

The Relationship Between Boundary Permeability, Boundary Ownership, Boundary Linkages and Religiosity on Self-disclosure in Facebook among International Islamic University Malaysia's Students.

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ABSTRACT

The meteoric rise in the popularity and functionality of social networking sites (SNSs) has provided a new magnitude for social interaction and connection. Due to this expansion, self-disclosure has become integral to all Internet communication. Specifically, users' personal information is readily accessible everywhere on the network, causing users to reconsider their privacy management. The application of privacy boundaries assisted SNS users in striking a balance between disclosing and withholding personal information. Since religion plays a significant role in human lives, it strongly influences an individual's perception of privacy and its perseverance. As such, this study guided by the Communication Privacy Management theory (CPM) investigates the relationship between boundary permeability, boundary ownership, boundary linkages and religiosity on self-disclosure in Facebook. This study also identifies the mediating effect of religiosity on boundary permeability, boundary ownership, boundary linkages and self-disclosure in Facebook. This study employs a quantitative research design using the online survey questionnaire as the data collection instrument. Using simple random sampling, 389 students from various faculties at the International Islamic University Malaysia (IIUM) participated in this study. This study found that boundary permeability, boundary ownership, and boundary linkages are significantly associated with self-disclosure on Facebook, whereas religiosity is not. In addition, there is no evidence that religiosity mediates the relationship between boundary permeability, boundary ownership, and boundary linkages in Facebook self-disclosure. This study supports using the Communication Privacy Management theory as a reliable foundation for understanding privacy management practices among social media users.

Keywords: Communication Privacy Management Theory, Boundary Permeability, Boundary Ownership, Boundary Linkages, Religiosity, Self-disclosure in Facebook

INTRODUCTION

The rapid development of the Internet has resulted in a wide range of Internet services that significantly impact interpersonal communication and social interaction. The rise in popularity of social networking sites (SNSs) as a new tool for information sharing and socialization has evolved into a platform where individuals publicly disclose their identity and personal information (Vernali & Toker, 2015). In other words, social networking sites serve as a platform for modern self-disclosure (Hollenbaugh & Ferris, 2014). Self-disclosure was initially described as communicating information about self to others (Jourard & Lakakow, 1958). In the online context, self-disclosure is the act of voluntarily disclosing personal information to others over the Internet (Chen, Hu, Shu, & Chen, 2019). Self-disclosure on social networking sites occurs when individuals provide various personal information on the sites, such as their email address, hometown, contact information, birthday, relationship status, educational background (Christofied, Muise, & Desmarais, 2012), photos and videos, profile information, as well as their experiences, emotions, feelings, and thoughts (Caplan, 2006).

People utilize social networking sites (SNSs) for a variety of reasons, including to seek and provide comfort during stressful life events, discover interesting opportunities and information (Burke & Kraut, 2013), self-presentation, relationship maintenance, social support, share emotions (Andalibi, 2020) and develop relationships (Thomas, Orme, & Kerrigan, 2020). Several researchers contended that the popularity of SNSs altered the value and perception of individuals' privacy (Petronio, 2002; Barnes, 2013). Indeed, online social networking sites like Facebook are changing the nature of privacy and information disclosure. Specifically, it has been observed that individuals on social networking sites (SNS) are more likely to self-disclose and reveal more personal information than they would in person because of the anonymity, synchronicity, and lack of nonverbal cues in online interactions (Antheunis, 2012). However, some individuals are reluctant to disclose personal information on SNSs to protect themselves from rumors, information leakage, social rejection, potential loss of privacy, and the discomfort of sharing information with strangers (Greene et al., 2006; Johnson et al., 2012). Besides that, many individuals have experienced privacy turbulence or unfavourable consequences as a result of their self-disclosure on SNSs, including cybercrime such as identity theft, online harassment, physical stalking (Gross & Acquisti, 2005), spear-phishing (Butavicius et al., 2015), and cyber-attacks (Parsons et al., 2016).

Privacy refers to an individual's right to control, edit, manage, and delete information about themselves and to determine when, how, and to what extent that information is communicated to others (Westin, 1967). As individuals strategically manage their identities through information control techniques (Goffman, 1963), individuals also manage their privacy through information disclosure (Petronia, 2002). Therefore, the issue arises when a user's information, be it personal information, photos and videos, status updates, or any other information available on social media, is potentially accessible and extended to an infinite number of audiences, making it visible to many individuals. As a result, people constantly face the tension between their desire for privacy and their willingness to reveal personal information. The Communication Privacy Management theory (CPM) notes that the dialectical dilemma has risen at this point, as individuals must decide what information to reveal and what information to conceal, as well as how and who can access the information (Petronia, 2002). Some of the earliest research on privacy on social networking sites (SNSs) revealed a discrepancy between users' concerns about privacy and the information they disclosed (Speikermann et al., 2001; Acquisti & Gross, 2006). In contrast, recent studies have observed

that privacy and disclosure are closely related, with a complex trade-off involving privacy, intention, and disclosure (Stutzman & Kramer-Duffield, 2010; Krasnova et al., 2010; Tsay-Vogel, Shanahan & Signorielli, 2018; Shane-Simpson et al. 2018; Ioannou, Tussyadiah & Lu 2020).

In Islam, protecting one's privacy is an obligation for all individuals, and an illegal intrusion and violation of others' privacy is forbidden and sinful (Lubis, Muharman, Kartiwi & Mira, 2013). An individual's religiosity, or the degree of observance towards religion, impacts an individual's privacy needs, protections, concerns and behaviours (Afnan, Mustafa, Naseem & Schaub, 2022). Hence, when discussing religiosity in the online environment, the perception that religious norms, cultures, guidelines, and rules influence an individual's perceptions of privacy and online behaviour (Baazeem, 2018). Specifically, an individual's religious beliefs and practices can impact the content and information that individuals choose to share with others in the online environment (Ibrahim et al., 2020). For example, a religiously observant individual may opt to limit their online disclosure by only sharing information that is permissible and appropriate to share with others in line with his or her religious teachings. The more religious an individual is, the less information he or she will disclose to others (Baazeem, 2020). The association between an individual's religiosity and social media usage has been illustrated in a few studies, and it has been observed that religiosity positively influences how users act and behave ethically on social media (Ramli, 2016; Haronzah, Mani & Wan Embong, 2019). Given the background of the self-disclosure phenomenon, privacy, and religiosity, this study addresses the following research questions.

- i. What are the levels of boundary permeability, boundary ownership, boundary linkages, religiosity, and self-disclosure on Facebook among IIUM students?
- ii. What is the relationship between boundary permeability, boundary ownership, boundary linkages, religiosity, and self-disclosure on Facebook among IIUM students?
- iii. Does religiosity mediate the relationship between boundary permeability, boundary ownership, boundary linkages and self-disclosure on Facebook among IIUM students?

LITERATURE REVIEW

Social Networking Site usage among youth

The term “social networking sites” refers to a platform that allows users to engage in virtual interactions and engagements, and the communication is two-way (Eginli & Tas, 2018). According to Boyd and Ellison (2007), SNS allows users to create a public or semi-public profile, choose who they want to connect with, share a connection, build relationships, and navigate their list of contacts and friends. As a result, SNS developed an online community where users can communicate and interact with people they like and who share similar interests (Kaplan & Haenlein, 2010). Facebook is the world’s most popular free social networking site, with 2.93 billion active users (Facebook, 2021). Facebook is one of the most well-known and popular social networking sites, having been founded on February 4, 2004, by Mark Zuckerberg (Facebook, 2021). Essentially, Facebook provides tools and features that allow users to interact and connect via wall posting, event invitations, friend requests, photos and video sharing, likes and reactions, notes and link sharing, location tagging, and private messaging (Facebook, 2021).

Youth are identified as avid users of social media in various studies conducted around the world (Mahadi, 2013; Raco, 2014; Ismail, 2014; Lenhart, Anderson, & Smith, 2015). These young people have been dubbed ‘digital natives’ because they grew up surrounded by technology and screens (Taipale, 2016). According to the Malaysian Communications and Multimedia Commission (2021), Facebook remains Malaysia's most widely used social media site, with 91.7 percent of internet users actively using Facebook. Specifically, Malaysian adults aged 25 to 34 constitute the largest user group (36.1 percent), followed by 18 to 24-year-olds (22.5 percent) (NapoleonCat, 2021). Busalim, Masrom and Zakaria (2019) discovered that 61.3 percent of Malaysian university students are addicted to Facebook, in which male students (39.6 percent) are more addicted than female students (21.6 percent). In addition, a study conducted by Jafarkarimi, Saadatdoost and Hee (2016) on Facebook addiction among Malaysians found that 55 percent of Facebook users are under 25 years old.

Self-disclosure on Facebook

Self-disclosure is defined as telling what is unknown to become shared knowledge (Joinson & Payne, 2007). It is the act of revealing personal information to others (Jourard, 1971). In other words, self-disclosure is a type of communication in which a person consciously makes him or herself known to others (Derlega and Berg, 1987). It is the information that people disclose to others about themselves, including their experiences, thoughts, and feelings. SNSs like Facebook provide various tools and features that prompt users to disclose themselves by default (Nguyen et al., 2012). For example, on Facebook, users can see each other's profile images without becoming "friends" or engaging in any interaction (Watsons, Smith and Driver, 2006). Therefore, photos, particularly profile images, are the most important pieces of self-disclosure on social networking sites (Hum et al., 2011).

Many researchers have recently demonstrated that computer-mediated communication (CMC) significantly facilitates self-disclosure (Chennamaneni & Taneja, 2015; Zhang, 2017; Schlosser, 2020). Certain characteristics of CMC, such as the lack of nonverbal cues and the ability to exert control, encourage individuals to engage in selective self-presentation, ultimately leading to more frequent and personal disclosure (Tidwell & Walther, 2002). Firstly, seeking entertainment and enjoyment is an important driver for people to self-disclose on Facebook (Ng, 2014; Kim et al., 2015). Secondly, self-disclosure on Facebook is

motivated by relational development (Cheung et al., 2015; Tzortzaki & Sideri, 2016; Aharony, 2016; Luo & Hancock, 2020). For example, updating profile information, posting status updates, allowing profile visits, sharing photos and videos, commenting and liking each other's photos, private messaging and accepting friend requests can be strategic tools for relationship maintenance and building with acquaintances and friends (Tsay-Vogel, Shanahan, & Signorielli, 2018). In contrast, few studies do not support the relevance of relational development in predicting self-disclosure (Hollenbaugh & Ferries, 2014; Chen et al., 2016;). Other motivations for self-disclosure on Facebook include self-expression, which allows emotional and tension relief (Bazarova & Choi, 2014). Individuals who are stressed or grieving are more likely to post on SNSs more frequently, intimately, and honestly (Zhang, 2017). This is due to people's perceptions of SNS (Facebook) as a safer medium for self-expression and a more appealing place to gain social compensation, such as attention and support from others (Forest & Wood, 2012). Furthermore, as social media allows people's feedback through comments and one-click communication ('likes'), online self-disclosure is more satisfying (Hayes, Carr & Wohn, 2016).

Communication Privacy Management Theory

The Communication Privacy Management (CPM) theory proposes a privacy management system that identifies how individuals' privacy boundaries are coordinated (Petronia, 2002). According to Petronia (2002), privacy rules coordinate disclosure levels and avoid privacy turbulence or negative consequences. Petronia (2002) asserts that to manage privacy and information disclosure on social media, privacy rules on boundary ownership, boundary permeability, and boundary linkages are essential. Boundary permeability is the depth and breadth of information that a person is willing to share with others (Petronia, 2002). It refers to how much or how little access to private information a person restricts or does not restrict others to know. According to Petronia (2002), low permeability is associated with more control over private disclosure, whereas a high level of permeability is associated with less control over private disclosure. Users with more open boundaries are less concerned about what other users will do with their shared information (Child et al., 2009). Petronia (2002) argued that all individuals are information owners. Thus, it is their responsibility to protect their personal information. The act of protecting and controlling one's information is known as boundary ownership. Boundary ownership is individuals' perceptions of their rights and privileges as owners or co-owners to independently control their private and shared information (Petronia, 2002). CPM theory affirms that when someone shares information, others become co-owners of it and thus have the right to control how it spreads (Petronia, 2002; Frampton & Child, 2013). For example, when individuals disclose their information on social media, the information shifts from a private to a collectively owned boundary. It means that previously private information owned solely by an individual has become co-owned information that other social media users can manage (Caughlin, Scott, Miller & Hefner, 2009; Petronio & Gaff, 2010; Petronio, 2017). Therefore, individuals must regulate stricter privacy rules to avoid information leakages to unintended audiences. Meanwhile, boundary linkages allow audiences (other than the current co-owners) to participate in the collective privacy boundary and become co-owners of private information (Petronia, 2002). It is a privacy rule that specifies who else should be aware of and have access to an individual's private information (Petronia, 2002). Some individuals, for example, are ready to accept acquaintances and strangers as 'friends' to expand their linkages and connections on social media.

Boundary Permeability and Self-disclosure

According to CPM, whenever individuals enact permeability rules, they may restrict and conceal private disclosure; thus, boundary permeability will range from open access (thin boundaries) to closed access (thick boundaries) (Petronia, 2002). Individuals who wish to keep a substantial amount of personal information confidential will create a barrier with low permeability to prevent information leakage. In contrast, when people exercise less control over personal information, they are more permeable (Petronia, 2002). The regulation of the permeability rule on Facebook is apparent in multiple ways. For instance, Facebook users regulate a high permeability level when adjusting their privacy settings to control audiences for their content or to prevent unidentified individuals from viewing what they share (Obien & Torress, 2012). In fact, according to Debatin et al. (2009), 77% of Facebook users altered their privacy settings to prevent invasion and protect personal privacy by limiting the visibility of personal information on their profiles. In addition, some Facebook users control permeability by using ambiguous words and messages in their content to prevent audiences from knowing the truth; for instance, a Facebook user purposely posts or comments on Facebook with a vague and ambiguous word that leads to multiple interpretations from audiences. It is a strategic approach to managing privacy by only allowing certain Facebook users to understand the true meaning behind the message (Child & Starcher, 2016). This situation can be attributed to the 'dialectical dilemma' concept outlined in the Communication Privacy Management (CPM) theory, in which users are perpetually torn between revealing and concealing their information while desiring to protect their privacy (Petronia, 2002). According to Liu et al. (2017), Facebook users with an open privacy setting or less control over personal information (thin boundary permeability) tend to have a high degree of self-disclosure. This is supported by Suh and Hargittai (2015), who found that Facebook users regulate thin permeability rules by disclosing their personal information, including their physical location, without hesitation. Similarly, Chang and Heo (2014) found that Facebook users are unafraid to disclose sensitive information to receive the benefits of voluntary disclosure, such as receiving information highly relevant to their interests. This suggests that high permeability rules positively predict a user's willingness to disclose personal information. However, according to a study by Yang, Pulido, and Yowei (2016) on privacy management and Twitter usage behaviour, college students are unconcerned with regulating permeability rules. The study assumes that less regulation of permeability rules is attributable to college students' primary motivation in using Twitter to share content, follow trends, and find out what their friends are discussing. Thus, regulating the permeability rule is unimportant because it distracts them from the primary purpose of using SNS (content sharing) and reduces their audiences.

Boundary Ownership and Self-disclosure

Boundary ownership is individuals' perceptions of their rights and privileges as information owners and co-owners (Petronia, 2002). It also refers to how owners and co-owners regulate and control the dissemination of privately shared information (Child, 2009). To prevent users' information from being accessed by third parties or leaked to unintended individuals, users of social networking sites have begun to regulate ownership rules (Obien & Torres, 2012). For example, users can choose the audiences by adjusting their content visibility options such as to *public*, *friends*, *friends of friends*, or *only me*. In addition, SNS users who regulate a high level of boundary ownership are likely to be strict about who has authority,

who has access to their personal information, and what can be done with that information (Child et al., 2009). Consequently, individuals concerned with and have restrictions on information ownership will be more vigilant when disclosing their information, resulting in a small degree of self-disclosure (Petronia, 2002).

Privacy turbulence is an inevitable circumstance that happens when individuals disregard ownership rules (Petronia, 2002). According to Madden and Smith (2010), approximately four percent of Internet users have experienced turbulence due to online content, and approximately twelve percent of users regret what they post on social media sites. This finding indicates that when the ownership rule is not properly enforced, a person will feel regret, sorrow, and discomfort due to their disclosure (Petronia, 2002). In addition, Mohamad (2018) noted that Facebook users protect their privacy by limiting the amount of information publicly disclosed on the platform; for instance, users prefer to use chatting features to ensure that their online conversations do not reach an unintended audience. The participants have also utilized Facebook's built-in privacy settings to control audiences and distinguish between private and public information effectively. This is consistent with the privacy proposition of the Communication Privacy Management (CPM) theory, which states that people believe they own and control their personal information; therefore, they can decide what to disclose, its flow, and who can receive it (Petronia, 2002).

Previous research by Suh and Hargittai (2015) revealed that Facebook users are very aware of boundary ownership and self-disclosure. Facebook users have at least checked their privacy settings to ensure that their future content on Facebook is protected and tailored to their desired audience. Similarly, a study by Child, Haridakis, and Petronio (2012) revealed that some social media users tend to delete private information and content from SNSs to prevent their personal information from being disclosed to others, indicating that boundary ownership is correlated with user self-disclosure. In contrast, Zlatolas et al. (2015) highlighted that privacy or ownership control does not significantly affect what individuals will self-disclose. Still, it significantly affects user's usage behaviours (Yang, Pulido, & Yowei, 2016).

Boundary Linkages and Self-disclosure

Boundary linkages is a privacy rule specifying who should know and have access on individual's private information (Petronia, 2002). According to Child (2009), boundary linkages is about increasing audience access to personal information and expanding audience access to shared information; for instance, users of social networking sites are willing to form new relationships by "friending" with strangers on the sites.

Boundary linkages are apparent on Facebook in various ways, such as allowing more friends and networking, leaving comments to attract people to a user's profile, and always sharing locations to increase visibility (Hollenbaugh, 2019). Individuals are more likely to form connections and seek new online friends by sharing news and information on their Facebook walls (Beam et al., 2018). Facebook users can also connect with people who share similar interests through targeting searching tools, such as the use of hashtags (#) and the Facebook search tab, which generates results based on what the user types (people, music, movies and places of interest) (Koble, n.d) and a recent tool is Facebook advertising, which links and gathers Facebook users with similar interests in a single Facebook ads post which featuring a specific product or service (Facebook, 2021). As a result, Looser control over boundary linkages increases self-disclosure. On the other hand, Al-Saggaf (2011) noted that strict linkage regulations are also evident in Facebook usage. For example, Facebook users are extremely cautious and selective when accepting invitations and friend requests from strangers because

they do not want their personal information to be shared. Leow and Wang (2018) note that Facebook users are willing to accept friend requests from strangers when their personalities and interests are aligned. In contrast, Ghorbani and Ganjali (2012) noted that over ninety-five per cent of Facebook users who accept new friend requests would change their privacy settings to restrict new people's access to their personal information. This suggests that boundary linkages is correlated with self-disclosure on Facebook.

Religiosity and Self-disclosure

Religious belief profoundly affects people's behaviour, attitudes, personalities, moral standards, social norms, and business practices (Samovar et al., 2013), and it serves as a value and manual for life (Baazeem 2020). Religiosity refers to an individual's acceptance and performance of a religion's beliefs and rituals (Alston, 1975). It is defined as the extent of a person's commitment, belief, adherence, practice, and acceptance of the values and principles of a religion (Mukhtar & Butt, 2012). As religiosity has been positively linked to shaping an individual's ethics, attitudes, behaviour (Bakar, Draman. & Saidin, 2018), privacy view (Baazeem, 2020) and has been shown to influence self-presentation and self-knowledge (Blain, Trivedi, & Eshelman, 1998). Thus, it may affect the overall self-disclosure. A study on religiosity and behaviour conducted by Bakar, Draman, and Saidin (2018) discovered that one's level of religiosity correlates with the moral behaviour of internet users. For example, the finding shows that users with high religiosity showcase good behavioural ethics of not harming other users, not interfering with others' possessions, and not stalking others. In this sense, religiosity is seen as capable of hindering negative attitudes and behaviour of internet users.

Baazeem (2020) conducted a study on religiosity, privacy, and social media among Muslim Saudi citizens and found that religiosity indirectly influenced the use of social media and information disclosure through privacy concerns. The study showed that religious people tend to disclose less information on SNSs. The result suggests that social factors like Saudi being a religious conservative country (Islam) have influenced a participant's perception of privacy as important and should not be displayed or compromised to others. A study on the performance of religiosity online among Malaysian Muslim women found that religiosity influenced users' self-presentation and disclosure behaviours on Facebook (Mohamad, 2018). For example, female Muslims avoid sharing non-veiled photographs and photos with their intimate partner. These Muslims are sensible not to commit unacceptable behaviour in Islam.

The impact of religiosity on self-disclosure has been validated in a few studies (Hargie, Tourish, & Curtis, 2001; Croucher et al., 2010; Geeta, 2017). Croucher et al. (2010) found significant differences between Hindus and Muslims in India regarding self-disclosure in SNSs. Muslim users' demonstrated greater intent, honesty-accuracy, and depth, while Hindus exhibited greater disclosure. In contrast, Hargie, Tourish, and Curtis (2001) compared the self-disclosure patterns of adolescents in Northern Ireland, and the finding discovered that when communicating with the same gender, female Catholics and Protestants disclosed more than males, but when communicating with the opposite gender, there was no significant difference. Thus, the result suggested that religion cannot determine one's desire for self-disclosure. Similarly, a recent study by Geeta (2017) conducted in Malaysia among college students from three religious groups (Muslim, Hindu and Buddhism) on social identities, religiosity and self-disclosure patterns confirmed that there were no significant associations between religiosity and dimension of self-disclosure in which religiosity does not determine intent, honesty-accuracy, depth and amount of self-disclosures across race. Also, Indians (Hindu) appear to disclose significantly less compared to the Chinese (Buddhist) and Malays (Muslim). The

finding highlighted that students with low levels of religiosity disclosed more consistently than highly religious students. On the other hand, Ibrahim et al. (2020) examined religiosity using a different dimension. Their study on the roles of privacy risks and perceived benefits as predictors of information disclosure among Malaysian secondary school students indicated that certain types of information disclosure on social media were mediated by religiosity. Thus, despite the relatively little research and inconsistency in the literature on religiosity, the present study attempts to test religiosity as a mediator variable for privacy management and self-disclosure. Figure 1 illustrates the conceptual framework for this study.

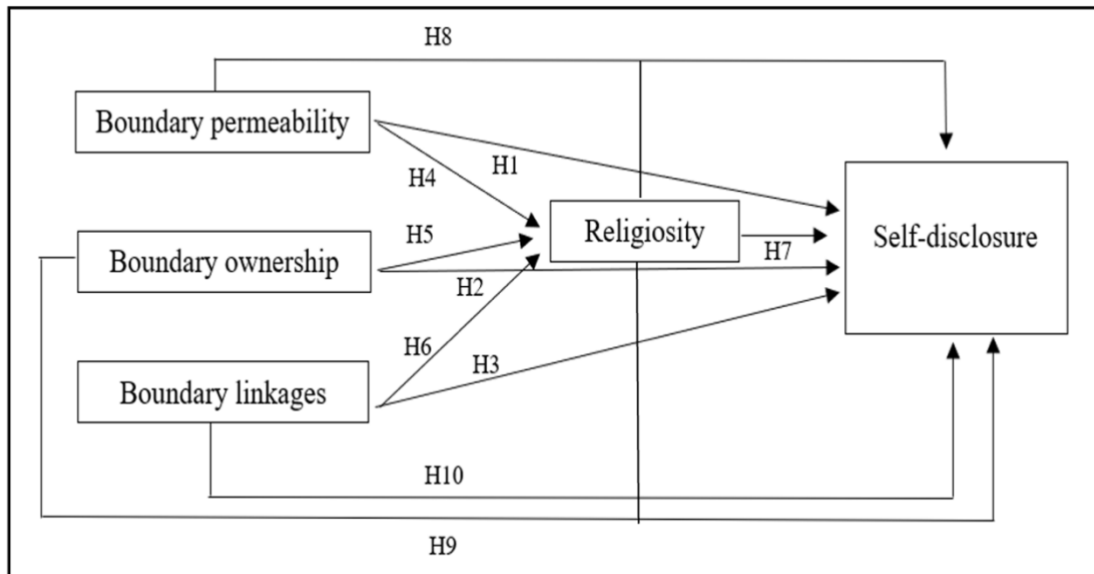


Figure 1: Conceptual Framework of the Boundary Permeability, Boundary Ownership, Boundary Linkages and Religiosity on Self-disclosure.

METHODOLOGY

This study employs a quantitative research design with survey questionnaires. The use of a quantitative research design aids in the collection of objective and systematic data (Queiros, Faria & Almeida, 2017). This study enlisted the participation of 389 IIUM students from online survey questionnaires. This study applies a cross-sectional survey in which population sample data is collected at a single time point (Sedgwick, 2014). The data was collected over two weeks, from 14th September to 30th September 2021. Eligibility for participation included the students being 19 to 40 years of age and actively using Facebook. The age range considering both undergraduate and postgraduate youths of IIUM.

Population of the study

Youth is defined as those between 15 and 40 (ILBS, 2007). The selection of IIUM students as the study's target population was based on the population's accessibility. Moreover, because most IIUM students are from the younger generation, they are an ideal population for this study. As noted by Othman et al., (2017), people in higher learning institutions are believed to be the heavy users of social media and Facebook being more popular among them (Cheung et al., 2015). Thus, for such a large population of IIUM, simple random sampling is the most suitable method. This sampling method ensures that every

member of the population has an equal chance of being selected as a sample (Acharya et al., 2013). Regarding the sample size, the current population of IIUM is 26266 (Academic Management & Admission Division, 2021). Thus, the required and sufficient sample size is 379 IIUM students. It is determined based on Krejci and Morgan's (1970) sample size determination Table.

Research instrumentation

All continuous measures in this study are found to be reliable. For boundary permeability, boundary ownership and boundary linkages, nine measure items for each variable are adopted from Child et al. (2009) and Hollenbaugh (2019) studies. For religiosity, seven measure items are adopted from Hoge (1972) and ten measure items on self-disclosure from Zhang (2017) study.

Boundary permeability refers to the level of openness that students display when disclosing personal information on Facebook. Some changes to the instrument are made to suit the context of this study. For example, *"when I face challenges in my life, I feel comfortable talking about it on my blog"* is revised to *"when I face challenges in my life, I feel comfortable talking about it on my Facebook"*. Boundary ownership refers to students' right to control how their personal information is shared on Facebook. Some changes to the instrument are made to match the context of this study. For example, *"I try to let people know my best interest on my blog so I can find friends"* is revised to *"I try to let people know my main interests on my Facebook so I can find friends"*. Boundary linkages refer to the student's willingness to expand their audiences and linkages on Facebook. Some changes are made to fit the context of this study. For example, *"I try to let people know my best interest on my blog so I can find friends"* is revised to *"I try to let people know my main interests on my Facebook so I can find friends"*. Religiosity refers to students' commitment, belief, obedience, practice, and acceptance of his/her religion. Item measured in this section includes *"my faith sometimes restricts my actions"*. Self-disclosure is individuals' willingness and awareness that they are revealing private information about themselves to others on Facebook. Item measured in this section includes *"I am prepared to provide personal information on Facebook"*. Table 1 reports mean, standard deviations and reliability values for study variables.

Table 1. Means, Standard Deviation, and Cronbach's Alphas for all variables.

	M	SD	(α)
Boundary permeability.	1.99	.738	.857
Boundary ownership.	4.03	.727	.808
Boundary linkages.	2.70	.933	.875
Religiosity.	4.54	.578	.873
Self-disclosure.	2.50	.771	.859

Note: Boundary permeability, Boundary ownership, Boundary linkages, Religiosity, and Self-disclosure were measured on a 1-5 scale (strongly disagree - strongly agree).

RESULTS AND DISCUSSION

Hypotheses 1, 2, and 3 predict a significant relationship between boundary permeability, boundary ownership, boundary linkages and self-disclosure, such that higher boundaries will result in higher self-disclosure on Facebook. Bivariate correlation was computed between boundary permeability ($r=.701, p=.000$), boundary ownership ($r=-.155, p=.002$), boundary linkages ($r=.644, p=.000$), and self-disclosure and the hypotheses were found supported.

The fourth hypothesis that predicts a significant relationship between boundary permeability and religiosity was not supported ($r=-.113, p=.026$). The fifth hypothesis, which predicted a significant relationship between boundary ownership and religiosity, was supported ($r=.379, p=.000$), and the sixth hypothesis, which predicted a significant relationship between boundary linkages and religiosity, was not supported ($r=.053, p=.299$). The seventh hypothesis that predicts a significant relationship between religiosity and self-disclosure was also not supported ($r=-.014, p=.777$).

Hypotheses 8, 9 and 10 predict the mediation effect of religiosity on the relationship of boundary permeability ($r=.704, p=.000$), boundary ownership ($r=-.161, p=.001$), boundary linkages ($r=.646, p=.000$) and self-disclosure are not supported. Partial correlations were computed, and since there is no significant relationship between religiosity and self-disclosure, religiosity cannot mediate the relationship between independent variables and dependent variable. This is based on Baron and Kenny's (1986) statistical mediation model, which noted that a significant correlation between the mediator variable (religiosity) and dependent variable (self-disclosure) is required to establish a mediation effect. To conclude, religiosity cannot be a mediator variable for this study.

Table 2. Zero-order and Partial Correlation between Boundary Permeability, Boundary Ownership, Boundary Linkages, Religiosity, and Self-disclosure on Facebook

Control variable	Variable (N=389)	SD	BP	BO	BL	R
Zero-order	Self-disclosure (SD)	1				
	Boundary Permeability (BP)	$r=.701,$ $p=.000$	1			
	Boundary Ownership (BO)	$r=-.155,$ $p=.002$	$r=-.139,$ $p=.006$	1		
	Boundary Linkages (BL)	$r=.644,$ $p=.000$	$r=.656,$ $p=.000$	$r=-.068,$ $p=.180$	1	
	Religiosity (R)	$r=-.014,$ $p=.777$	$r=-.113,$ $p=.026$	$r=.379,$ $p=.000$	$r=.053,$ $p=.299$	1
Religiosity (R)	Self-disclosure (SD)	1				
	Boundary Permeability (BP)	$r=.704,$ $p=.000$	1			
	Boundary Ownership (BO)	$r=-.161,$ $p=.001$	$r=-.105,$ $p=.038$	1		
	Boundary Linkages (BL)	$r=.646,$ $p=.000$	$r=.667,$ $p=.000$	$r=-.095,$ $p=.060$	1	

Testing overall model

Model 1 (see Table 3) regressed the independent variables against the dependent variable. The results in Table 3 depict the regression model 1 is fit, $F(3, 385) = 160.275$, $p < 0.05$. The model yields 55.5% of the total variances in predicting self-disclosure ($R^2 = .555$), which is explained by boundary permeability, boundary ownership and boundary linkages. In model 1, the p-value indicates that the boundary permeability ($p = 0.000$) suggests a significant relationship with self-disclosure. The positive value of the coefficient for boundary permeability ($B = 0.500$) indicates that for every 1 unit increase in boundary permeability, there is an increase of 0.500 self-disclosure on Facebook. This result concludes that boundary permeability is a significant factor influencing self-disclosure ($t = 10.545$, $p < 0.05$). At the same time, the p-value indicates that the boundary linkages ($p = 0.000$) suggest a significant relationship with self-disclosure. The positive value of the coefficient for boundary linkages ($B = 0.269$) indicates that for every 1 unit increase in boundary linkages, self-disclosure on Facebook increased by 0.269. This result concludes that boundary linkages is a predictor that influences self-disclosure ($t = 7.228$, $p < 0.05$). On the other hand, the p-value indicates that the boundary ownership ($p = 0.056$) suggests an insignificant relationship with self-disclosure. This result concludes that boundary ownership is not a factor that influences self-disclosure on Facebook ($t = -1.914$, $p > 0.05$). This study concludes that boundary permeability and boundary linkages are significant predictors of self-disclosures on Facebook. In contrast, boundary ownership and religiosity are not significant predictors of self-disclosure on Facebook.

Table 3. Hierarchical Regression Analysis for Self-disclosure on Facebook with Boundary Permeability, Boundary Ownership, Boundary Linkages and Religiosity.

Model		Unstandardized Coefficients		Standardized Coefficients	t	p
		B	SE	β		
1	(Constant)	1.061	.177		5.988	.000
	Boundary permeability	.500	.047	.479	10.545	.000
	Boundary ownership	-.070	.036	-.066	-1.914	.056
	Boundary linkages	.269	.037	.326	7.228	.000
$F(389) = 160.275$, $df1=3$, $df2=385$, $p=.000$, $R=.745$, $R^2=.555$, $R^2 Adj.=.552$; $F change=160.275$, $df1=3$, $df2=385$, $p=.000$						
2	(Constant)	.807	.242		3.332	.001
	Boundary permeability	.512	.048	.490	10.673	.000
	Boundary ownership	-.092	.039	-.087	-2.348	.019
	Boundary linkages	.259	.038	.314	6.876	.000
	Religiosity	.076	.050	.057	1.534	.126
$F(389) = 121.216$, $df1=4$, $df2=384$, $p=.000$; $R=.747$, $R^2=.558$, $R^2 Adj.=.553$; $F change=121.216$, $df1=4$, $df2=384$, $p=.000$						

Discussion

In total, 389 IIUM Muslim local and international students participated in this study, consisting of 152 females and 237 males. The majority of the students are between the ages of 18 and 30. Most respondents have used Facebook for more than four years, and most students reported having only one account with fewer than 1,500 friends. Students reported logging into Facebook between two and five times daily for less than thirty minutes. Regarding Facebook activities, students engaged primarily in personal messaging with friends on Facebook, followed by leaving comments on friend's posts and adding new friends. This finding corroborates findings from several previous studies indicating that Facebook is used for relationship-building and maintaining contact with existing friends (Lai & Yang, 2016; Lupton & Southerton, 2021). In addition, the finding of this study discovered that students mainly use Facebook to discuss (update, like and share) topics related to education and entertainment on Facebook.

This study highlighted that IIUM students regulate stringent boundary permeability on Facebook. The following students' behaviors reflect less permeability: limiting details of the content posts on Facebook, not sharing unfortunate personal events on Facebook, not using location tagging to restrict visibility, avoiding discussing daily activities on Facebook, avoiding sharing information with strangers, and reluctance to reveal personal information on Facebook. This finding confirms that the permeability of privacy boundaries affects individuals' openness on SNS (Plander, 2013). As supported by Stutzman, Capra, and Thompson (2011), self-disclosure decreases as privacy concerns increase (less permeability). Students also tend to avoid sharing daily activities with strangers on Facebook. This finding suggests that students are in control and mindful of how much information they share on Facebook. This study reveals that students are likely reluctant to discuss their unfortunate events on Facebook wall. For instance, when they face challenges and difficulties throughout the day, they feel uncomfortable discussing it on Facebook. This component contradicts Zhang's (2017) study, which found that stressful life events lead to self-disclosures on Facebook, as individuals tend to share more intimate information and engage in more intentional self-disclosure during times of stress. Following Luo and Hancock (2020), Facebook is also viewed as a platform for social support, such as receiving attention and emotional support during difficult times. As a result, this study suggests that because IIUM students exhibit strict information permeability, they do not view Facebook as a platform for self-expression, as they do not turn to Facebook when they are sad or having a bad day.

In terms of boundary ownership, IIUM students reported a high sense of boundary ownership. As supported by Cho et al. (2018), individuals with a strong sense of ownership over their personal information tend to self-disclose less on Facebook. Strict ownership is reflected in the following behaviors: students limiting the amount of personal information they post on Facebook, avoiding certain topics for feeling that others will talk about them, avoiding reading and sharing personal stories about others, using private communication when discussing sensitive topics with other users, some setting their Facebook status updates to friends-only and some "*un-tagging*" and removing inappropriate photos. These scenarios are consistent with ownership rules, which stipulate that individuals have the right to control and select the recipients of their data. This result is comparable to Young and Quan-Haase's (2013) study on Facebook privacy protection. The study highlighted that Facebook users reported implementing stricter ownership measures, such as removing photos and exercising caution when posting content, due to negative events they encountered on Facebook.

Participants also reported sharing confidential information (address and phone number) via private messaging to prevent unauthorized access. Like this study, students reported they use private messaging to share sensitive information. Madden (2012) assumed that deleting comments, removing photo tags, and unfriending contacts is a strategy for protecting information ownership and privacy. This study suggests that IIUM students regulate high ownership levels as a protective measure, stemming from a need to protect themselves from potential privacy threats and a desire to safeguard against future privacy violations.

Regarding boundary linkages, students reported a significant willingness for linkages on Facebook. In other words, when students want to extend a greater linkage and connection, they tend to provide more personal information on Facebook, as they want to self-disclose who they are on Facebook. Open boundary linkages are reflected in the following behaviors: students using Facebook to link with people with similar interests, students attempting to let others know their main interest so they can find friends, setting Facebook posts to public to allow greater visibility, importing friends through their phone's contact list, accepting friend requests from everyone, using hashtag tagging to allow a visible audience on Facebook, and friending someone new they meet in person on Facebook. In addition to finding people with similar interests, students who allow more connections on Facebook are more likely to accrue potential benefits such as effective network development and professional networking. This is consistent with Ellison, Steinfeld, and Lampe's (2007) study on disclosure and social capital on Facebook, which revealed that responding to friend requests and making new friends on Facebook is a user's strategy to extract benefits from the Facebook network, such as gaining more knowledge and resources. The benefits of online connection and network size have prompted users to disclose information and regulate looser privacy restrictions (Hollenbaugh, 2019).

This study revealed that IIUM demonstrates a high level of religiosity. This study speculates that the more religious a student is, the less permeable their personal information is and the more control they have over it. This finding supports the conclusion of prior research that the more religious a person is, the less information he or she discloses to others (Hargie, Tourish, & Curtis 2001; Croucher et al. 2010; Geeta 2017). This result can be explained by Islamic teachings and principles that instruct Muslims to avoid vain talk by protecting speech and conversation from unnecessary, time-wasting, and counterproductive things. In the light of Islam, Muslims are advised to exercise caution and moderation when communicating and sharing on social media to avoid committing sins. As for this study, it is evident that religious students disclosed less information on Facebook, suggesting that they adhere to Islamic teaching. This is consistent with Baazeem's (2020) notion that religiously devoted Muslims would limit their content and information disclosure on social media. In addition, this finding is relevant because Islam teaches Muslims to protect their privacy by preventing others from gaining access to their personal information. Moreover, the information must be protected stringently if it is sensitive and confidential. This is required to prevent sins and slander. This study confirms that religiosity positively influences an individual's ethics and behaviour (Bakar, Draman, & Saadin, 2018) and privacy perception (Baazeem, 2020).

Interestingly, this study identifies that students' self-disclosure on Facebook is unrelated to religiosity. This finding is consistent with Geeta's (2017) and Hargie, Tourish, and Curtis's (2001). Both studies contended that no element of religiosity was able to determine self-disclosure, which means that an individual's willingness and awareness when presenting themselves on SNSs is not influenced by religiosity. On the other hand, this finding is contrary to Croucher et al. (2010), which revealed that religiosity correlates with self-disclosure and

found Muslims are more honest and deep in self-disclosing. This study ascertains that religiosity does not serve as a mediator factor. There are several explanations for this: (1) there is no actual relationship between religion and self-disclosure; (2) religiosity is not a reliable predictor for self-disclosure; and (3) respondents are less likely to engage in behavior that requires a higher level of self-disclosure on Facebook such as uploading photos and videos and updating status and stories on Facebook. This result is supported by Wood, Centre, and Parenteau (2016), who that found religious commitment does not mediate the relationship between social media intrusion and adjustment. Similarly, Nylan and Near (2007) reported that religiosity does not mediate the motivation to use SNSs. Thus, this shows that religiosity is a poor predictor of social media context.

CONCLUSION

This study suggests that boundary permeability, boundary ownership, and boundary linkages all have substantial relationships with Facebook self-disclosure, but religion does not. The Communication Privacy Management Theory (CPM) is a dependable model for this study because the results support all variables from the theory. This study contributed to the growing body of CPM literature by establishing that the privacy boundaries established by the CPM theory are essential for individuals to consider when determining whether to reveal or conceal personal information. There is a limitation to this study; this study focused primarily on the young generation of IIUM. Thus, the study's findings cannot be generalized to older generations or students at other universities. Future research is recommended to compare Facebook users of various ages. Moreover, findings from other age groups may yield different conclusions. For instance, older generations may have either looser or stricter privacy controls on social media.

Biodata

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