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From Avatars to E-Personalities: Understanding the Social Dynamics and Identity Exploration in Virtual World Platforms among University Students

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Abstract

This study investigated the worldview of a group of Malaysian higher education students, identified as SL1M residents, in the virtual world of Second Life over a period of more than two years, from 2012 to the present. Examining the representation of the participants' senses, thoughts, and actions via their avatars, the purpose of this study is to investigate the worldview elements that contribute to the behavior modeling from the virtual world that result in the development of the so-called ePersonality. Within an ethnographic framework, the study utilized Kozinet's model of Netnography to characterize the online communities and groups in the virtual world, where people are represented by avatars. Six active, closely knit, and devoted members of the SL1M group were selected based on two a priori criteria and interviewed online via the Second Life platform to capture data. Coding was necessary for an insightful analysis of the transcribed interview. The researcher utilized two distinct categorization procedures. First, the researcher coded each interview separately using seven columned templates, and then the data were coded using Atlas.ti to search for themes and sub-themes that were not captured by manual coding. This study's findings revealed that elements such as fantasized character, attractive appearance, personal intention, development of false identity, and dual personality, among others, contributed to the development of their ePersonality by modeling their virtual world behavior. The study highlights the need for additional research to ascertain the effect of virtual platforms on the development of alternative personalities among Malaysian college students.

Keywords: Behavior Modelling, ePersonality Development, Netnography, Second Life, Virtual World

Introduction

Virtual worlds have grown in popularity as venues for social interaction, amusement, and even education. As more individuals spend time in these immersive virtual environments, the question of how this influences the development of their e-personality arises. E-personality, also known as digital or online persona, is the virtual identity created by individuals in the

virtual world. With the advent of virtual world platforms, individuals can experiment with various facets of their personality, create new identities, and interact with others in an entirely different manner than in the physical world. This raises the question of how time spent in virtual worlds affects our personalities and perception of self. And how is this so-called virtual world capable of replicating user behaviour? The influence of virtual world platforms on the formation of ePersonality is a topic that is rapidly gaining traction among researchers and practitioners. The objective of this paper are

1. To investigate the extent to which virtual world platforms able to influence behavior modelling of the respondents via their avatar,
2. To investigate how their virtual behavior modelling effect the formation of ePersonality through their senses, thoughts, and actions in the virtual environment.

Linden Research, Inc.'s 2003 launch of Second Life is an example of a virtual world platform that permits users to construct their own digital persona and world. According to the Second Life grid survey, there are currently over 36 million registered accounts worldwide (as of April 2023), with an average of approximately 900,000 daily active users (as of March 2021). The platform seeks to provide users with a user-defined world in which they can interact, socialise, and conduct business in a variety of domains, including food, fashion, hobbies, music, education, discussion forums, and religious activities. The sheer number of registered accounts attests to Second Life's prevalence, making it one of the most popular virtual world platforms. Users of Second Life are free to establish their own unique identities and pursue their desired activities, unrestricted by real-world norms or restrictions. The result is a virtual world with a high degree of personal autonomy and social anarchy, allowing users to explore their imagination and indulge their impulses without fear of real-world repercussions.

According to Musa (2009), Second Life is unlike conventional computer games in that there are no predetermined objectives or rules to follow. In a typical computer game, the player competes against himself or other players to earn points and progress to higher levels. In contrast, in Second Life there are no goals to pursue, points to achieve, or levels to attain. In Second Life, users have the freedom to explore, participate in activities of their choosing, and establish relationships with other avatars. In this sense, participants in a standard computer game are referred to as "players," whereas in Second Life they are referred to as "residents." In terms of appearance and behaviour, the researcher observed a stark contrast between the virtual personas and actual identities of SL1M users. Women who adhere to their religious beliefs by covering their bodies and tresses with the hijab demonstrate this commitment in real life. In contrast, male users are frequently perceived as physically healthy, well-groomed, and organised. In Second Life, however, both genders tend to alter their attire and physical appearance to emphasise sexual attractiveness and masculine characteristics. Certain individuals have adopted tattoos and body piercings as part of this transformation.

Second Life is a realm where residents of SL1M can freely pursue their most extravagant ambitions and fantasies without fear of repercussions or social judgement. It allows them to explore their deepest desires and express themselves in ways that their religious and cultural backgrounds prohibit in the actual world. The allure of engaging in forbidden acts is a major draw for these individuals, who enthusiastically embrace the opportunity to bring their fantasies to life in the virtual domain. Figure 1 is a screenshot that exemplifies some of the forbidden and controversial activities that these residents engage in, further emphasising the irresistible allure of Second Life's unrestricted freedom. Despite the inherent dangers and

moral conundrums, SL1M residents continue to use Second Life as a diversion and a platform to fulfil their innermost desires. According to research conducted by Yusof and Ariffin (2021), the participants identified a number of factors that contribute to the desire to escape the actual world. Among these factors are seeking relief from real-world tension, neglecting real-world responsibilities, and developing an obsession with the virtual environment.



Figure 1: Group photo during the beach party for SL1M family members (posted by one of the resident in SL1M closed Group Facebook)

It is essential to recognise that the aforementioned illustrations not only serve as manifestations of the virtual delusions held by SL1M residents, but also reflect their disregard for their genuine Muslim identities in the real world. Clearly, these images signify their forbidden thoughts and desires, which are forbidden by their religion and cultural norms. Therefore, they use the virtual world to investigate and construct an alternative worldview that borders on anarchy, which is primarily motivated by the pursuit of pleasure. Despite the fact that such behaviour may appear playful and innocuous in the virtual world, it is essential to consider the potential effects these actions may have on their real-world identities and values. It is crucial to educate and raise awareness about the impact of virtual world activities on real-world identities and values, especially among college students who may be more prone to engaging in such conduct. According to Kamal et al (2012), cited by Yusof et al (2021), there is a lack of research on how engaging with the virtual world influences an individual's behaviour modelling and the development of ePersonality in Malaysia.

This study investigated the process by which a group of young college students shaped their behaviour, resulting in the formation of their ePersonality. Informed by Funk's theories on self-perception and environmental influence (Funk, 2001), the research employed online fieldwork and interviews, analysing behaviour modelling and the development of ePersonality using Kozinet's Netnography model. Specifically, the study investigated how Malaysian tertiary education students expressed their ePersonality through their senses, thoughts, and actions via their Second Life avatars. The findings of this study can serve as a starting point for further comprehensive research in Malaysia investigating the effects of virtual world engagement on the development of an altered ego among the nation's youth.

Methodology

The Study Subjects

The current study used purposive sampling to select participants, specifically targeting active Second Life users who were devoted SL1M group members. The researcher intentionally selected six informants who spent over eight hours per day immersed in the virtual world of

Second Life. The positions of these informants within the group ranged from being married or in a committed relationship with another group member to being avatars who were unmarried.

The participants in this study were higher education students who used Second Life to explore their fantasies, with a focus on sexual attraction and masculinity. These actions contradicted their cultural and religious values. In their actual lives, however, they conformed to societal norms, preserving a neat and modest appearance, and some even wore the hijab.

The SL1M group displayed characteristics redolent of a cult-like following, with members blindly obeying their leader's orders.

Instrumentation

The interview protocols were developed in accordance with the research questions, and they encompassed four important factors that contribute to the formation of an individual's religious worldview in the virtual world: vicegerency, trust, accountability, and worship. These protocols were created to collect information about how individuals perceive, think, and conduct in the virtual environment. Prior to the actual interviews, a prototype study was conducted, which allowed for the interview protocol to be modified based on the results of the pilot phase.

Following the pilot study, the researcher identified six SL1M informants within Second Life for the actual interviews using the virtual environment's conversation box feature. The interview questions were based on the developed items, and in order to determine the inter-rater reliability, the researchers compared their sub-themes to those of their co-raters to determine the level of agreement.

In this study, inter-rater reliability was determined by calculating the average percentage of agreement between co-raters and the researcher. The average percentage derived for the inter-rater reliability evaluation is summarised in Table 1.

Table 1

Inter rater reliability (Adapted from Miles and Hubberman, 1994)

Rater	Number of agreements	Percentage of agreements
Co-rater 1	83 out of 84	98.8%
Co-rater 2	82 out of 84	97.6%
Average (inter rater reliability)		98.2%

$$98.2\% = \frac{165}{168} \times 100$$

168

According to the data in Table 1, the inter-rater reliability of this study is 98.2 percent. In quantitative research, studies with a reliability score of 80 percent or higher are typically regarded as trustworthy.

Data Collection Procedure

The researcher actively participated in the Second Life environment, devoting time to a comprehensive exploration of the virtual world and establishing connections with residents from all over the world, with a particular emphasis on Malaysian residents. After a month of becoming acquainted with the virtual world, the researcher joined the SL1M group and has remained an active member ever since.

To build trust and rapport with the group members, the researcher spent less than eight hours per day interacting, conversing, and exploring the virtual environment alongside the group. The researcher actively participated in group activities, attended invitations, and collaborated whenever possible with group members. Through these efforts, the researcher gained a thorough comprehension of the group dynamics, including their likes and dislikes, which resulted in the development of trust and confidence among the group members. This trust enabled the disclosure of their virtual personas, granting the researcher unrestricted access to their entire life stories.

In addition, the researcher identified internet sources such as articles, eBooks, websites, blogs, and Facebook profiles of local residents in order to acquire a deeper understanding and delineation of the research domain. In this study, the researchers' friend requests on the Facebook accounts of their avatars were accepted due to the established trust and favourable relationship with the SL1M community members. Consequently, the journals of the avatars served as valuable resources, providing further insight into their interests and daily activities. In addition, in accordance with Kozinets' (2010) recommendations for data collection, the researcher immersed themselves organically in the online communities to ensure objectivity and adherence to the protocols of online communication. For this particular study, the researcher established connections with the complete group on purpose, placing special emphasis on fostering relationships with the group leader and their virtual spouse. Extensive assistance was sought from both the group leader and their virtual spouse in an effort to comprehend the entire SL1M community, become familiar with their rules and regulations, actively participate in their activities and daily interactions, and adopt their distinctive linguistic nuances. Through these efforts, the researcher was able to establish rapport with the group, overcoming personal biases and preconceptions. In addition, the researcher gained valuable insights into the significance of respecting the feelings, thoughts, and actions of other group members, thereby nurturing trust, acceptance, and mutual respect.

Multiple interview sessions with members of the SL1M group were conducted within the virtual world of Second Life, with the chatbox function serving as the primary mode of communication between the researcher's avatar and the avatars of the respondents. Below, Figure 2 illustrates an interview session between the researcher's avatar and a respondent's avatar.



Figure 2: Conversation between researchers' avatar with one of the respondents' avatar before the interview session started.

Data Analysis Procedure

Coding was employed as a necessary step for conducting a meaningful analysis of the transcribed interviews. For this objective, the researcher implemented two coding protocols. Initially, each interview was manually coded by the researcher using seven-column templates created by hand. The interview queries used during the online interview were recorded in the first column. The second column contained keywords associated with the interview questions, which facilitated the identification of pertinent responses and allowed for the selection of the most pertinent responses from the informants. The third column contained the primary responses of the informants as extracted from the interview transcription. Additionally derived from the transcription, the fourth column elaborated on the most frequently selected answers. Through their responses, the informants emphasized the most important ideas in the fifth column. The sixth column depicted the frequency of occurrence of these key concepts throughout the interview sessions, indicating their prominence. In the seventh column, precise discourse units extracted from the transcriptions were listed. The illustration of such a table is provided in table 2 below.

Table 2

The 7 column Coding Table

Interview question	Superordinate (key words of the questions)	respondent	Subordinate (main points form conversation not a summary)	Elaboration (Examples from verbal to support the subordinate)	Occurrence (main idea transferred as key words based on the summary of subordinate fact(s))	Ordering of discourse unit

In addition, the data were coded with the Atlas.ti 7.5 software in order to identify themes and subthemes that were not initially identified through manual coding. The identified subthemes were encoded in the software's code manager. These sub-themes were then transmitted to the code family manager, who grouped them according to similarities in their characteristics and meanings.

To consolidate the coded data from both manual coding and Atlas.ti 7.5, a single table with a four-column template, as shown in table 3 below, was created. This table included the interview questions, major themes, subthemes, and overarching themes to provide a comprehensive overview of the data.

Table 3

The combined table of manual coding and Atlas.ti

Interview Question	Main ideas from Respondent 1,2,3,4,5&6	Sub-Themes	Themes

Result

Demographic

In this investigation, a non-probability or non-probability sampling technique was employed. The selection of informants for the sample was based on two distinct criteria, guaranteeing a

representative sample of SL1M residents who were active Second Life users. The informants were required to be devoted members of the SL1M group and to spend at least eight hours per day in Second Life. SLM1, SLM2, SLM3, SLM4, SLM5, and SLM6 are the six informants who were selected to participate in the study.

Table 4

Demographic data of the informants in Second Life

Informant	Gender	Nationality	Level of education	Location	Method of interview	Years in SL
SLM1	Female	Malaysia	Tertiary	Second Life	Online interview	More than 7 years
SLM2	Female	Malaysia	Tertiary	Second Life	Online interview	More than 8 years
SLM3	Male	Malaysia	Tertiary	Second Life	Online interview	3 ½ years
SLM4	Female	Malaysia	Tertiary	Second Life	Online interview	5 years
SLM5	Female	Malaysia	Tertiary	Second Life	Online interview	3 years
SLM6	Male	Malaysia	Tertiary	Second Life	Online interview	More than 8 years

Result For Thematic Analysis

The study identified six subthemes that arose from the data after conducting interviews with the informants. These subthemes, derived from the responses of the informants, were identified as significant factors influencing the modeling of their behavior and the consequent formation of their ePersonality. The identified sub-themes include (1) false identity, (2) dual personality, (3) the investigation of personal desires, (4) the expression of the hidden self, (5) the creation of fantasy characters, and (6) the avoidance of religion. These subthemes illuminate the primary motivations that shaped the formation of the informants' ePersonality.

Table 5

Theme and sub-themes

Sub-themes	Theme
Fake identity	BEHAVIOR MODELLING
Dual personality	
Explore personal desires	
Express hidden self	
Develop fantasizes character	
Avoid religion	

Fake Identity

According to the statements of SLM2, SLM3, SLM4, and SLM5, these informants believe a distinction between the perceptions, cognitions, and behaviors of their virtual avatars and their actual selves is necessary.

Because in real life I am not able to do like this, they will be an accident if I wear like this (SLM4: 37)

According to the online interview with SLM4, she enjoys wearing provocative clothing in the virtual world of Second Life. Due to her adherence to religious and cultural dress codes, she is unable to manifest this predilection physically, as she wears a headscarf. SLM4 is cognizant of the limitations imposed on her in the real world, and she views Second Life as a means to explore activities that are otherwise inaccessible to her in the real world. She devotes time and resources to augmenting her avatars with various styles and personas that deviate from her genuine self. Figure 3 depicts the metamorphosis of SLM4's avatar, which challenges societal and cultural norms.



Figure 3: SLM4 is wearing sexy clothes that do not represent her real life

1. Dual Personality

SLM1 equates having an avatar in Second Life to having a dual personality, with one persona representing her actual self and the other representing her virtual existence.

My avatar is my hidden personality but she is still me. It is like double faces on a coin (SLM1: D.U 30)

SLM1 defines her virtual persona in Second Life as a manifestation of her hidden self, constrained by familial and religious expectations in her real life. She reveals that her mother firmly disapproves of her virtual identity, particularly her inclination towards gothic fashion. Furthermore, SLM3 further contributes by stating that:

It is obviously different where in Second Life we can be whoever that we want to be. In the real world we have rules and regulations but not in Second Life, it is an infinity world (SLM3: D.U 32)

According to the provided passage, SLM3 asserts that within the virtual world of Second Life, users are free to assume different identities and engage in a variety of activities without confronting any obstacles. In contrast, societal and religious norms dictate specific rules and regulations that must be adhered to in real life. A sense of permissiveness prevails in Second Life, nurturing an environment of unrestricted freedom, particularly with regard to religious restrictions.

2. Explore Personal Desires

In addition, three respondents (SLM1, SLM2, and SLM3) express their unattainable desire to embody their authentic selves and disclose their repressed desires in the virtual world of Second Life. These individuals view Second Life as a platform that allows them to achieve their unstated goals. SLM1, who is actually a medical student, explains that:

I want to share my inner self, yes that is what I want to achieved in Second Life, but there are still limits in my dressing...I am able to be who I want to be (SLM1: D.U 107, 108)

According to the passage, SLM1 wished to disclose her gothic identity to the online community, specifically her blog's readers, and establish connections within Second Life. As a result, she found solace in adopting a different persona in the virtual world, which allowed her to authentically express herself, a chance she lacks in real life. Figure 4 illustrates the contrast between her real-world and Second Life personas.



Figure 4: Different personality of SLM1 in her real life and Second Life

3. Express hidden self

SLM3 maintains that he intentionally isolates his religious convictions in the real world from his virtual presence in Second Life. He expresses a preference for embracing a Western lifestyle in the virtual sphere rather than extending his Muslim identity from his actual life into the virtual platform. According to SLM3:

Yes Western. If I am naughty at Second Life, they will put blame on me and not towards my religion (SLM3: D.U 62).

During the online interview with SLM3, he expresses a preference for adopting a Western persona over an Islamic one. He expresses his delight in investigating activities that are impossible for him to engage in due to his religious beliefs. By segregating his religious beliefs from his virtual identity, he is able to engage in a variety of activities without jeopardising his religion's reputation. Figure 5 depicts the informant in a romantic position with his companion, which is forbidden by Islamic religion.



Figure 5: SLM3 and his virtual lover in Second Life

5. Develop fantasize character

According to SLM6, the purpose of his Second Life avatar is to create a character that is unattainable in real life, such as a vampire, monarch, queen, or any other fictional role.

We want to know who is the person behind each avatar when we start to communicate, right? Then we want to know what he or she do here in Second Life, how does he or she play this game, what else are interesting here. With that reasons we create friendship among those avatars, we tend to create a role-play. We create our virtual family; we formulate rules as well as activities in our everyday virtual life in Second Life (SLM6: D.U 36)

According to the information provided, SLM6 emphasises the role-playing nature of his Second Life activities, in which he adopts the identity of a character distinct from his actual self. He defines role-play as pretending to be a completely distinct person. In this context, various roles, including familial, conjugal, and friendship roles, are established, and all participants must adhere to these roles.

6. Avoid religion

Based on the provided information, four participants (SLM2, SLM3, SLM4, and SLM5) expressed that their Second Life avatars should not represent any particular religion. Therefore, they chose not to conform the behaviour of their avatar to any religious, cultural, or societal norms. Notably, one of the informants (SLM5) expressed this view explicitly:

Shouldn't be the same, Second Life is not the first life (SLM5: D.U 61)

SLM5 emphasises the significance of differentiating the appearance and lifestyle of her Second Life avatar from her own. While she adheres to religious, cultural, and societal norms and wears a hijab in real life, she adopts a Western-style wardrobe and way of life for her Second Life avatar. She believes strongly in maintaining a distinct separation between her online and offline identities.

In addition, three other participants (SLM2, SLM3, and SLM4) expressed a desire to shape their Second Life avatars according to personal preferences, regardless of religious, cultural, or societal expectations. This perspective is exemplified by the assertion of SLM3, who stated:

I don't want; I want happy time here (SLM3: D.U 68)

During the online interview, SLM3 expressed his desire to abandon religious practises in Second Life in favour of adopting a Western way of life. He explained that he made this decision in order to avoid attributing any mistakes or blunders in Second Life to his religion. On the other hand, SLM4 declared emphatically her intention to prioritise her personal desires over religious, cultural, and societal norms. According to her own words:

I am not control, I do it based on my desire. My avatar so it is up to me (SLM4: D.U 91)

SLM4 confidently stated that she refuses to allow Islamic culture and norms to govern her actions and choices in Second Life. She firmly believes in exercising autonomy over her avatar and prioritizes her own desires when it comes to managing her virtual existence. She asserts that the avatar belongs to her, and she is determined to make independent decisions about its lifestyle and conduct.

Based on the findings from online interviews with the six informants who are part of the SL1M family, it is evident that the majority of them view their engagement in the virtual world of Second Life as a retreat from their real-life obligations and activities. They perceive their avatars in Second Life as an alternate persona and identity that they are unable to manifest in their actual lives due to societal and religious laws and restrictions. This observation aligns with the research by Yoon and Vargas (2014), which emphasizes that users in virtual environments can explore various identities and engage in activities that may not be feasible in their real lives. They prefer to experience a sense of liberation in Second Life, unencumbered by religious regulations.

The informants believe that Second Life influences various aspects of their behavior and contributes to the development of their ePersonality. They consciously seek to separate their real-life personality and lifestyle from their virtual existence, electing to create avatars with distinct physical appearances and personalities that deviate from their actual selves. Notably, Yoon and Vargas (2014) discovered that just a brief five-minute gaming experience with specific avatars can potentially alter behavioral patterns. This preference for adopting Western lifestyles in Second Life, which contradicts their Islamic upbringing, reflects their inclination towards a liberated way of life detached from religious norms and cultural expectations.

Discussion

When entering the virtual world of Second Life, respondents tend to distance themselves from their real-world beliefs, culture, and norms, according to the research findings. Clearly, their Second Life avatars serve as an escape from their real-world problems and responsibilities, allowing them to embrace a different way of perceiving, thinking, and acting. This finding implies the emergence of an e-personality that is more prominent and significant than their actual selves. This finding is consistent with the viewpoint of Aboujaoude (2011), who concurs that the ePersonality assumes a more significant and dominant role than the actual personality. Aboujaoude (2011) also emphasises that when users log into an online programme, they subconsciously assume new identities and adopt distinct personalities in the virtual environment. The e-personality observed in the virtual world of Second Life tends to be assertive, less constrained by real-world norms, and inclined towards a somewhat darker and more alluring demeanour. These characteristics of the e-personality are perceived as stronger and more effective than their actual selves.

This observation is consistent with the findings of Zhaparova et al (2023), who emphasise that participation in activities within the virtual space can influence a person's personality and socialisation. This is due to the fact that the norms and rules governing behaviour in the virtual

world differ from those in the actual world. As a result, individuals may be required to navigate new expectations and social structures, which may affect their personal development and interactions with others. Moreover, users' daily activities in the virtual world have the potential to affect their emotional health in the real world. In their research, Lavoie et al (2020) discovered that certain situations in the virtual world that elicit negative emotions can elicit corresponding negative emotions in the real world, which can have negative effects if not properly managed.

In their actual experiences, the informants tend to adhere to their religious and cultural norms, according to the research findings. Nonetheless, when they enter the virtual world of Second Life, they consciously abandon these religious, cultural, and normative frameworks and embrace a culture based on Western norms. They become engrossed in the programme in an attempt to flee their actual identities. The research indicates that, upon logging into an online virtual programme, users endure an unconscious transformation, adopting different identities within the virtual environment. This phenomenon, which Yee and Bailenson (2007) refer to as the e-personality, enables users to feel liberated, invulnerable, and immune while immersed in the virtual space. The occurrence of the e-personality is attributed to the proteus effect, which profoundly affects the psychology of users and can even shape their real-world personalities through the actions of their avatars. The proteus effect refers to the influence of a transformed self-representation on behaviour, in which users with larger avatars tend to exhibit more aggressive behaviours and those with attractive avatars tend to interact with other attractive avatars. Importantly, even after users log out of the virtual environment, these virtual actions have a lasting impact on their actual existence.

These observations align with the findings of Yoon and Vargas (2014), who assert that users in the virtual environment can explore alternative identities and indulge in activities that may not be possible in the real world. The virtual environment provides individuals with a convenient platform for emulating and reshaping their personalities according to their own preferences. Notably, the informants' Second Life lifestyles contradict their religious and cultural upbringings. The majority of their selected avatars and characters in Second Life reflect their secret, unattainable desires in real life.

In addition, when accessing the virtual world of Second Life, the informants tend to detach from their actual Islamic religious beliefs. This indicates a clear distinction between religious beliefs in the actual world and those in the virtual world. Respondents appear uncertain about the applicability of religion, culture, and norms in the virtual world, perceiving them to be applicable only in the actual world. In addition, they are adamant that all aspects of their real selves, such as their identity and personality, should be distinct and left outside the virtual world.

Limitation and Recommendation

The scope of this research is constrained by the informants' willingness and rapport with the researcher, which influenced their openness in sharing their experiences, thoughts, and actions in Second Life and similar virtual world environments. Consequently, it is important to note that the findings of this study cannot be broadly applied to other virtual environments. Further research is necessary to encompass a larger sample size and multiple virtual platforms that are popular among the youth in Malaysia. This expanded investigation is crucial in understanding the impact of virtual world platforms on individuals' daily lives, perspectives, and the potential influence of ePersonality on their real-life personas.

Conclusion

In conclusion, this study illuminates the significant influence of behavior modeling on the religious dimensions of SL1M users in the Second Life Virtual World. The research findings have contributed to the development of a novel framework known as the "Fantasized ePersonality," which encompasses the worldview of SL1M users shaped by their immersive exposure. This model is depicted graphically in Figure 6.

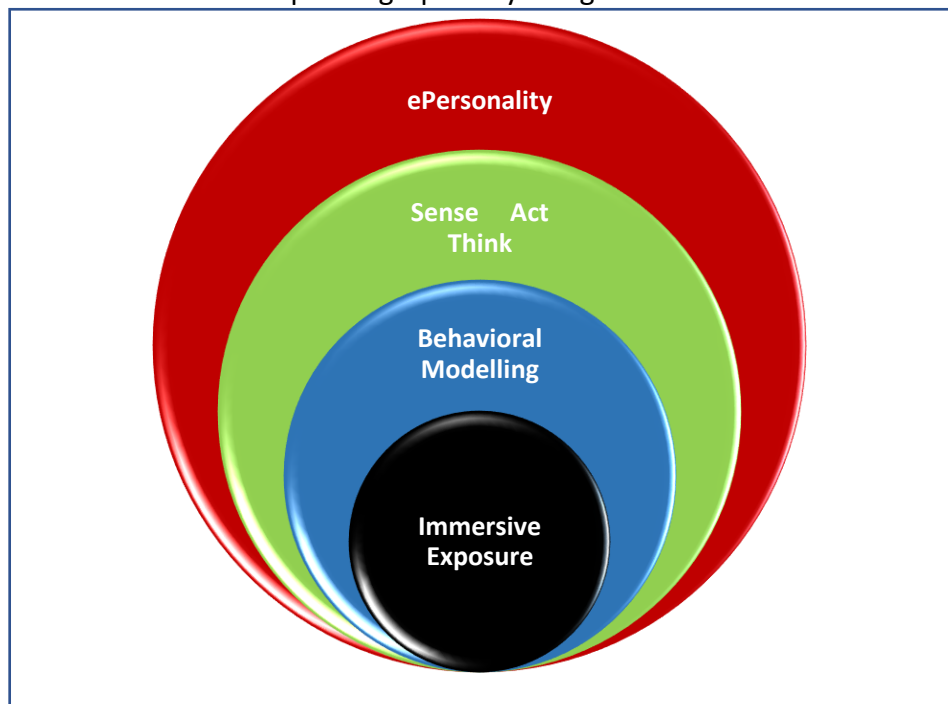


Figure 6: Model on Fantasized ePersonality of the SL1M users of Second Life Virtual World
The proposed model incorporates the use of innate faculties that have been refined through acquired skills, such as imagination and reflection. By combining the terms "fantasized ePersonality" a novel concept is formed that represents the imaginative characters adopted by Second Life participants. These fantasy personas are the result of the beliefs of the informants, which are formed by their senses, thoughts, and actions in the virtual world, thereby influencing their worldview. This, in turn, contributes to the development of behavior modeling, which ultimately leads to the formation of their ePersonality. The research has highlighted the disparities between the real-world worldview, which is based on religion and culture, and the virtual world, which is characterized by the informants' detached and distinct imaginations. By presenting a novel perspective on the effect of virtual experiences on behavior modeling and ePersonality, this study highlights the need for additional research in this field.

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