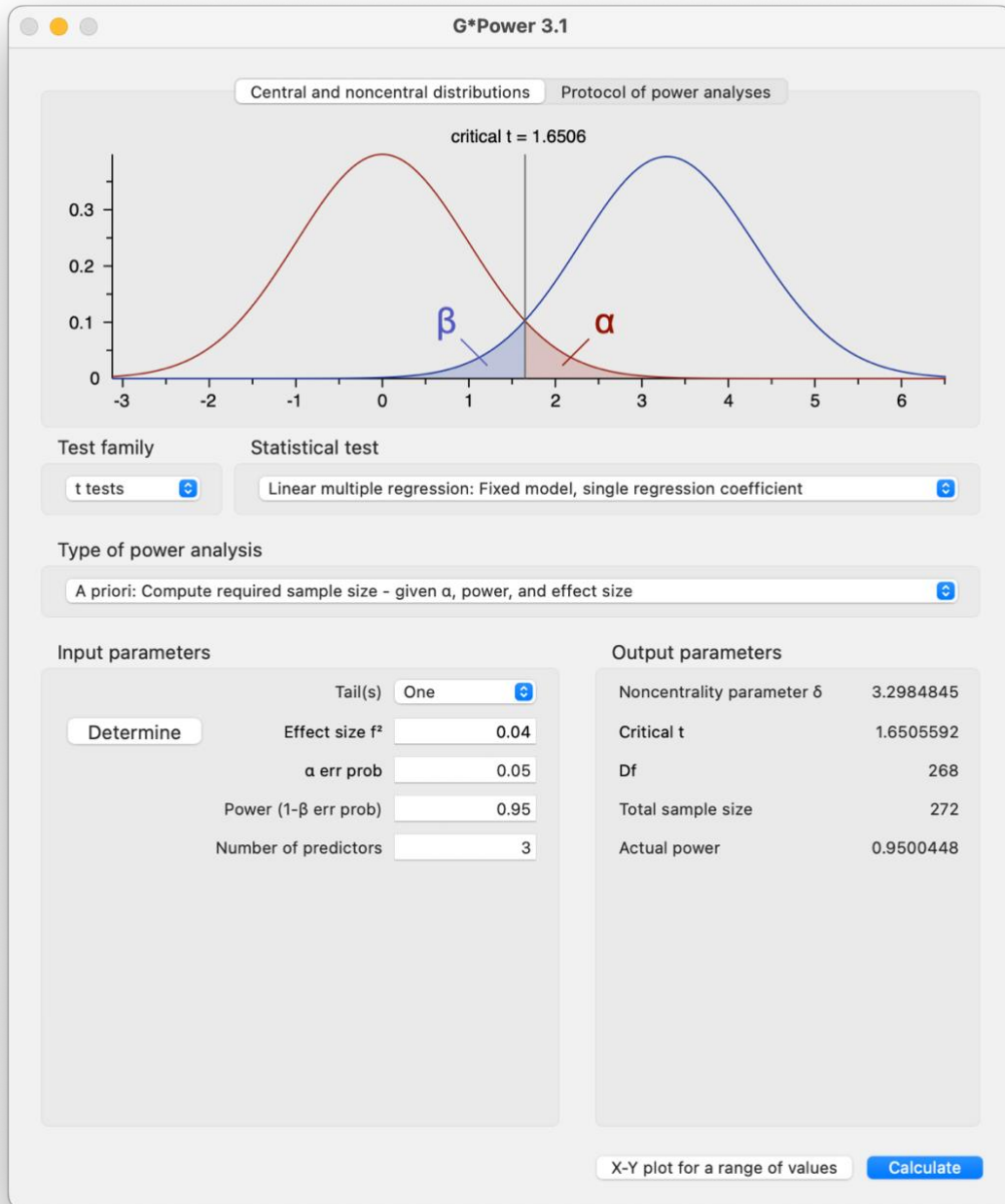
Appendix B

Online Survey Questionnaire

Department of Psychology and Counselling
Faculty of Arts and Social Science
Universiti Tunku Abdul Rahman

INTRODUCTION

Greetings! We are third-year students pursuing Bachelor of Social Science (Honours) in Psychology at UTAR. As part of our Final Year Project (FYP), we are conducting a research titled: **Compulsive Internet Use, Religious Beliefs, and Family Sex Communication as Predictors of Sexual Shame Among Young Adults in Malaysia**. With this survey, we aim to explore how internet use, religious beliefs, and family communication about sexual matters influence feelings of sexual shame. Your participation will involve responding to a set of questions consists of Part A, B, C, D, E and F, which will require approximately 10-20 minutes to complete.

PARTICIPATION

Participant in this study is completely voluntary, you are free to withdraw with consent and discontinue participation in anytime without prejudice. To protect your identity, each survey response is assigned a code by the Qualtrics system. The Qualtrics system encrypts all data in transit using Hypertext Transfer Protocol Secure (HTTPS) and enforces HTTP Strict Transport Security (HSTS). This will ensure that the data is safe from cyber-attacks or session hijacking.

CONFIDENTIALITY

All the information gathered will remain completely anonymous and confidential as we care about your privacy and information. Your information will not be disclosed to any unauthorised person and would be stored in password-protected electronic laptop securely accessible only by our group members. Your responses will be coded numerically as a group in the research assignment for the research interpretation, ensuring that individual answers cannot be traced back to you. Additionally, all data will be kept for the duration required by university guidelines and then safely and permanently destroyed after this duration. Please answer all the questions as honestly as possible and return the completed questionnaire promptly. Your cooperation would be greatly appreciated.

If you choose to participate in this project, you need to meet the following criteria:
(1) aged between 20 to 35 years old;
(2) Malaysian;
(3) currently reside in Malaysia;
(4) mentally healthy individuals with usual behavioural capacity and cognition.

INCONVENIENCE/DISCOMFORT

Participation in this study is unlikely to cause any significant discomfort or inconvenience. However, some of the questions may touch on sensitive topics, such as personal feelings about internet use, religious beliefs, or family communication regarding sexual matters, which could potentially evoke emotional responses or discomfort. Please note that you are free to withdraw from the study at any time without any consequences. If you feel any distress during or after completing the survey, we encourage you to reach out to the support services listed here:

1. Centre for Healthy Minds and Wellbeing at 05-468 8888, ext:2283 (Monday to Friday, 8.30am-5.30pm)
2. Befrienders (03) 7956 8144 / 7956 8145 (24 hours service)
3. Life Line Malaysia: (03) 4265 7995 (Mon-Fri 7:00pm-10:00pm; Sat 2:00pm-5:00pm)

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*Personal Data Protection Statement
Please be informed that in accordance with Personal Data Protection Act 2010 ("PDPA") which came into force on 15 November 2013, Universiti Tunku Abdul Rahman ("UTAR") is hereby bound to make notice and require consent in relation to collection, recording, storage, usage and retention of personal information. Personal data refers to any information which may directly or indirectly identify a person which could include sensitive personal data and expression of opinion. Among others it includes:
a) Places of Birth
b) Address
c) Education History
d) Employment History
e) Medical History
f) Race
g) Religion
h Personal Information and Associated Research Data

2. The purposes for which your personal data may be used are inclusive but not limited to:
a) For assessment of any application to UTAR
b) For processing any benefits and services
c) For communication purposes
d) For advertorial and news
e) For general administration and record purposes) For enhancing the value of education
g) For educational and related purposes consequential to UTAR
h) For replying any responds to complaints and enquiries
i) For the purpose of our corporate governance
j) For the purposes of conducting research/ collaboration

3. Your personal data may be transferred and/or disclosed to third party and/or UTAR collaborative partners including but not limited to the respective and appointed outsourcing agents for purpose of fulfilling our obligations to you in respect of the purposes and all such other purposes that are related to the purposes and also in providing integrated services, maintaining and storing records. Your data may be shared when required by laws and when disclosure is necessary to comply with applicable laws.

4. Any personal information retained by UTAR shall be destroyed and/or deleted in accordance with our retention policy applicable for us in the event such information is no longer required.

5. UTAR is committed in ensuring the confidentiality, protection, security and accuracy of your personal information made available to us and it has been our ongoing strict policy to ensure that your personal information is accurate, complete, not misleading and updated. UTAR would also ensure that your personal data shall not be used for political and commercial purposes.

Informed Consent Agreement:
By participating in this study and submitting your personal data to UTAR, you provide yourconsent and agreed for your data to be collected, used, and processed in accordance with the terms of this notice and our relevant policy. Participation in this study is voluntary, and you may withdraw your consent at any time. However, withdrawal may limit UTAR's ability to fulfil its obligations or assist you with the purposes outlined above.

Your participation also signifies that you understand the purpose, risks, and procedures of this study. The information collected will be used strictly for research purposes, and your responses will remain anonymous and confidential. You are free to withdraw from the study at any point, and any personal information will be stored securely and used only as outlined.

If you have any questions or concerns about the study or your participation, please feel free to contact the research team using the details provided.
a) Kong Chin Mun (chinmun016@1utar.my)
b) Kong Wei Leng (angellengleng00@1utar.my)
c) Thong Kai Lim (tkailim@1utar.my)

By checking the box below, you acknowledge that you have read, understood, and agree to the terms of this Informed Consent Agreement.

○ I agree to participate in this study and to the processing of my personal data as described.

○ I disagree, and I understand that my data will not be processed.

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Filtered Question

○ I am a Malaysian internet user, aged between 20 to 35, currently living in Malaysia, and I am free from any mental health disorder.

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Demographic Sections
Instructions: Please fill in your personal details or select ONE option.

*Age:

20   35

*Gender:

◯ Male

◯ Female

◯ Non-binary / third gender

◯ Prefer not to say

*Nationality:

◯ Malaysian

◯ Non-Malaysian

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*Ethnicity:

○ Malay

○ Chinese

○ Indian

○ Others (Specify: ⬚)

*Religion:

○ Islam

○ Buddhism

○ Christianity

○ Hinduism

○ Others (Specify: ⬚)

*Currently residing state in Malaysia:

| Select one ⌄ |

Employment Status:

| Select one ⌄ |

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*Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)
Instructions: The following questions assess your experiences related to compulsive use of sexually explicit media. Please read each statement carefully and using the 5-point scale below:

0 = *Never*
1 = *Seldom*
2 = *Sometimes*
3 = *Often*
4 = *Very Often*

Please select the appropriate number that best reflects your response how frequently you've had the thoughts or feelings described. Please answer open and honestly, there are no right or wrong answers.

	0 Never	1 Seldom	2 Sometimes	3 Often	4 Very Often
1. How often do you find it difficult to stop accessing these websites when you are online?	○	○	○	○	○
2. How often do you continue to access these websites despite your intention to stop?	○	○	○	○	○
3. How often do you prefer to access these websites instead of spending time with others (e.g., partner, friends, parents)?	○	○	○	○	○
4. How often are you short of sleep because you were up using these websites?	○	○	○	○	○
5. How often do you think about these websites, even when not online?	○	○	○	○	○
6. How often do you look forward for your next Internet session accessing these websites?	○	○	○	○	○
7. How often do you think you should spend less time on these websites?	○	○	○	○	○
8. How often have you unsuccessfully tried to spend less time on these websites?	○	○	○	○	○
9. How often do you rush through your work in order to access these websites?	○	○	○	○	○
10. How often do you neglect your daily obligations (work, school, or family life) because you prefer to access these websites?	○	○	○	○	○
11. How often do you access these websites when you are feeling down?	○	○	○	○	○
12. How often do you access these websites to escape from your sorrows or get relief from negative feelings?	○	○	○	○	○
13. How often do you feel restless, frustrated, or irritated when you cannot access these websites?	○	○	○	○	○

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*The Centrality of Religiosity Scale (CRS)
Instructions: The following questions assess the role of religion in your life. Please read each statement carefully and using the 5-point scale below to indicate on how often you have felt or thought in the specified way by selecting the appropriate number that best reflects your personal beliefs and experiences:

1 = *Never/Not at All*
2 = *Rarely/Not Very Much*
3 = *Occasionally/Moderately*
4 = *Often/Quite A Bit*
5 = *Very Often/Very Much So*

There are no right or wrong answers, so please respond honestly based on your own experiences and perceptions.

	1 Never/Not at All	2 Rarely/Not Very Much	3 Occasionally/Moderately	4 Often/Quite A Bit	5 Very Often/Very Much So
1. How often do you think about religious issues?	○	○	○	○	○
2. To what extent do you believe that God or something divine exists?	○	○	○	○	○
3. How often do you take part in religious services?	○	○	○	○	○
4. How often do you pray?	○	○	○	○	○
5. How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?	○	○	○	○	○
For quality control, select "Very Often/Very Much So" for this question.	○	○	○	○	○
6. How interested are you in learning more about religious topics?	○	○	○	○	○
7. To what extend do you believe in an afterlife — e.g. immortality of the soul, resurrection of the dead or reincarnation?	○	○	○	○	○
8. How important is to take part in religious services?	○	○	○	○	○
9. How important is personal prayer for you?	○	○	○	○	○
10. How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?	○	○	○	○	○

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*The Family Sex Communication Quotient (FSCQ)

Instructions: The following statements represent personal feelings about family discussions of sex. Please select one of the five response categories that best describes your opinion:

5 = *Strongly Agree (SA)*
4 = *Agree (A)*
3 = *Neutral or Don't Know (N)*
2 = *Disagree (D)*
1 = *Strongly Disagree (SD)*

Also, please answer these questions regardless of whether you have ever talked about sex with your parents. Don't spend much time on any one question; make a choice and move to the next. Don't ask others how they are answering their questions, or how they think you should answer yours.

	5 SA	4 A	3 N	2 D	1 SD
1. Sex should be one of the most important topics for parents and children to discuss.	○	○	○	○	○
2. I can talk to my parents about almost anything related to sex.	○	○	○	○	○
3. My parents know what I think about sex.	○	○	○	○	○
4. It is not necessary to talk to my parents about sex.	○	○	○	○	○
5. I can talk openly and honestly with my parents about sex.	○	○	○	○	○
6. I know what my parents think about sex.	○	○	○	○	○
7. The home should be a primary place for learning about sex.	○	○	○	○	○
8. I feel comfortable discussing sex with my parents.	○	○	○	○	○
9. My parents have given me very little information about sex.	○	○	○	○	○
10. Sex is too personal a topic to discuss with my parents.	○	○	○	○	○
11. My parents feel comfortable discussing sex with me.	○	○	○	○	○
To show you are paying attention, select the option "Strongly Agree (SA)."	○	○	○	○	○
12. Much of what I know about sex has come from family discussions.	○	○	○	○	○
13. Sex should not be discussed in the family unless there is a problem to resolve.	○	○	○	○	○
14. Sex is too hard a topic to discuss with my parents.	○	○	○	○	○
15. I feel better informed about sex if I talk to my parents.	○	○	○	○	○
16. The least important thing to discuss with my parents is sex.	○	○	○	○	○
17. I feel free to ask my parents questions about sex.	○	○	○	○	○
18. When I want to know something about sex, I generally ask my parents.	○	○	○	○	○

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The Revised Sexual Shame Inventory (SSI-R)

Instructions: The following statements aim to assess your experiences related to sexual shame and may or may not describe how you are feeling right now. Please rate your agreement with each statement using the 6-point scale provided below:

1 = *Strongly Disagree*
2 = *Disagree*
3 = *Somewhat Disagree*
4 = *Somewhat Agree*
5 = *Agree*
6 = *Strongly Agree*

Select the number that most accurately reflects the extent to which you agree with the sentiments expressed. Your responses will provide valuable insight into your current experiences.

	1 Strongly Disagree	2 Disagree	3 Somewhat Agree	4 Agree	5 Strongly Agree
1. I feel bad about how many sexual experiences I've had.	○	○	○	○	○
2. There are some things I just can't talk about with my sexual partner(s).	○	○	○	○	○
3. I worry people will find out about my sexual flaws.	○	○	○	○	○
4. When it comes to sex, I feel like I am never good enough.	○	○	○	○	○
5. I feel ashamed that I have been forced into uncomfortable sexual situations.	○	○	○	○	○
6. I feel like wanting to shower or wash off when thinking about my sexuality/sexual experiences.	○	○	○	○	○
7. I feel ashamed to talk to others about my sexuality/sexual experiences.	○	○	○	○	○
8. I worry about being able to sexually satisfy my partner(s).	○	○	○	○	○
9. I am afraid of sharing my private sexual thoughts with my partner(s).	○	○	○	○	○
10. I replay sexual experiences I am ashamed of over and over in my mind.	○	○	○	○	○

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We thank you for your time spent taking this survey.
Your response has been recorded.

Appendix C

Reliability Tests

Table C1

Reliability Test for Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)

Reliability-CIUS_SEM

Frequentist Scale Reliability Statistics

Estimate	McDonald's ω	Cronbach's α
Point estimate	0.944	0.942
95% CI lower bound	0.935	0.932
95% CI upper bound	0.954	0.952

Table C2

Reliability Test for Centrality of Religious Scale (CRS)

Reliability-CRS

Frequentist Scale Reliability Statistics

Estimate	McDonald's ω	Cronbach's α
Point estimate	0.933	0.931
95% CI lower bound	0.921	0.919
95% CI upper bound	0.944	0.943

Table C3

Reliability Test for Family Sex Communication Quotient (FSCQ)

Reliability-FSCQ

Frequentist Scale Reliability Statistics

Estimate	McDonald's ω	Cronbach's α
Point estimate	0.885	0.879
95% CI lower bound	0.866	0.858
95% CI upper bound	0.905	0.898

Table C4

Reliability Test for Revised Sexual Shame Inventory (SSI-R)

Reliability-SSI_R ▾

Frequentist Scale Reliability Statistics ▾

Estimate	McDonald's ω	Cronbach's α
Point estimate	0.868	0.866
95% CI lower bound	0.845	0.841
95% CI upper bound	0.891	0.888

Appendix D

Descriptive Statistics

Table D1

Descriptive Statistics for the Demographic Data of Respondents

Statistics

		Employment Status:	Age	Gender	Ethnicity	Religion:	Currently residing state in Malaysia
N	Valid	278	278	278	278	278	278
	Missing	0	0	0	0	0	0
Mean		5.64	23.4532	1.63	2.04	2.21	8.79
Median		6.00	23.0000	2.00	2.00	2.00	9.00
Mode		6	22.00	2	2	2	4
Std. Deviation		1.560	2.92807	.483	.472	.766	4.670
Variance		2.433	8.574	.233	.223	.587	21.810
Range		5	15.00	1	3	4	14
Minimum		4	20.00	1	1	1	1
Maximum		9	35.00	2	4	5	15
Sum		1568	6520.00	454	566	615	2445
Percentiles	25	4.00	22.0000	1.00	2.00	2.00	4.00
	50	6.00	23.0000	2.00	2.00	2.00	9.00
	75	6.00	24.0000	2.00	2.00	2.00	14.00

Table D2

Descriptive Statistics of Centrality of Religious Scale (CRS) and Different Religion Groups

	Centrality of Religious Scale (CRS)				
Religion	N	*M*	*SD*	Min.	Max
Buddhism	206	26.95	8.050	10	50
Christianity	30	35.80	7.752	14	49
Islam	21	41.90	6.942	24	50
Hinduism	13	40.30	8.380	25	49
Others	8	22.25	12.487	11	49

Note. N = number of cases; *M* = Mean; *SD* = Standard Deviation; Min = Minimum; Max = Maximum

Table D3

Descriptive Statistics of the Five Dimensions of Centrality of Religious Scale and Main Religion Groups

Dimension	Buddhism		Christianity		Islam		Hinduism	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Intellectual	2.631	0.934	3.350	1.092	3.857	0.868	3.885	0.939
Ideology	3.177	1.010	4.050	0.986	4.452	0.723	4.500	0.842
Public Practice	2.566	0.941	3.450	1.262	4.071	0.926	3.615	1.210
Private Practice	2.638	0.937	3.700	0.857	4.357	0.882	4.231	1.053
Experience	2.464	1.008	3.350	0.993	4.214	0.845	3.923	0.976
Overall CRS	26.95	8.05	35.80	7.75	41.90	6.94	40.30	8.38

Note. M = Mean; *SD* = Standard Deviation

Appendix E

Histograms

Figure E1

Histogram for Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)
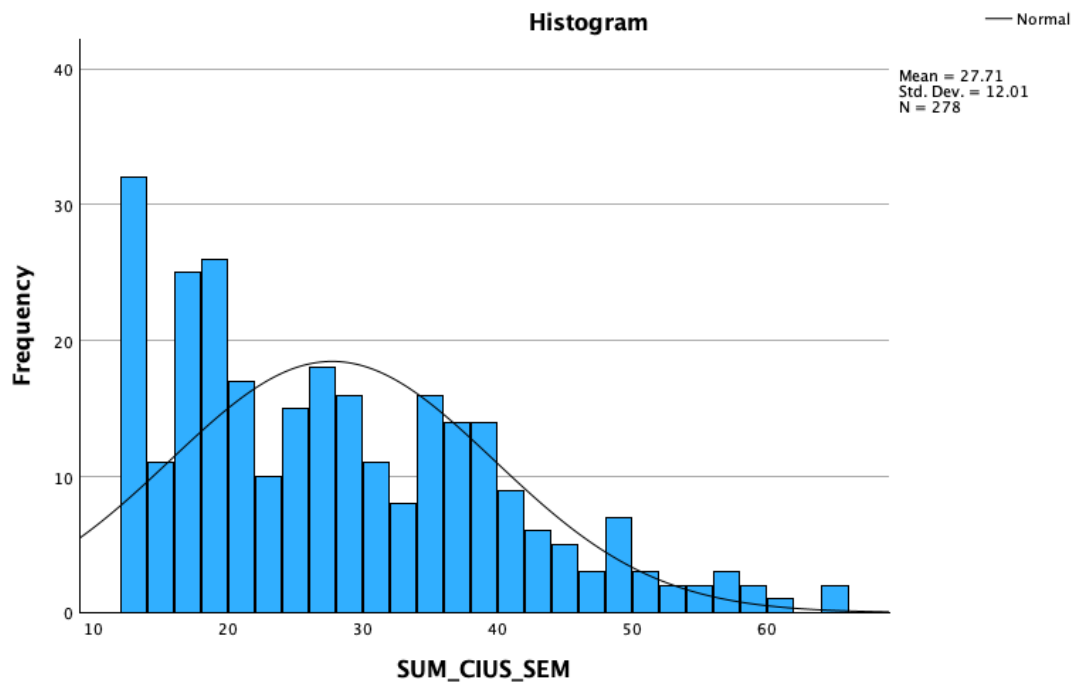
Figure E2

Histogram for Centrality of Religious Scale (CRS)
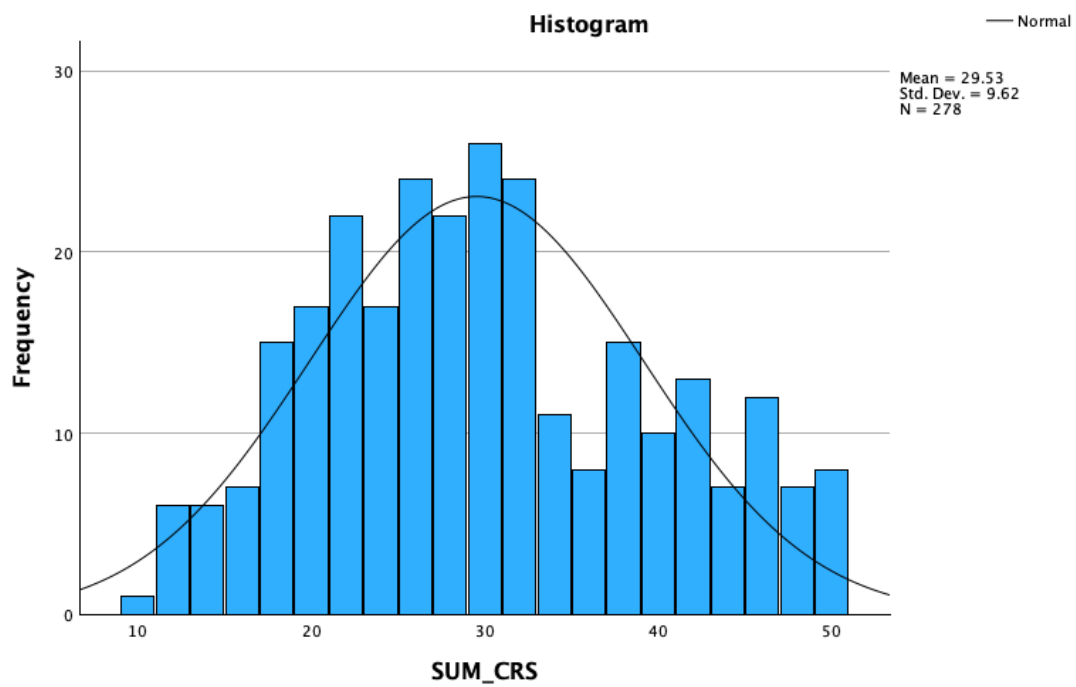
Figure E3

Histogram for Family Sex Communication Quotient (FSCQ)
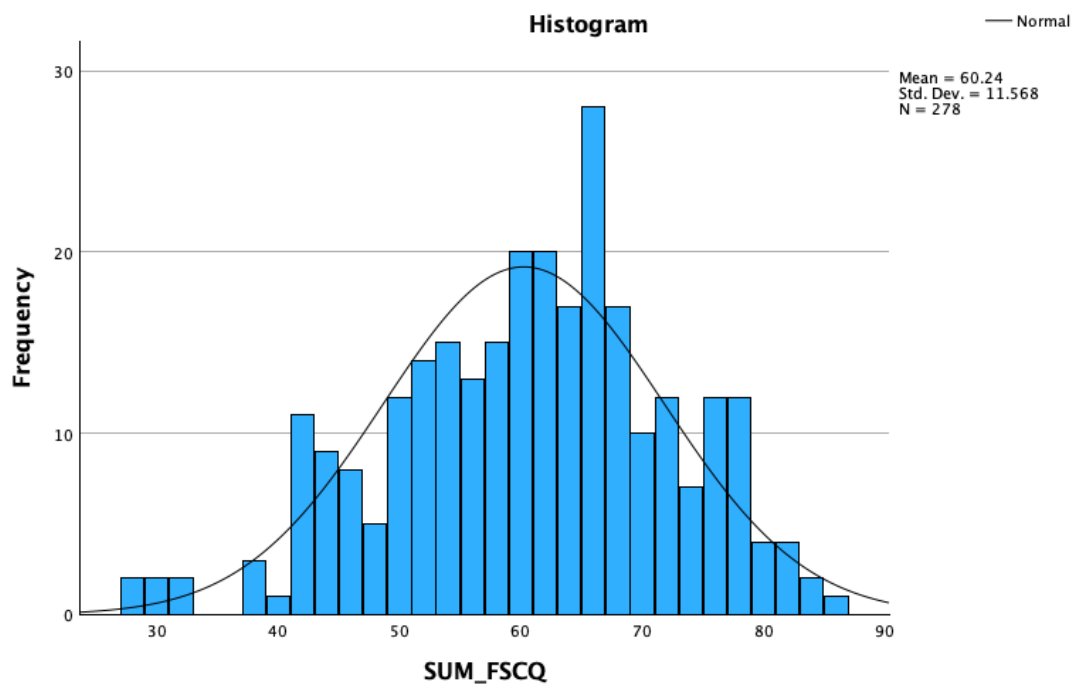
Figure E4

Histogram for Revised Sexual Shame Inventory (SSI-R)
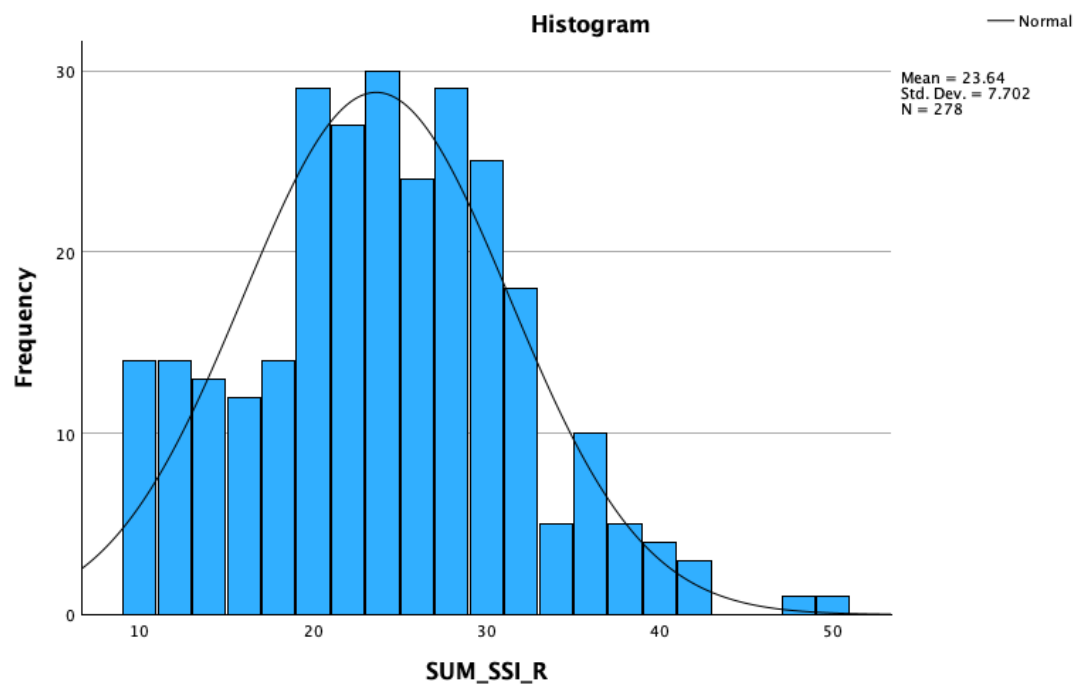
Appendix F

P-P Plots

Figure F1

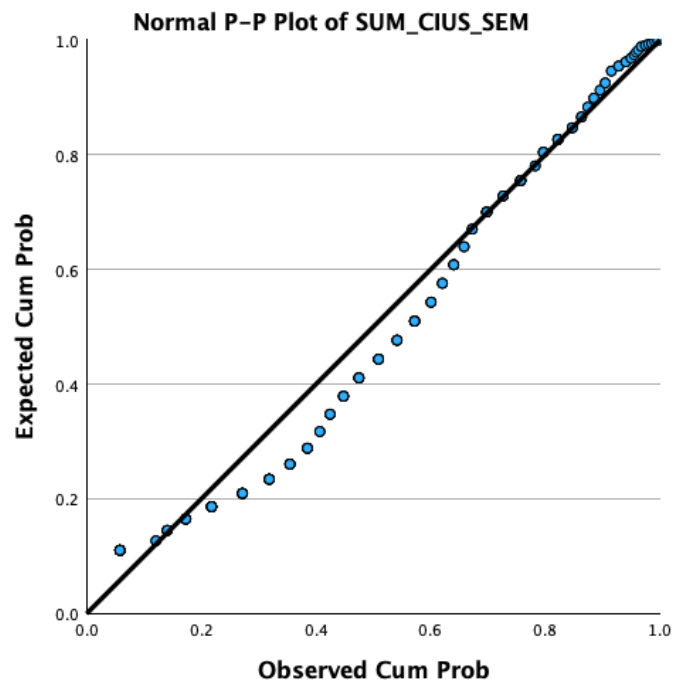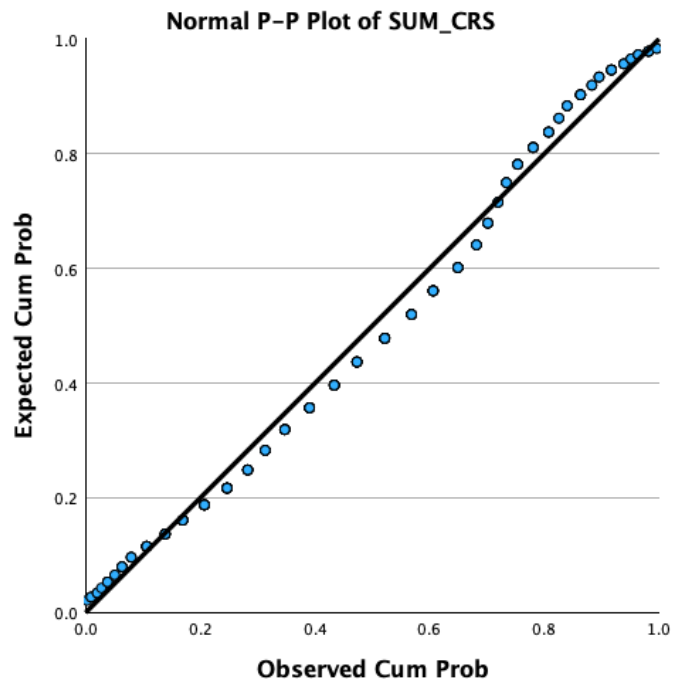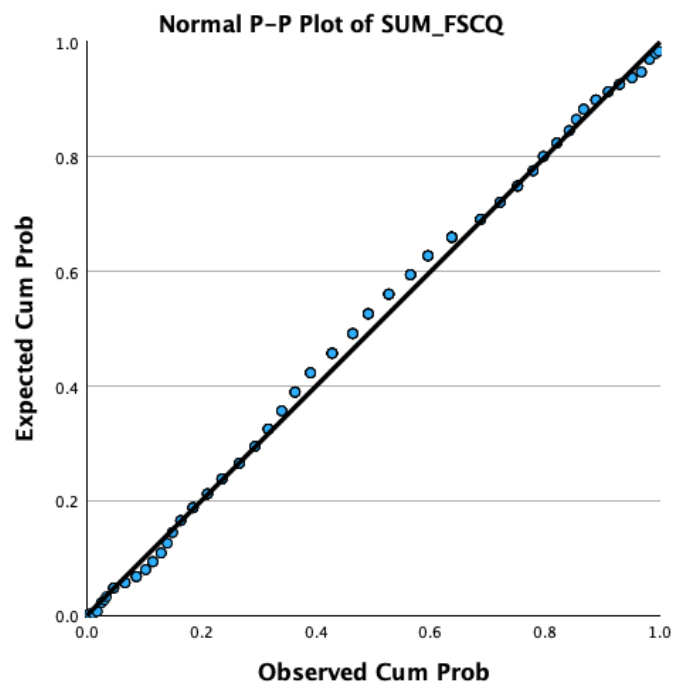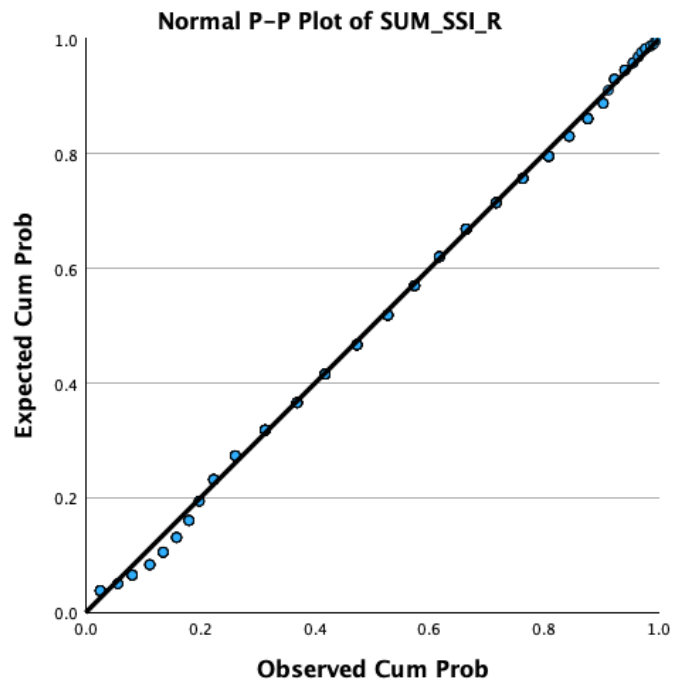*P-P Plot for Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)*

Figure F2

P-P Plot for Centrality of Religious Scale (CRS)

Figure F3

P-P Plot for Family Sex Communication Quotient (FSCQ)

Figure F4

P-P Plot for Revised Sexual Shame Inventory (SSI-R)

Normal P-P Plot of SUM_SSI_R

Appendix G

Q-Q Plots

Figure G1

Q-Q Plot for Compulsive Internet Use Scale for Sexually Explicit Media (CIUS-SEM)
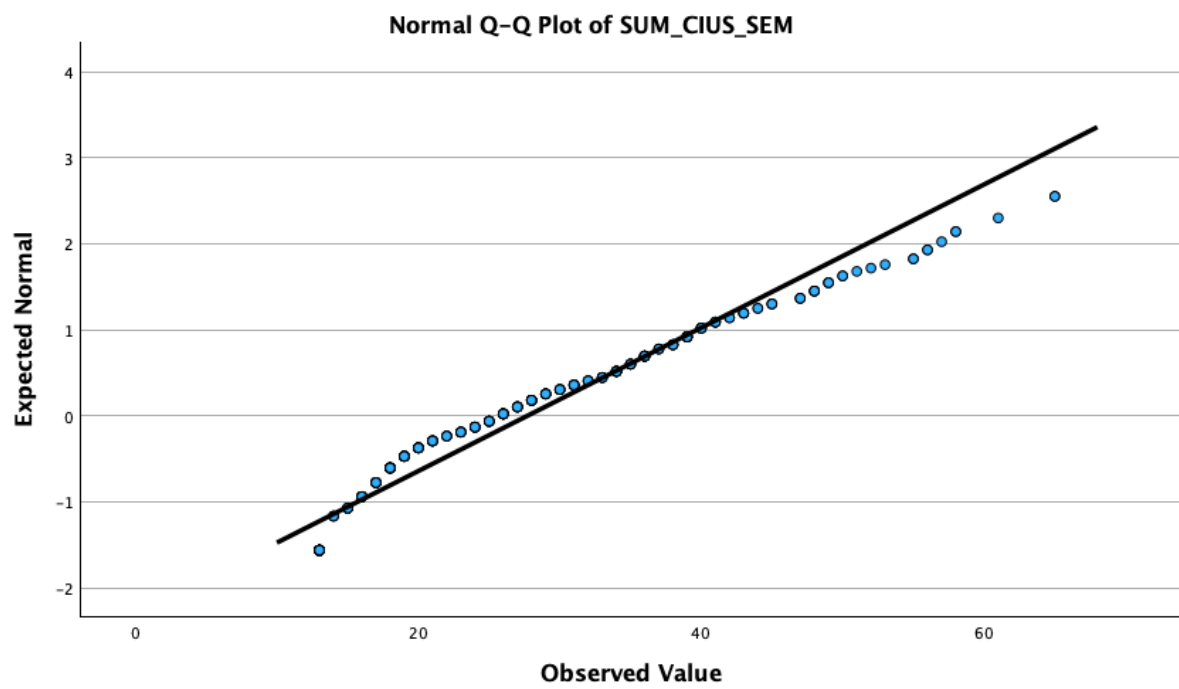
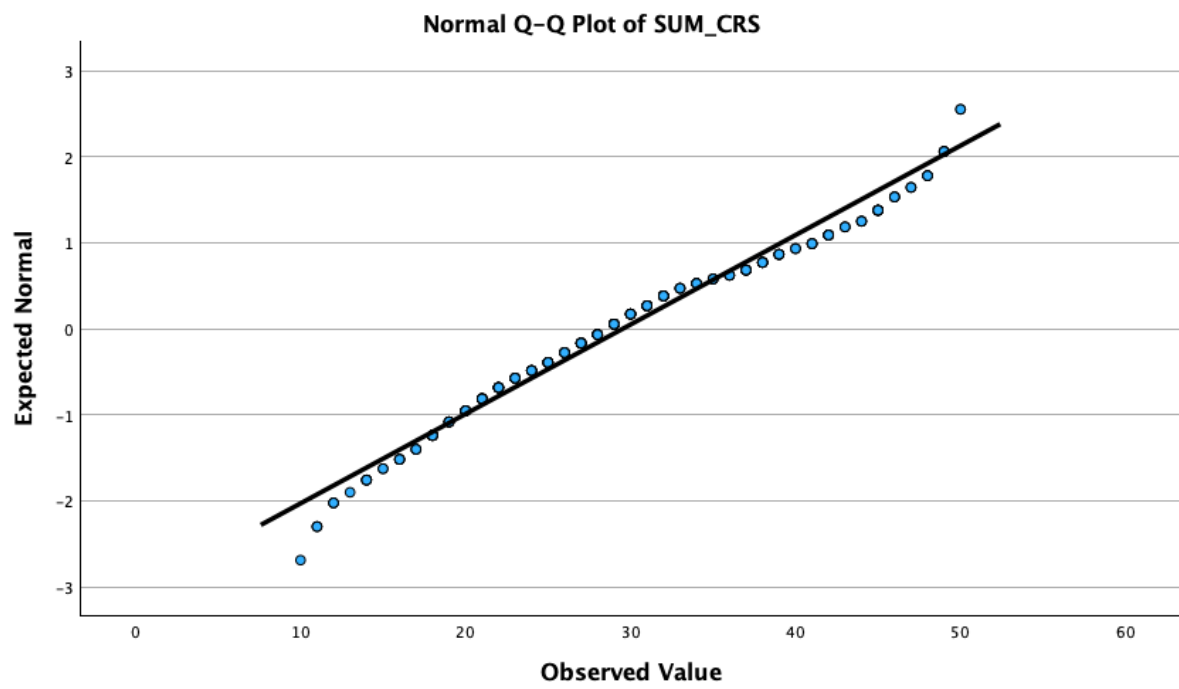**Figure G2**

Q-Q Plot for Centrality of Religious Scale (CRS)

Normal Q-Q Plot of SUM_CRS

Figure G3

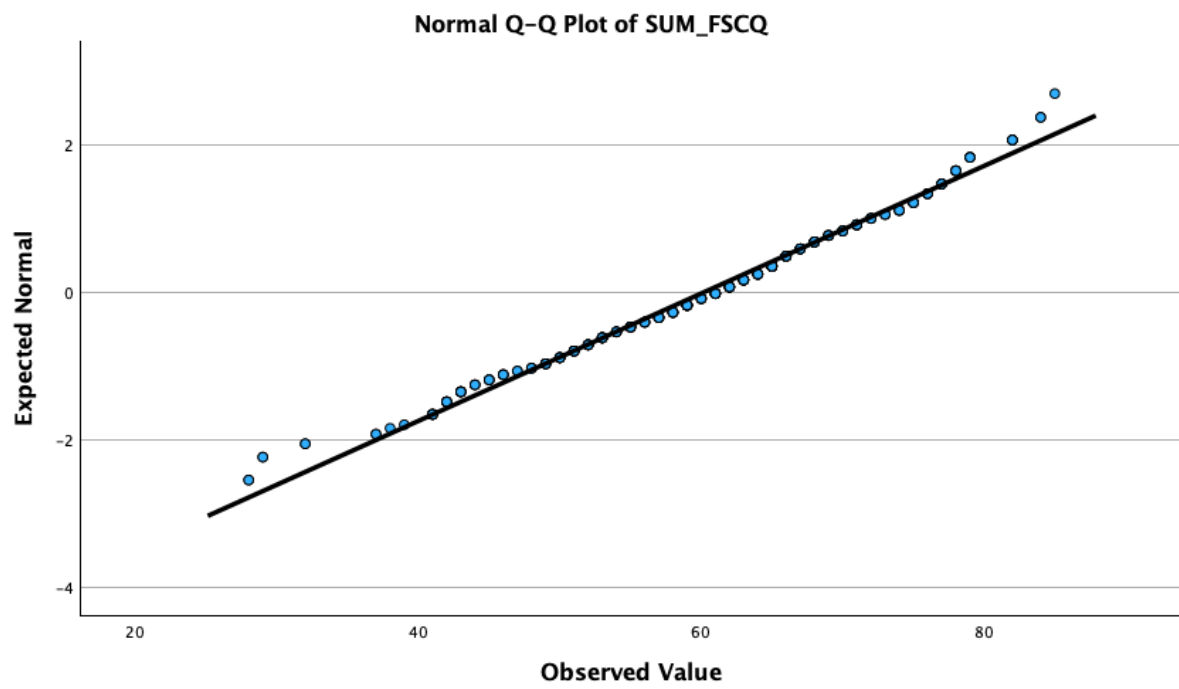*Q-Q Plot for Family Sex Communication Quotient (FSCQ)*
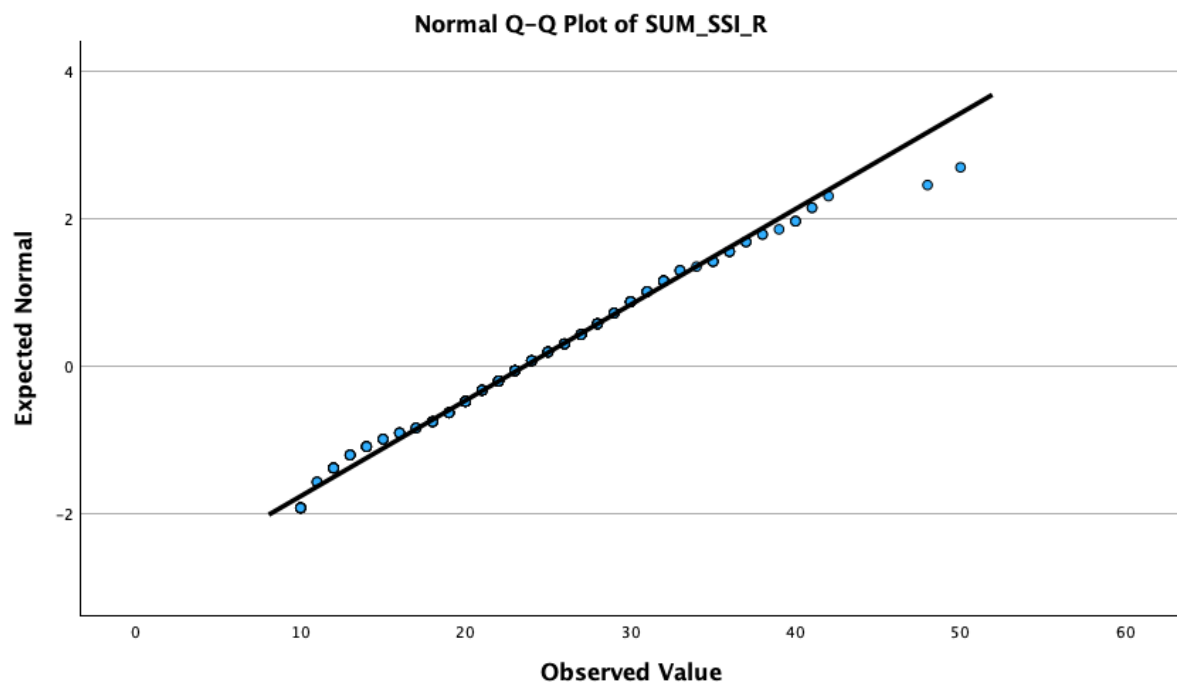
Figure G4

Q-Q Plot for Revised Sexual Shame Inventory (SSI-R)

Appendix H

Skewness and Kurtosis

Descriptives

			Statistic	Std. Error
SUM_CIUS_SEM	Mean		27.71	.720
	95% Confidence Interval for Mean	Lower Bound	26.29	
		Upper Bound	29.12	
	5% Trimmed Mean		26.92	
	Median		26.00	
	Variance		144.252	
	Std. Deviation		12.010	
	Minimum		13	
	Maximum		65	
	Range		52	
	Interquartile Range		18	
	Skewness		.762	.146
	Kurtosis		-.039	.291
SUM_CRS	Mean		29.53	.577
	95% Confidence Interval for Mean	Lower Bound	28.39	
		Upper Bound	30.66	
	5% Trimmed Mean		29.41	
	Median		29.00	
	Variance		92.546	
	Std. Deviation		9.620	
	Minimum		10	
	Maximum		50	
	Range		40	
	Interquartile Range		15	
	Skewness		.285	.146
	Kurtosis		-.695	.291
SUM_FSCQ	Mean		60.24	.694
	95% Confidence Interval for Mean	Lower Bound	58.88	
		Upper Bound	61.61	
	5% Trimmed Mean		60.49	
	Median		61.00	
	Variance		133.808	
	Std. Deviation		11.568	
	Minimum		28	
	Maximum		85	
	Range		57	
	Interquartile Range		15	
	Skewness		-.324	.146
	Kurtosis		-.166	.291

SUM_SSI_R	Mean		23.64	.462
	95% Confidence Interval for Mean	Lower Bound	22.73	
		Upper Bound	24.55	
	5% Trimmed Mean		23.46	
	Median		23.00	
	Variance		59.314	
	Std. Deviation		7.702	
	Minimum		10	
	Maximum		50	
	Range		40	
	Interquartile Range		10	
	Skewness		.259	.146
	Kurtosis		.027	.291

Appendix I

Regression Output

Table I1

Durbin-Watson Test

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.242[a]	.059	.048	7.513	1.977

a. Predictors: (Constant), SUM_FSCQ, SUM_CIUS_SEM, SUM_CRS
b. Dependent Variable: SUM_SSI_R

Table I2

ANOVA Table

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	962.642	3	320.881	5.684	<.001[b]
	Residual	15467.386	274	56.450		
	Total	16430.029	277			

a. Dependent Variable: SUM_SSI_R
b. Predictors: (Constant), SUM_FSCQ, SUM_CIUS_SEM, SUM_CRS

Table I3

Tolerance and VIF Test

Coefficients[a]

| Model	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B Upper Bound	95.0% Confidence Interval for B	Collinearity Statistics Tolerance	VIF
1 (Constant)	18.509	3.180		5.821	24.768	12.249	24.768		
SUM_CIUS_SEM	.149	.038	.233	3.938	.224	.075	.224	.984	1.016
SUM_CRS	-.055	.048	-.069	-1.156	.039	-.149	.039	.968	1.033
SUM_FSCQ	.044	.040	.065	1.100	.122	-.034	.122	.970	1.031

Table I4

Residual Statistics

Residuals Statistics[a]

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	19.52	29.26	23.64	1.864	278
Std. Predicted Value	-2.209	3.016	.000	1.000	278
Standard Error of Predicted Value	.454	1.721	.870	.236	278
Adjusted Predicted Value	19.15	30.18	23.65	1.882	278
Residual	-19.262	27.483	.000	7.473	278
Std. Residual	-2.564	3.658	.000	.995	278
Stud. Residual	-2.624	3.687	-.001	1.003	278
Deleted Residual	-20.176	27.925	-.012	7.601	278
Stud. Deleted Residual	-2.653	3.775	.000	1.007	278
Mahal. Distance	.017	13.533	2.989	2.275	278
Cook's Distance	.000	.082	.004	.009	278
Centered Leverage Value	.000	.049	.011	.008	278

a. Dependent Variable: SUM_SSI_R

$$Leverage \ = \frac{p\ +\ 1}{n}$$

$$= \frac{3\ +\ 1}{278}$$

$$= \frac{4}{278}$$

$$= 0.0144 \times 2$$

$$= 0.0288$$

$$\approx 0.03$$

Figure I5

Residual Scatterplot

Scatterplot
Dependent Variable: SUM_SSI_R
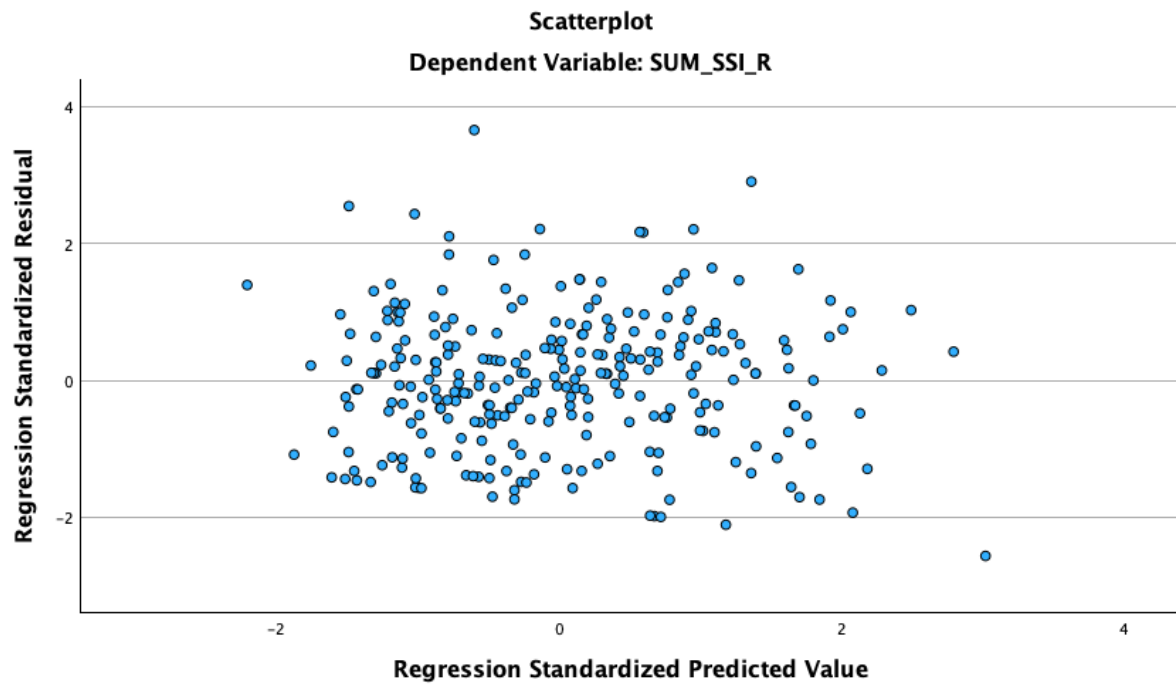
Table I6

Cook's Distance, Leverage and Mahalonobis Distance of Potential Outliers Cases

Case Summaries[a]

	Case Number	Mahalanobis Distance	Cook's Distance	Centered Leverage Value
1	1	2.18539	.00410	.00789
2	2	.62286	.00010	.00225
3	3	1.67674	.00079	.00605
4	4	1.08692	.00051	.00392
5	5	1.89203	.00002	.00683
6	6	1.00947	.00189	.00364
7	7	4.41317	.00132	.01593
8	8	2.43530	.00697	.00879
9	9	.49425	.00073	.00178
10	10	5.90631	.00933	.02132
11	11	2.43859	.00359	.00880
12	12	5.60798	.00959	.02025
13	13	1.38987	.00048	.00502
14	14	1.59907	.00061	.00577
15	15	2.35766	.00009	.00851
16	16	1.61621	.00281	.00583
17	17	.71774	.00170	.00259

18	18	3.20252	.00000	.01156
19	19	.91158	.00000	.00329
20	20	3.38033	.00005	.01220
21	21	2.55597	.02134	.00923
22	22	3.30932	.01031	.01195
23	23	.84106	.00024	.00304
24	24	.01720	.00175	.00006
25	25	2.81735	.00010	.01017
26	26	1.30163	.00025	.00470
27	27	.28240	.00004	.00102
28	28	3.26129	.00154	.01177
29	29	4.17910	.00263	.01509
30	30	1.90117	.00025	.00686
31	31	.84706	.00103	.00306
32	32	.82486	.00062	.00298
33	33	7.09785	.00025	.02562
34	34	2.65848	.00823	.00960
35	35	.80383	.00113	.00290
36	36	1.05595	.00062	.00381
37	37	.59358	.00013	.00214
38	38	3.57817	.00372	.01292
39	39	.90656	.00135	.00327
40	40	1.80490	.00448	.00652
41	41	2.43757	.00781	.00880
42	42	1.96125	.00003	.00708
43	43	4.70736	.00938	.01699
44	44	.42008	.00048	.00152
45	45	11.54889	.08165	.04169
46	46	4.71259	.01076	.01701
47	47	4.08154	.01382	.01473
48	48	.38454	.00159	.00139
49	49	3.98159	.00159	.01437
50	50	3.14135	.00020	.01134
51	51	2.00629	.00003	.00724
52	52	2.96982	.00380	.01072
53	53	5.38595	.01029	.01944
54	54	3.38555	.05463	.01222
55	55	.58724	.00037	.00212
56	56	6.04888	.00039	.02184
57	57	2.70359	.00600	.00976
58	58	.69774	.00014	.00252
59	59	.93028	.00003	.00336
60	60	4.38404	.00322	.01583
61	61	3.84986	.00062	.01390
62	62	.12485	.00115	.00045

63	63	.72178	.00011	.00261
64	64	2.09459	.00265	.00756
65	65	1.68117	.00026	.00607
66	66	.50697	.00004	.00183
67	67	.84312	.00366	.00304
68	68	4.99883	.02221	.01805
69	69	1.20298	.00492	.00434
70	70	6.37692	.00008	.02302
71	71	2.20809	.00074	.00797
72	72	1.60025	.00531	.00578
73	73	1.50285	.00372	.00543
74	74	2.52024	.00694	.00910
75	75	1.99551	.00003	.00720
76	76	4.25107	.00229	.01535
77	77	3.11217	.00219	.01124
78	78	2.35453	.00005	.00850
79	79	1.18810	.00040	.00429
80	80	5.80884	.00064	.02097
81	81	3.95606	.00210	.01428
82	82	5.87577	.00039	.02121
83	83	2.55597	.00048	.00923
84	84	8.50943	.01789	.03072
85	85	6.20040	.00033	.02238
86	86	1.15610	.00002	.00417
87	87	1.16120	.00380	.00419
88	88	1.53485	.00480	.00554
89	89	2.01047	.00030	.00726
90	90	2.99183	.00013	.01080
91	91	3.74245	.00200	.01351
92	92	1.16378	.00078	.00420
93	93	4.27944	.01224	.01545
94	94	4.17277	.00031	.01506
95	95	4.18742	.00142	.01512
96	96	3.28440	.00143	.01186
97	97	2.51495	.00612	.00908
98	98	.11002	.00000	.00040
99	99	.52879	.00000	.00191
100	100	5.25869	.00004	.01898
101	101	3.70630	.00894	.01338
102	102	1.71467	.00000	.00619
103	103	.63306	.00260	.00229
104	104	3.46986	.00035	.01253
105	105	4.35232	.00502	.01571
106	106	2.03227	.00278	.00734
107	107	.75055	.00623	.00271

108	108	4.05243	.00171	.01463
109	109	5.23054	.00093	.01888
110	110	2.85705	.00001	.01031
111	111	1.15095	.00002	.00416
112	112	2.42425	.00353	.00875
113	113	6.10459	.00137	.02204
114	114	2.81015	.01194	.01014
115	115	.67700	.00033	.00244
116	116	4.02380	.00251	.01453
117	117	.69677	.00132	.00252
118	118	1.44678	.00555	.00522
119	119	1.78127	.00114	.00643
120	120	1.67353	.00020	.00604
121	121	5.33257	.00168	.01925
122	122	.76906	.00014	.00278
123	123	.87356	.00122	.00315
124	124	1.87738	.00008	.00678
125	125	.02581	.00005	.00009
126	126	2.90709	.00072	.01049
127	127	3.01811	.00005	.01090
128	128	3.71591	.00004	.01341
129	129	3.17955	.00302	.01148
130	130	1.80823	.00333	.00653
131	131	4.94957	.00010	.01787
132	132	1.20467	.00096	.00435
133	133	1.90725	.00035	.00689
134	134	4.58413	.01039	.01655
135	135	2.08089	.00129	.00751
136	136	7.12344	.00441	.02572
137	137	1.90484	.00003	.00688
138	138	9.73537	.00629	.03515
139	139	2.69660	.00319	.00974
140	140	2.55913	.00027	.00924
141	141	1.42313	.00008	.00514
142	142	1.79181	.00131	.00647
143	143	2.01310	.00177	.00727
144	144	5.92170	.02918	.02138
145	145	1.07045	.00002	.00386
146	146	2.37063	.00393	.00856
147	147	1.51078	.00038	.00545
148	148	2.42129	.00008	.00874
149	149	1.13555	.00192	.00410
150	150	4.37895	.00084	.01581
151	151	5.15207	.01014	.01860
152	152	1.84067	.00002	.00665

153	153	3.22456	.00002	.01164
154	154	1.96352	.00047	.00709
155	155	3.13060	.00118	.01130
156	156	3.72668	.00023	.01345
157	157	1.27463	.00015	.00460
158	158	2.67267	.00009	.00965
159	159	2.37869	.00077	.00859
160	160	5.00381	.00205	.01806
161	161	1.83371	.00043	.00662
162	162	2.76312	.00062	.00998
163	163	2.17660	.00116	.00786
164	164	4.76362	.02643	.01720
165	165	3.85418	.02123	.01391
166	166	4.94854	.01161	.01786
167	167	2.83202	.00444	.01022
168	168	6.43003	.00192	.02321
169	169	.53338	.00122	.00193
170	170	4.15259	.04072	.01499
171	171	2.23706	.00035	.00808
172	172	3.74277	.01372	.01351
173	173	1.55822	.00028	.00563
174	174	5.49570	.00166	.01984
175	175	1.32183	.00027	.00477
176	176	1.46074	.00010	.00527
177	177	7.49127	.00000	.02704
178	178	1.93342	.00058	.00698
179	179	1.87356	.00322	.00676
180	180	.82218	.00048	.00297
181	181	2.69219	.00923	.00972
182	182	1.14627	.00000	.00414
183	183	2.80954	.00523	.01014
184	184	1.05516	.00833	.00381
185	185	1.22966	.00014	.00444
186	186	2.26554	.00000	.00818
187	187	4.56827	.00389	.01649
188	188	1.52791	.00050	.00552
189	189	2.81193	.00026	.01015
190	190	2.04830	.00004	.00739
191	191	3.66212	.00039	.01322
192	192	2.47711	.00004	.00894
193	193	5.13642	.00081	.01854
194	194	.85492	.00075	.00309
195	195	1.75955	.00043	.00635
196	196	.28921	.00255	.00104
197	197	1.57311	.00010	.00568

198	198	1.93606	.00093	.00699
199	199	.92562	.00595	.00334
200	200	5.24043	.00691	.01892
201	201	3.27166	.00161	.01181
202	202	1.90135	.00153	.00686
203	203	2.33700	.00518	.00844
204	204	2.06451	.00578	.00745
205	205	5.55724	.00013	.02006
206	206	2.99491	.00501	.01081
207	207	1.29486	.00639	.00467
208	208	1.74887	.00009	.00631
209	209	2.27030	.00150	.00820
210	210	1.64909	.00171	.00595
211	211	2.66914	.00610	.00964
212	212	2.39211	.00029	.00864
213	213	1.46328	.00210	.00528
214	214	6.73175	.01231	.02430
215	215	2.57069	.00265	.00928
216	216	1.69105	.00343	.00610
217	217	2.43895	.00078	.00880
218	218	5.11103	.00009	.01845
219	219	.13769	.00075	.00050
220	220	2.50983	.01919	.00906
221	221	1.57414	.00018	.00568
222	222	.39202	.00027	.00142
223	223	3.91712	.01325	.01414
224	224	2.52692	.00698	.00912
225	225	6.23854	.00727	.02252
226	226	3.27287	.00002	.01182
227	227	2.82032	.00047	.01018
228	228	3.78932	.00089	.01368
229	229	6.54350	.00983	.02362
230	230	4.55362	.00120	.01644
231	231	7.78077	.00117	.02809
232	232	.52322	.00003	.00189
233	233	6.37214	.00901	.02300
234	234	3.35767	.01909	.01212
235	235	3.65729	.00899	.01320
236	236	8.81526	.00168	.03182
237	237	5.79988	.01944	.02094
238	238	.70924	.00273	.00256
239	239	2.49211	.01580	.00900
240	240	11.00221	.03582	.03972
241	241	.80290	.00002	.00290
242	242	2.58780	.00034	.00934

243	243	5.16456	.01136	.01864
244	244	2.11706	.00003	.00764
245	245	3.54470	.00150	.01280
246	246	2.43895	.00042	.00880
247	247	4.65872	.01404	.01682
248	248	1.10585	.00055	.00399
249	249	.67659	.00124	.00244
250	250	8.77781	.02298	.03169
251	251	1.18716	.00003	.00429
252	252	1.90101	.00048	.00686
253	253	.77223	.00181	.00279
254	254	9.18151	.00257	.03315
255	255	1.19091	.00027	.00430
256	256	2.28350	.00121	.00824
257	257	2.32102	.00302	.00838
258	258	8.97105	.00549	.03239
259	259	2.84939	.00786	.01029
260	260	.59420	.00000	.00215
261	261	7.01714	.00032	.02533
262	262	13.53257	.00817	.04885
263	263	9.04452	.01788	.03265
264	264	1.69738	.00323	.00613
265	265	12.92012	.05534	.04664
266	266	.57662	.00021	.00208
267	267	3.44602	.00355	.01244
268	268	3.16278	.00052	.01142
269	269	2.29894	.00157	.00830
270	270	2.13503	.00353	.00771
271	271	2.42952	.00024	.00877
272	272	3.20909	.00777	.01159
273	273	4.16693	.00197	.01504
274	274	2.93102	.00059	.01058
275	275	6.09657	.02515	.02201
276	276	8.56566	.01013	.03092
277	277	.57475	.00032	.00207
278	278	2.44927	.00251	.00884
Total N		278	278	278

a. Limited to first 300 cases.

Appendix J

Ethical Approval for Research Project/Protocol

UNIVERSITI TUNKU ABDUL RAHMAN DU012(A)
Wholly owned by UTAR Education Foundation Co. No. 578227-M

Re: U/SERC/78-379/2024

7 October 2024

Mr Tay Kok Wai
Head, Department of Psychology and Counselling
Faculty of Arts and Social Science
Universiti Tunku Abdul Rahman
Jalan Universiti, Bandar Baru Barat
31900 Kampar, Perak.

Dear Mr Tay,

Ethical Approval For Research Project/Protocol

We refer to the application for ethical approval for your students' research project from Bachelor of Social Science (Honours) Psychology programme enrolled in course UAPZ3023. We are pleased to inform you that the application has been approved under Expedited Review.

The details of the research projects are as follows:

No	Research Title	Student's Name	Supervisor's Name	Approval Validity
1.	Parent-adolescent relationship, Self-esteem and Life Satisfaction as Predictors of Psychological Well-being Among Malaysian Adolescents	1. Tay Xuan Ying 2. Theeh Yong En 3. Wong Hui Er	Dr Chie Qiu Ting	7 October 2024 – 6 October 2025
2.	Compulsive Internet Use, Religious Beliefs, Family Sex Communication as Predictors of Sexual Shaming Among Malaysian Young Adults	1. Kong Chin Mun 2. Kong Wei Leng 3. Thong Kai Lim		

The conduct of this research is subject to the following:

(1) The participants' informed consent be obtained prior to the commencement of the research;

(2) Confidentiality of participants' personal data must be maintained; and

(3) Compliance with procedures set out in related policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies/guidelines.

(4) Written consent be obtained from the institution(s)/company(ies) in which the physical or/and online survey will be carried out, prior to the commencement of the research.

Should the students collect personal data of participants in their studies, please have the participants sign the attached Personal Data Protection Statement for records.

Thank you.

Yours sincerely,

Professor Ts Dr Faidz bin Abd Rahman
Chairman
UTAR Scientific and Ethical Review Committee

c.c   Dean, Faculty of Arts and Social Science
        Director, Institute of Postgraduate Studies and Research