

CHAPTER SEVEN

DISCUSSION, RECOMMENDATIONS AND CONCLUSION

This final chapter presented the discussion, recommendations and conclusion of this study. It started with the discussion of findings endorsement and commendation on the utilization of new media with the previous empirical studies including themes such as demographic information; needs and expectations of new media; types and levels of utilization of new media; factors affecting utilization of new media; barriers of utilization of new media; and suggestions for improving utilization of new media. Later, it is followed by recommendations of findings on each theme to provide opportunity for the development of new media in the lives of *Kintak*. Finally, it ended with closing remarks of conclusion including research limitations; research implications; practical limitations; research originality/value; research conclusion; and future research. Last of all, a chapter summary is provided at the end of this chapter.

7.1 Introduction

This study explores and contextualizes the ways that contemporary OA *Kintak* conceptualizes the utilization of new media in today's globalizing digital world. The exploration of this study focused on the arguments of needs and expectations; types and levels of utilization; factors affecting utilization of new media; barriers of utilization of new media; and suggestions for improving utilization of new media.

The discussion explored the interplay of local and global context of communication and development of new media substratum Islamic fundamentalism

in the age of globalization. It further stems on communication effects substratum uses and gratifications into the intercultural context of hybridity as well blanketed with Islamic fundamentalism.

7.2 Discussion

The results of the findings for each theme in Chapter 6 will be endorsed in the next section. Some lessons derive from previous studies resurrected to support the findings of the present study in its exploration of the utilization of new media in the lives of *Kintak*.

7.2.1 Demographic Information

The majority of the *Kintak* in KOA Bukit Asu were males, with some females. Infants, children, adolescents, youth, adults, and the elderly range in age from 1 to 70 years. The majority of *Kintak* lived in a single brick houses as a nuclear family since implemented by JAKOA's RPS in the late 1970s (Jimin et al., 1983; Mohd Tap, 1990; Endicott et. al., 2004; Nicholas, 2012; JAKOA, 2017).

However, the findings indicate that *Kintak* still has a small hut made of bamboo, rattan, and *nipah* leaves next to the brick houses. This is due to the huts' condition, which is cooler and more comfortable, and has become their residential culture as a study by Dahlan and Ghaffarianhoseini (2016) in comparative in thermal environmental responses of OA bamboo hut and modern brick houses in hot-humid climate of Malaysia.

Due to the Islamization program since the 1980s (Amran, 1991; Sardesai, 1989; Mohd Tap, 1990) and prior to the vigorous promotion of Islam by JAKOA in the late 1970s (Toshihiro, 2007; Nicholas, 2012; Mustaffa, 2012; Tacey, 2013;

JAKOA, 2014), the majority of *Kintak* were Muslims. However, there is small number of *Kintak* practiced *Animisme* since being the ancestor's religion (Mohd. Razha, 1973; Syed Jamal, 1973; Naim et. al., 2005; JAKOA, 2014).

At the same time, all of the *Kintak* are able to speak Malay as a second language. Unsurprisingly, the ability to articulate Malays' vocabulary is due to the official and national language policy of Malaysia as stated in Article 152 of the Federal Constitution ratified on August 27, 1957. Further, due to the circumstances, past literature reveals *Negrito* including *Kintak*, borrowed some Malay lexicon as well as adapted to the local culture and setting in order to mix and socialize with Malay communities (William-Hunt, 1952; Skeat and Blagden, 1966; Schebesta, 1973; Gomes, 1976; Rambo, 1982; Sanders, 1999; Geoffrey, 2012; Salasiah, 2014).

The majority of *Kintak* was literate and spoke Malay as their primary language of communication with outsiders (*hemik*). Several *Kintak* did, however, speak own language on occasion. Some English words, such as *yes*, *no*, *okay* and *alright*, were also spelled and pronounced, especially when speaking with an outsider (*hemik*). Evidently, the sounds of Malay words and some English words have echoed since the 1970s due to encounters with outsiders (Mohd. Razha, 1973; Syed Jamal, 1973; Naim et. al., 2005).

The occupation of *Kintak* revealed that the majority of people in the village, particularly men, were involved in labor wages and occasionally hunted and gathered forest products during particular seasons. Most women were housewives and occasionally worked for labor wages in addition to gathering and selling forest products such as bamboo shoots (*rebung*), stinky beans (*petai*), tapioca, and yam.

However, most of the elderly males and females are not working, but several of them practice hunting and gathering forest products in selective seasons. Under those

circumstances, though, some *Kintak* were using the foothills between the forest and the lowlands for swidden agriculture, growing cash crops such as tapioca, maize, chilies, bananas, sweet potatoes, and yams. The situation is still similar to the types of occupation as opportunistic foragers (hunters and gatherers) since the 1970s (Mohd. Razha, 1973; Syed Jamal, 1973; Naim et. al., 2005).

Nevertheless, the findings showed JAKOA's development and modernization program has made *Kintak* shift away from subsistence economic activities such as hunting, gathering, and growing crops for their own consumption. As a result, *Kintak* started to engage in market exchange activities such as selling commodities or labor wages and procuring merchandise and other supplies in order to alleviate poverty (JAKOA, 2017).

Despite numerous development and modernization initiatives, *Kintak* remains impoverished. Evidently, although *Kintak* is increasingly engaged in market exchange activities, the results show that the majority of *Kintak* only received MYR1100 as median monthly income, which is less than Malaysia's poverty line income of MYR2208 (DOSM, 2020).

7.2.2 RQ1: What is the Needs and Expectations of New Media among *Kintak*?

The results revealed that all *Kintak* know about new media and are able to give an example of the types of new media technologies. At the same time, most of the *Kintak* are gratified with their own new media technologies, particularly mobile phones.

This clearly demonstrates that the uses and gratifications of new media technologies are actually needed in today's digital world. This is evident when OA in Belihoi Mantin perceives the need for and utilization of new media, particularly

mobile phones to access social media, in order to enable other communities to discover the culture, food, customs, and clothing of the *Temuan* group (Abd Manap, 2021).

Further, the results revealed that the utilization of new media has facilitated the development of *Kintak's* social levels since they appear to have become much smarter, more developed, more informative, and communicative. Indeed, this is a positive aspect as new media enables its users to become more informed (Derne, 2008; Logan, 2010; Ebert, 2011) and competent in interacting and communicating (Widyastuti, 2010; Siapera, 2012; Bennet, 2013).

As a result, new media technologies are extremely important and needed in today's activities since the COVID-19 pandemic continues to plague the world. As a direct consequence, new media is critical for the ease of obtaining the most recent information and communication processes. This has been demonstrated in previous studies in modernization theory, particularly by Lerner (1958), who discovered that the media as a channel or tools does help society obtain information in the direction of progress and modernity as a diffusion of innovation, as postulated by Rogers in 1990s.

Meanwhile, Quebral (2012) contends that human communication via the media can cause transformation and accelerate society's efforts to eradicate poverty, promote economic growth, improve social equity, and realize human potential. This is consistent with the needs and expectations of communication and development theory since the 1950s, which have aimed to eliminate poverty and protect human rights in development (UNDP, 2011; FAO, 2014). As a practical matter, in today's context, new media is unquestionably the best option.

However, the rise of Raul Prebisch's dependency theory in the early 1960s explains how the use of media as tools for communication development has resulted in economic growth disparities between developed and underdeveloped countries (Frank, 1966; Galtung, 1971; Servaes, 1999; Melkote and Steeves, 2001; Mefalopulos, 2008; Wilkins et. al., 2014). As Beltran (1976) and Diaz-Bordenave (1976) amplified that the dependency theory sounds cynical in the context of communication studies because developed countries frequently offer low prices for each product and commodity so that it does not benefit underdeveloped countries.

In this context, Sandra Ball-Rokeach and Melvin DeFleur developed the media dependency theory in 1976 as a solution, revealing that the media should be seen as the most effective and important channel besides function in helping promote products and commodities (McQuails, 2010; Baran and Davis, 2011; Wimmer and Dominick, 2014) while also making the underdeveloped country retreat as the main producer of commodities and raw materials to developed countries. Unless developed countries tender at a reasonable price during negotiations with developing countries, the communication of development objectives will be achieved (Melkote and Steeves, 2001; Frank, 2003; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et al., 2014).

Nevertheless, as we progress toward development and modernization, the involvement of the local community is encouraged so that all communication for development objectives can be fulfilled and sustained in the future. Paolo Freire (1972) discussed and confirmed this idea in the theory of participatory communication, which states that the message carried by the media will be more effective using conscientization (critical consciousness) for the target community if it

is produced by involving people from the community itself (Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Wilkins et. al., 2014).

Furthermore, the involvement of the local community with the new media, especially *Kintak*, in today's globalized world can awaken a community around the globe (Derne, 2008; Logan, 2010; Danesi, 2013). However, it needs to be refined, especially in Marshall McLuhan's global village (Marchessault, 2005; Ritzer and Dean, 2015), to avoid contaminating local cultures and practices. As a result, every global product, such as new media, must be utilized as needs and expectations in a local context as theorized by glocalization, to empower local communities with appropriate global resources and facilitate development initiatives for social change (Tulloch, 1991; Robertson, 1996; Hines, 2000; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

However, the utilization of new media further exposed the negative aspects of the *Kintak's* community. According to the findings, the results exposed several changes have swept *Kintak's* everyday culture, including increased individualism, fewer harmonies, a lack of *gotong-royong* (collaboration), a lack of neighborhood spirit, and a lack of unity as they become awestruck with mobile phones.

This is undeniable for the reason that everything in this globe has positive and negative aspects. Previous studies shows that the utilization of media and communication technologies, particularly new media, has caused a society's culture to change and adapt to the new culture as impacted by globalization (Kraidy, 2005); liminaty of cultural ambiguity (Bhabha, 2007); and Hall's (2003) monochronic and polychronic culture of intercultural communication.

As a result, based on the Islamization process of OA since the 1980s (Mohd. Razha, 1973; Syed Jamal, 1973; Naim et. al., 2005; JAKOA, 2014), no matter what

theory emerges in this world, the best way to meet the needs and expectations of the new media in terms of *Kintak's* lives is to return to Islam itself. As a result, the use of new media must be grounded on the concept of *Lillahi taala* (in the name of God and for His cause) and its application in the context of *Amr bi Al-Ma'ruf wa Nahy'an Al-Munkar* (commanding right and prohibiting wrong) in moderation towards the current of global modernity as articulated in *Wasatiyyah* and *Hadhari*, respectively, besides should not be taken lightly, although, with the persona of new media.

The major themes show that *Kintak* utilized new media to fulfill 5 major needs: cognitive, affective, personal integrative, social integrative, and tension-free. While the needs for surveillance, personal identity, personal relationships, and diversion were coded and emerged as secondary themes to the major needs. Apart from that, observational results revealed learning needs, loneliness needs, convenience needs, and routine needs, which were coded to facilitate validation and reliability of new media needs as minor themes but distinctive and remarkable results.

The results of this study on new media's needs and expectations validated the presumption that people used media to fulfill needs and gratifications. Although this theory was developed in the early 1940s (Jensen, 2002; Williams, 2003; Rayburn, 2009; Karimi et al., 2014), its resurrection in the 1970s and 1980s ensures that it is still relevant in the digital age of media (Ruggerio, 2000; Quan-Haase, 2012; Ledbetter et. al., 2014; Musa et. al., 2015).

Without a doubt, this theory is justified and coherent to drive this study since the proposition of what people do with media remains viable to any study relating to media effects, regardless of media types. Intentionally, this study investigates the needs and expectations of new media among *Kintak*, which is consistent with needs, motives, and expectations in the context of gratifications.

Indeed, Elihu Katz, Jay Blumler, and Michael Gurevitch (1974) after expanding the idea of Harold Laswell and Paul Lazarsfeld's media effect in the 1960s view the users as active and the sources of the media chosen as distinctive. In this context, an ocean of literature has shown that users spend time using media in various ways to fulfill needs and gratifications derived from at least three distinct sources: media content, media exposure, and social context that exemplify the circumstance of experience to certain media (Katz et. al., 1974; Katz, 2001; McQuail, 2010; Griffin, 2012; Wimmer and Dominick, 2014; DeFleur and DeFleur, 2016).

The findings validated the studies by Herzog (1944), Greenberg (1974), Rubin (1981), Katz, Blumer and Gurevitch (1974a; 1974b) and Katz and Lazarsfeld (1985) that people use media (Jensen and Rosengren, 1990; Morley, 1992; Dominic et al., 2003; Fiske, 2010; Matei, 2011; Anouar, 2012; Chuang, 2015) as *Kintak* utilized in this study as surveillance, personal identity, personal relationships, and diversion as revealed in minor themes.

7.2.2.1 Cognitive/Surveillance/Learning/Information

Major and secondary themes' findings revealed that *Kintak* utilized new media for cognitive and surveillance needs respectively. Meanwhile, triangulation of observation validates the interview results by demonstrating that learning needs are notable, despite being distinct as minor needs and expectations.

Initially, cognitive needs include the gratification of knowing and understanding our surroundings, as empirically evidenced by Laswell (1969)'s correlation of society's components as functions of the media (Katz, et. al., 1974a; 1974b). Furthermore, Lometti et al. (1977) and Quan-Haase (2012) suggested that

cognitive needs include gratifications that fulfill our curiosity while Dobos and Dominick (1988) indicated as an act or catalyst to boost further research.

Meanwhile, Reid and Reid (2007) and Severin and Tankard (2010) proposed the concept of surveillance rather than cognitive needs as being required to learn about matters that may affect someone or assist someone in performing or finishing a task.

Nevertheless, Smock et al. (2011) agreed with the ideas of cognitive and surveillance needs and discovered that new media gratifications include finding knowledge on a subject, creating online communities with like-minded people, facilitating online group discussions, exchanging the most recent information, and making online purchases.

In the same vein, Severin and Tankard (2010), Bagarukayo (2018) and Alenezi and Brinthaupt (2022) also agreed with the observation findings and stated that the use of new media encourages users to seek information or educate themselves in order to learn new things.

Indeed, this is the logic of basic needs and gratification of learning in utilizing media as propagated in late the 1950s and early 1970s by Horton and Wohl (1956), Pearlman's (1959), Mendelsohn (1963), Greenberg (1974) and Katz, Blumer, and Gurevitch (1974).

Furthermore, Quan-Haase and Young (2010) Karimi et. al. (2014) supported and discovered that learning needs is one of the common needs and gratifications besides assisted knowledge sharing (Gaal et. al., 2015), partnerships (Bryant and Zillman, 1994; Hanson, 2008; Agozzino, 2019), and branding (Le and Ma, 2012).

However, this indicative result endorses idea of McQuails (2010)'s notions since renaming cognitive and surveillance to information needs as gratifications to

look for information such as news and any updated information relating to the users' ability to understand the environment (Baran and Davis, 2011; Griffin, 2012; Ledbetter et. al., 2014).

7.2.2.2 Affective/Personal Identity

Major and secondary themes' findings revealed that *Kintak* utilized new media for affective and personal identity needs respectively. Affective needs include the gratifications to strengthening of aesthetically pleasing, pleasurable, and emotional sensations such happiness, sadness, and or any emotional fulfillments served by the new media, as empirically evidenced by Laswell (1969)'s cultural transmission as functions of the media (Katz, et. al., 1974a; 1974b).

Indeed, the aforementioned gratifications can be obtained by means of watching movies, dramas, and other variety shows aired on new media (Lueng and Wei, 2000; Ruggerio, 2000; Luo and Remus, 2014; Musa et. al, 2015).

Meanwhile, Bryant and Zillman (1994) and Severin and Tankard (2010) proposed the concept of personal identity rather than affective needs required in order to reality exploration, value reinforcement, personal reference, and self-awareness since people want to feel connected and belong to something.

Nevertheless, Lueng and Wei (2000) agree with this idea and discovered the gratifications of new media include becoming more well-liked, developing a new identity, meeting new people, and meeting interesting people.

However, this indicative result further endorses similar idea of McQuails's (2010) notions of personal identity as gratifications that users learn habits and attitudes through media as well as through association with fictional characters in books and television shows in new media.

7.2.2.3 Personal Integrative/Personal Relationships/Personal Identity

Major and secondary themes' findings revealed that *Kintak* utilized new media for personal integrative and personal relationships needs respectively. Personal integrative needs include the gratifications as strengthening credibility, self-confidence, self-esteem, self-identity and status (Katz, et. al., 1974a; 1974b).

Further, personal integrative needs include gratifications for growing individual integrity, trust, stability and position which stem from a sense of personal accountability (Lometti et al., 1977; Quan-Haase, 2012).

Meanwhile, Bryant and Zillman (1994), Reinhard and Dervin (2009) and Severin and Tankard (2010) proposed the concept of personal relationships rather than personal integrative needs to obtained gratifications by means of announce new things, visually share stories, updated on status, add posts for specific groups or target groups, provide awareness or current situations and maintain and re-establish old broken relationships.

However, this indicative result endorses ideas of McQuails's (2010) notions of personal identity since similar connotation to personal integrative and personal relationships as gratifications that users can identify an individual or product as an inspiration with awareness of ethical to their own and mimic or impersonation some of their attributes.

7.2.2.4 Social Integrative/ Integration and Social Interactions

Major themes' findings revealed that *Kintak* utilized new media for social integrative needs. The results include the gratifications as strengthening relationships with family, friends and the surrounding community (Katz, et. al., 1974a; 1974b).

Further, this includes requirements for increasing contact with family, friends, and the rest of the world (McLeod and Becker, 1981; Horna, 1988; Rayburn, 1996; Dominick et. al., 2003; Croucher, 2015).

Meanwhile, Severin and Tankard (2010), Griffin (2012) and Ledbetter et. al. (2014) validated social integrative needs in this context are to fulfill socializing needs via utilization of new media such FB and WA which motivated by a desire for affiliation.

Similarly, this indicative result endorses ideas of McQuails's (2010) notions of integration and social interactions as a supernumerary for actual expression and interpersonal interaction.

In addition, Bonds-Raacke and Raacke (2010), Smock et al. (2011), and Akram (2018) discovered that integration and social interactions are the potential of new media to create a point of discussion among users.

In *Kintak* community, for example, the discussion revolves around a topic such who is the most beautiful actor/actress in *Hindi* movies, or what is the best *Hindi* song.

7.2.2.5 Tension-Free/Diversion/Entertainment/Loneliness

Major and secondary themes' findings revealed that *Kintak* utilized new media for tension-free and diversion needs, respectively. Meanwhile, triangulation of observation validates the interview results by demonstrating that loneliness needs are notable, despite being distinct as minor needs and expectations.

Tension-free needs include the gratifications of avoiding stress, tension, and a desire for variety, as empirically evidenced by Laswell's (1969) entertainment as functions of the media (Katz, et. al., 1974a; 1974b).

Furthermore, Ruggerio (2000), Karimi et. al. (2014) and Chuang (2015) suggested that tension-free as a need to escape from uncomfortable circumstances or mitigate commitments, while Kink and Hess (2008) and O'Brien et. al. (2014) indicated it as an act of excitement to get away from everyday problems and routine (escapism).

Similarly, Elswailer et. al. (2011) used diversion as a term and articulated needs for escapism from daily activities and problems, releasing tensions, getting rid of boredom and looking for entertainment and leisure activities.

According to West and Turner (2000), Littlejohn and Foss (2009), McQuails (2010), Baran and Davis (2011), and Croucher (2015), diversion includes needs related to listening to music, watching movies, window shopping on online platforms, goggling for information, and online gaming.

In the same vein, Bonsaksen (2021) and Latikka et. al. (2022) also agreed with the observation findings and stated that the use of new media particularly social media sites encourages users to occupy or pass time, release tensions, relieve boredom, when there is nothing else to do, and when there is no one to communicate with.

Indeed, this is the logic of basic need and gratification of loneliness in utilizing media that was propagated in the late 1950s and early 1970s, and it continues to evolve in the twenty-first century as the needs for listening to music on YouTube; watching dramas, films, and reality shows on YouTube; watching how-to-do videos on YouTube; goggling for information; window shopping on Shopee and Lazada; shopping on Shopee and Lazada; online chatting on WA; social media updates on FB and IG; and online gaming on Google.

In the meantime, this indicative result endorses ideas of McQuails's (2010) notions of entertainment since it has similar connotations to tension-free and diversion as gratifications that users seek since the media's ability to provide gratification for getting away or even being removed from difficulties, resting, gaining internal stimuli or sensibility pleasure, needed to fill time, and providing intense feelings.

7.2.2.6 Convenience and Routine

Triangulation of observation validates major and secondary themes' findings by demonstrating that *Kintak* utilized new media for convenience and routine needs are notable, despite being distinct as minor needs and expectations.

In this context of convenience needs, new media is utilized for learning (Severin and Tankard, 2010; Bagarukayo, 2018; Alenezi and Brinthaupt, 2022), knowledge sharing (Gaal et. al., 2022), online businesses (Dwivedi et. al., 2021; Tiwari, 2021), and promotion of products and services (Choudhary, 2015; Appel et. al., 2020).

The result of convenience needs further due to the factors as depicted in ocean of literature such as cost effective (Logan, 2010; Parveen et. al., 2016; Odoom et. al., 2017; Nilasari et. al., 2019), user-friendly (Lievrouw and Livingstone, 2006; Bennett, 2013; Mukherjee, 2014), connect at any time (Logan, 2010; Bennett, 2013; Slater, 2013), instant online discussions (Ebert, 2011, Siapera, 2012; Bennett, 2013), and integration with search results on the web (Lister et. al., 2009; Odoom et. al., 2017; Nilasari et. al., 2019).

This includes *Kintak's* needs to interact with family and friends on WA, IG, and FB; share and create content on IG and FB; watch music videos or movies on

YouTube; make new acquaintances on FB; and use Google to find extra knowledge that cannot be gained in school. All of these are crucial activities for youngsters.

In the meantime, reading current news and information on Google; searching Islamic religious materials on Google; pre-ordering a grab car or taxi WA; informing events, activities, and ceremonies; job opportunities; shopping on WA; and promoting and selling forest products on WA and FB are all options for the *Kintak's* elderly.

However, in the context of routine, new media utilized purposely to seeking information (Bagarukayo, 2018; Alenezi and Brinthaup, 2022), emotional well-being (Kim and Fingerman, 2022; Steinert and Dennis, 2022), independence or autonomy opinions (Botes, 2022; Valkenburg et. al., 2022), relaxation (Bonsaksen, 2021; Latikka et. al., 2022) and standard of living (Chukwuere and Chukwuere, 2017; Decebal-Remus, 2018).

This includes *Kintak's* needs to read on Google and exchange information with others on FB, IG, and WA; learn more about religion and general knowledge on Google; maintain family and other relationships or contacts with others on WA and FB; express oneself on FB and IG; and fulfill social and entertainment desires on YouTube. However, in certain circumstances, *Kintak's* youngster prefers online games, whereas the *Kintak's* elderly prefer music and movies on YouTube to unwind, as well as selling forest products on WA and FB.

7.2.3 RQ2: What is the Types and Levels of Utilization of New Media among *Kintak*?

The findings revealed that all *Kintak* utilization of new media is limited to moderate levels, owing to the benefits of having a mobile phone with internet access as a household item directly related to new media technologies.

This results validated Yadav et al. (2015)'s study of mobile social media, which discovered mobile phones as powerful gadgets for accessing new media technologies as articulated by Lievrouw and Livingstone (2006), Lister et al. (2009), Logan (2010), Ebert (2011), Siapera (2012), Bennett (2013), and Slater (2013), such as email, websites online newspaper; wikis, blogs; vlogs, microblog, social media platforms for streaming audios and videos sites as well as image-sharing sites, websites for online shopping, online forum platforms, podcasts, webinars and virtual reality.

In the same vein, Elsafi (2018) agrees and indicates that mobile phones enable access to new media, particularly social media networks, for information and social engagement, whereas Marino et al. (2021) point out that mobile phones, particularly smartphones, are a popular tool for accessing social media, particularly WA.

Nevertheless, the *Kintak*'s utilization of new media is limited, which endorses Tuan Lah (2020)'s report that the use of new media is low in the OA community since it lacks the convenience of gadgets such as mobile phones or computers. It is also influenced by issues with internet access in OA villages. Moreover, the OA community is further concerned with the need to purchase foodstuffs, especially when confronted with the COVID-19 pandemic, than purchasing gadgets, particularly mobile phones.

Furthermore, the findings revealed that the majority of *Kintak* have access to new media technologies and understand how to use the common features and applications of new media.

These findings further revealed that all *Kintak* saw new media as an important source of information and communication, which is similar to a study by Bagarukayo (2018), which demonstrates new media as a tool for seeking knowledge and information, and Agozzino (2019), which demonstrates it as a tool for building and maintaining relationships.

Prior, Friedman, and Friedman (2008) discovered that new media technologies have five major characteristics: communication, collaboration, community, creativity, and convergence; whereas Ali (2010) discovered that new media technologies enable user-to-user communication, information retrieval, educational resources, e-commerce, e-government, and e-procurement.

Nevertheless, the findings revealed that all *Kintak* understand that Islam permits and tolerates with the utilization of new media for modernization (*Hadhari*) but within the moderate (*Wasatiyyah*) context of Islamic fundamentalism.

This result is consistent with Islamic belief, which requires its followers to use new media in order to progress towards modernity (Hanafi, 1980; Kersten, 2009; Anello and Qatam, 2013), even though it is not explicitly stated in the A-Quran as written in Luqman (31:6). This verse explains the suggestion to seek beneficial material, which is consistent with the *Hadhari* concept of Islam (Al-Attas, 1978; Muhammad, 2011; Ahmad Fauzi and Muhamad Takiyuddin, 2014; IAIS, 2014) as well as the *Wasatiyyah* approach (Al-Attas, 1978; Abdullah, 2006; Mohd Azizudin, 2010; Ratna Roshida and Muhammad Hasrul, 2010; IAIS, 2014) as moderation in

utilization of new media, and is in sync with the global flood of communication and technology.

However, Islam encourages its followers to use anything of God's creation for good and in moderation, as stated in Hud (11:61), and to never overlook or ignoring God's commandments. Indeed, the aforementioned verse emphasizes the important utilization of terrestrial development in addressing the fundamentals of modernization. Eventually, the need for development and modernization resonated, and according to Anas ibn Malik, Prophet Muhammad (peace be upon him) said, "*If the Final Day comes upon you while you were planting a seed, then continue planting it.*"

Furthermore, the majority of Al-Quran verses state that those who disobey Allah's instructions and commands will be punished. In this context, excessive utilization of new media technologies that leads to negligence and forgetfulness will undoubtedly be punished by God in the future. As a result, *Kintak* must utilize new media with cautiousness or in a state of moderation (*Wasatiyyah*) and wisdom in order to reach the destination of modernization (*Hadhari*) besides mandatorily avoiding God's wrath.

The major themes discovered that *Kintak* utilized 5 major types of new media: online newspaper; blogs; social media platforms for streaming audios and videos sites as well as image-sharing sites; websites for online shopping; virtual reality; while wikis and vlogs indicated as secondary themes to the major themes.

7.2.3.1 Online Newspaper (BH & HM)

Major themes' findings revealed that *Kintak* utilization of new media enunciated as reading online newspapers, particularly BH and HM from mobile

phones. The result reveal that *Kintak's* purpose of utilizations are related to making it easy to access at any time and place, getting free information, getting up-to-date news, getting old issues, and finding job opportunities.

The selection of BH and HM as the most popular options for reading newspapers validates a survey conducted by the Reuters Institute for the Study of Journalism at University of Oxford, led by Zaharom Nain of the University of Nottingham Malaysia, and published in the *2020 Digital News Report*.

According to Zaharon Nain (2020), BH and HM have the highest weekly reach compared to other brands such as Sinar Harian, Malaysia Today, Yahoo! News, Free Malaysia Today, Bernama.com, CNN.com, BBC News online, The Malaysian Insight, NST online, Malay Mail online, and BuzzFeed News, with 2 percent and 2 percent of weekly use, respectively.

In terms of changing media, the results show that online and social media continue to be the most popular sources of news for users, with mobile phones serving as the primary access device for online news. However, for those who are not online, news on TV and print newspapers continue to play an important utilization, while access to computers and tablets is decreasing over time (Zaharun Nain, 2020).

Further, the result validates the previous studies on utilization of online newspaper as a medium for news and information (Severin and Tankard, 2010; Bagarukayo, 2018; Alenezi and Brinthaup, 2022), cost effective (Logan, 2010; Parveen et. al., 2016; Odoom et. al., 2017; Nilasari et. al., 2019), user-friendly (Lievrouw and Livingstone, 2006; Bennett, 2013; Mukherjee, 2014), connect at any time (Logan, 2010; Bennett, 2013; Slater, 2013).

Furthermore, Mishra and Koundal (2018) discovered that utilization of online newspapers provides opportunities such as organized delivery news and information,

interactivity, immediacy to broadcast news instantly and update as it happens, connect with the reader's surroundings they are in, directly relate occurrences in the surroundings, entertain readers, and communicate cultural tradition from era to era.

In addition, Hassan et al. (2021) discovered that online newspapers tenders several advantages such as full of information, offering reliable information, reaching a vast number of readers, finding and offering new opportunities, easy access at any time and place, and providing constant real-time updates.

7.2.3.2 Blogs

Major themes' findings revealed that *Kintak* utilization of new media enunciated as reading blogs particularly about cooking recipes and learning about other people's culture.

The results showed that *Kintak's* utilization purposes are similar and endorsed Adeleke and Muraina's (2021) and Campillo-Ferrer et. al. (2021) studies in exploring the benefits of blogs and endorsed the finding that blogs have benefits such as learning different perspectives, learning about the world, entertaining oneself, and serving as a guide.

In addition, as a common benefit of new media, blogs also have benefits such as making them easy to access (Lievrouw and Livingstone, 2006; Bennett, 2013; Mukherjee, 2014) at any time and place (Logan, 2010; Bennett, 2013; Slater, 2013) as well as getting free information (Logan, 2010; Parveen et. al., 2016; Odoom et. al., 2017; Nilasari et. al., 2019) that makes *Kintak* utilized blogs.

7.2.3.3 Social Media Platforms - Audios (WA & Youtube); Videos (WA, FB & Tiktok); and Image-Sharing (WA, FB & IG)

Major themes' findings revealed that *Kintak* utilization of new media enunciated as streaming of social media platforms for audios (WA and YouTube) and videos sites (WA, FB and TikTok) and image-sharing sites (WA, FB and IG); and online business platforms (WA and FB).

The results supported and endorsed the findings of Qaisar et al. (2020), who discovered that most media users, particularly young people, stream on social media platforms for audio, video, and image-sharing sites. According to the findings, the most popular social media platforms selected are FB, IG, TikTok, WA, and YouTube.

Other than that, social media sites, particularly WA and FB, are used as online business platforms, according to a study on the use of social media and its impact on shopping behavior conducted by Ali Taha et al. (2021) and Mirza (2022). Users frequently purchase items from social media sites, as they trust the advertisements they see on social media, believe that online purchasing of products or services through social media is superior to offline purchasing, and share their experiences with purchasing something on social media.

Eventually, the purposes of *Kintak* utilizations of social media sites are similar and validated previous ocean of literatures such as related to making it easy to access (Lievrouw and Livingstone, 2006; Bennett, 2013; Mukherjee, 2014) at any time and place (Logan, 2010; Bennett, 2013; Slater, 2013); listening music and watching video (drama, film and reality show) (Mukherjee, 2014; Qaisar et. al., 2021); posting photos and videos (Ebert, 2011; Qaisar et. al., 2021); learning new things (Severin and Tankard, 2010; Bennett, 2013; Qaisar et. al., 2021); connecting with family and

friends (Ebert, 2011; Qaisar et. al., 2021); promoting oneself and self-representation (Lister et. al., 2009; Qaisar et. al., 2021); online businesses (Ali Taha et. al., 2021; Mirza, 2022); and fulfilling pass time (Severin and Tankard, 2010; Widyastuti, 2010; Siapera, 2012; Bennett, 2013).

7.2.3.4 Websites - Online Shopping (Shopee & Lazada)

Major themes' findings revealed that *Kintak* utilization of new media enunciated as streaming of online shopping on websites such Shopee and Lazada.

The results demonstrated and endorsed Hadi Bahador's (2021) study on customer satisfaction with online shopping using Shopee in Malaysia and Zongjun's (2019) study on Lazada consumer shopping effectiveness in Malaysia.

Both studies discovered that today's Malaysian society is heavily involved in online shopping, particularly Lazada and Shopee compared to other online shopping platforms, regardless of whether people live in urban or rural areas, as a result of the media's proliferation of various platforms for online shopping.

Further, the results of purposes on *Kintak* utilization of online shopping similar and validated previous ocean of literatures such as related to making it easy to access (Zongjun, 2019; Hadi Bahador, 2021; Suherman, 2021; Musa et. al., 2022) at any time and place (Le-Hoang, 2020; Musa et. al., 2022), safe time and convenience (Zongjun, 2019; Le-Hoang, 2020; Bulacan et. al., 2022; Musa et. al., 2022), less effort and comfortable (Zongjun, 2019; Le-Hoang, 2020; Suherman, 2021; Musa et. al., 2022), wide selection of products (Le-Hoang, 2020; Suherman, 2021; Bacay et. al., 2022; Ruanguttamanun and Peemane, 2022), new product awareness (Zongjun, 2019; Musa et. al., 2022), price comparison (Le-Hoang, 2020; Suherman, 2021; Bacay et. al., 2022; Bulacan et. al., 2022; Ruanguttamanun and

Peemane, 2022), warranty of damage product and money (Zongjun, 2019; Hadi Bahador, 2021; Suherman, 2021; Musa et. al., 2022; Ruanguttamanun and Peemane, 2022), lower price of old stocks (Bulacan et. al., 2022), detail information of products (Le-Hoang, 2020; Hadi Bahador, 2021; Musa et. al., 2022); and home delivery services (Bulacan et. al., 2022; Musa et. al., 2022; Ruanguttamanun and Peemane, 2022).

7.2.3.5 Virtual Reality (Non-Immersive VR) For Online Gaming

Major themes' findings revealed that *Kintak* utilization of new media enunciated as playing online gaming on non-immersive virtual reality such *PlayerUnknown's Battlegrounds* (PUBG) and *Candy Crush*.

The results demonstrated and endorsed Mohd Yunus et. al.'s (2021) study on factors influencing the involvement of Malaysian peoples in online gaming and Wan Ahmad et. al.'s (2022) study on current trend of online gaming among Malaysia.

Both studies discovered that today's Malaysians are profoundly involved in online gaming, and the most selected games are *PlayerUnknown's Battlegrounds* (PUBG) and *Candy Crush* compared to other online games, regardless of whether people live in urban or rural areas, as a result of the media's proliferation of various platforms for online gaming.

Further, the results of purposes on *Kintak* utilization of online gaming similar and validated previous ocean of literatures such as related to making it easy to access at any time and place (Agag et. al., 2019; Barr and Copeland-Steward, 2022), free and wide selection of games (Agag et. al., 2019; Barr and Copeland-Steward, 2022), building relationships (Agag et. al., 2019; Yengin, 2021; Barr and Copeland-Steward, 2022), social interactions (Agag et. al., 2019; Yengin, 2021; Barr and

Copeland-Steward, 2022), relaxation or pass time (Agag et. al., 2019; Yengin, 2021 Barr and Copeland-Steward, 2022), provide safe place (Tjhin, and Hendratno, 2021), challenge or competition (Tjhin, and Hendratno, 2021; Yengin, 2021), rewards and prizes (Mohd Yunus et. al., 2021), planning and problem solving (Yengin, 2021; Barr and Copeland-Steward, 2022), painkiller or pain reliever (Mohd Yunus et. al., 2021; Yengin, 2021), avoid depression (Agag et. al., 2019; Mohd Yunus et. al., 2021; Yengin, 2021), and trending (Barr and Copeland-Steward, 2022).

7.2.3.6 Wikis (Wikipedia)

Secondary themes' findings revealed that *Kintak* utilization of new media enunciated as streaming wikis particularly reading *Wikipedia*.

The results supported and demonstrated studies by Reinoso et al. (2012), Xiao and Askin (2012), and Meishar-Tal (2015) on the advantages and benefits of using wikis, specifically Wikipedia. According to the studies, Wikipedia is a free, constantly updated platform with a plethora of never-ending reading materials such as articles, bookmarks, link sharing, and image zooming. Indeed, this discovery has led *Kintak* to utilize wikis, particularly *Wikipedia*, in their daily lives.

The results of *Kintak's* utilization wikis were similar to and validated previous oceans of literatures such as making it a free, simple, and easy to understand source of information that improved understanding of a subject and allowed users to complete tasks more quickly as well as quickly find general information (Reinoso et al., 2012).

Meanwhile, Freire and Li (2016) discovered that knowledge of *Wikipedia* users increased after hyperlinking to a bundle of information, in addition to an increase in quality users' general knowledge on a specific subject.

In addition, Amina et al. (2021) encountered that users utilizing *Wikipedia* as a platform for seeking and receiving information in order to improve performance and effectiveness have a better opportunity to learn about new topics than other online information sources.

7.2.3.7 Vlogs (YouTube, IG & FB Stories)

Secondary themes' findings revealed that *Kintak* utilization of new media enunciated as vlogging and streaming of social media platforms for video-sharing sites such as YouTube, IG and FB stories. This study revealed that the purposes of *Kintak* involves in vlogging are related to posting videos, watching video, learning new things, promoting oneself and self-representation.

The findings validated Mohamed and Tengku Mohd Azman's (2018) mixed-methods research, which discovered that most Malaysians are becoming citizen media or journalists due to involvement in vlogging. Further, most types of vlogging are story-tellers in the comedic or dramatic style about daily life experiences, or diarists in the style of documentaries about certain or specific issues or topics related to the users' environment.

In endorsement of these findings, Authar and Muflihah (2020) stated that vlogging fosters happiness and enjoyment while also allowing for the exploration of creativity and improved speaking skills. Simultaneously, vlogging provided the user with several benefits, including increased expressiveness and confidence, improved communication skills, the opportunity to practice speaking skills, and the strengthening of self-representation.

Eventually, variables are including building confidence and trust between the content creator and the audience, remembering memories and histories, enhancing

creativity, establishing relationships with followers, and demonstrating knowledge and expertise become prevalent in *Kintak's* lives.

7.2.3.8 Email; Online Forum; Microblog; Popular Review; Podcast & Webinar

However, the distinctive and remarkable results of minor themes portrayed that utilization of email is extremely low and older people use it far less frequently than young people due to the costing of hardware and allocation of computer setting in *Kintak's* house since occupied with household items and forest product.

There is also no utilization of online forum platforms such as Quora, Reddit, Digg, and Digital Point. The barriers are due to lack of admin or creator of discussion topics beside frequently no clear direction. Furthermore, discussion may be difficult to control because everyone wanted to be the speaker (sender) and no one wanted to be the listener (receiver). Lastly, there is a lack of feedback since there are no feedbacks if there is any disagreement during the online (virtual) discussion compared to reality setting.

Kintak also did not utilize microblog platforms such as Twitter and Tumblr. Inadequate information or content due to application constraints, as well as difficulty for search engines that move at a snail's pace due to the length of short content, does not work for search engine optimization (SEO). Furthermore, no one from *Kintak* utilized Twitter or Tumblr in comparison to the abundance of interesting plugins and templates on WA, FB, IG, TikTok, or YouTube.

Furthermore, *Kintak* did not utilize popular review platforms such as Yelp, TripAdvisor, and Foursquare. At the same time, podcasts and webinars are not being used. This condition occurred due to a lack of knowledge of usage, costing, and time

consuming seeing as involving gadgets such as computers and digital cameras, as well as no prior experience with the aforementioned platform.

Nevertheless, the observation further discovered that *Kintak* still maintains their *tawhid* (faith) as a proposition of Islamic fundamentalism (Kincaid, 1987; Ayish, 2003; Khiabany, 2003; Mowlana, 1989, 2007; Eddebo, 2014) through prayer, besides always doing good and avoiding doing bad.

These behaviors in the lives of *Kintak* showed that it is in accordance with *amr bi al-ma'ruf wa nahy'an al-munkar* (commanding right and prohibiting wrong) as always propagated to be practices by any Muslims around the globe (Al-Quran; Mowlana, 2007; Ichwan, 2011).

Eventually, most of the *Kintak's* utilize new media wisely in order to promotes harmony in the village's community for the sake of *ummah/society* (Ali, 2002; Mowlana, 2007; Wan Ali, 2013; Taufik, 2013; Zaheril, 2017); ethically to demonstrate *taqwa/piousness* (Mowlana, 2007; 2013; Taufik, 2013; Zaheril, 2017); and responsibly to carry out accountabilities as *amanat/mandate/trust* as *insan/human* or *khalifah/servant of God* (Mowlana, 2007; 2013; Taufik, 2013; Zaheril, 2017).

7.2.4 RQ3: What is the Factor Affecting Utilization of New Media among *Kintak*?

The results revealed that the majority of *Kintak* utilization of new media is directly attributable to the possession of mobile phones with internet access, knowledge of new media, and understanding of how to use common features and applications of new media.

This clearly demonstrates and validates the proposition in the ocean of literatures that the use of any media requires users to have specific and appropriate

knowledge in addition to being ethical in conveying messages and feedbacks (Lievrouw and Livingstone, 2006; Lister et. al., 2009; Fiske, 2010; Logan, 2010; McQuails, 2010; Severin and Tankard, 2010; Baran and Davis, 2010; Ebert, 2011; Littlejohn and Foss, 2011; Siapera, 2012; Wimmer and Dominick, 2014; Croucher, 2015; DeFleur and DeFleur, 2016).

The findings further revealed that the majority of *Kintak* utilized new media due to several factors such as having easy access to mobile phones, easy to use mobile phones, good electricity supply, good network coverage, easy access to new media, trending, and peer influences.

The aforementioned findings supported and validated a study by Sago (2013) and ALotaibi (2016), that several factors contributed to the utilization of any media such as ease of use, usefulness, enjoyment, accessibility, ubiquity, interactivity, virtual social identity, virtual altruism and virtual telepresence .

Furthermore, Bakar and Zaini (2022) agreed with this idea and added similar factors but in different articulation such performance expectancy, effort expectancy, social influence and facilitating conditions to assisted the utilization of media.

The result correspondingly revealed that the majority of *Kintak* understand how to use new media in accordance with Islamic fundamentalism by stating the truth, being direct to the point, utilizing decent reasoning, practicing ethical communication, employing weak-soft spoken language, and sending messages that are easily understood.

The above empirical evidence empowers and upholds the concept of *qaulan* in Islamic communication ethics as written in Al-Quran and echoed by Zaheril (2017b) as principles for effective communication. Likewise, the results are confirmed the Islamic view on communication, which holds that communication, should be

conducted ethically within the Al-Quran and As-Sunnah framework and primarily via the utilization of new media (Mowlana, 2007; Cheney et. al., 2011; Makau, 2012). Additionally, it must be based on the five Islamic tenets of *Tawhid*, *Amr bi Al-Ma'ruf wa Nahy'an Al-Munkar*, *Ummah*, *Taqwa*, and *Amanat* in the context of intercultural communication (Mowlana, 2007; Bakti, 2013).

The major theme shows that 7 major factors affecting *Kintak* utilization of new media: digitalization; accessibility; convergence; virtuality; interactivity; hybridity; and obsession; while cultural mixture, audience/user ability, Islamization, and addiction indicated as secondary themes. In the meantime, triangulation of observation discovered virtual communication; virtual relationships; and environment/family atmosphere as minor themes but distinctive and remarkable results.

7.2.4.1 Digitalization

Major themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as digitalization.

The results demonstrated and endorsed Lievrouw and Livingstone (2005) study of new media in the context of globalization and discovered that digitalization is a basic principle due to revolution of digital technologies and networked environments.

Further, OECD (2020) agreed and resonated that digitalization is crucial for the long-term viability of communication in the COVID-19 pandemic economy. In today's increasingly challenging world, OECD encourages the application of new media, cloud-based services, and digital markets are critical for the long-term feasibility of development and modernization. As a result, today's society must be

transformed and live by the slogan “Go Digital” in order to avoid being left behind and drifting in the current of globalization without development.

Prior’s endorsement, as a result of OECD suggestion, depicted that current technologies have been digitalized since the term “new media” was coined by Ronald E. Rice and Frederick Williams (1984) in seminal study *The New Media: Communication, Research, and Technology*.

Eventually, today’s media, or so-called new media, has the characteristics of being subject to manipulation, networkable, dense, compressible, and interactive. Accordingly, nowadays, new media since the mid-20th century have had the ability to instantly access communication processes and information via digital waves (Lister et. al., 2009; Logan, 2010; Ebert, 2011; Siapera, 2012; Bennett, 2013).

7.2.4.2 Accessibility/Audience/User Ability

Major and secondary themes’ findings revealed that *Kintak* factors affecting utilization of new media enunciated as accessibility and audience/user ability respectively.

As validated to a study by Sago (2013) in an investigation of Facebook, Twitter, Pinterest and Google+, any sophisticated new media used in the context of accessibility will be meaningless for users if they do not have access to it. Consequently, information about the accessibility of users to various types of new media is a demanding requirement. Eventually, accessibility/audience/user ability is defined as the availability and ease of using new media.

Accordingly, ALotaibi (2016) asserted and postulated that the goals of accessibility are related to the ability audience or user of new media to access

specific elements such as social media platforms, mobile devices, the internet, and computerized skills.

In addition, Bakar and Zaini (2022) referred accessibility to a seminal study entitled *A Technology Acceptance Model for Empirically Testing New End-User Information Systems: Theory and Results* by Fred D. Davis in 1989, which highlighted factors such as perceived usefulness and perceived ease of use towards the audience or users of the new media.

7.2.4.3 Convergence

Major themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as convergence.

According to Schramm (1964) in study of *Mass media and National Development*, convergence is one of important factor in media and unavoidable choice for mass media companies and is critical to the media industry's survival in the interactive era of communication. In this context, convergence has transformed all information elements into digital form.

Meanwhile, Severin and Tankard (2010) added and hypothesizes that media convergence is the interconnection of information and communication technologies, computer networks, and media content. At the same time, media convergence combines the "Three Cs," which are computing, communication, and content, as a direct result of the digitization of media content and the popularization of the internet. The five major components of media convergence are technological, industrial, social, textual, and political.

Wimmer and Dominick (2014) concur and claim that media convergence is the process of combining different types of media content that can be displayed on one

platform, such as text, photos, images, audio, video, and animation. Digital technology allows media content to be sent to all media platforms, where users can enjoy it on a variety of platforms (mobile phones, gadgets, netbooks, laptops, televisions, and computers).

Eventually, the findings discovered that media convergence has driven *Kintak* utilized new media in order to access communication processes and information via reading online newspaper, blogs, wikis and vlogs, social media platforms for listening music, watching videos (drama, film and reality show), websites for online shopping, interacting with other peoples via social media sites, and virtual reality for online gaming.

7.2.4.4 Virtuality/Virtual Communication/Virtual Relationships

Major and minor themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as virtuality; and virtual communication and virtual relationships respectively.

Virtual communication is a form of communication in which messages are sent and received over the internet. Virtual communication forms are widely used in the twenty-first century and can be found at any time and in any place. As a result, in this study, the new media is viewed as a virtual form of information distribution in McLuhan's (1964) global village proposition with assistance of satellite technology (Lister et. al., 2009; Logan, 2010; Ebert, 2011; Siapera, 2012; Bennett, 2013).

Further, Tomasello (2010) and Littlejohn and Foss, (2011) indicates that virtual communication via media are crucial in today's act of seeking knowledge and communication. In this context, the purposes of virtuality are related to the ability of new media to access communication processes and information via online platforms

or sites without interact directly with the object or people in order to obtain information or make virtual contacts.

Indeed, new media is a highly effective and efficient virtual communication medium that provides services such as web, chat, blogging, vlogging, email, FB, WA, IG, YouTube, and TikTok, and its presence accelerates people's reliance on it (Widyastuti, 2010; Mukherjee, 2014; Valkenburg et. al., 2022).

Eventually, the finding discovered majority of the *Kintak* is intentionally using new media as a virtual communication tool to communicate via computer-mediated communication (CMC) without face-to-face interaction in order to connect with people who could not previously be reached through social networking sites.

Further, *Kintak's* virtual communication via new media was also facilitated by: easy access to mobile phones; affordable mobile phone prices; simple mobile phone operation; good electricity supply; good network coverage; trend; and peer influence.

Reading online materials, sending messages, making phone calls, online shopping, listening to music, watching videos, and online gaming are all examples of how new media is utilized to seek knowledge, information, and entertainment in *Kintak's* community at KOA Bukit Asu.

7.2.4.5 Interactivity

Major and themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as interactivity.

According to Baran and Davis (2011), the term interactive refers to a multimedia-based element that can describe messages or information from the sender to the receiver, involving two-way active communication between the new media

and the user, with the goal of facilitating the communication process or seeking information.

Croucher (2015) backs up the idea, pointing out that interactive has the distinct feature of being equipped with a controller, allowing for interaction between the user and the display in the form of multimedia. While DeFleur and DeFleur (2016) demonstrated that the interactivity of new media allows for the development of interactive attributions for a variety of purposes, including communication and information gathering, as well as the effectiveness of utilization.

Further, Griffey (2020) wrap-up the aforementioned ideas and argues that the purposes of interactivity in any media regardless of so-called old “mutation” media (this study term) or new media are related to the ability of new media to engages communication processes and information interactively via flash website, enables scrollable and functions of hypertext on any online platforms or sites.

7.2.4.6 Hybridity/Cultural Mixture

Major and secondary themes’ findings revealed that *Kintak* factors affecting utilization of new media enunciated as hybridity and cultural mixture respectively.

The terms hybridization, hybridity, or hybrid were originally popularized by Homi K. Bhaba in the 1980s in postcolonial studies that traced the cultural identity of society in a cultural clash, between West and East or colonized and colonial nations against today’s postcolonial society.

The findings revealed that the purposes of hybridity are related to the ability of new media to engage in culture mixtures via mimicry or ambivalence in the lives of *Kintak*.

Furthermore, Young (1995) refers to hybridity as “colonial desire,” while Kraidy (2005) refers to the new “culture” as a logical impact of globalization, in addition to what Anzaldua (1999) refers to as “borderlands/*la frontera*” and Appadurai (1996) refers to as “cosmopolitan intersections” in today’s globalized culture flows.

Based on the distinctive and remarkable data of observations, this study believes that the utilization of new media in *Kintak* society occurs in Bhabha’s (2007) liminality space as mimicry or ambivalence in Appadurai’s (1996) cosmopolitan intersections in the context of Kraidy’s (2005) logical culture or borderlands/*la frontera* in Anzaldua’s (1999) propositions, and McLuhan’s (1962) global village that brings “new” cultural and lifestyle diversity.

The aforementioned condition demonstrates that *Kintak* is an introverted society that is less exposed to the outside world after having for so long embraced new culture of the globalized world through the utilization of new media technologies in daily lives.

Furthermore, as a result of their involvement with JAKOA, *Kintak* became more open-minded, exposing them to the outside world, or they became ethnorelative in the context of Bennett’s (1998) intercultural sensitivity. Indeed, this is also the logic or reasoning behind *Kintak*’s utilization of new media in daily life in KOA Bukit Asu.

Without a doubt, Bennett’s (1998) ideas endorsed the findings of that *Kintak* factors affecting utilization of new media are associated with intercultural communication. The results indicated that purposes of cultural mixture are related to common culture, religion, economic, technology as well as increasing knowledge

and exchanging ideas in the context of intercultural sensitivity particularly experience of difference such as acceptance, adaptation, and integration.

However, there is a proportional possibility of Young's (1995) colonial desire being involved in the utilization of new media among *Kintak*, but in the context of promoting Western products, particularly new media. Although new media are referred to as "Western products and services" (in this study's terms), these things should be regarded positively since they are consistent with the Islamic approach, which encourages its followers to use so-called "halal" Western products in appropriate ways. But bear in mind that any Western products or services that are assumed to be good should be used for good purposes, and bad things should be avoided (Mowlana, 2007; Ichwan, 2011; Bakti, 2013 Taufik, 2013; Wan Ali, 2013).

7.2.4.7 Obsession/Addiction

Major and secondary themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as obsession and addiction respectively.

The results revealed that *Kintak*, particularly youngsters, are heavily involved in accessing social media sites and online gaming as well as becoming routine in their daily lives in KOA Bukit Asu.

According to Nazir et. al. (2020), addiction or obsession to new media is related to issues such as lack of self-discipline, affordable price of mobile phones, availability of internet connection, easy access to social media, peers' influence, lack of time management, and lack of adult or family control over the usage.

Indeed, these issues swept the youngsters of *Kintak* and validated the aforementioned accessibility and audience/user ability factors affecting the utilization of new media.

While according to Wickramasurendra et al. (2021), who also found a connection between social media addiction and factors including ease of smartphone ownership, accessibility and experience with technology, information support, parental and peer use of social media, online privacy and convenience, online interpersonal relationships, loneliness, and satisfaction.

Additionally, Rakrachakarn et al. (2021) introduced a third distinct factor and indicated that situational and personal influences are the two main factors that drive addiction. Low self-esteem, loneliness, and despair are examples of personal influences in the context of new media, especially social media addiction, whereas stressful life events are examples of situational factors.

However, Mohd Yunus (2021) reported that there are two contributing factors - internal and external factors - in the context of online gaming addiction. As for external factors, it includes social influences including social interaction, social control, influences from advertisements, and influences from the graphics of online games. Internal factors include stress relief, excitement, addiction, source of money, and the urge to escape reality.

7.2.4.8 Islamization

Secondary themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as Islamization.

The results reveal that *Kintak* purposes of Islamization are related to one's ability to gather and disseminate information within Islamic fundamentalism, such as using appropriate words, practicing effective communication, using good words, practicing noble speech, using weak-soft spoken language, and communicating in an easy-to-understand manner.

According to Islamic fundamentalism, the act of communication should be ethically based on the requirement of conversation in an easily understood and adept form, as it has been practiced by all of Allah's prophets, as written in Al-Baqarah (2:83) and Taha (20:44).

As a natural outcome of the complexities of conversation in communication, misinterpretations that deviate from the intended purpose are inevitable. As a direct consequence, as written in An-Nahl, simple, easy, and appropriate communication language is essential, while problematic and rarely used jargon is avoided (16:125).

In the same vein, as it is Ibn Khaldun's (1377) seminal thesis entitled *The Muqaddimah*, this study should highlight the concept of *Tabligh* (propagation) under the *Tawhid* principle. The concept of *Tabligh* emerges and becomes a solution to counteract the destruction of thought structures based on dualism, racism, tribalism, and familial superiority (Mowlana, 2007).

Finally, Zaheril (2016; 2017b) proposed and articulated that Islamic effective communication must be practised within the concept of "*qaulan*," which includes *qaulan sadida* (the right words), *qaulan baligha* (impact, effective), *qaulan ma'rufa* (good words), *qaulan karima* (noble speech), *qaulan layyina* (weak-soft), and *qaulan maysura* (easily understood).

7.2.4.9 Environment/Family Atmosphere

Minor distinctive and remarkable observation themes' findings revealed that *Kintak* factors affecting utilization of new media enunciated as environment/family atmosphere.

This is evident when the majority of the people in the village utilize new media to obtain information or contact family and friends. Furthermore, every member of the family utilizes new media.

For example, a father may be searching for information on Wikis or watching a movie on YouTube; mothers may be searching for recipes on blogs or vlogs; the child may be playing online gaming; and the neighbor next door may be interacting with friends on WA. This is a current trend in the *Kintak* community, as all villagers can be said to be reliant on new media.

Furthermore, ALotaibi (2016) Bakar and Zaini (2022) discovered that the environment, particularly the situation in the household, has a significant influence on the utilizations of new media among family members.

Likewise, Serinah and Setiawina (2019) and Li and Li (2022) supported the aforementioned findings and also founds that utilization of new media, particularly social media, is influenced by the situation in the user's environment, such as a family environment in which everyone in the house utilizes new media.

7.2.5 RQ4: What is the Barrier of Utilization of New Media among *Kintak*?

The results reveal that, in the context of today's globalized communication, the majority of *Kintak* face barriers to using new media in the context of sending and receiving information or messages.

This clearly demonstrates and validates the proposition in the ocean of literatures that barriers to the use of new media emerge all over the world and always manifest as noise or distortion in the process of sending and receiving messages (Lievrouw and Livingstone, 2006; Lister et. al., 2009; Fiske, 2010; Logan, 2010; McQuails, 2010; Severin and Tankard, 2010; Baran and Davis, 2010; Ebert, 2011;

Littlejohn and Foss, 2011; Siapera, 2012; Wimmer and Dominick, 2014; Croucher, 2015; DeFleur and DeFleur, 2016).

The major theme shows that 6 major barriers in order to increase the utilization of new media: language barrier; semantic barrier; physical barrier; cultural barrier; socio-economic barrier; and socio-psychological barrier while Emotional barrier; attention barrier; and context barrier indicated as secondary themes. In the meantime, triangulation of observation discovered environmental barrier; physiological barrier; wrong choice of new media barrier; varying perception of reality as minor themes but distinctive and remarkable results.

7.2.5.1 Language Barrier

Major themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as language barrier.

The results revealed that *Kintak*'s language barriers are related to the different languages, technical languages, ambiguous words, slang or jargon, dialects or accents, abbreviations, and difficulty in understanding.

The findings supported Tomasello's (2010) argument on language barriers in human communication, which includes foreign language, dialects, pidgin, accents, jargon and slang, word choice - ambiguity, verbosity, literacy and vocabulary, and grammar and spelling.

Abdul Malek et. al. (2016) and Ahazali and Abdullah (2021) validated Tomasello's proposition by discovering that language barriers in the use of new media, specifically WA, FB, TikTok, and Twitter, or any other types of new media, are ambiguous words, slang or jargon, dialects or accents, abbreviations, and difficulty in understanding.

7.2.5.2 Semantic Barrier/Varying Perception of Reality

Major and minor themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as semantic barrier and varying perception of reality respectively.

The results revealed that *Kintak's* semantic barriers were found to be related to idioms, incoherent sentences, polysemy (words with multiple meanings), and homonyms (homophones and homographs).

While the unique and remarkable observation results of varying perceptions of reality revealed that *Kintak* faces barriers such as beliefs, preferences, needs, and expectations; nonverbal communication triggers and cues, abstraction and slanting of communication and information in making inferences and assumptions.

Without a doubt, Littlejohn and Foss (2011) argument on language barriers in human communication was supported by the findings, which included figures of speech (idioms), confused sentences, polysemy (multiple meaning words), and homonyms (homophones and homographs), beliefs, preferences, needs, and expectations; signs of nonverbal communication, perception and oblique of communication, and information in making interpretations and suppositions.

Further, Adha and Widyaningtyas (2017) validates the arguments and finds that typical semantic barrier are idioms, incoherent sentences, polysemy (words with multiple meanings), and homonyms (homophones and homographs). While, Abdul Malek et. al. (2016) discovers that sometimes other barriers contributed to the noise of communication such as beliefs, preferences, needs, and expectations; nonverbal communication triggers and cues, abstraction and slanting of communication and information in making inferences and assumptions.

7.2.5.3 Physical Barrier/ Environmental/Wrong Choice of New Media Barrier

Major and minor themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as physical barrier besides environmental and wrong choice of new media barrier respectively.

The results discovered that *Kintak's* physical barriers were found to be related to gadgets and applications (Fiske, 2010; Littlejohn and Foss, 2011), the environment (noise) (DeVito, 2009; Fiske, 2010), time and distance (Hwang et. al., 2019), and inadequate messages (Padayachee, 2016; Mohana, 2021).

While the environmental observation results were unique and remarkable, this study shown and validated DeVito's (2009) *Human Communication* and Fiske's (2010) *Introduction to Communication* that *Kintak* faces barriers related to Mother Nature's disasters such as thunder, lightning, rain, and storms. It was also plagued by technological barriers such as the utilization of Android rather than iOS (iPhone Operating System) (Sheikh et. al., 2013; Ruqiya et. al., 2020), mobile phone glitches or breakdowns (Fiske, 2010; Littlejohn and Foss, 2011), a chronometric of time delay in sending and receiving messages or information (Hwang et. al., 2019), remote village location (Tomasello, 2010), slow internet connection (Fiske, 2010; Abdul Malek et. al., 2016), and faulty transmission caused by a faulty channel or telecommunication tower collapse (Fiske, 2010).

Furthermore, the indicative results of observation support and validate Tomasello's (2010), Abuaddous et al. (2016), Padayachee's (2016), and Mohana's (2021) propositions and reveal that *Kintak* have difficulty selecting platforms or websites in new media such as using regular mobile phones instead of android phones, sending or receiving longest videos on YouTube rather than WA, FB, IG, or TikTok, shopping on WA and FB rather than Shopee or Lazada, and choosing to

believe news or information on WA and FB rather than online newspaper sites or wikis.

7.2.5.4 Cultural/Context Barrier

Major and secondary themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as cultural and context barrier respectively.

The results revealed that *Kintak's* cultural barriers were found to be related to ethnic (Paramita and Carissa, 2018), religion (beliefs and practices) (Mowlana, 2007; Mohd Yusof, 2008; Zawiyah, 2009; Mohd Aris and Ahmad, 2012), behavior (norms and values) (Martin and Nakayama, 2010; Samovar et. al., 2015), beside ethnocentrism and ethnorelativism (Bennett, 1998; Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015); and stereotypes (Martin and Nakayama, 2010; Samovar et. al., 2015).

While the context barriers revealed that *Kintak* faces barriers such as culture, values, and morals. The findings supported and validated a study conducted by Abdul Malek et al. (2016), which discovered cultural barriers in human communication. Prior, Martin, and Nakayama (2010) and Samovar et al. (2015) agreed that moral and added value were factors that contributed to intercultural communication barriers.

7.2.5.5 Socio-Economic Barrier

Major themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as socio-economic barrier.

The results revealed that *Kintak's* socio-economic barriers were found to be related to status, occupations, incomes, educations, and literacy.

Indeed, the findings of this study revealed that *Kintak* occupation is related to labor wages and that they occasionally hunt and gather forest products during specific seasons. In addition, monthly income ranged from MYR500 to MYR1500, with a median of MYR1100.

Furthermore, MCMC (2019) discovered in a study of *Hand Phone Users Survey 2018* that the average price for a basic mobile phone or android in Malaysia is MYR450 without internet subscription, which costs an additional MYR30 to enable users to access new media.

Although *Kintak* are literate, none of them have pursued tertiary education, such as a diploma or degree, after dropping out during primary and secondary school. This situation confirmed the notion of KKLBW (2014), UNDP (2015), and OECD (2020), which argued that education levels is important in obtaining the best position in a career in addition to having a good income, opportunities, and status.

7.2.5.6 Socio-Psychological Barrier

Major themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as socio-psychological barrier.

The results revealed that *Kintak's* socio-psychological barriers were found to be related to perception (needs and expectations), appearance (physical, voices and gestures), and prejudices.

According to Afsana (2020), socio-psychological barriers in the context of perception are characterized by personalities that differ from those of normal people. This is a mental illness or disorder due to accessing new media such as FB and WA that causes sufferers to have unhealthy patterns of thought, behavior, and feelings. A person with a personality disorder has difficulty relating to others and

comprehending situations. This causes difficulties and limitations in forming relationships and carrying out daily activities such as work, school, and social activities, as well as dealing with stress.

While, Azizi et. al. (2020) conducted a study on the use of social media and the appearance of physical body shape. According to the findings of the study, there is a significant relationship between social media and the appearance of body physical shape. These findings demonstrate that users who believe they are not beautiful will avoid using social media as well as be prejudiced. Furthermore, social media users will look for ways to improve their online presence.

7.2.5.7 Emotional

Secondary themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as emotional barrier.

The results revealed that *Kintak's* emotional barriers were found to be related to feeling and sensitivity such mental blocked, preference and prejudgment and sentiments.

According to Abdul Malek et. al. (2016) and Chaudhury (2020), mental block is a types of emotional disturbance that can obstruct communication because it is caused by factors such as trauma or negative responses. Someone may be giggling excessively or engaging in other distracting behaviors.

Further, Pavaloaia et. al. (2019) in the study of *Sentiment Analysis of User Preferences* on FB, Twitter, IG, Pinterest, Google+ and YouTube agreed and added passiveness, prejudgment and sentiments can also be interpreted as a disregard for the less successful communication process. Someone will have a lackadaisical

attitude and will be uninterested in the communication process. This is an emotional disorder that may necessitate a unique approach in order to restore a user's trust.

7.2.5.8 Attention Barrier

Secondary themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as attention barrier.

The results revealed that *Kintak's* attention barriers were found to be related to attitudes, opinions and trustworthiness.

The aforementioned findings endorsed and validated Saidpudin et al. (2020) and Al Jaeed and Badghish (2021) research on the opinion and trustworthiness of new media, particularly social media, revealed that opinions and trustworthiness are important in the use of new media, particularly online shopping, among users.

Furthermore, Yuan et.al. (2021) in study of *Analyzing of User Attitudes toward Intention to Use Social Media* supported and discovered that attitude plays a key component in social media utilization because users' attitude was also found to successfully mediate the relationship of social media literacy, perceived ease of use, perceived behavioral control, and perceived risk with intention to use social media.

7.2.5.8 Physiological Barrier

Minor themes' findings revealed that *Kintak* barriers affecting utilization of new media enunciated as physiological barrier.

The results revealed that *Kintak's* attention barriers were found to be related to physiological disorder or barrier that is impeding communication particularly. For example, old peoples have visual impairments such as limited vision and hearing problems that resulting articulation in communication.

At the same time, the results discovered that elderly people are affected by physical disabilities such as stuttering, scrabbling, and pronouncement of incorrect sounds due to a defective vocal organ. The writing of the elderly is also hindered by hand injury, shaky hands and poor eyesight.

The findings validated Fiske (2010), Tomasello (2020) and Kapur's (2020) notion that physiological barriers occur when the body is not in optimal condition. This happens when the body's metabolism, or homeostasis, is disrupted, as in drowsiness, fatigue, pain, hunger, or thirst. In the early stages, the individual process of perceiving the message, followed by physiological barriers, tends to occur. Hearing loss, speech disorders (stuttering), apraxia (disorders in the part of the brain that regulates speech function), and dysarthria are all examples of hearing loss (motor disturbances in speech). Furthermore, stuttering is a types of speech impediment that affects communication and is characterized by the repetition of some words or whole words when the sufferer speaks, resulting in disjointed speech (block).

7.3 Recommendations

Based on the findings, this study would offer a number of recommendations, especially for improving the utilization of new media in the lives of *Kintak* and advancing its main points regarding the utilization of new media in the context of needs and expectations for new media, types and levels of utilization of new media, as well as factors and barriers affecting utilization of new media.

7.3.1 Technological Improvement

This study recommends that internet network infrastructure be upgraded and maintained by the authorities, especially the Malaysian government in KOA Bukit Asu, Gerik. This will make it possible for *Kintak* to utilize new media applications without experiencing any technical difficulties. It is also recommended that broadband internet facilities be made available to reduce the cost of internet subscriptions.

7.3.2 Financial Assistance/Subsidies

This study recommends that *Kintak* be given financial assistance in the form of subsidies to overcome financial constraints, particularly in mobile phone ownership and cost of internet subscription. This is to enable *Kintak* to own a mobile phone as well as utilize new media technology besides having a large data quota to browse new media applications.

7.3.3 Harnessing the Global Affair and Knowledge Network

This study recommends that *Kintak* be given a training scheme in the form of short-term or long-term courses or workshops related to optimal utilization of new media applications. This purpose is to bridge the digital divide while also encouraging participation and involvement from *Kintak* in the creation of an e-knowledge society in the globalized world.

7.3.4 Developing New Media Literacy

This study recommends that *Kintak* be exposed to new media applications through campaigns implemented by telecommunication service providers in

collaboration with the government. This purpose is to provide knowledge on the utilization of new media as well as strengthen knowledge on efficient information retrieval and resource comparisons in new media applications.

7.3.5 Learning from an Expert

This study recommends that *Kintak* receive training in the utilization of new media from a government-approved body or agency, as well as regular monitoring of the development of new media utilization. This purpose is to enable *Kintak* to gain knowledge on the utilization of new media in a more systematic and comprehensive manner in order to obtain information and communicate.

7.3.6 Empowering a Digital Expert

This study recommends that *Kintak* be trained and appointed as an expert in the utilization of new media through formal government training. This purpose is to assist the *Kintak* community in having digital technology experts, particularly in new media, to overcome or assist residents who have problems in utilization of new media.

7.3.7 Promoting Digital Community

This study recommends that *Kintak* should promote culture and way of life through new media platforms, as well as encourage online businesses of local and forest products. This purpose is to introduce *Kintak* to the rest of the world while also generating and improving socioeconomic status.

7.4 Conclusion

As the last section in the investigation on the utilization of new media in the lives of *Kintak*, this study concluded the exploration of new media in a globalizing world with research limitation; research implication; practical limitation; research originality/value; research summary; and future research.

7.4.1 Research Limitation

To begin, this study theorized and conceptualized with uses and gratifications as well as Islamic fundamentalism as a substratum in the context of communication and development, besides the intercultural context of hybridity, in investigating the utilization of new media in the lives of *Kintak*. Although the theories sound obsolete and outdated, they still have relevance in the digital age since they focus on the notion of *what do people do with media?*

Second, this study uses a small sample size, which is the *Kintak* out of 18 indigenous groups in Malaysia. The *Kintak* was chosen as the study sample due to review of literature of an OA community that is considered backward and left behind despite Malaysia's continuing to drive development and modernization in a globalizing digital world.

Third, this study used a variety of data collection methods, including interviews, observation, and document analysis. However, in order to validate the findings, the study transcription results should be reviewed to ensure that the data matches what the informant provided. But not implemented due to MCO (Movement Control Order) imposed in Malaysia in response to the COVID-19 pandemic from March 18, 2020 to November 1, 2021 (2 years, 2 weeks, and 5 days).

Fourth, while the majority of interviews were successful, interviews with the elderly were occasionally disrupted due to the hunting and gathering season for forest products. Similarly, observation is occasionally disrupted since *Kintak*, particularly children, are eager to follow the researcher in order to discover what the researcher is doing. However, observations can still be used to collect data for this study.

Finally, while this study has some limitations, it is hoped that it will make some contribution to the academic world, particularly in the field of new media in the tradition of communication studies in a globalizing world. Despite the researcher's limitations, this study should still contribute to the benefits of filling academic tradition gaps.

7.4.2 Research Implication/Contribution

To begin, this study provides an understanding of *Kintak's* needs and expectations of new media in their lives, with a focus on uses and gratifications other than Islamic fundamentalism as a result of intercultural hybridity in addressing communication and development.

Second, this study provides an understanding of the types and levels of utilization of new media since the dumping of new gadgets and new media technologies that are currently available on the market by certain telecommunication service providers.

Third, this study provides insight into the factors that influence the utilization of new media, based on the notion of *what people do with media* as propositions of uses and gratification theory in addressing communication and development.

Fourth, this study provides insight into the barriers to the utilization of new media since the *Kintak* community is located in a remote area where it is difficult to obtain assistance in a timely manner due to a lack of transportation and the location of KOA Bukit Asu itself.

Finally, this study offers suggestions for improving the utilization of new media in *Kintak* lives, with the hope that it will serve as a starting point for receiving government or non-governmental organization assistance in increasing the utilization of new media.

7.4.3 Research Originality/Value

This study endorsed and validated the uses and gratifications theory, which encompassed Islamic fundamentalism as being particularly relevant and gaining prominence in the tradition of new media studies among OA in Malaysia. This study also provides a new and fresh understanding through a review of literature on the utilization of new media in the lives of *Kintak* who have been exposed to intercultural of hybridity. Similarly, this study makes new discoveries on the need and expectations; factors influencing and barriers to new media utilization; and suggestions for improving new media utilization in today's globalizing digital world.

7.4.4 Research Summary

This qualitative case study research successfully investigated the utilization of new media in *Kintak's* lives (Refer Appendix T). Interviews and observations used to collect data before moving on to thematic analysis for findings. The exploration of answers in KOA Bukit Asu, Gerik Perak was guided by four research questions: need and expectations; types and levels of utilization; factors affecting utilization;

and barriers to utilization. Aside from that, this study offers suggestions for improving the use of new media.

The needs and expectations of new media includes cognitive/surveillance/learning/information; affective/personal identity; personal integrative/personal relationships/personal identity; social integrative/integration and social interactions; and tension-free/diversion/entertainment/loneliness.

The types and levels of utilization includes online newspaper (BH and HM); blogs (recipes and culture); social media platforms - audios (WA and YouTube), video (WA, FB and TikTok) and image sites (WA, FB and IG); websites - online shopping (Shopee and Lazada); virtual reality - non-immersive VR (*PlayerUnknown's Battlegrounds (PUBG)* and *Candy Crush*); wikis (Wikipedia); and vlogs (YouTube, IG and FB stories) at moderate level. In the meantime, there is limited utilization of email besides there is no utilization of online forum; microblog; popular review; podcast and webinars.

The factor affecting utilization includes digitalization; accessibility/audience/user ability; convergence; virtuality/virtual communication/virtual relationships; interactivity; hybridity/cultural mixture; obsession/addiction; Islamization, and environment/family atmosphere.

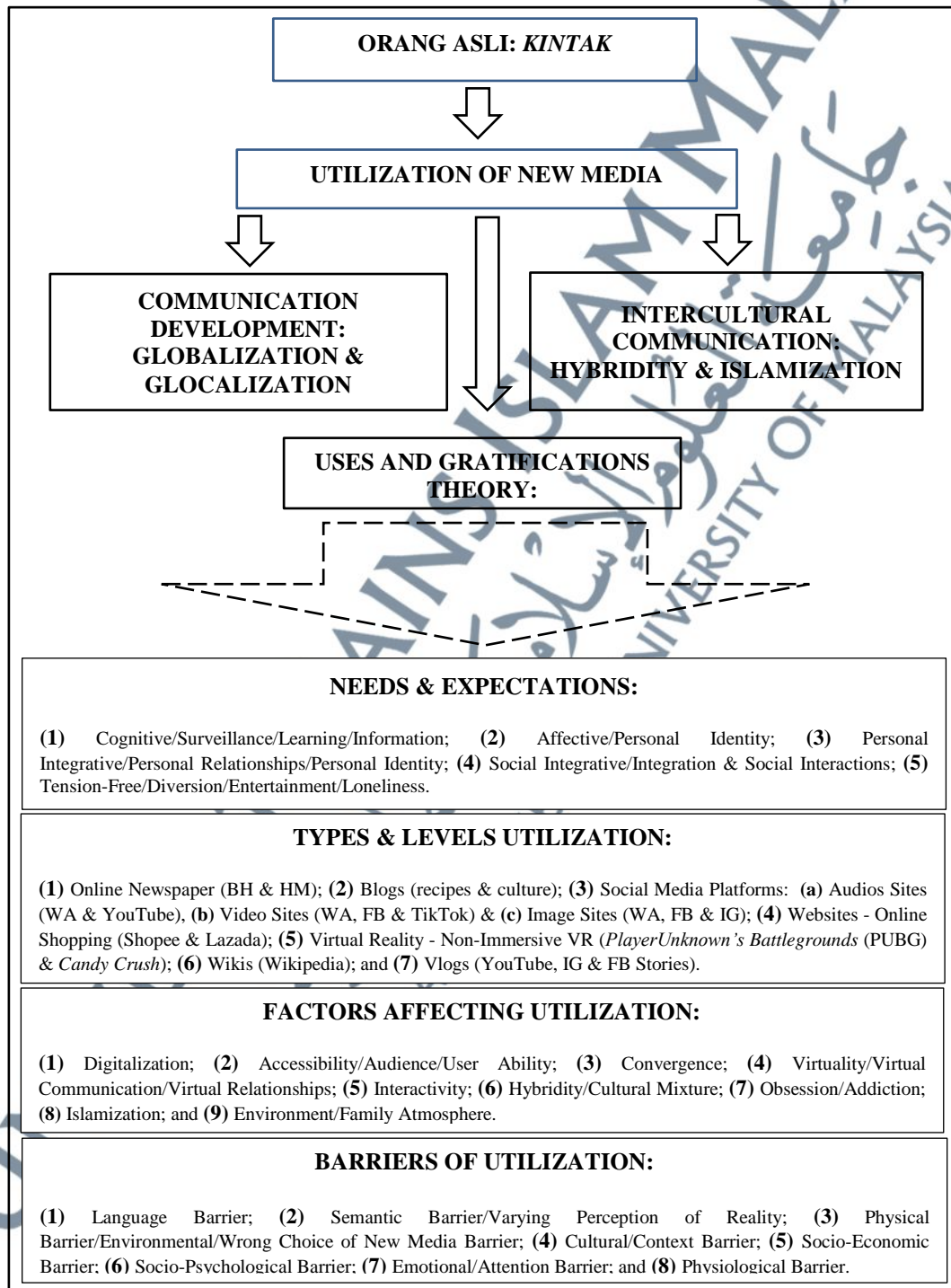
The barriers of utilization includes language barrier; semantic barrier/varying perception of reality; physical barrier/environmental/wrong choice of new media barrier; cultural/context barrier; socio-economic barrier; socio-psychological barrier; emotional/attention barrier; and physiological barrier

Finally, suggestion improving utilization of new media includes technological improvement; financial assistance/subsidies; harnessing the global affair and

knowledge network; developing new media literacy; learning from an expert; empowering a digital expert; promoting digital community.

7.4.5 Proposed New Model of the Utilization of New Media

Diagram 2: Proposed New Model of the Utilization of New Media



7.4.6 Future Research

To begin with, this study expands the space of academic research traditions by providing an opportunity for future research to investigate other groups of OA in Malaysia in relation to the utilization of new media in filling and enriching the ocean of literature in the field of communication media. Apparently, there are another 17 OA groups ready for future exploration by interested researchers in the context of new media.

From a theoretical standpoint, future research may theorize and conceptualize new studies related to this topic and use theories other than uses and gratification, but the theory is indeed compelled in the field of communication, particularly media studies. Furthermore, the set of theories found in the field of information technology can also be used to formulate research relevant theories on the utilization of new media.

Furthermore, future studies are encouraged to further detail the findings of this study, as this study is only a basic research opening new sheet for future studies. Future investigation can be implemented by isolating the objectives of this study and then breaking them down for each variable in the utilization of new media, as well as looking at the relationship between each variable in new media use.

7.7 Summary

All in all, this is it; the final chapter presents the discussion, recommendations, and conclusion of this study. The discussion circulated on themes that emerged from thematic analysis revealed via transcribing and translating verbatim data from 13 informants as well as triangulating analytical field notes. It contains four major themes besides suggestions for improving new media utilization, which are preceded

by demographic information and followed by needs and expectations of new media; types and levels of new media utilization; factors affecting new media utilization; and barriers to new media utilization. Furthermore, the study's recommendations include technological advancements, financial assistance/subsidies, harnessing the global affair and knowledge network, developing new media literacy, learning from an expert, empowering a digital expert, and promoting digital communities. Finally, the conclusion includes the following components: research limitation, research implication, research originality/value, research summary, and future research.

