MOTIVATIONS BEHIND THE BUDDHISM-RELATED ACTIVITY ENGAGEMENT OF
VIETNAMESE YOUNG ADULTS: A CASE STUDY ON BUDDHIST RETREATS AT
HOANG PHAP MONASTERY

MOTIVATIONS BEHIND THE BUDDHISM-RELATED ACTIVITY ENGAGEMENT OF
VIETNAMESE YOUNG ADULTS: A CASE STUDY ON BUDDHIST RETREATS AT
HOANG PHAP MONASTERY

Nguyen Thanh Thu Uyen

This Independent Study Manuscript Presented to

The Graduate School of Bangkok University

in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Communication Arts

2023

This manuscript has been approved by

the Graduate School

Bangkok University

Title: Motivations Behind The Buddhism-Related Activity Engagement Of
              Vietnamese young adults: A Case Study On Buddhist retreats At
              Hoang Phap Monastery

Author: Nguyen Thanh Thu Uyen

Independent Student Committee:

Advisor   Dr. Yaninee Petcharanan

Field Specialist   Dr. Nattawat Wongwilatnurak

ABSTRACT

This study uses a quantitative approach to examine the motivational factors that influence young adults' engagement in Buddhist retreats at Hoang Phap Monastery in Vietnam, as well as the role of Facebook in shaping their engagement. The research identifies four key motivational factors—intellectual motivation, social motivation, competence mastery, and stimulus avoidance—and evaluates their influence on engagement across three dimensions: vigor, dedication, and absorption. The findings reveal that intellectual motivation is the most significant predictor of engagement among Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery, fostering mental resilience, persistence, inspiration, enthusiasm, and deep concentration during their participation. Social motivation enhances energy and immersive engagement by promoting friendships, shared interests, and respect within the Buddhist community. While competence mastery contributes to immersive engagement, it does not significantly impact overall engagement, and stimulus avoidance, such as seeking solitude or escaping reality, shows no notable influence.

Regarding Facebook use, information-seeking behaviors, such as following posts, searching for updates, and relying on retreat information from pages or groups associated with Hoang Phap Monastery, strongly enhance engagement across three dimensions. In contrast, social interaction behaviors like liking, commenting, or sharing posts do not significantly influence the engagement of Vietnamese young adults in the retreats.

These results highlight the importance of intellectual and social motivations in fostering engagement and suggest that Facebook can be a valuable tool for providing

information to potential Buddhist retreat participants. This study offers valuable insights for Buddhist organizations, policymakers, and communication practitioners seeking to enhance young adults' engagement and participation in spiritual practices.

Keywords: Motivation, Buddhist retreat, Facebook, Engagement, Vietnamese young adults

ACKNOWLEDGEMENT

Studying for a Master of Communication Arts at Bangkok University has been a transformative journey. I am deeply grateful to my professors and family for their support, which motivated me to overcome challenges and complete this program.

First and foremost, I would like to express my heartfelt gratitude to my academic advisor, Dr. Yaninee Petcharanan, for her dedicated guidance and encouragement from the very beginning to the final stages of this journey. Her insightful advice and thoughtful feedback gave me a clear direction for my independent study. Dr. Yaninee's patience and meticulous attention to detail, even in the smallest aspects, were instrumental in shaping my research. Without her support, I would not have had the confidence to complete this work successfully.

Secondly, I wish to extend my sincere thanks to Dr. Nattawat Wongwilatnurak for his valuable support throughout my research journey. His expertise in ensuring content validity for my study, thoughtful suggestions to it, and dedication as an examiner during my defense were truly invaluable. I am also grateful to Assoc. Prof. Ratanasuda Punnahitanond for her time and insightful feedback, which helped shape my study into a more relevant topic in communication.

I would also like to express my deepest gratitude to my family, whose unconditional support allowed me to pursue my dream of completing a master's degree abroad. Their encouragement kept me going whenever I felt discouraged, reminding me of the purpose behind my efforts.

Lastly, I would like to thank myself for my resilience and dedication throughout this journey. Facing challenges, adapting to a new environment, and committing myself to this program took courage and perseverance. I am proud of the growth I've achieved and the hard work that has brought me to this moment.

TABLE OF CONTENTS

TABLE OF CONTENTS (Continued)

TABLE OF CONTENTS (Continued)

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

1.1 Rationale and Problem Statement

Buddhism was first established in northern India by Siddhartha Gautama in the late 6th century B.C.E., who later became known as Lord Buddha (Morris, 2021). Since its inception, Buddhism has evolved into a comprehensive religious and philosophical tradition, spanning over 2,500 years, and has influenced a significant portion of Asia, stretching from Afghanistan and Persia to Japan in the east, and from Sumatra and Java to Mongolia and parts of southern Russia (Gethin, 1998).

Vietnam, located on the Indochinese Peninsula, sits at the crossroads of two significant nations: China and India, known as two of the oldest civilizations in Asia and perhaps the world. Due to its proximity to these influential countries, Vietnam has inevitably embraced elements from both, including the adoption of Buddhism (T.T. Nguyen & T.T. Hoang, 2008). While it's true that Vietnam has long been influenced by Chinese culture, historical evidence suggests that Buddhism was initially brought to Vietnam by Indians. In fact, Indian Buddhist monks likely arrived in Vietnam before reaching southern China (Tu, 2019).

While Buddhism is a major religion in Vietnam, the majority of participants in Buddhist activities used to be typically older individuals. Buddhist temples are visited more frequently by middle-aged and elderly individuals, who come to pray, chant sutras, make offerings, engage in meritorious deeds, and focus on ethical development in the later years of their lives (Soucy, 2012). By the late 20th century, younger adults became less interested in religious topics as they became more involved in social, cultural, and economic activities (Chu, 2013). Young people's visits to temples were generally confined to the 1st and 15th days of the lunar month or significant festivals, such as the Lunar New Year and the Ullambana Festival (Nguyen, 2020).

In 2006, Hoang Thu Huong, a lecturer at the University of Social Sciences and Humanities, unveiled in her Doctoral Research a significant increase in interest and participation among young Vietnamese individuals in Buddhism in recent years. More and more young people are starting to go to temples, among them: the 20-30 age

group predominates, up to 40.9%; the 30-40 age group accounts for 15.7%; the age group 40-50 accounts for 10.9%; the age group under 20 accounts for 11.3%. Buddhism is experiencing a resurgence, appealing to many generations, especially young adults (Hoang, 2006).

In Dat Manh Nguyen's study on "Youth and the Reinvention of Contemporary Vietnamese Buddhism" in 2021, his observations at Giac Ngo temple showed that the temple successfully drew in many young people by introducing a "talk show" series (Nguyen, 2021). This series featured accomplished lay Buddhists sharing insights into how Buddhism positively influenced their personal and professional lives. The temple aimed to help young people balance their spiritual beliefs and the demands of a market-driven economy by featuring lay Buddhist figures from various fields like business, academia, and entertainment. One of the guest speakers was Nguyen Thuc Thuy Tien, Miss Grand International in 2021, who has since gained significant fame and a positive influence among Vietnamese young people.

Master Minh Niem, a respected monk and book author in Vietnam, shares his practical healing methods, cultivating happiness, and fostering peace in everyday situations. His active participation in the True Love podcast series in 2023, designed for Gen Z and Millennials, highlights his dedication to bringing Buddhist teachings to a digitally savvy audience. The podcast's popularity on Vietnam's charts indicates a growing interest in Buddhism, affirming its relevance in contemporary life.

Apart from the Buddhism-related activities mentioned earlier, engagement in Buddhist retreats also has surged in popularity among young adults in Vietnam. Buddhist retreats for the youth have experienced a remarkable rise, attracting thousands of participants (Vu, 2023). These retreats aim to get them interested in Buddhism and help with the social and emotional challenges faced by university students and young professionals (Nguyen, 2020). Young Vietnamese are increasingly turning to Buddhist retreats to discover inner peace (Tien & Vu, 2022).

The rising number of participants in Buddhist retreats in Vietnam reflects their growing popularity and appeal. Truc Lam Tay Thien Monastery, located in the northern part of Vietnam, has become a favored destination for pilgrims and

individuals seeking a Buddhist retreat. In 2009, the first year of this Monastery hosting retreats, only 60 participants attended. But by the second year, more than 600 people registered, and this number has continued to grow in the following years. This shows that the monastery has become increasingly popular for those seeking a peaceful and spiritual experience in the northern part of Vietnam (Hoan, 2011). The practitioner did not pay any fees; everything, including accommodation, food, and necessary belongings, was provided by the monastery (Phan, 2017). Various Buddhist temples across Vietnam provide Buddhist retreats for youth, collectively attracting a following of several thousand young participants (Nguyen, 2020).

Hoang Phap Monastery, known for its diverse retreats catering to various segments of Vietnamese society, serves as a role model for other monasteries in the country (Phan, 2017). There are several reasons behind its reputation. Firstly, the monastery has witnessed substantial growth in retreat participants, increasing from 68 initially (in 1999) to an impressive 3,500 today. According to Venerable Tam Truong from Hoang Phap Monastery, the number of students attending retreats is increasing with sermons by famous teachers on social networks, interspersed are meditation sessions, playing badminton, soccer, and entertainment games (Vu, 2023). Secondly, Hoang Phap Monastery has organized numerous retreats and meaningful programs, catering not only to the Buddhist community but also to the broader public. As a result, Hoang Phap has emerged as a pioneering monastery leading the way in retreats, Buddhist ceremonies, and programs in Vietnam. Thirdly, the monastery has established many branches across the country and overseas, including in the United States, Australia, Cambodia, and other locations. The success of these retreats has led many monasteries and pagodas from across the country to come to Hoang Phap to learn and share insights on organizing such retreats (Phan, 2017).

Observing the increasing interest and participation of Vietnamese young adults in Buddhist-related activities, especially notable is the rise of Buddhist retreats at Hoang Phap Monastery, it's important to understand the motivations behind this phenomenon. Studying the motivation of Vietnamese young adults towards Buddhist activities helps ensure that Buddhism remains relevant to the lives of young people.

Based on that, Buddhist teachings and practices can be presented in ways that address their contemporary concerns and align with their experiences.

In the meantime, social media platforms have increasingly been utilized by individuals, religious leaders, and communities to enhance religious participation (Brubaker & Haigh, 2017). In Vietnam, this influence is particularly pronounced, with the country hosting 72.70 million social media users as of January 2024, representing 73.3% of the total population (Kemp, 2024). Among various social media platforms, Facebook remains the leading choice among Vietnamese young adults, with 97% using it regularly (Aspin, 2020). By April 2024, Vietnam ranked 7th worldwide in the number of Facebook users, according to the latest report from Statista (Dixon, 2024). Therefore, exploring how social media, particularly Facebook, influences the engagement of Vietnamese young adults in Buddhist retreats is also essential to understanding and addressing the contemporary relevance of Buddhism.

In conclusion, this study will investigate the motivations behind Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery. Additionally, in the context of the rise of social media, it will explore whether the use of platforms like Facebook plays a role in positively influencing their participation in these retreats.

1.2 Objectives of Study

The primary goal of this study is to identify the motivational factors behind Vietnamese young adults' engagement in Buddhist-related activities, particularly Buddhist retreats at Hoang Phap Monastery. The specific objectives of this paper are outlined as follows:

- To identify the motivational factors driving Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.
- To examine whether the use of Facebook positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

1.3 Scope of Study

The study "Motivations Behind the Buddhism-Related Activity Engagement of Vietnamese Young Adults: A Case Study on Buddhist Retreats at Hoang Phap

Monastery" delves into motivational factors behind the engagement of Vietnamese young adults in Buddhist-related activities, with a particular focus on retreats at this Monastery.

Additionally, it explores whether Facebook usage has a positive influence on Vietnamese young adults' participation in Buddhist retreats at Hoang Phap Monastery. To narrow the scope, it will specifically assess the impact of exposure to Facebook pages and groups associated with Hoang Phap Monastery on the engagement of Vietnamese young adults in these retreats.

This study is limited to Vietnam's geographical context. Consequently, it will specifically investigate Vietnamese young adults and their engagement in Buddhist retreats at Hoang Phap Monastery.

1.4 Research Questions

1. What factors motivate Vietnamese young adults to engage in Buddhist retreats at Hoang Phap Monastery?

2. Does the use of Facebook positively influence Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery?

1.5 Significance of the Study

By revealing the motivations of young individuals, the study: "Motivations Behind The Buddhism-Related Activity Engagement Of Vietnamese Young Adults: A Case Study On Buddhist Retreat at Hoang Phap Monastery" not only offers opportunities for monasteries and temples without prior engagement in organizing Buddhist retreats to learn effective methods but also helps those already involved to reevaluate and refine their organizational approaches. This learning process contributes to the growth of a more strong Buddhist community. It also plays a crucial role in maintaining the relevance of Buddhism and cultivating a deeper connection with the younger generation in Vietnam.

Also, in today's society, where social media platforms, especially Facebook, significantly influence the lives of young people, it is crucial to examine their role in this context. The study will explore how social media impacts Vietnamese young adults' engagement in Buddhist practices, offering insights into the effectiveness and

relevance of these activities. Additionally, the findings will inform recommendations for enhancing Buddhist retreats and understanding the potential influence of social media on their effectiveness and impact.

1.6 Definition of Terms

Young Adults: According to the Society for Adolescent Health and Medicine in 2015, young adults are individuals aged 18 to 25 years. In this study, they are individuals who were born between 2000 and 2006.

Vietnamese young adults: In this study, "Vietnamese young adults" refers to Young Adults born and raised in Vietnam with Vietnamese nationality. This ensures a focus on those primarily influenced by Vietnamese culture, including economic, political, and social aspects.

Buddhism-related activities: It refers to a wide range of practices and rituals associated with Buddhism. These activities include meditation, prayer, making offerings, engaging in rituals and ceremonies, participating in community service, undertaking retreats, listening, and watching Buddhist-related content. This study focuses on the engagement in Buddhist retreats held at Hoang Phap Monastery in Vietnam.

Retreat: A retreat is a time for people to take a break from their usual lives to focus on personal growth and reflection. It's a chance to step back from everyday tasks and spend quiet time thinking, praying, and meditating. In Buddhism, retreat means moving away from negative thoughts and letting go of attachments to worldly things. It's about living in a virtuous way and avoiding actions that cause suffering.

Buddhist retreat: A Buddhist retreat is a period of time dedicated to intensive spiritual practice and contemplation, often away from the distractions of daily life. During a Buddhist retreat, participants typically engage in various activities such as meditation, chanting, teachings from Buddhist texts, discussions with teachers or fellow practitioners, and mindful activities like walking or eating. The retreat environment is designed to provide a conducive setting for deepening one's understanding of Buddhist teachings, cultivating mindfulness, and nurturing inner peace and insight. Retreats can vary in length from a few days to several weeks or

even months, and they may be held in monasteries, meditation centers, or other secluded locations conducive to spiritual practice.

Motivation: Berelson and Steiner (1964) viewed the term motive "as an inner state that energies, activates or directs behavior towards goals". In this study, motivation can be defined as the underlying reasons, desires, or incentives that drive Vietnamese young adults to engage in Buddhist activities.

Leisure Motivation Scale: Developed by Beard and Ragheb (1983), the Leisure Motivation Scale is one of the most widely accepted theoretical frameworks for understanding leisure motivation. Based on the work of Maslow (1970), the Leisure Motivation Scale is divided into four sections : (1) intellectual (the extent to which an individual is motivated to be involved in activities such as exploring, discovering or creating), (2) social (the extent to which an individual engage in one activity because of the need for friendship and interpersonal relationships), (3) competence-mastery (the extent to which an individual engages in one activity that is challenging, achievement-oriented or competitive), and (4) stimulus-avoidance (the extent to which an individual needs to escape and get away from over-stimulating situations).

Engagement: In 2004, Fredricks and his co-workers defined engagement in terms of three overlapping components: behavior, emotion, and cognition. In the context of this study, "engagement" specifically refers to active involvement, participation, and dedication to a particular Buddhist-related activity known as the "Buddhist retreat".

Facebook: Launched in 2004 by Harvard student Mark Zuckerberg, is an online platform that allows users to create profiles, connect with friends, and interact through comments, messages, and shared interests (Kushner, 2006; Sheldon, 2008) The platform facilitates personal expression by enabling users to share hobbies, interests, and relationship statuses, as well as join virtual groups with others who share similar interests (Ellison et al., 2007).

Facebook Use: Unlike traditional mass media, using Facebook (and other social networking sites) involves more than just consuming content; it includes

actively building networks, creating personal profiles, engaging with shared materials, and interacting with others through comments or likes. The way people use Facebook can differ in many ways, and understanding these different aspects is key to grasping the overall impact of social media (Tang & Lee, 2013).

Facebook pages or groups associated with Hoang Phap Monastery Retreat: In this study, Facebook pages or groups associated with Hoang Phap Monastery Retreat refer to any Facebook platforms where information, discussions, or updates about Buddhist retreats at Hoang Phap Monastery are shared, whether officially managed by the monastery or created independently by participants or followers.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction to Buddhism in Vietnam

Within the initial 300 years after the birth of Buddhism, passionate Buddhist monks, alongside influential political leaders in India initiated the spread of Buddhism beyond India's borders (Farhadian, 2015). This expansion led to the introduction of Buddhism in Vietnam, where it became deeply embedded in the spiritual traditions of the Vietnamese people (Morris, 2021).

Although the exact timeline is uncertain, Buddhism clearly became established in Vietnam by the 2nd century AD (Morris, 2021). For over a thousand years, starting from the first century BCE, particularly during the Han dynasty (206 BCE – 220 CE), China heavily influenced Vietnam and posed the earliest threat to its sovereignty. Despite numerous uprisings and rebellions by the Vietnamese, Chinese rule persisted for centuries. It was only after the fall of the Tang dynasty (618–907 CE) in the early tenth century that a Vietnamese national hero named Ngo Quyen put an end to 1000 years of Chinese domination and regained Vietnam's independence by establishing the independent Vietnamese dynasty- the Ngo dynasty (939 - 965) (Cima, 1995). However, internal conflicts led to the short-lived nature of the Ngo dynasty, causing stagnation of Buddhism in Vietnam (Tu, 2019).

Subsequently, during the Dinh Dynasty (968-981) and the Early Le Dynasty (981-1009), there were policies that supported Buddhism, establishing it as the primary organized religion in Vietnam, although it was not officially declared as such (Nguyen, 2012). The Dinh and Early Le Dynasties implemented various patronage programs and expanded the Buddhist Sangha system across the nation, making it the predominant religion. Numerous grand pagodas were constructed within the Imperial city during this period (Vu, 2020).

Even though Buddhism in Vietnam had not ceased its development since breaking free from the domination of Chinese colonialism, it wasn't until the Ly dynasty (1010 - 1225) that Buddhism truly flourished (Vu, 2020). Throughout this

time, Buddhism emerged as a semi-official religion, with royal family members and nobles actively participating in pilgrimages, supporting the construction of pagodas, and occasionally embracing monastic life, contributing to Buddhist practices and customs (Cima, 1995). This period also saw Ven.[1] Van Hanh played a crucial role in the flourishing of Buddhism, significantly impacting Vietnam's independence from China across various areas like geopolitics, culture, religion, education, and economics (Tu, 2019). His contributions extended beyond spiritual leadership. Van Hanh's support was instrumental in Ly Cong Uan's ascent to the throne in 1009, marking the beginning of the prosperous Ly dynasty that lasted over 200 years. His influence extended to key decisions such as relocating the capital from Hoa Lu to Thang Long (currently known as Hanoi), which became a stable cultural, political, and social center for the country, leaving a lasting impact on Vietnam's history and development (Truong, 2018).

Together with the Ly Dynasty, the Tran Dynasty (1226 – 1400) stood out as one of the wealthiest periods in Vietnam's feudal history, marking an era where Buddhism deeply permeated the nation's core (Nguyen, 1974). Buddhism was highly respected, and honored and had a great influence on all aspects of social life. There was a deep connection between Buddhism and the royal court, creating the strength to preserve, build, and protect the country. The Tran Kings believed that Buddhist practice and secular life were inseparable. During that time, numerous significant pagodas and towers were constructed, including the Pho Minh Pagoda, Binh Son Tower, Boi Khe Pagoda, and Thai Lac Pagoda. Many of which still stand today. This was also the period when Buddhism deeply integrated into the national culture, profoundly influencing the beliefs, customs, worldviews, and lifestyles of all social classes. It impacted governance ideology, legislation, as well as the lifestyles of the king (Nguyen, 2016).

---

[1] "Ven." is an abbreviation for "Venerable," a term used to refer to ordained individuals. Any monk or nun is traditionally addressed as "Venerable". From Tibetan Buddhist Encyclopedia. (n.d.). *Venerable*. Retrieved December 14, 2024, from https://www.tibetanbuddhistencyclopedia.com, ibid.

After reaching its peak during the reign of the Ly and Tran Dynasties, Buddhism began to decline in influence, gradually giving way to Confucianism as the Later Le and Nguyen Dynasties took over (Vu, 2020). The Later Le dynasty (1428 - 1789) marked a significant shift as Confucianism became the national religion, leading to the decline of Buddhism (Tu, 2019). King Le Thanh Tong's reign was particularly prosperous due to the government's focus on Confucianism, which was promoted through talent recruitment and career advancement (Nguyen & Nguyen, 2023). Taoism, and especially Buddhism, are restricted by the government. Similarly, the Nguyen Dynasty (1802-1945) continued to uphold Confucian ideology, resulting in restrictions on other religions, such as Catholicism and Christianity (Nguyen & Nguyen, 2023). While the Nguyen Dynasty imposed harsher restrictions on other religions, Buddhism, deeply embedded in Vietnamese culture, faced fewer limitations (Thich, 2022). The Nguyen dynasty also marked the end of Feudalism in Vietnam. By the 19th century, Capitalism had become a global force, prompting Western powers, especially France, to seek Vietnam's annexation, leading to conflicts and colonization. During this period, Buddhism actively engaged in national efforts while aiming to restore its historical significance (Thu Tai Nguyen & Tho Thi Hoang, 2008).

In the early 20th century, Vietnamese Buddhism underwent significant changes influenced by French, Japanese, and Chinese cultures. This led to the emergence of splinter groups combining Buddhist beliefs with other philosophies (Thu Tai Nguyen & Tho Thi Hoang, 2008). Amidst colonial domination, warfare, and political instability in the 20th century, Vietnam saw profound transformations. The conclusion of the Vietnam War in 1975 resulted in reunification under the Communist government, which led to the consolidation of Buddhism throughout the country (Tu, 2019). In 1981, a congress in Hanoi established the Vietnamese Buddhist Congregation, aligning with the Socialist Republic of Vietnam's one-party government. This establishment met the government's expectations and provided a national platform for a cohesive Buddhist presence throughout Vietnam (Morris, 2021; Nguyen, 2020)

Throughout the ups and downs of history, spanning from the era of Chinese domination to the establishment of independent Dynasties and into modern

times, Vietnamese Buddhism has maintained a continuous presence. Even though it endured temporary setbacks from the Later Le dynasty to the Nguyen Dynasty due to political shifts that favored Confucianism under certain country leaders, Buddhism consistently staged comebacks and retained its pivotal role in shaping the spiritual and cultural fabric of Vietnam.

Buddhist experts indicated that about 12-18% of the Vietnamese population follow Vietnamese Buddhism (Morris, 2021). Buddhism thrives in Vietnam because it has adjusted well, becoming a core part of Vietnamese culture that truly represents the country's identity and values (Vu, 2019). As per the White Book on Religions and Religious Policies in Vietnam, published by The Government Committee for Religious Affairs in March 2023, the country has over 26.5 million religious followers, among them, Buddhism accounts for the largest number with over 14 million followers and 18,544 places of worship in 2021. In addition to Buddhist believers, in Vietnam, there are also a very large number of people who sympathize with Buddhism. Today, Buddhism has flourished and evolved into one of Vietnam's most prominent organized religions, being widely embraced throughout contemporary Vietnam (Morris, 2021). The CIA (a civilian intelligence agency of the United States federal government) reports that as of March 2024, the majority of Vietnamese people are culturally Buddhist.

2.2 Motivations Behind the Engagement of Vietnamese Young Adults in Buddhist-Related Activities

Motivation stems from the term "motive" which serves as the driving force behind a person's behavior or instills a preference for certain actions (S. & Ravanramzan, 2018). According to Ahammad et al. (2019), a motive is the reason behind an action, while motivation involves how strongly and in which direction someone acts, influenced by various factors. Similarly, Maddukuri (2022) views motivation as the internal drive pushing individuals to meet their needs or desires, which can also be shaped by outside factors. Motivation begins with a physiological or psychological need that triggers behavior directed toward a goal. To understand motivation, it's essential to understand how needs, drives, and incentives are connected (Crowther, 2013). According to Mullins and Christy (2010), the study of

motivation revolves around understanding why people behave as they do. He defines motivation as the guidance and persistence of action. In essence, motivating someone means encouraging them to take a desired course of action.

For the motivation behind engagement in non-religious fields, a significant number of researchers have used the Uses and Gratification Theory (UGT) for their studies. For example, Simmons (2002) studied "Motivations and Gratifications for Selecting a Niche Television", examined the relationships among ritual and instrumental viewing motivations and satisfactions, viewer religiosity, and viewing attentiveness in relation to the selection of the niche television channel, Brigham Young University Television. In 2021, Dr. Poiluang Konsongsaen's study examined the motivation and engagement among Thai millennials through online political communication on Facebook of news agencies. Jang-Won Moon's research in 2022 delves into the motivations for smartphone use among e-tourists, using UTG to understand their engagement with mobile technology during travel.

Additionally, Filo et al. (2011) compared motivations for charity sports event participation, distinguishing between recreation-based and charity-based motives and employing the Psychological Continuum Model (PCM) as a theoretical framework to analyze participants' motivations in these contexts. Other researchers employed self-determination theory (SDT), which comprises two primary components: intrinsic and extrinsic motivation, as a framework for investigating human motivation in physical activity. For instance, in 2010, Duncan, Hall, Wilson, & Jenny delved into exercise motivation and its associations with the frequency, intensity, and duration of exercise. In 2013, Benjamin Gardner & Phillippa Lally investigated whether intrinsic motivation reinforces the habit of physical activity.

In exploring the motivations behind engagement in religious activities, several studies have contributed valuable insights. For example, in 2020, Kelly Michael Hilderbrand conducted a grounded theory study titled "Religio-cultural factors as a moral motivation among religiously committed Thai people". This research revealed that both Buddhist and Christian participants shared four primary moral motivations for their engagement: happiness and peace, karma-like beliefs, kreng jai (a sense of deference and conflict avoidance), and concern for others. Additionally, two less

common motivations emerged: a sense of duty to moral law and reverence for a divine figure. Similarly, Plumwongrot and Pholphirul (2021) explored how participation in religious activities influences the self-esteem of Buddhist adolescents in Thailand. Their study provided empirical evidence linking religious engagement with enhanced self-esteem, further illuminating the impact of religious participation on personal well-being.

The research paper about the Rise of Pilgrims on the Camino to Santiago (de Courcier et al., 2013) also contributed to the literature review about motivations behind religious activities. The questionnaire of this paper included a list of religious and secular items describing motivations to be on the pilgrimage, including Religious Growth (e.g., "Grow in faith", "Be closer to God"), Spiritual Growth (e.g., "Expand Consciousness" or "Find my deeper self"), Sensation Seeking (e.g., "Testing my limits" or "Proving myself", "Search of adventure", "Enjoying myself"), Seeking life direction (e.g., "Trying to know the future", "Coming to terms with a decision"), Community (e.g., "Helping sick people", "Being with my community"), and Religious devotion (e.g., "Fulfilling a promise" or "Repentance"). Another study from Wang et al. (2016) titled "Religious Tourist Motivation in Buddhist Mountain: The Case from China" includes 3 dimensions of motivation "Religious belief" (e.g., "Approach to Buddhism", "Pray for family and career"), "Cultural Enjoyment" (e.g., "Enjoy the religious art", "Enjoy festival events") and "Mental Relaxation" (e.g., "Pursue mental peace, "Pursue inner happiness"). Also in 2016, Yu and Phakdee-auksorn conducted a study titled "Understanding Chinese Tourists' Motivations for Visiting Buddhism-Related Attractions in Phuket, Thailand," which identified five main push motivations among Chinese tourists: religious and spiritual motives, cultural motives, novelty seeking, leisure motives, and family-related motives. A more recent study by Hassan (2019) titled "Motivations for Revisiting Religious Temples: The Case of Chinese in Malaysia", examines the relationship between revisiting intentions to religious sites and factors such as religious value, sense of achievement, recognition, personal and spiritual growth, cultural value, and the need for social interaction.

Notably, in 2015, Jaeyeon Choe, Dr. Michael Blazey, and Dr. Christine Buzinde conducted research titled "The Motivations of Non-Buddhists Visiting a Buddhist Temple" which could serve as a valuable reference for similar studies.

2.3 Vietnamese Young Adults and Facebook Use

2.3.1 Facebook Use Among Vietnamese Young Adults

The rapid rise of the Internet and social media platforms has significantly changed the motivation of individuals to engage in specific activities (Koivumäki, 2009). Individuals, religious leaders, and congregations have leveraged social media platforms to enhance religious participation (Brubaker & Haigh, 2017). Numerous studies have highlighted the influence of social media on participation in various activities. For instance, Platz (2018) examined the impact of Facebook on church attendance, Tang and Lee (2013) explored the role of Facebook in political participation, and Çelebi (2020) investigated the relationship between Facebook use and engagement in leisure activities.

This study, therefore, not only explores the factors motivating Vietnamese youth to join Buddhist retreats but also examines the role of social media, especially Facebook, in shaping their engagement in the context of the increasing influence of social platforms.

A report by WeAreSocial reveals that Vietnam's population was 99.19 million in January 2024. Of this total, 78.44 million were Internet users, resulting in an Internet penetration rate of 79.1% of the population at the beginning of the year. Vietnam was home to 72.70 million social media users in January 2024, equating to 73.3% of the total population (Kemp, 2024). From 2024 to 2029, the number of social media users is forecasted to grow by 30.19%, adding 22.7 million users (Degenhard, 2024). Over the years, social media usage in Vietnam has transformed significantly. Initially serving as communication tools for connecting with friends and family, platforms like Facebook, Instagram, TikTok, and the local app Zalo have evolved with regular feature updates. They have expanded their roles beyond mere chat and calls to become extensive platforms for shopping, catering to a wide range of products including fashion, food, and household appliances (Alpuerto, 2024).

Globally, Facebook ranked first among social platforms in April 2023, with 2.989 billion active users (Kemp, 2024). By April 2024, Vietnam ranked 7th worldwide in the number of Facebook users, according to the latest report from Statista (Dixon, 2024). Furthermore, data published in Meta's advertising resources indicates that Facebook had 72.7 million users in Vietnam in early 2024. Vietnamese Facebook users spend more time on this network than on any other website each month. Every day, 20 million Vietnamese access Facebook, with 17 million using the platform daily on mobile. Facebook is also a leading platform across all age groups.

Looking to the future, Facebook users in Vietnam are expected to grow by 10.2%, adding 5.6 million users between 2024 and 2028. Notably, over 90% of Vietnamese Internet users use Facebook, solidifying its position as the dominant social platform in the country (Nguyen, 2024).

Decision Lab's latest Connected Consumer Report indicated that Vietnamese individuals aged 15–23 are extremely active on social media, spending more time online and using multiple apps simultaneously compared to other groups. On any given day, 74% of young Vietnamese adults engage with four or more social media apps. Despite this, Facebook remains the leading platform among Vietnamese young adults, with 97% using it regularly (Aspin, 2020). According to NapoleonCat, the 25 to 34-year-old age group is the largest demographic on Facebook, representing 29.5% of users, while the 18–24 age group follows as the second largest at 27.5%. Although there has been some negative publicity, Facebook remains the top mobile news source in Vietnam, especially for young people, with 45% of respondents identifying it as their primary news source (Aspin, 2020).

Facebook's widespread use and popularity among young Vietnamese adults have made it a critical platform for shaping engagement in multiple activities. Various studies have explored the impact of Internet use, particularly Facebook, on young people's engagement across diverse fields, such as education, politics, and social life. In the educational sphere, Jere Koivumäki's 2009 research demonstrated that the Internet significantly influences high school students' motivation to learn English (Koivumäki, 2009). Additionally, Heiberger and Harper (2008) found that students who spend more time on social networks also tend to engage more in real-life social

activities, such as interacting with friends and participating in student clubs or groups. These students often feel a stronger connection to their institution and report greater satisfaction with their social life. They also discovered that 78.1% of students who spend more than an hour daily on Facebook are involved in at least one student organization, compared to 63.3% of those who spend less than an hour on the platform. In the political context, research indicates a relationship between social media use and civic and political participation. For example, Tang and Lee (2013) studied the relationship between social media use and political participation among young people in Hong Kong. Rajaguru and Ganegoda (2017) examined the influence of Facebook use and engagement in real-life prosocial activities. In addition, Boulianne (2015) highlighted a positive correlation between social media use and civic and political participation.

Previous research on Facebook use has examined its influence from different angles. Some studied the general use and overall exposure. For example, Reynol Junco's 2021 study revealed that time spent on Facebook was negatively associated with student engagement (Junco, 2012). Platz (2018) found that increased Facebook use might reduce the likelihood of attending church annually. Çelebi (2020) also explored the link between Facebook use and leisure activity engagement, finding that higher Facebook use led to a decrease in participation in leisure activities such as art, sports, and spending time with relatives and friends. Other studies have specifically examined individuals' exposure to content related to activities they engage in. For instance, Tang and Lee (2013) found that young people exposed to political information shared on Facebook were more likely to engage in real-life political activities. Another research of Rajaguru and Ganegoda (2017) revealed that Facebook users who engage in prosocial activities virtually were less likely to participate in prosocial activities in real life. In a religious context, Brubaker and Haigh (2017), in their study "The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content", found that individuals exposed to faith-based content on Facebook are more likely to help others in real life.

Given the popularity and widespread use of Facebook among Vietnamese young adults, this study focuses on exploring whether its use positively influences

their engagement in Buddhist retreats at Hoang Phap Monastery. By taking a closer look at their Facebook usage, the research aims to determine how this platform impacts their engagemnt in these retreats.

2.3.2 Measuring Facebook Use of Vietnamese Young Adults

There are multiple approaches to measuring social media use in general, and specifically Facebook use, which have been employed in previous research. For example, the Social Media Use Integration Scale (SMUIS) (Jenkins-Guarnieri et al., 2013) was designed to evaluate how deeply social media is embedded into users' social behavior and daily routines, as well as the emotional significance of that usage. This 10-item scale encompasses two dimensions: integration into daily routines and emotional and social connection.

When measuring Facebook use, some studies have focused on the amount and duration of use (Rubin, 1993), as well as the frequency of logging in and updating one's Facebook profile. The development of relationships through Facebook has been measured by counting the number of friends users have on the platform and determining the percentage of those friends they have never met in person. In Pavica Sheldon's study, titled "The Relationship Between Unwillingness-to-Communicate and Students' Facebook Use," Facebook use was examined across several dimensions: the amount of use, duration of use, the number of friends, the number of people users have never met in person, the frequency of logging into the account, and satisfaction with Facebook (Sheldon, 2008). Ellison, Steinfield, and Lampe (2007) developed the Facebook Intensity Scale (FBI), which includes factors such as time spent on Facebook, the number of friends, and users' attitudes and feelings toward the platform. Gary Tang and Francis L. F. Lee's research on Facebook Use and Political Participation studied Facebook Use by examining daily time spent on Facebook, exposure to Facebook content, and the number of friends connected to the user's Facebook account (Tang & Lee, 2013). Pempek et al. (2009) explored college students' experiences with Facebook in 2009 using a diary-like measure, where students reported their daily time spent on Facebook and responded to an activity checklist that assessed their Facebook use over one week. In this diary method, students recorded the total time spent on Facebook each day and checked off the

specific activities on Facebook that they engaged in. The diary also featured open-ended questions at the end of the week, such as: "Why do you use Facebook?" and "What do you find most interesting about social networking websites?"

Therefore, this study draws from these previous approaches, adapting them to suit the objectives and scope of this research.

2.4 Vietnamese Young Adults and Their Engagement in Buddhism

2.4.1 Engagement in Buddhist-Related Activities

Vietnamese young adults express a strong interest in spiritual beliefs and teachings across all religions. From 2015 to 2018, Ministry Of Home Affairs (2019) conducted surveys in Vietnam with sample sizes ranging from 1,200 to 1,500 per survey. These surveys targeted young people, including students, public servants and officials, workers, and farmers in representative regions of the country. One of these surveys showed that 41.7% of the youth displayed an interest in a specific religion. Among these individuals, 84.3% confirmed that religious teachings influenced their thoughts and actions to varying extents, with 70.9% occasionally affected and 13.4% often affected. Participation in spiritual activities among young people was diverse, ranging from attending communal houses, temples, pagodas, and churches to engaging in practices like ancestor worship and abstinence. During these activities, young individuals commonly prayed for peace (53.2%), luck (43.8%), and psychological relief to restore balance in their lives (40.3%). Additionally, some participate to gain insight into their own destiny (26.2%), while others perform spiritual activities before making important decisions related to school, work, or relationships.

When it comes to Buddhist-related activities in Vietnam, people are free to choose how they practice Buddhism. Devotees engage in activities that resonate with their personal lives and beliefs. Even if interpretations of practices, such as chanting, vary among practitioners, all approaches are accepted without judgment. No one is considered less Buddhist for not adhering to specific activities. It's recognized that Buddhist-related activities extend beyond the confines of the pagoda and are intertwined with the overall lives of those who practice Buddhism (Soucy, 2012).

Buddhism in Vietnam varies across different regions, reflecting the diverse cultural and historical backgrounds of each area. Therefore, the engagement of Vietnamese young adults in Buddhist-related activities also varies across regions in Vietnam. Below are examples illustrating the differences in engagement with Buddhism in two major cities of Vietnam: Hanoi and Ho Chi Minh City.

Hanoi, the capital of Vietnam located in the northern region, has historically been a significant Buddhist center, tracing back to the 5th century during the Early Ly dynasty (544 – 602) (Dam, 2018). The Hanoi Buddhist Sangha boasted a robust infrastructure, comprising 30 district-level Buddhist Executive Committees, with 2,125 monks and nuns, and a considerable following of 600,000 devotees (Dam, 2018). Despite not adhering to Buddhism, many individuals in Hanoi, especially during important Buddhist occasions, visit pagodas to pray for the well-being of their families, reflecting a deep-seated respect for Buddhist values (Nguyen, 2021).

A survey conducted by Hanoi National University in 2017 revealed that the motivation behind temple visits, particularly among the youth, varies from seeking peace and health to learning about Buddhism for practical life applications, indicating a diverse spectrum of engagement (Nguyen, 2021). Moreover, Buddhist activities in Hanoi have witnessed significant expansion since 2013, encompassing not only participation in ceremonies but also endeavors such as pilgrimages to other regions, contributions to temple infrastructure projects, and observance of vegetarian diets and charitable deeds (Dam, 2018). Notably, there has been a noticeable surge in Buddhist-related activities among the youth in Hanoi, with companies frequently organizing trips for employees and various Buddhist organizations facilitating pilgrimages, signifying a growing interest and involvement in Buddhist practices among the younger demographic (Soucy, 2012). Renowned temples in Hanoi, such as Quan Su Pagoda and Tran Quoc Pagoda, attract a diverse array of visitors, including tourists, reflecting the broad appeal of these religious sites beyond the confines of traditional pilgrimage (Dam, 2018).

Similarly, Ho Chi Minh City, formerly known as Saigon, emerged as a key Buddhist hub in Vietnam following the establishment of its Buddhist Sangha in 1981 (Ha, 2022). Over the past 40 years, Buddhism in Ho Chi Minh City has held 15 Great

Ordination Platforms, where more than 18,000 monks and nuns received their precepts. Additionally, over 20,000 lay Buddhists participated, and the tradition of annual rainy season retreats has been continuously maintained, both at central locations and local sites (Xuan, 2022).

Moreover, the city's Buddhist community has adapted to contemporary trends, leveraging social media platforms as a means of engaging with the youth population. As highlighted in Nguyen Manh Dat's study, "Social Media, Vernacularity, and Pedagogy: Youth and the Reinvention of Contemporary Vietnamese Buddhism" (2021), during his twenty-month fieldwork at Giac Ngo Pagoda (henceforth GN) in Ho Chi Minh City, and other Buddhist institutions from 2016 to 2019, he observed the incorporation of social media and new pedagogies in GN's programs. This strategy attracted a large number of young Vietnamese, including those previously less engaged with Buddhism. Urban Buddhist institutions in Vietnam have embraced social media, with temples like GN utilizing platforms such as Facebook and YouTube. GN, for instance, has multiple Facebook pages with hundreds of thousands of likes and YouTube channels with over 497,000 subscribers (as of early 2021). Additionally, the temple offers mobile applications for accessing Dharma talks and sutra recordings. Livestreaming functions on Facebook and YouTube are also utilized to broadcast various temple activities, fostering a new participatory mode of Dharma learning. This digital outreach strategy has facilitated broader access to Buddhist teachings and practices, resonating particularly with the tech-savvy younger generation (Nguyen, 2020).

The resurgence of religious activities, particularly Buddhist-related practices, in Vietnam, has revitalized the practice of humane values within society. Customs such as visiting Buddhist pagodas at the beginning of the year, observing fasting, and engaging in animal-releasing ceremonies, all deeply rooted in Buddhist teachings, are prominent examples of this revival (Hoang, 2020). Additionally, there is a growing trend among young people in various provinces and cities across the country to choose temples as venues for their wedding ceremonies (Quang, 2008). Temple weddings have become a distinctive cultural feature, reflecting both Buddhist traditions and broader societal trends. This trend indicates a renewed interest and

participation in traditional and spiritual practices, contributing to the vibrant tapestry of cultural and religious diversity in Vietnam.

In recent years, Vietnamese youth have been increasingly exposed to Buddhism through the influence of celebrities actively engaging in Buddhist-related activities. One notable figure is Nguyen Thuc Thuy Tien, Miss Grand International 2021, who frequently discusses Buddhism's impact on her life in interviews. She has actively participated in talk shows and retreats geared towards young practitioners, such as the "Youth towards Buddhism" retreat, which drew over 600 attendees for a talk show titled "Why I Follow Buddhism." Moreover, Thuy Tien utilizes her platform on social media, such as TikTok, to promote Buddhist values and initiatives. For instance, she shared a video series titled "Little Things," documenting her team's visit to Giac Ngo Pagoda to register for organ and body donation (VietnamPlus, 2023). This content has garnered significant attention online, with many praising Thuy Tien's efforts to use her influence for positive change. Her contributions as well as other public figures play a vital role in making Buddhism more accessible and relatable to young people in Vietnam.

Another influential figure who has significantly contributed to the development of Buddhism, particularly among young adults, is Master Minh Niem. His debut book in 2011, "Understanding the Heart," not only conveys Buddhist teachings but also delves into human issues like happiness, love, and suffering. This book achieved a remarkable milestone with an initial print run of 100,000 copies, a feat acknowledged by the Vietnam Record Book Center. Master Minh Niem's influence continues to expand, with ongoing releases of "Understanding the Heart." He also appeared as a guest on Vietcetera's podcast, a highly renowned media platform among Vietnamese youth (Vietcetera, 2023) . His episodes attract millions of views and listen on popular platforms like YouTube and Spotify, widely used by Vietnamese youth today. In these podcasts, Master Minh Niem not only discusses Buddhist principles, but also applies them to relatable topics such as love, career, work, and leadership. This approach brings Buddhism and its values closer to young people, fostering a deeper understanding and resonance than ever before.

As highlighted in a study by Nguyen Manh Dat, "Social Media, Vernacularity, and Pedagogy: Youth and the Reinvention of Contemporary Vietnamese Buddhism" in 2021, during his twenty months of fieldwork at Giac Ngo Pagoda as well as other Buddhist institutions and networks in the city, from 2016 to 2019, he observed that weekend retreats for young adults were among many emerging Buddhist educational programs. These programs were part of collaborative endeavors between monastics and youth to reconfigure Vietnamese Buddhism, which is not a singular and short-lived phenomenon.

2.4.2 Engagement in Buddhist retreats

According to Peter Stucking's book "The Meditation Retreat Manual: In Search of Ultimate Peace", the tradition of Buddhist retreats, which originated during the Buddha's time in the fifth to sixth century BCE, was formalized as the 'Vassa' or Rains Retreat. During this period, from July to October in northern India, monks and nuns would remain in one place to focus on meditation and study. Today, retreat centers have expanded globally, making meditation retreats accessible to a wider audience regardless of age, life stage, cultural background, or religious belief (Stucking, 2023). These retreats, guided by experienced teachers, offer profound spiritual journeys, fostering qualities of compassion, wisdom, and inner peace for the benefit of all sentient beings (Shaheen, 2020).

In Vietnam, Buddhist retreats for young adults are part of a growing diversity of programs and activities designed to consciously target and actively engage youth (Nguyen, 2020). Hoang Phap Monastery in Ho Chi Minh City is renowned for organizing a wide range of retreats. It was the first monastery to introduce the Seven Days of Buddha's Name Recitation Retreat in 1999. This initiative sparked the creation of numerous retreats across the country. Hoang Phap Monastery also began offering various types of retreats for different groups and age categories. For example, they organized a summer cultivation retreat specifically for young people and students, with 3,500 participants per course. Additionally, they offered one-day retreats for busy individuals, as well as retreats specifically designed for those dealing with cancer, blindness, and disabilities, among others. The seven-day retreat typically attracts 2,000 to 4,000 participants, while the one-day retreat sees over 10,000

practitioners. Retreats for children and students usually have around a thousand participants. It's worth mentioning that participants do not pay any fees for these retreats; donations are accepted from those who are willing to contribute (Phan, 2018). These retreats organized by Hoang Phap Monastery have become immensely popular within the Vietnamese Buddhist community. Many pagodas now invite monks from Hoang Phap Monastery to assist in organizing retreats and other Buddhist programs (Phan, 2017).

Following Hoang Phap Monastery, many pagodas across Vietnam also organize various kinds of retreats for different groups of people, especially young adults. In an article titled "The Fever" Retreat for Young People" in 2024 of VNExpress (a prominent Vietnamese online news platform), Master of Religious Studies - Ven. Thich Khai Thanh- abbot of Phap Bao Pagoda in Bien Hoa, Dong Nai-teacher of more than 200 retreats, said that in the past, most people who came to Buddhism were middle-aged and elderly, but then the retreat was rejuvenated with a marked increase in the number of young adults. In the article, the Venerable stated four main reasons why young people are gradually interested in the retreat. Firstly, youth retreats are meticulously organized and conducted. Secondly, the widespread use of information technology and social media facilitates the dissemination of Dharma teachings. Thirdly, young people find inner peace and connection with others during temple retreats. Finally, besides Dharma lectures, they also gain practical skills such as first aid and teamwork and engage in inspiring discussions with virtuous figures.

In another article titled "Summer Retreat Suddenly Becomes 'Hot': How Do Thousands of Participating Monks Manage It?" in 2023 from Thanh Nien Newspaper (affiliated with the Vietnam Youth Union), Ven. Thich Nguyen Binh - Deputy Abbot of Dieu Phap Pagoda (Binh Thanh District, Ho Chi Minh City) also said that Dieu Phap Pagoda organized a one-day retreat starting in 2015. Initially, the majority of attendees of the retreats were only older Buddhists who had been attached to the temple for many years. For that reason, the study programs in the retreats had sessions suitable for older Buddhists. From the end of 2020, Dieu Phap Pagoda began to change the content of practice to suit younger ages and also to keep up with new

trends of young monks. Typically, the pagoda organizes 15 to 17 such retreats each year. Ven. Thich Nguyen Binh also shared in the article that when they began organizing retreats for young people aged 18 years or older, the monks hoped that the programs would provide spiritual refuge and guidance to foster a positive mindset and spirit among participants.

In Ninh Binh Province (located in the Red River Delta, Northern Vietnam), many large temples in the province have recently conducted summer retreats for children and teenagers aged 13 to 25 years old with the purpose of contributing to the cause of growing people, creating a space for young people in the summer, creating a place to help them reduce stress, neutralize their souls, and cultivate a pure mind. According to Ninh Binh Electronic Newspaper (Agency of the Communist Party of Vietnam in Ninh Binh Province), the summer retreat with the theme "Returning to the Source" at Bai Dinh Pagoda attracted the participation of 1,000 students from many provinces and cities nationwide. Young people participated in a seven-day retreat with a dense program of activities such as jogging, martial arts lessons, picnics, learning rituals about greeting, chatting, eating, traveling, and treating, especially conversations and teaching topics on nurturing love and morality, playing love-bonding games, and eating vegetarian dishes at the temple. In an article titled "Experience Slow Living with Retreats at the Temple" from Ninh Binh Electronic Newspaper (2017), Ven. Thich Minh Quang- Deputy Head and Chief Secretary of the Executive Board of the Buddhist Sangha of Ninh Binh Province, Deputy Abbot of Bai Dinh Pagoda, Head of the Organizing Committee of the "Return to the Source" retreat said that amid the complexities of contemporary society, where spiritual and material relationships are evolving, temptations and social challenges can affect human moral character. Among these challenges, the younger generation is impacted most quickly and strongly. He also shared that allowing students to attend summer retreats is a teaching method that interests many Buddhist parents, as they believe in the moral values of Buddhism and trust that the guidance and teachings of monks help lead young people toward a positive lifestyle.

According to an article from Tien Phong Newspaper (a print and electronic newspaper under the management of the central Ho Chi Minh Communist Youth

Union) in 2021 titled "Young People Choose to Participate in a Summer Retreat to "Fix Themselves"", the attraction of retreats lies in the fact that Buddhist teachings are not dry or boring as many young people think. The writer noted that the monks' naturally humorous explanations make each lesson accessible and profound. They address common issues young people face, like finding inner peace and living more meaningfully. The rising popularity of retreats seems to have bridged the gap between Buddhist monasteries and society (Galmiche, 2010).

2.4.3 Measuring Engagement in Buddhist-Related Activities

Engagement has become a crucial psychological concept that influences human behavior and decision-making in various fields such as education, employment, leisure, and marketing (de Vreede et al., 2019). For example, Harter et al. (2002) examined the correlation between employee satisfaction, employee engagement, and business outcomes. Parisi (2010) explored engagement in adulthood by investigating how older adults experience daily activities. Vila et al. (2019) researched the value of student engagement for higher education quality assurance.

Engagement in Buddhist-related activities involves actively participating in various practices and events associated with Buddhism, both offline and online. Offline activities include attending religious services, such as ceremonies or rituals held in temples, practicing meditation, studying Buddhist teachings, volunteering for community projects organized by Buddhist organizations, and participating in retreats or festivals. Online activities, on the other hand, encompass participating in virtual meditation sessions, joining online study groups or seminars, engaging in discussions on forums or social media platforms dedicated to Buddhism, and contributing to digital offerings to support Buddhist organizations or projects. Overall, engaging in Buddhist-related activities, whether offline or online, involves immersing oneself in the spiritual and cultural aspects of Buddhism and actively participating in practices that promote personal growth and community involvement.

Depending on the context and temporal classifications, various definitions have been developed in the literature to emphasize different relevant attributes of engagement (de Vreede et al., 2019). Connell and Wellborn (1991) characterized

engagement as the fulfillment of psychological needs (such as autonomy, belonging, and competence) within cultural settings such as family, school, and work. This definition also encompasses how engagement is expressed through emotions, actions, and thoughts. In 2008, Macey and Schneider offered a unique perspective on engagement, dividing it into three interconnected categories: trait engagement, state engagement, and behavioral engagement. They described trait engagement as a tendency or predisposition to perceive the world in a certain way, such as having a positive outlook marked by enthusiasm. State engagement, according to them, acts as a precursor to behavioral engagement and includes feelings like energy and absorption. Lastly, they defined behavioral engagement as the extra effort or specific behaviors, both within and beyond one's formal role, driven by personal discretion. Some researchers define engagement based on how satisfied users feel with their experience. For instance, Calder et al. (2009) suggested that users perceive engagement when their interaction with a website aligns with what they expect from it. These expectations vary widely and can include practical, inspiring, or relaxing elements.

Notably, in 2004, Schaufeli and Bakker defined engagement as a "positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption. Rather than a momentary and specific state, engagement refers to a more persistent and pervasive affective-cognitive state that is not focused on any particular object, event, individual, or behavior." Building on this definition, a self-report questionnaire known as the Utrecht Work Engagement Scale (UWES) was created, which encompasses the three key components of work engagement: vigor, dedication, and absorption.

Initially, the UWES consisted of 24 items; however, following psychometric evaluation, seven items deemed unreliable were removed, leaving three dimensions with a total of 17 items: vigor (VI) with six items, dedication (DE) with five items, and absorption (AB) with six items (Schaufeli et al., 2006). The first dimension is vigor, which is defined by high energy levels, mental resilience while working, a willingness to invest effort, and persistence even when facing challenges (e.g., "At my work, I feel that I am bursting with energy"). The second dimension is dedication,

which involves a deep involvement in one's work, accompanied by feelings of significance, enthusiasm, inspiration, pride, and challenge (e.g., "I am enthusiastic about my job"). The final dimension is absorption, which is marked by complete concentration and immersion in one's work, where time seems to fly, and detaching from work becomes difficult (e.g., "I am immersed in my work"). Respondents rate the frequency of certain feelings or thoughts over the past year on a 7-point scale, ranging from 0 to 6, with 0 being "never" and 6 being "always/every day.

Although numerous studies have measured engagement in various contexts, research on measuring engagement in religious activities, especially Buddhist activities, remains scarce. The UWES (Schaufeli & Bakker, 2004), which has been employed in various contexts and has proven effective in predicting both performance-related and well-being-related outcomes at the individual level (Halbesleben, 2010), will be well-suited to measure the engagement of Vietnamese young adults in Buddhist-related activities. It is also the most widely applied and validated measure to date, having been utilized by over 60,000 individuals worldwide (Schaufeli & Bakker, 2010).

2.5 Related Theories

2.5.1 Leisure Motivation Scale

In 1943, Abraham Maslow proposed a theory that's still important for understanding motivation. This theory, known as Maslow's hierarchy of needs, suggests we all have a set of basic needs that drive us. These needs start with biological needs like food and shelter. Once those are met, we focus on safety needs like security and stability (Maslow, 1943). Then come social needs for belongingness and connection. After that, we seek esteem needs like feeling respected and valued. Finally, at the top of the pyramid, comes the desire for self-actualization, which is reaching our full potential (Benes & Alperin, 2016).

The Leisure Motivation Scale (LSM) (Beard & Ragheb, 1983) builds upon Maslow's theories, linking to similar research in recreation studies, where leisure is seen as a means of self-discovery and recreation (Baldwin & Tinsley, 1988; Smith &

Godbey, 1991; Tinsley & Tinsley, 1986) and widely applied in various contexts (Iso-Ahola & Allen, 1982; Lin et al., 2007).

This scale emphasizes that motivation for leisure activities is a significant driver, as noted by Belosevic and Feric (2022). The dimensions of leisure motivation have been categorized into varying numbers, ranging from 3 to 17, across different studies (Choi & Fu, 2015; Tinsley & Tinsley, 1986) reflecting diverse perspectives and arguments in the field. Hsieh et al. (2004) found Beard and Ragheb (1983) four categories to be the most intuitive for explaining leisure motivation: intellectual (IN) motivation, social (SO) motivation, competence mastery (CM), and stimulus avoidance (SA).

Intellectual motivation (IN) evaluates how much individuals are driven to participate in leisure activities that involve mental engagement, such as learning, exploring, discovering, thinking, or imagining. Secondly, social motivation (SO) measures the degree to which individuals partake in leisure activities for social reasons. This includes two fundamental needs: the need for friendship and interpersonal relationships, and the need for the esteem of others. Thirdly, the competence mastery (CM) motivation involves individuals striving to achieve, master, challenge, and compete. Lastly, the stimulus avoidance motivation (SA) assesses the desire to escape from overly stimulating life situations. This includes the need for some people to avoid social interactions, seek solitude and calm, and others, to find rest and relaxation (Beard & Ragheb, 1983). These categories encompass a broad spectrum of reasons why people engage in leisure activities.

There is a significant amount of research applying the LMS to study motivation. For example, a study by Lin et al. (2007) investigated the relationship between extroversion and leisure motivation among Taiwanese fitness center members, revealing a positive correlation between extroversion and the 4 dimensions of leisure motivation: intellectual, social, competence-mastery, and stimulus-avoidance. Another study by Yusof and Mohd Shah (2008) employed the LMS to identify the motives of sports tourists across the same four dimensions. Their findings showed that competence-mastery contributed the most variance in the dependent variable for both groups of sports tourists, indicating it as the primary motivation for

why people choose to become sports tourists. In 2022, Ayşe Aslı Yüzgenç used the LMS to examine university students' leisure exercise activities and motivation levels during the Covid-19 pandemic. The findings indicated a weak and negative relationship between the sub-dimension of the LMS and leisure exercise activity, suggesting that as motivation increases, the level of leisure exercise decreases.

As mentioned above, the LMS has been adopted in tourism studies (Hede & Hall, 2006; Kleiven, 2006; Ryan & Glendon, 1998). Several scales have been created for evaluating leisure motivations in educational contexts (Gulle, 2015; Kim et al., 2019; Sarı et al., 2014). The concept of leisure motivation has also been extensively applied in the fields of sports, recreation psychology, and behavioral research (Beggs et al., 2004; Iso-Ahola & Allen, 1982; Lin et al., 2007). However, there is a notable lack of empirical research applying the LMS to sacred sites or religious locations, especially those associated with Buddhist spirituality (Choe et al., 2015). To address this gap in the literature, the current study uses the LMS to investigate the motivations of Vietnamese young adults participating in Buddhist retreats at Hoang Phap Monastery. From the researcher's observation, significant similarities exist between engaging in tourism and participating in Buddhist retreats. Just as tourists seek leisure experiences aligned with their motivations, retreat participants aim for spiritual growth, personal development, relaxation, and social connection. Therefore, it is reasonable to apply the LMS to study Buddhist retreats and broaden its utilization to other areas of research.

The research of Choe et al. (2015) titled "The Motivations of Non-Buddhists Visiting a Buddhist Temple" employed the LMS in the context of Buddhist-related activities and serves as a foundation for this study. Their research revealed that two subscales, intellectual and stimulus avoidance, were significantly related to the likelihood of visiting Buddhist temples. The significant subscales for the intellectual component included "to discover new things," "to learn about things around me," "to expand my interests," and "to expand my knowledge." For the stimulus avoidance component, the significant subscales were "to relieve stress and tension" and "to mentally relax." Therefore, the important leisure motivations for these respondents

appeared to be desires to engage in leisure activities of an intellectual motivation and those that had an element of stimulus avoidance.

Building on that research, this study continues to apply the LMS framework to investigate the motivations behind Buddhism-related activity engagement among Vietnamese young adults. It specifically focuses on their engagement in Buddhist retreat at Hoang Phap Monastery, examining the following four categories of LMS: intellectual (IN) motivation, competence mastery (CM), stimulus avoidance (SA), and social (SO) motivation.

2.5.2 Cultivation Theory

Cultivation Theory was developed by George Gerbner and his colleagues in the late 1960s and proposes that heavy television viewing contributes to beliefs about the real world (Gerbner, 1970). The more television people watch, the more their beliefs and assumptions about life and society will tend to be congruent with television's most stable and repetitive messages (Arnett, 2007).

Early Cultivation research initially focused on the topic of violence, examining the hypothesis that extensive television exposure leads to distorted perceptions of the prevalence of violence in society. Over time, this research broadened to explore areas such as gender roles, portrayals of aging, political beliefs, environmental views, representations of science, health, religion, minorities, professions, and various other subjects (Arnett, 2007). Cultivation studies have since been conducted worldwide, in countries including Argentina, Australia, China, South Korea, Sweden, Thailand, and others (Morgan et al., 2014)

Gerbner's initial studies were developed based on 98% television ownership in American homes (Baran & Davis, 2011), during a time when television was the primary source of information for the public in the late 1960s and early 1970s, alongside the discovery that violence was overrepresented on television (Senne, 2024). However, in recent years, research has shifted from traditional television to social media platforms, as consumers increasingly turn to social media platforms for content consumption (Hermann et al., 2020; Senne, 2024). Scholars argue that social media platforms are replacing television as the primary medium, making it essential

to explore how they shape user perceptions. Platforms like Facebook, Instagram, Twitter, and YouTube create a perceived "reality" online, influencing how people perceive the world (Nevzat, 2018). Psychology studies have revealed that social media platforms can foster negative psychological states in users. For example, the relationship between social media consumption and fear of crime in young adults has been explored (Intravia et al., 2017) as well as the associations between social media use and depression (Primack et al., 2021), and the effects of Instagram on young users' body image (Afana et al., 2021). Other studies highlight positive effects, such as promoting cultural diversity, as seen in the study titled "Facebook use cultivates ethnic diversity perceptions and ethnic diversity-related attitudes," and enhancing academic self-efficacy, as noted in the study "Social media intensity and first-year college students' academic self-efficacy" (McNallie et al., 2020).

The shift from television to social media has extended the relevance of Cultivation Theory in understanding how narratives shape social media users (Nevzat, 2018; Severin & Tankard, 1992). Although originally focused on television's impact, applying the theory to digital media is both logical and necessary. While methodological adjustments are needed to account for the fluid nature of the digital landscape, Cultivation Theory remains applicable (Morgan et al., 2015).

In this study, the Cultivation Theory will be applied to explore whether repeated exposure to Facebook influences users' engagement with Buddhist retreats at Hoang Phap Monastery.

2.5.3 Utrecht Work Engagement Scale (UWES)

As discussed previously, The UWES (Schaufeli & Bakker, 2004), which has been employed in various contexts and has proven effective in predicting both performance-related and well-being-related outcomes at the individual level (Halbesleben, 2010), will be well-suited to measure the engagement of Vietnamese young adults in Buddhist-related activities.

Based on the UWES, the level of engagement of Vietnamese young adults in Buddhist-related activities can be measured through three dimensions: vigor (VI), dedication (DE), and absorption (AB).

In the context of Buddhist retreat, vigor (VI) reflects the energy, enthusiasm, and mental resilience that participants exhibit while engaging in retreat activities, highlighting how motivated and invigorated they feel throughout the experience. Dedication (DE) focuses on the emotional connection developed during the retreat, encompassing participants' sense of significance regarding the practices and their commitment to adhering to Buddhist teachings and values. Absorption (AB) assesses how fully engaged and immersed individuals become in the retreat activities, evaluating their ability to concentrate deeply and experience a sense of flow during meditation, teachings, and communal practices, indicating a high level of involvement in the retreat experience.

2.5.4 Uses and Gratification Theory (UGT)

The Uses and Gratification Theory (UGT), also called "need seeking," is a communication theory that focuses on social interactions. It believes that the main role of media is to meet the needs and desires of its audience (Mehrad & Tajer, 2016). The central assumption of UGT is that audiences actively seek content that gives them the highest level of satisfaction (Windahl et al., 2008).

The main goal of UGT is to identify the reasons behind people's choice of a particular type of medium, enhancing the understanding of both social and individual gratifications, as well as explaining the motivations of users when engaging with media (Hossain, 2019). For example, Osborn (2012) explored the impact of television viewing on marital satisfaction and commitment. Subsequently, Ponder and Haridakis (2015) studied the differing roles of media use in political discussion. It is considered one of the most impactful theories of communication because it can assess different psychological motivations and needs, as well as communication channels within a multicultural context (Lin, 1996).

In the past, UGT has been applied to traditional media such as newspapers, radio, and television. Therefore, some researchers in mass communication argue that this theory is not as strong as other social science theories. Ruggiero (2000) opposes this viewpoint and states that all theories in communication science rely on the foundations of UGT. Moreover, as communication technology continues to evolve,

the relevance of this theory has grown significantly. Kaye and Johnson (2004) also stated that the growth of social media enables the Uses and Gratification Theory to evolve and reach its full potential. In recent years, there has been a substantial amount of research employing UGT in the Internet era. For example, Raza et al. (2022) investigated how and when intensive use of Facebook influences users' online pro-social behaviors using UGT while Moon et al. (2022) examining the application of UGT as a conceptual model for understanding the motivations behind smartphone use among e-tourists.

Regarding the types of gratifications that recipients can derive from consuming media content, Katz et al. (1974) concluded that they are as numerous as the number of recipients themselves - meaning that the same content can fulfill different needs for different individuals. However, theorists also suggest that uses and gratifications can be grouped into five categories that align with different human needs: 1.) Cognitive needs – the desire for information, knowledge, understanding of the social environment, curiosity, and exploration. 2.) Affective needs – the pursuit of emotional and aesthetic experiences for pleasure. 3.) Personal identity – fostering self-confidence, stability, integrity, social standing, and self-respect. 4.) Integration and social interaction (SI) – strengthening family and friendship bonds, connecting with the broader world, and fulfilling the need to belong. 5.) Escapism – the desire to escape, relieve tension, and shift focus from negative to positive experiences (Katz et al., 1973).

Rubin (1981) proposed a classification that identifies eight distinct motives for consuming television content, encompassing nearly every possible reason for engaging with any media. These motives include: 1.) To pass time (e.g., watching television while waiting); 2) Companionship (e.g., gathering with friends to watch a football game); 3.) Escape (e.g., watching television to relieve stress from deadlines); 4.) Enjoyment (some individuals derive pleasure simply from watching television); 5.) Social interaction (creating a sense of connection with others through discussions about television content); 6.) Relaxation (e.g., unwinding after work or before bed); 7.) Information (the desire to stay informed about social events); 8.) Excitement (e.g.,

watching a thrilling crime movie that generates a sense of excitement through its conflict and violence).

In social media context, Dolan et al. (2016) examined social media's uses and gratifications, identifying four main types of content that drive engagement: 1.) Information: content providing useful resources and insights. 2.) Entertainment – content that is fun and enjoyable for users. 3.) Remunerative – content that offers rewards, like personal gains, economic benefits, or job-related perks. 4.) Relational – content that fosters social interaction and connections. Whiting and Williams (2013) explored the reasons individuals use social media through a uses and gratifications framework, identifying seven themes: 1.) social interaction, 2.) information seeking ; 3.) pass time; 4.) entertainment; 5.) relaxation; 6.) communicatory utility; and 7.) convenience utility.

In the religious context, the study of Brubaker and Haigh (2017) titled "The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content" identified four primary motivations for accessing religious Facebook content through an exploratory factor analysis: 1.) ministering, 2.) spiritual enlightenment, 3.) religious information, and 4.) entertainment.

Based on this literature review, the present study will explore how young Vietnamese adults engage with Facebook Pages or Groups associated with Hoang Phap Monastery to determine whether exposure to this content influences their engagement in Buddhist retreats. To narrow the scope of the study and consider the nature of Buddhist-related content on Facebook, we will focus on two primary motives: 1) Information seeking and 2) Social interaction. The content shared on these platforms typically emphasizes educational and spiritual growth, which renders leisure-oriented motives less relevant in this context.

2.6 Hypothesis and Theoretical Framework

Based on the literature review and related theories mentioned in this study, the following theoretical framework is proposed:
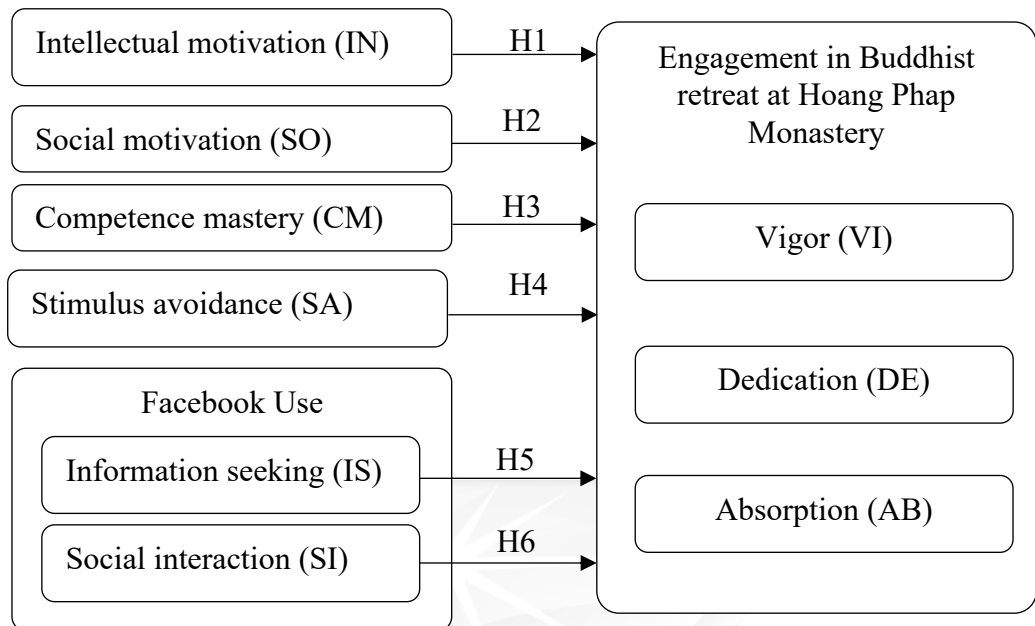
Figure 2.1: Theoretical Framework.

With this Theoretical framework, the following hypotheses are also suggested:

H1: The intellectual motivation (IN) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H1.1: The more intellectually motivated Vietnamese young adults are (IN), the more mentally resilient, effortful, and persistent they are in their participation in the retreats at Hoang Phap Monastery (VI).

H1.2: The more intellectually motivated Vietnamese young adults are (IN), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreats at Hoang Phap Monastery (DE).

H1.3: The more intellectually motivated Vietnamese young adults are (IN), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).

H2: The social motivation (SO) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H2.1: The more socially motivated Vietnamese young adults are (SO), the more mentally resilient, effortful, and persistent they are in their participation in the retreats at Hoang Phap Monastery (VI).

H2.2: The more socially motivated Vietnamese young adults are (SO), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreats at Hoang Phap Monastery (DE).

H2.3: The more socially motivated Vietnamese young adults are (SO), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).

H3: The competence mastery (CM) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H3.1: The more motivated by competence mastery Vietnamese young adults are (CM), the more mentally resilient, effortful, and persistent they are in their participation in the retreats at Hoang Phap Monastery (VI).

H3.2: The more motivated by competence mastery Vietnamese young adults are (CM), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).

H3.3: The more motivated by competence mastery Vietnamese young adults are (CM), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).

H4: The stimulus avoidance (SA) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H4.1: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more mentally resilient, effortful, and persistent they will be in their participation in the retreats at Hoang Phap Monastery (VI).

H4.2: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreats at Hoang Phap Monastery (DE).

H4.3: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).

H5: Seeking information on Facebook groups or pages associated with Hoang Phap Monastery (IS) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H5.1: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more mentally resilient, effortful, and persistent they are in their participation in the retreats at Hoang Phap Monastery (VI).

H5.2: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreats at Hoang Phap Monastery (DE).

H5.3: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).

H6: Interacting on Facebook groups or pages associated with Hoang Phap Monastery (SI) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

H6.1: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more mentally resilient,

effortful, and persistent they are in their participation in the retreats at Hoang Phap Monastery (VI).

H6.2: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreats at Hoang Phap Monastery (DE).

H6.3: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreats at Hoang Phap Monastery (AB).
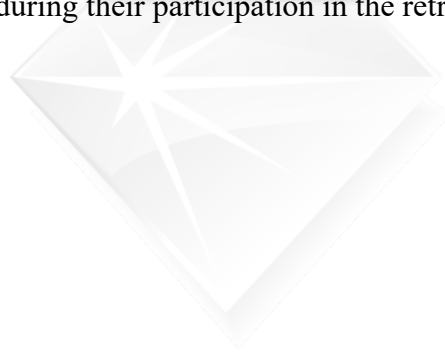
CHAPTER 3
METHODOLOGY

3.1 Research Design

A quantitative approach was used to answer the research questions. Participants filled out a questionnaire on their own. They were assured that their responses would remain anonymous, even though some demographic details like age, gender, and education level were collected. Privacy was fully protected, and participation was completely voluntary, with everyone permitted to include their answers in the study. The questionnaire required minimal time commitment and incurred no costs, which facilitated the participation of a large number of respondents.

This survey was conducted online to take advantage of voluntary participation, improved response quality, and significant cost savings by eliminating expenses for paper, printing, postage, travel, and data entry (Lefever et al., 2006). Additional benefits included easier access to new populations, larger sample sizes, a more balanced gender ratio, lower costs, more timely data collection, reliable data, and participant anonymity (Rice et al., 2017). The questionnaire was posted on Google Forms and shared through Facebook groups related to Hoang Phap Monastery. All participants were members of at least one of these groups to ensure they were exposed to the content within them.

3.2 Population and Sample Selection

The target population for this research consists of Vietnamese young adults aged 18 to 25 years (born between 2000 and 2006) who have participated in at least one Buddhist retreat at Hoang Phap Monastery. Additionally, they must be members or followers of at least one Facebook group or page related to Hoang Phap Monastery, ensuring they have been exposed to the content shared within these groups or pages.

There are many formulas used for calculating sample size, and for this study, Green's formula (Green, 1991) will be used. Green's formula is particularly suited for regression analysis in sample survey research, where data collection aims to test hypotheses through regression analysis (Uakarn et al., 2021). Moreover, this sample

size calculation is simple and easy to use for achieving an economical model analysis (Burmeister & Aitken, 2012).

It should be noted that Green's formula does not consider population size but focuses solely on the number of independent variables. Sample size calculation for multiple regression, as suggested by Green (1991), is based on the formula:

$$N \geq 50+8m$$

Where: N is the sample size

m is the number of Independent Variables

In this study, there are 6 independent variables. According to the equation mentioned above, the minimum required sample size is 98.

Additionally, Gorsuch (1983) recommended that the sample size should be at least five times the number of survey items. Accordingly, this study will ensure a minimum sample size of 220. Guilford (1954) suggested that the sample size should be at least 200.

Following the principle that "the larger the sample, the better" (Thompson, 2004), and considering the study's limitations, a final sample size of 220 was selected.

3.3 Research Instrument

The questionnaire consisted of five sections. The first section contained screening questions to identify eligible participants. The second section gathered demographic information, including gender, employment status, educational level, and the frequency of respondents' participation in Hoang Phap Monastery retreats. The third section included Likert scale items (ranging from Strongly Disagree = 1, Disagree = 2, Neutral = 3, Agree = 4, to Strongly Agree = 5, ordered from left to right) related to 22 leisure motivation items, which were categorized into four groups: intellectual (IN)**,** social (SO)**,** competence/mastery (CM)**,** and stimulus avoidance (SA). These items were adopted from the LMS and previous study (Beggs & Elkins, 2010; Lee, 2023; Yusof & Mohd Shah, 2008). The fourth section included questions on the use of Facebook among young Vietnamese adults, categorized into two groups: information seeking (IS) and social interaction (SI), using a Likert scale similar to the

previous section, based on UGT and related prior research (Hossain, 2019; Whiting & Williams, 2013). Finally, the last section assessed the engagement of Vietnamese young adults in the Hoang Phap Monastery retreats, using three dimensions - vigor (VI), dedication (DE), and absorption (AB) - from the UWES. This section employed a 7-point scale, ranging from 0 to 6, to measure how often participants felt engaged. The scale was as follows: 0 ("Never"), 1 ("Almost never"), 2 ("Rarely"), 3 ("Sometimes"), 4 ("Often"), 5 ("Very often"), and 6 ("Always"). This was based on the literature review of UWES and related past studies (Schaufeli & Bakker, 2004; Schaufeli et al., 2006).

Considering the respondents were Vietnamese with varying levels of English proficiency, the questionnaire was translated from English to Vietnamese by a native speaker. To ensure accuracy and avoid distortion in meaning, back translation was used. First, the questionnaire was translated into Vietnamese, and then another person translated the Vietnamese version back into English. The newly translated English version was compared to the original. The Vietnamese text was revised until no discrepancies were found between the original and the back-translated version by both translators.

This independent study was a statistical analysis of quantitative data, conducted using the Statistical Package for the Social Sciences (SPSS).

3.4 Data Collection Procedure

3.4.1 Content Validity

The Index of item-objective congruence (IOC), developed by Rovinelli and Hambleton (1977), was used to test the content validity of the questionnaire. First, the researcher tested the validity of the questionnaire by consulting three experts. The experts reviewed all the items to ensure they were appropriate and easy for respondents to answer, using a 3-point scale: 1 - indicating agreement, 0 - indicating uncertainty, and -1, indicating disagreement. The IOC score for each item was then calculated. If the IOC score for an item exceeded 0.5, it indicated that the item was acceptable (Turner & Carlson, 2003).

Table 3.1: IOC

| Item | Expert1 | | | Expert2 | | | Expert3 | | | ΣR | IOC | Data |
No.	1	0	-1	1	0	-1	1	0	-1			Analysis
IN1	✓			✓			✓			3	1	Accepted
IN2	✓			✓			✓			3	1	Accepted
IN3	✓			✓			✓			3	1	Accepted
IN4	✓			✓			✓			3	1	Accepted
SO1	✓			✓			✓			3	1	Accepted
SO2	✓			✓			✓			3	1	Accepted
SO3	✓			✓			✓			3	1	Accepted
SO4	✓			✓			✓			3	1	Accepted
SO5	✓			✓			✓			3	1	Accepted
SO6	✓			✓			✓			3	1	Accepted
CM1	✓			✓			✓			3	1	Accepted
CM1	✓			✓			✓			3	1	Accepted
CM2	✓			✓			✓			3	1	Accepted
CM3	✓				✓		✓			2	0.67	Accepted
CM4	✓			✓			✓			3	1	Accepted
CM5	✓			✓			✓			3	1	Accepted
SO1	✓			✓			✓			3	1	Accepted
SO2	✓			✓			✓			3	1	Accepted
SO3	✓			✓			✓			3	1	Accepted
SO4	✓			✓			✓			3	1	Accepted
SO5	✓			✓			✓			3	1	Accepted
SO6	✓			✓			✓			3	1	Accepted
IS1	✓			✓			✓			3	1	Accepted
IS2	✓			✓			✓			3	1	Accepted
IS3	✓			✓			✓			3	1	Accepted
IS4	✓			✓			✓			3	1	Accepted

(Continued)

Table 3.1 (Continued): IOC

Item No.	Expert1			Expert2			Expert3			ΣR	IOC	Data Analysis
	1	0	-1	1	0	-1	1	0	-1			
SI1	✓			✓			✓			3	1	Accepted
SI2	✓			✓			✓			3	1	Accepted
SI3	✓			✓			✓			3	1	Accepted
SI4	✓			✓			✓			3	1	Accepted
VI1	✓			✓			✓			3	1	Accepted
VI2	✓			✓			✓			3	1	Accepted
VI3	✓			✓			✓			3	1	Accepted
VI4	✓			✓			✓			3	1	Accepted
VI5	✓			✓			✓			3	1	Accepted
VI6	✓			✓			✓			3	1	Accepted
DE1	✓			✓			✓			3	1	Accepted
DE2	✓				✓		✓			2	0.67	Accepted
DE3	✓			✓			✓			3	1	Accepted
DE4	✓			✓			✓			3	1	Accepted
AB1	✓				✓		✓			2	0.67	Accepted
AB2	✓			✓			✓			3	1	Accepted
AB3	✓			✓			✓			3	1	Accepted
AB4	✓			✓			✓			3	1	Accepted
AB5	✓			✓			✓			3	1	Accepted

$$IOC = \frac{42}{44} = 0.95$$

The IOC of this questionnaire was 0.95, indicating strong content validity. As a result, no items needed adjustment or removal. The questionnaire was closely aligned with the survey's objective, making it appropriate for a large-scale field survey.

3.4.2 Pretest

After this step, the researcher collected data from 30 respondents in a pretest to ensure that all the questions and translations were clear and understandable for the respondents.

3.4.3 Reliability Test

The questionnaire was distributed to 30 Vietnamese young adults who were members or followers of at least one Facebook group or page related to Hoang Phap Monastery. The data were analyzed using Cronbach's Alpha Coefficient to determine the instrument's reliability. Cronbach's Alpha, introduced by Cronbach in 1951 (Miller, 1995), is a widely used method for measuring internal consistency. Cronbach's alpha reliability score typically ranges from 0 to 1 (Gliem & Gliem, 2003). According to Nunnally (1978), a value of 0.70 or higher is generally considered acceptable. George and Mallery (2003) provide additional guidelines: a score above 0.9 is excellent, above 0.8 is good, above 0.7 is acceptable, above 0.6 is questionable, above 0.5 is poor, and below 0.5 is unacceptable.

The results of the Cronbach's Alpha Coefficient are presented as follows:

Table 3.2: Reliability of Instrument

Independent Variable (IVs)		Cronbach's Alpha	N of Items
Intellectual motivation (IN)		0.763	4
Social motivation (SO)		0.799	6
Competence mastery (CM)		0.877	5
Stimulus avoidance (SA)		0.796	6
Facebook Use	Information seeking (IS)	0.800	4
	Social interaction (SI)	0.860	4
Dependent Variable (DVs)		Cronbach's Alpha	N of Items
Vigor (VI)		0.925	6
Dedication (DE)		0.942	4
Absorption (AB)		0.851	5

Table 3.2 shows the results of the reliability tests for each variable. Cronbach's alpha for all sections is above 0.70, which means the tests for this questionnaire are reliable for this study.

3.5 Data Analysis

H1: The intellectual motivation (IN) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Intellectual motivation (IN) (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale).

Statistical analysis: Multiple Linear Regression Analysis.

H2: The social (SO) motivation positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Competence mastery (CM) (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale).

Statistical analysis: Multiple Linear Regression Analysis.

H3: The competence mastery (CM) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Social (SO) motivation (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale).

Statistical analysis: Multiple Linear Regression Analysis.

H4: The stimulus avoidance (SA) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Stimulus avoidance (SA) (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale).

Statistical analysis: Multiple Linear Regression Analysis.

H5: Seeking information on Facebook groups or pages associated with Hoang Phap Monastery (IS) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Information seeking (IS) (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale)

Statistical analysis: Multiple Linear Regression Analysis.

H6: Interacting on Facebook groups or pages associated with Hoang Phap Monastery (SI) positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery.

Independent variable: Social Interaction (SI) (Likert scale: Interval).

Dependent variable: Level of engagement (Interval scale)

Statistical analysis: Multiple Linear Regression Analysis.

CHAPTER 4
FINDINGS

Chapter 4 presents the findings derived from the quantitative data collected in this study, based on an initial sample of more than 220 responses. After data cleaning and validation, 220 responses were found to meet the study's criteria and were confirmed to be complete and suitable for analysis. The valid sample comprises individuals aged 18-24 who have attended at least one Buddhist retreat at Hoang Phap Monastery and are members or followers of Facebook pages or groups associated with Hoang Phap Monastery.

This chapter provides a comprehensive analysis that addresses the research questions and presents the results of hypothesis testing, as outlined in earlier chapters. All analyses were conducted using SPSS, ensuring thoroughness and alignment with the procedures described in Chapter 3.

4.1 Results of Descriptive Statistics on Samples' Characteristics

Table 4.1: Gender Distribution of Respondents

Demographic Information		Frequency	Percent
Gender	Male	57	25.9
	Female	146	66.4
	Other	17	7.7
	Total	220	100

As shown in Table 4.1, the descriptive statistics indicate that the majority of the sample's gender is female, comprising 66.4% (n=146). Males account for 25.9% (n=57) of the respondents, while a smaller proportion identified as "Other" making up 7.7% (n=17). This gender distribution, with a strong skew toward female respondents, aligns with Soucy's observations in The Buddha Side: Gender, Power, and Buddhist Practice in Vietnam (2012), which suggest that masculinity is often linked to men's

disengagement from religious activities. In contrast, religious practice plays a key role in shaping femininity, making it more central to women's identities in Vietnam.

Table 4.2: Educational Level Distribution of Respondents

Demographic Information		Frequency	Percent
Educational Level	Less than high school	5	2.3
	High school	72	32.7
	Bachelor Degree	130	59.1
	Higher than Bachelor Degree	13	5.9
	Total	220	100

Regarding Educational level, the descriptive statistics in Table 4.2 indicate that most respondents hold a Bachelor's degree, comprising 59.1% (n=130) of the sample. High school graduates comprise 32.7% (n=72), while those with an education level higher than a Bachelor's degree represent 5.9% (n=13). A smaller portion, 2.3% (n=5), reported having less than a high school education.

Table 4.3: Employment Status Distribution of Respondents

Demographic Information		Frequency	Percent
Employment Status	Employed full-time (40 hours a week or more)	88	40.0
	Employed part-time (less than 40 hours a week)	61	27.7
	Unemployed	71	32.3
	Total	220	100

Regarding employment status, the data in Table 4.3 reveals that the majority of respondents are employed full-time, making up 40% (n=88) of the sample. Part-time employees account for 27.7% (n=61), while 32.3% (n=71) of respondents reported being unemployed.

Table 4.4: Frequency of Participation in Buddhist Retreats

The Frequency of Participating	Frequency	Percent
Once a year	106	48.2
A few times a year	85	38.6
Monthly	25	11.4
Weekly	4	1.8
Total	220	100

Regarding the frequency of Vietnamese young adults participating in Buddhist retreats at Hoang Phap Monastery, the data in Table 4.4 shows that most respondents participate once a year, representing 48.2% (n=106) of the sample. A smaller group participates a few times a year, accounting for 38.6% (n=85). Monthly participation was reported by 11.4% (n=25), while only 1.8% (n=4) of respondents engaged weekly.

4.2 Results of Descriptive Statistics on Examined Variables (IVs & DVs)

As explained in Chapter 3, the reliability of the measurement scales was tested using Cronbach's Alpha coefficient to see how consistent the items were with each other. Table 4.5 presents the results of the descriptive statistics for the variables and shows how reliable their measurements are.

Table 4.5: Descriptive Statistics and Reliability Test of Examined Variables

Scales		Mean	S.D.	No. of Items	Cronbach's Alpha
Independent Variable (IVs)	Intellectual motivation (IN)	4.244	0.62685	4	0.710
	Social motivation (SO)	3.762	0.91300	6	0.874
	Competence mastery (CM)	4.122	0.71083	5	0.821
	Stimulus avoidance (SA)	4.150	0.69076	6	0.816
	Facebook Use — Information seeking (IS)	4.101	0.78386	4	0.868
	Facebook Use — Social interaction (SI)	3.489	1.05656	4	0.905
Dependent Variable (DVs)	Vigor (VI)	4.607	1.10321	6	0.929
	Dedication (DE)	5.084	1.11009	4	0.944
	Absorption (AB)	4.342	1.23432	5	0.927

As mentioned in previous chapters, all independent variables (IVs) in this study (IN, SO, CM, SA, IS, SI) were measured on a 5-point Likert scale, ranging from Strongly Disagree = 1, Disagree = 2, Neutral = 3, Agree = 4, to Strongly Agree = 5, ordered from left to right. The dependent variables (DVs) (VI, DE, AB) were measured on a 7-point scale, ranging from Never = 0, Almost Never = 1, Rarely = 2, Sometimes = 3, Often = 4, Very Often = 5, Always = 6.

Table 4.5 shows that most mean scores are above 3.5, indicating moderate to high agreement with the items.

Among the IVs, IN (intellectual motivation, Mean= 4.244) reflects a strong motivation to explore new ideas within Buddhism. Within Facebook use, SI (social interaction, Mean= 3.489) has the lowest mean, suggesting that social interaction (SI) is the least emphasized. For DVs, DE (dedication, Mean= 5.084) ranks the highest, indicating strong commitment, followed by VI (vigor, Mean= 4.607) and AB (Absorption, Mean= 4.342), both reflecting high engagement.

High Cronbach's Alpha values confirmed the reliability of the scales. All scales have Cronbach's Alpha values above 0.7, indicating acceptable reliability (George & Mallery, 2003). Dedication (DE) has the highest reliability (0.944), followed closely by vigor (VI) (0.929) and absorption (AB) (0.927), which are excellent indicators of consistency among engagement variables.

4.3 Results of the Hypothesis Testing

4.3.1 Pearson's Correlation Analysis

Pearson's Correlation Coefficient is a statistical measure that evaluates the strength and direction of the linear relationship between 2 variables. It ranges from -1, indicating a perfect negative correlation, to +1, representing a perfect positive correlation (van Vuren, 2020).

Table 4.6: Results of Pearson's Correlation Analysis

Pearson's Correlation Analysis			DVs		
			VI	DE	AB
IVs	IN	Pearson Correlation	0.563**	0.591**	0.570**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
	SO	Pearson Correlation	0.597**	0.435**	0.587**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
	CM	Pearson Correlation	0.586**	0.565**	0.609**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
	SA	Pearson Correlation	0.396**	0.404**	0.422**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
	Facebook Use — IS	Pearson Correlation	0.736**	0.675**	0.684**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
	Facebook Use — SI	Pearson Correlation	0.622**	0.489**	0.650**
		Sig. (2–tailed)	<0.001	<0.001	<0.001
		N	220	220	220
** Correlation is significant at the 0.01 level (2-tailed)					

It can be observed that the correlation coefficients are positive between the independent variables (IN, SO, CM, SA, IS, SI) and the dependent variables (VI, DE, AB). This indicates that as each independent variable increases, so does each dependent variable.

According to Kuckartz et al. (2013), the strength of the correlation can be classified as follows: 0.0 < 0.1 indicates no correlation, 0.1 < 0.3 represents a low correlation, 0.3 < 0.5 indicates a medium correlation, 0.5 < 0.7 indicates a high correlation, and 0.7 < 1 denotes a very high correlation. In this study, Pearson's correlation analysis shows that all correlation values are above 0.3, ranging from 0.396 to 0.736, indicating medium to excellent correlations between variables. The correlation analysis reveals that all motivational factors and Facebook use positively influence all dimensions of the engagement (VI, DE, AB) of Vietnamese young adults in Buddhist retreats.

Facebook Use (IS, SI) shows the strongest correlations, particularly with vigor (VI) and absorption (AB), indicating high to excellent correlations, with the correlation between IS and VI having the highest value (0.736). Meanwhile, other motivational factors (IN, SO, CM, SA) demonstrate medium to high correlations across the engagement dimensions.

All the significant p-values (p < .001) confirm that correlation results are statistically significant. In other words, the relationships between the IVs and the DVs are highly unlikely to have occurred by chance, reinforcing the confidence in the findings of this study.

Pearson's Correlation results reveal the answer to the first research question of this study, which aims to identify the factors motivating Vietnamese young adults to engage in Buddhist retreats at Hoang Phap Monastery. Information-seeking on Facebook (IS) shows the strongest positive correlations with all engagement dimensions, particularly with vigor (VI). This suggests that Vietnamese young adults who seek information about the Buddhist retreat at Hoang Phap Monastery on Facebook are more likely to feel energized and involved during the Buddhist retreats. Similarly, social interaction (SI), another aspect of Facebook use, also demonstrates

strong correlations with all three engagement dimensions, indicating that those who interact socially on Facebook are more likely to feel connected and engaged during the retreats. Among the other motivational factors, intellectual motivation (IN) and competence mastery (CM) show stronger correlations with the engagement dimensions compared to social motivation (SO) and stimulus avoidance (SA). This suggests that Vietnamese young adults are primarily driven by the desire to learn, grow personally, and achieve mastery at the Buddhist retreat. In contrast, their motivation appears less influenced by a need for social connections or using Buddhist retreats as a way to avoid stress or escape from daily life challenges.

4.3.2 Multiple Regression Analysis

Table 4.7: Multiple Regression Analysis - Dependent Variable: VI

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		b	Std. Error	Beta (ß)		
1	(Constant)	-.938	.348		-2.693	.008
	IN	.291	.105	.165	2.774	.006
	SO	.387	.072	.320	5.389	<.001
	CM	.107	.094	.069	1.130	.260
	SA	-.146	.083	-.092	-1.762	.079
	IS	.808	.087	.574	9.258	<.001
	SI	-.085	.073	-.082	-1.174	.242
Constant = -.938 ; SE_{est} = ± .65251						
R = .812 ; R^2 = .660 ; F = 68.836 ; p-value <0.001						

Table 4.7 presents the results of a multiple linear regression analysis, where vigor (VI) is the dependent variable influenced by several predictors, including intellectual motivation (IN), social motivation (SO), competence mastery (CM), stimulus avoidance (SA), information seeking (IS), and social interaction (SI) at the statistically significant level of 0.001. The multiple regression is .812 that it could

predict the engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery by 66%, with the standard error of the estimate of .652.

Looking at the Standardized Coefficients of each predictor, IS (b, ß = .808, .574) and SO (b, ß = .387, .320) can predict the engagement of Vietnamese young adults in Buddhist retreats the most at the statistically significant level of 0.001. Meanwhile, IN (b, ß = .291, .165) can predict the engagement of Vietnamese young adults in Buddhist retreat at Hoang Phap Monastery the least at the statistically significant level of 0.05. Therefore, IS, SO, and IN have a positive influence at a statistically significant level lower than 0.05.

However, there are independent variables including CM, SA, and SI do not show a significant influence on VI, as their p-values exceed 0.05.

The equation to predict vigor (VI) is as follows:

VI = -0.938 + 0.291 IN + 0.387 SO + 0.107 CM - 0.146 SA + 0.808 IS - 0.085 SI

Table 4.8: Multiple Regression Analysis - Dependent Variable: DE

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		b	Std. Error	Beta (ß)		
2	(Constant)	-.749	.396		-1.889	.060
	IN	.579	.119	.327	4.855	<.001
	SO	.129	.082	.106	1.581	.115
	CM	.103	.107	.066	.957	.340
	SA	-.056	.094	-.035	-.591	.555
	IS	.813	.099	.574	8.180	<.001
	SI	-.183	.083	-.174	-2.209	.028
Constant = -.749 ; SE_{est} = ± .74252						
R = .752; R^2 = .565; F = 46.083 ; p-value <0.001						

Table 4.8 presents the results of a multiple linear regression analysis, where dedication (DE) is the dependent variable influenced by several predictors, including intellectual motivation (IN), social motivation (SO), competence mastery (CM), stimulus avoidance (SA), information seeking (IS), and social interaction (SI) at the statistically significant level of 0.001. The multiple regression is .752 that it could predict the engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery by 56.5%, with a standard error of the estimate of .742.

Looking at the Standardized Coefficients of each predictor, IS (b, ß = .813, .574) and IN (b, ß = .579, .327) can predict the engagement of Vietnamese young adults in Buddhist retreats the most at the statistically significant level of 0.001. Meanwhile, SI (b, ß = -.183, -.174) can predict the engagement of Vietnamese young adults in Buddhist retreat at Hoang Phap Monastery the least at the statistically significant level of 0.05, but its influence is negative. Therefore, IS and IN have a positive influence at a statistically significant level lower than 0.001, while SI has a negative influence at a statistically significant level lower than 0.05.

With other variables, including SO, CM, and SA, there is no significant influence on DE as their p-values exceed 0.05.

The equation to predict dedication (DE) is as follows:

$$DE = -0.749 + 0.579\ IN + 0.129\ SO + 0.103\ CM - 0.056\ SA + 0.813\ IS - 0.183\ SI$$

Table 4.9: Multiple Regression Analysis - Dependent Variable: AB

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		b	Std. Error	Beta (ß)		
3	(Constant)	-1.580	.418		-3.784	<.001
	IN	.291	.126	.148	2.318	.021
	SO	.298	.086	.221	3.469	<.001
	CM	.264	.113	.152	2.334	.021
	SA	-.094	.099	-.052	-.941	.348
	IS	.600	.105	.381	5.735	<.001
	SI	.116	.087	.099	1.326	.186
Constant = -1.580; $SE_{est} = \pm$ .78221						
R = .781; R^2 = .609; F = 55.387 ; p-value <0.001						

Table 4.9 presents the results of a multiple linear regression analysis, where absorption (AB) is the dependent variable influenced by several predictors, including intellectual motivation (IN), social motivation (SO), competence mastery (CM), stimulus avoidance (SA), information seeking (IS), and social interaction (SI). The multiple regression is 0.781 that it could predict the engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery by 60.9%, with a standard error of the estimate of .782.

Looking at the Standardized Coefficients of each predictor, IS (b, ß = .600, .381) and SO (b, ß = .298, .221) can predict the engagement of Vietnamese young adults in Buddhist retreats the most at the statistically significant level of 0.001. Meanwhile, IN (b, ß = .291, .148) and CM (b, ß = .264, .152) can predict the engagement of Vietnamese young adults in Buddhist retreat at Hoang Phap Monastery the least at the statistically significant level of 0.05. Therefore, IS, SO, IN and CM have a positive influence at a statistically significant level lower than 0.05.

However, there are independent variables, including SA and SI, do not show a significant influence with AB, as their p-values exceed 0.05.

The equation to predict absorption (AB) is as follows:

AB = -1.580 + 0.291 IN + 0.298 SO + 0.264 CM - 0.094 SA + 0.600 IS + 0.116 SI

Table 4.10: Results of Hypothesis Testing

Hypothesis	Result
H1.1: The more intellectually motivated Vietnamese young adults are (IN), the more mentally resilient, effortful, and persistent they are in their participation in the retreat at Hoang Phap Monastery (VI).	Accepted
H1.2: The more intellectually motivated Vietnamese young adults are (IN), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Accepted
H1.3: The more intellectually motivated Vietnamese young adults are (IN), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB).	Accepted
H1: The Intellectual motivation (IN) positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery	**Fully Accepted**

(Continued)

Table 4.10 (Continued): Results of Hypothesis Testing

Hypothesis	Result
H2.1: The more socially motivated Vietnamese young adults are (SO), the more mentally resilient, effortful, and persistent they are in their participation in the retreat at Hoang Phap Monastery (VI).	Accepted
H2.2: The more socially motivated Vietnamese young adults are (SO), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Not Accepted
H2.3: The more socially motivated Vietnamese young adults are (SO), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB).	Accepted
H2: The Social (SO) motivation positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery	**Partly Accepted**
H3.1: The more motivated by Competence mastery Vietnamese young adults are (CM), the more mentally resilient, effortful, and persistent they are in their participation in the retreat at Hoang Phap Monastery (VI).	Not Accepted

(Continued)

Table 4.10 (Continued): Results of Hypothesis Testing

Hypothesis	Result
H3.2: The more motivated by Competence mastery Vietnamese young adults are (CM), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Not Accepted
H3.3: The more motivated by Competence mastery Vietnamese young adults are (CM), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB).	Accepted
H3: The Competence mastery (CM) positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery	**Partly Accepted**
H4.1: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more mentally resilient, effortful, and persistent they will be in their participation in the retreat at Hoang Phap Monastery (VI).	Not Accepted
H4.2: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Not Accepted

(Continued)

Table 4.10 (Continued): Results of Hypothesis Testing

Hypothesis	Result
H4.3: The more motivated by stimulus avoidance Vietnamese young adults are (SA), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB).	Not Accepted
H4: The Stimulus avoidance (SA) positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery.	**Rejected**
H5.1: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more mentally resilient, effortful, and persistent they are in their participation in the retreat at Hoang Phap Monastery (VI).	Accepted
H5.2: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Accepted

Table 4.10 (Continued): Results of Hypothesis Testing

Hypothesis	Result
H5.3: The more Vietnamese young adults seek information on Facebook groups or pages associated with Hoang Phap Monastery (IS), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB)	Accepted
H5: Seeking information on Facebook groups or pages associated with Hoang Phap Monastery (IS) positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery.	**Fully Accepted**
H6.1: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more mentally resilient, effortful, and persistent they are in their participation in the retreat at Hoang Phap Monastery (VI).	Not Accepted
H6.2: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more significant, enthusiastic, inspired, proud, and challenged they will feel in their participation in the retreat at Hoang Phap Monastery (DE).	Not Accepted

(Continued)

Table 4.10 (Continued): Results of Hypothesis Testing

H6.3: The more Vietnamese young adults interact on Facebook groups or pages associated with Hoang Phap Monastery (SI), the more they will exhibit deep concentration and immersive engagement, where time seems to fly and detaching from it becomes challenging during their participation in the retreat at Hoang Phap Monastery (AB).	Not Accepted
** H6: Interacting on Facebook groups or pages associated with Hoang Phap Monastery (SI) positively influences Vietnamese young adults' Engagement in Buddhist retreat at Hoang Phap Monastery.**	**Rejected**

    The results also address the second research question of this study, which explores whether the use of Facebook positively influences Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery. The findings show that seeking information on Facebook groups or pages associated with Hoang Phap Monastery (IS) has a significant positive influence on Vietnamese young adults' engagement in Buddhist retreats. This is reflected in the acceptance of all related hypotheses (H5.1, H5.2, H5.3, and H5), indicating that information seeking (IS) on Facebook enhances mental resilience, emotional significance, and deep concentration during the retreats. However, interacting on Facebook groups or pages (SI) does not show a positive influence on engagement in the retreats, as hypotheses H6.1, H6.2, H6.3, and H6 are rejected. This suggests that social interaction (SI) on Facebook does not significantly influence participants' retreat engagement.

4.4 Conclusions

    In summary, Chapter 4 presents the findings from the analysis of data on the motivational factors behind Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery and the role of Facebook in in enhancing their

engagement. With 220 valid responses, most participants were female, making up 2.5 times the number of males, and a small group identified as "Other." The majority (59.1%) held a Bachelor's degree, followed by high school graduates (32.7%). About 40% were employed full-time, 27.7% were part-time, and 32.3% were unemployed. Nearly half (48.2%) attended retreats once a year, with fewer attending a few times a year (38.6%), and only a small group attended monthly (11.4%) or weekly (1.8%).

The study found that intellectual motivation (IN) is a key factor driving Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery. Intellectual motivation positively influences mental resilience, emotional significance, and deep concentration during retreats. In addition, social motivation (SO) enhances mental resilience and concentration but has less influence on emotional significance. Competence mastery (CM) partially influences engagement, particularly in terms of concentration, while stimulus avoidance (SA) does not motivate engagement.

Regarding Facebook use, seeking information on Facebook groups or pages related to the monastery (IS) positively influences engagement by enhancing mental resilience, emotional significance, and concentration. However, social interaction on Facebook (SI) does not significantly influence participants' retreat experiences.

CHAPTER 5
DISCUSSION

Chapter 5 provides a thorough interpretation of the research findings, offering insights into how these results align with existing literature, theoretical frameworks, and the initial expectations set out by the researcher. It also highlights the study's limitations and presents recommendations for future research, along with practical implications drawn from the findings. This chapter synthesizes the quantitative results from the proposed hypotheses, offering conclusions that enhance the understanding of the factors driving Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery, and the influence of Facebook in this context. Furthermore, it discusses potential areas for further investigation and underscores the broader implications of these findings for practical applications.

5.1 Hypothesis Testing Summary

The hypothesis results highlight that intellectual motivation (IN) is the most consistent and significant predictor of engagement across all dimensions of engagement (VI, DE, and AB), reflected in the acceptance of all related hypotheses (H1.1, H1.2, H1.3, and H1). Specifically, Vietnamese young adults motivated to explore Buddhism, learn about themselves, satisfy their curiosity, and creatively apply Buddhist principles are more mentally resilient, persistent, and engaged in Buddhist retreats (Vigor), while also feeling inspired, enthusiastic, and challenged (Dedication), and exhibiting deep concentration and immersive engagement (Absorption).

Social motivation (SO) positively influences the engagement of Vietnamese young adults in the retreats in the vigor (VI) and absorption (AB) dimensions, reflected in the acceptance of hypotheses H2.1 and H2.3. In particular, motivations related to social connections, such as building friendships, sharing interests, and gaining respect within the Buddhist community, influence participants' energy, enthusiasm, and resilience (Vigor), as well as their ability to be fully engaged and immersed (Absorption) during retreats. These social connections play a significant role in enhancing participants' overall experience and engagement in the retreat.

Competence mastery (CM) influences the absorption dimension of engagement, reflected in the acceptance of hypothesis H3.3, indicating that the motivation to master Buddhist practices positively influences the concentration and immersive engagement during the Buddhist retreats (AB). However, it has no significant influence on vigor and dedication, suggesting it doesn't significantly motivate overall engagement.

Stimulus avoidance (SA) does not show a positive influence on the engagement of Vietnamese young adults in the Buddhist retreats across all 3 dimensions, as reflected in the rejection of all related hypotheses (H4.1, H4.2, H4.3, and H4) indicating that the desire to escape reality or seek solitude and relaxation plays an insignificant role in motivating the engagement of Vietnamese young adults in the in Buddhist retreat at Hoang Phap monastery.

Regarding the influence of Facebook use, information seeking on Facebook (IS) is the most consistent and significant predictor of engagement across all dimensions, as reflected in the acceptance of all related hypotheses (H5.1, H5.2, H5.3, and H5). This includes following Facebook posts about retreat experiences, relying on updates, searching for retreat information, and regularly seeing posts, all of which contribute to a higher level of engagement among Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery. Therefore, seeking information (IS) on Facebook pages or groups associated with Hoang Phap Monastery enhances the engagement of Vietnamese young adults in Buddhist retreats at the monastery.

However, social interaction on Facebook (SI), including behaviors such as liking, sharing, commenting on posts, or participating in discussions on Facebook pages or groups associated with Hoang Phap Monastery, does not show a positive influence on the engagement of Vietnamese young adults in Buddhist retreats across all three dimensions. In other words, Facebook does not enhance the engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery in terms of interacting with the content (SI), as reflected in the rejection of all related hypotheses (H6.1, H6.2, H6.3, and H6).

5.2 Discussions

The section below will compare the findings with past research, relevant theories, and initial expectations.

5.2.1 Discuss your findings based on their consistency with past research findings

According to the findings of de Courcier et al. (2013) about the rise of pilgrims, an activity closely linked with religion, the majority of pilgrims are not primarily motivated by traditional religiosity, but by other factors such as religious growth, spiritual growth, sensation-seeking, seeking life direction, community, and religious devotion. This research also reveals that younger people are more motivated by seeking new experiences and "looking for life direction" compared to older individuals, which aligns well with the prominent role of intellectual motivation in the engagement of Vietnamese young adults in Buddhist retreats.

Yu and Phakdee-auksorn (2018) found that Chinese tourists visiting Buddhism-related sites in Phuket were driven primarily by cultural motives, such as experiencing "exotic customs" and "understanding Thai culture," rather than by religious or novelty factors. Additionally, tourists preferred visiting these sites with family, enhancing the enjoyment of shared experiences. This aligns with the significance of intellectual motivation (IN) and Social motivation (SO) in this study, where IN fosters cultural and personal exploration, and SO emphasizes the value of connecting with others during Buddhist retreats.

A study by Hassan (2019), titled Motivations for Revisiting Religious Temples: The Case of Chinese in Malaysia, found that personal growth and the need for social interaction (SI) significantly influence revisiting intentions to religious temples, while the sense of achievement was deemed an insignificant motivation. This aligns with the findings of this study on intellectual motivation (IN), which focuses on learning and discovering new things, and social motivation (SO), which centers on seeking interaction and connection within the Buddhist community, while achievement-oriented motivation (CM) shows limited influence.

5.2.2 Discuss your findings based on their consistency with relevant theories

As mentioned in the previous section, among the motivational factors in the Leisure Motivation Scale, intellectual motivation (IN) stands out as the most consistent and significant predictor of engagement across all dimensions (VI, DE, and AB). This suggests that Vietnamese young adults who are motivated to explore Buddhism, learn about themselves, satisfy their curiosity, and creatively apply Buddhist principles tend to be more mentally resilient, persistent, and engaged in retreats. They also experience greater inspiration, enthusiasm, and challenges, along with a heightened sense of concentration and immersive engagement. The significant role of intellectual motivation (IN) in this study is consistent with the findings of Jaeyeon Choe, Dr. Michael Blazey, and Dr. Christine Buzinde in their research, The Motivations of Non-Buddhists Visiting a Buddhist Temple (mentioned in Chapter 2). Their study highlighted that individuals are often motivated to visit Buddhist temples as a means to explore new cultures, lifestyles, and knowledge, similar to how intellectual curiosity drives engagement in Buddhist retreats in this study.

In terms of Facebook use variables and UGT, while research on Facebook use and engagement in religious activities remains limited, The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content of Brubaker and Haigh (2017) reveals that being connected to Facebook faith communities significantly predicts the desire to access information on religious services, activities, and events. This finding aligns with the importance of information-seeking (IS) on Facebook for engaging young Vietnamese individuals, highlighting Facebook's role in providing on-demand access to religious information.

5.2.3 Discuss your findings based on your expectations

Based on the findings of this study, the results align with the researcher's assumption regarding the primary motivational factors driving Vietnamese young adults' engagement in Buddhist retreats at Hoang Phap Monastery. Intellectual motivation (IN) emerged as the most significant predictor of engagement, confirming the hypothesis that young adults who seek to explore Buddhism, understand themselves, and apply Buddhist principles are more likely to exhibit higher levels of engagement across all dimensions—vigor, dedication, and absorption. This reflects

the importance of personal growth and intellectual curiosity as central factors in driving sustained participation in the retreats.

Additionally, social motivation (SO) was found to positively influence vigor and Absorption, indicating that social connections within the retreat, such as building friendships and gaining respect, enhance participants' energy and immersion. These findings suggest that young adults view their retreat experience as not only a spiritual journey but also as an opportunity for social interaction.

In line with expectations, competence mastery (CM) was shown to influence the vigor dimension, suggesting that motivations related to mastering Buddhist practices contribute to participants' enthusiasm and mental resilience. However, its limited effect on dedication and absorption suggests that the desire for competence does not drive overall engagement to the same extent as intellectual or social motivations.

Lastly, contrary to the researcher's initial expectation, stimulus avoidance (SA) had a minimal and negative influence on engagement, indicating that the pursuit of solitude or escape from daily life is not a significant motivation for engagement in the Buddhist retreats at Hoang Phap Monastery. This can be explained through Hofstede's Cultural Dimensions (Hofstede Insights, 2024), which reports that Vietnam scores 30 on the individualism index, classifying it as a highly collectivistic society. Vietnamese people, shaped by a collectivist culture, tend to rely on one another and place considerable value on their relationships within the community. This cultural orientation has a clear influence on Vietnamese communication styles, both verbal and non-verbal (Quynh, 2021). Consequently, concepts such as "being alone", "avoiding social interaction", or "escaping from daily life" are less prevalent and less commonly embraced within Vietnam's collectivist cultural framework.

Regarding the influence of Facebook use, information seeking (IS) emerged as the most significant predictor of engagement across all dimensions. Following posts about retreat experiences, staying updated, and actively searching for retreat information on Facebook enhances engagement, aligning with the expectation that Facebook can be a positive influence. Surprisingly, social interaction on Facebook has

limited and negative effects, indicating that while information-seeking strengthens engagement, socializing on the platform does not. Although research on social interaction behavior on Facebook among Vietnamese young adults is limited, data from Theinfluencer.vn - one of Vietnam's leading specialized information sites on influencer marketing - revealed that the top 10 largest Facebook pages, which significantly influence young people, are predominantly focused on entertainment, sharing, and confiding (Pham, 2021). Additionally, Magazine Of Information And Communication (2023) also reported that 90% of people joining Facebook groups are involved in entertainment-related topics. Based on the researcher's observations, Facebook pages and groups associated with well-known contemporary artists in Vietnam experience much higher levels of interaction (likes, shares, comments, discussions). These entertainment-oriented Facebook groups and pages consistently receive significant interaction. For instance, on the official Facebook page of Hung Huynh Gemini, a Vietnamese rapper and singer with 234K followers, his three most recent posts, as of December 2024, received no fewer than 5.8K likes, 184 comments, and 31 shares each. In comparison, the official fan page of Hoang Phap Monastery, which has 553K followers Hung Huynh Gemini's following), shows significantly less interaction. Its three most recent posts, as of December 2024, received no fewer than 332 likes, 45 comments, and 8 shares each. This preference for interacting with entertainment-oriented content on Facebook may help explain the limited influence of interactions with educational and religious content on Facebook among Vietnamese young adults.

5.3 Recommendation for Further Application

    5.3.1 Application for communication scholars/researchers

    For researchers in religious studies and communication, this study provides important insights into the motivations that drive young adults' engagement with religious activities. The findings show that intellectual motivation- the desire to explore and understand Buddhist teachings—strongly influences young adults' participation in retreats. This suggests that young people often engage with religion not only for tradition but also to fulfill personal curiosity and a search for deeper meaning. Researchers could build on this by exploring how intellectual curiosity and

self-discovery influence religious engagement across different faiths and cultural backgrounds, identifying any similarities or differences.

The study also examines the role of information seeking (IS) through Facebook, which emerged as a key factor in increasing engagement. Young adults who actively seek out information about religious activities, such as following posts about retreats and reading updates, tend to be more involved in their religious practice. This highlights the value of providing accessible, informative content on platforms like Facebook to help young people connect with religious teachings and events, even before they participate in person.

Additionally, the study found that social interaction (SI) on Facebook had limited effects on engagement. While online interactions may foster some connection, they do not appear to significantly contribute to deeper religious involvement. This suggests that face-to-face engagement and real-world community connections may still play a more important role in fostering meaningful religious experiences. Researchers could explore how digital engagement, especially through social media, complements or contrasts with in-person spiritual growth, offering valuable insights into how these tools can be used to strengthen religious communities among younger generations.

5.3.2 Application for governmental offices/policy makers

The importance of organizing Buddhist retreats for young people in Vietnam is emphasized by several governmental offices and policymakers. Ven. Thich Duc Thien, Vice Chairman and General Secretary of the Executive Council of the Vietnam Buddhist Sangha, noted that these retreats promote the Buddha's teachings, support young followers' personal and spiritual growth, and align with the Buddhist mission to spread teachings, engage diverse groups, and enhance participants' mental well-being (Bao, 2023). Former Minister of Information and Communications, Mr. Le Doan Hop, and Professor, Doctor of Science, and People's Teacher Vu Minh Giang both emphasized the vital role of Buddhist retreats in fostering the younger generation's development and preserving cultural values. Mr. Hop highlighted their importance in nurturing responsibility toward life, society, and the nation, while Professor Giang underscored that Vietnamese culture is deeply intertwined with Buddhist culture.

Together, they affirmed that the teachings and philosophies of Buddhism not only cultivate virtues like filial piety, charity, and the pursuit of good but also play a crucial role in promoting positive cultural and ethical values in Vietnam (Viet, 2023). The Standing Committee of the Executive Council requests that the Central Buddhist Guidance Committee and provincial Buddhist Guidance Committees set themes for activities and provide guidance documents for temples and monasteries to organize Buddhist retreats and programs on Buddhist teachings and ethics catering to young individuals (Bao, 2023).

Given the concerns and attention from governmental offices and policymakers regarding Buddhist retreats for Vietnamese young adults, the findings of this study may offer some helpful insights for enhancing engagement and participation in these retreats and other Buddhist activities. The study found that intellectual motivation—such as the desire to learn new things, explore Buddhist ideas, and better understand oneself through Buddhist activities—was the most significant factor driving participation. Policymakers could consider these insights when developing policies that encourage monasteries and pagodas to focus more on teaching values that support young people's personal growth, align with their needs, and resonate with modern challenges. These activities could help young people discover themselves and find meaningful ways to apply Buddhist principles in their daily lives. This may attract more participants, enhance their engagement in retreats, and help Buddhism remain relevant to young adults. For instance, providing funding or resources for retreats to host youth-centered spiritual activities, such as meditation workshops or teachings on Buddhist ethics, could further promote participation. Additionally, the study highlighted social motivation, where participants enjoy making friends and connecting with others during the retreats. Policymakers might consider activities that help participants build stronger connections and share their thoughts, feelings, and interests related to Buddhism. Offering transportation or logistical support could also make retreats more accessible to young adults, particularly those from rural or underserved areas.

The Documents of the 9th National Congress of Vietnamese Buddhists emphasized that Vietnamese Buddhism has been gradually embracing technology to

connect with Buddhists, particularly young people. In this digital age, where global connectivity is pervasive, Buddhism has the opportunity to benefit from technological advancements. Future religious communication is anticipated to shift from traditional methods to digital communication, leveraging technology to share teachings, engage broader audiences, and strengthen faith within communities. Vietnamese Buddhism is encouraged to support monks, nuns, and Buddhists in adopting internet tools and integrating technology into Buddhist activities (Executive Committee of Vietnam Buddhist Sangha, 2022). In line with this direction, and based on this study's findings on the role of information-seeking via Facebook among Buddhist retreat participants, governmental offices and policymakers could enhance retreats by incorporating digital tools such as livestreams, online lectures, and interactive platforms that facilitate Information seeking. By doing so, retreats can reach a broader audience of young adults interested in exploring Buddhist teachings and engaging in spiritual development. Furthermore, as the study indicates that social interaction on Facebook has a limited impact on deeper engagement, it would be beneficial for policymakers to prioritize programs that emphasize real-world experiences and meaningful connections fostered during Buddhist retreats.

5.3.3 Application for Communication Practitioners

For communication practitioners working with Buddhist or religious organizations, these findings provide valuable insights into how to effectively engage young people by aligning with their core motivations, especially intellectual motivation (IN) and information-seeking (IS) behaviors. Creating content that appeals to their curiosity about Buddhist teachings and their desire for personal growth is essential. Content strategies could include educational posts that explain key Buddhist concepts, live sessions with monks or spiritual leaders to address questions about the teachings, and immersive videos that allow young people to explore Buddhist practices, such as meditation and mindfulness, before and during the retreat experience.

Given that social interaction (SI) on Facebook had minimal impact on engagement, practitioners may want to shift their focus from fostering purely social interactions to creating content that encourages individual reflection and intellectual

engagement. For example, sharing thought-provoking Buddhist teachings or stories that invite personal introspection can resonate deeply with young adults seeking spiritual growth.

Additionally, communication professionals can utilize targeted social media campaigns that emphasize the spiritual benefits of Buddhist retreats—such as peace of mind, self-discovery, and a deeper connection to Buddhist philosophy. Regularly updating followers with information about retreat schedules, teachings on Buddhist values, and resources for spiritual development can maintain ongoing engagement. By focusing on content that highlights the intellectual, spiritual, and personal development aspects of Buddhism, communication practitioners can help young people build a meaningful connection to the teachings of Buddhism and inspire them to participate in religious practices.

5.4 Recommendation for Further Research

Further research in Vietnam could explore several areas to better understand what drives young adults to participate in Buddhist retreats. Studies could look into other reasons, like emotional or spiritual needs, that motivate young people to join retreats. It would also be helpful to track how engagement changes over time, to see the long-term effects of attending retreats. Comparing different types of Buddhist retreats, such as those focused on meditation or study, could show which ones are most effective for young people.

Additionally, looking at the role of family and friends in encouraging young adults to attend could provide a fuller picture of what influences their participation. Research could also examine how attending a retreat impacts young adults' ongoing interest in Buddhism after the retreat ends. Cross-cultural studies could explore how Buddhist retreat experiences in Vietnam compare to those in other countries. Finally, more research on the role of social media, especially Facebook, in supporting engagement before, during, and after retreats would provide valuable insights into how online and offline experiences work together to encourage spiritual growth among young people in Vietnam.

BIBLIOGRAPHY

Afana, N., Astuti, N., & Sari, M. (2021). The Relationship Between Instagram Usage & Body Image of Social Media Influencer Followers: Social Comparison as a Mediator. *Advances in Social Science, Education and Humanities Research*, *570*, 1328-1334. https://doi.org/10.2991/assehr.k.210805.208

Ahammad, M., Glaister, K., & Gomes, E. (2019). Strategic agility and human resource management. *Human Resource Management Review*, *30*, 100700. https://doi.org/10.1016/j.hrmr.2019.100700

Alpuerto, A. (2024). *Vietnamese Consumers Turn To Social Media For Faster, More Flexible Shopping Experience*. Vietcetera. Retrieved September 15, 2024, from https://vietcetera.com/en/vietnamese-consumers-turn-to-social-media-for-faster-more-flexible-shopping-experience

Arnett, J. J. (2007). *Encyclopedia of Children, Adolescents, and the Media*. SAGE Publications.

Aspin, J. (2020). *Vietnam's Gen Z more likely to dump apps, Facebook still number one source of mobile news*. Retrieved August 20, 2024, from https://www.decisionlab.co/blog/vietnams-gen-z-more-likely-to-dump-apps

Baldwin, K. S., & Tinsley, H. E. (1988). An investigation of the validity of Tinsley and Tinsley's (1986) theory of leisure experience. *Journal of Counseling Psychology*, *35*(3), 263-267. https://doi.org/10.1037/0022-0167.35.3.263

Bao, H. (2023). *Giáo hội Phật giáo Việt Nam khuyến khích tổ chức khóa tu mùa hè phù hợp, an toàn [Vietnam Buddhist Sangha encourages organizing appropriate and safe summer retreats]*. Retrieved August 22, 2024, from https://tamviet.tienphong.vn/giao-hoi-phat-giao-viet-nam-khuyen-khich-to-chuc-khoa-tu-mua-he-phu-hop-an-toan-post1548939.tpo

Baran, S. J., & Davis, D. K. (2011). *Mass Communication Theory: Foundations, Ferment, and Future*. Cengage Learning.

Beard, J. G., & Ragheb, M. G. (1983). Measuring Leisure Motivation. *Journal of Leisure Research*, *15*(3), 219-228. https://doi.org/10.1080/00222216.1983.11969557

Beggs, B. A., & Elkins, D. J. (2010). The Influence of Leisure Motivation on Leisure Satisfaction. *Faculty Publications - Kinesiology and Recreation*, *8*. Retrieved from https://ir.library.illinoisstate.edu/fpknr/8

Beggs, B. A., Stitt, J. E., & Elkins, D. J. (2004). Leisure Motivation of Participants and Nonparticipants in Campus Recreational Sports Programs. *Recreational Sports Journal*, *28*(1), 65-77. https://doi.org/10.1123/rsj.28.1.65

Belosevic, M., & Feric, M. (2022). Contribution of frequency and structured leisure activities features to the alcohol use: perception of adolescents from the northwest county of Croatia. *International Journal of Adolescence and Youth*, *27*, 249-263. https://doi.org/10.1080/02673843.2022.2081088

Benes, S., & Alperin, H. (2016). *The Essentials of Teaching Health Education: Curriculum, Instruction, and Assessment*. Human Kinetics.

Berelson, B., & Steiner, G. A. (1964). Human Behavior: An Inventory of Scientific Findings. *Journal of Marketing Research*, *1*(4). Retrieved from https://doi.org/10.2307/3150383

Boulianne, S. (2015). Social media use and participation: A meta-analysis of current research. *Information, Communication & Society*, *18*, 524-538. https://doi.org/10.1080/1369118X.2015.1008542

Brubaker, P. J., & Haigh, M. M. (2017). The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content. *Social Media + Society*, *3*(2), 2056305117703723. Retrieved from https://doi.org/10.1177/2056305117703723

Burmeister, E., & Aitken, L. M. (2012). Sample size: How many is enough? *Australian Critical Care*, *25*(4), 271-274. https://doi.org/10.1016/j.aucc.2012.07.002

Calder, B. J., Malthouse, E. C., & Schaedel, U. (2009). An Experimental Study of the Relationship between Online Engagement and Advertising Effectiveness. *Journal of Interactive Marketing*, *23*(4), 321-331. https://doi.org/10.1016/j.intmar.2009.07.002

Çelebi, S. İ. (2020). Real Life vs. Virtual Life: Big Five Personality Traits, Facebook Use and Leisure Activity Engagement. *Journal of Selcuk Communication*, *13*(3). Retrieved from https://dergipark.org.tr/en/pub/josc/issue/57310/691841

Central Intelligence Agency. (2024). *Explore All Countries: Vietnam - East and Southeast Asia*. Retrieved June 8, 2024, from https://www.cia.gov/the-world-factbook/countries/vietnam/

Choe, J., Blazey, M., & Mitas, O. (2015). Motivations of non-Buddhists visiting Buddhist temples. *Current Issues in Tourism*, *18*(1), 70-82. https://doi.org/10.1080/13683500.2013.771627

Choi, S.-h., & Fu, X. (2015). Re-examining the Dimensionality of Leisure Motivation and Leisure Satisfaction in a Multicultural Context: Evidence from Macau. *Humanities & Social Sciences Reviews*, *3*(1). Retrieved from https://mgesjournals.com/hssr/article/download/238/226/464

Chu, K. M. (2013). *Người Hà Nội: Những ai đi lễ chùa? [Hanoians: Who Goes to Pagoda?]*. Retrieved February 14, 2024 from https://giacngo.vn/nguoi-ha-noi-nhung-ai-di-le-chua-post22179.html

Cima, R. J. (1995). *Vietnam: A Country Study*. DIANE Publishing Company.

Connell, J. P., & Wellborn, J. G. (1991). Competence, autonomy, and relatedness: A motivational analysis of self-system processes. In *Self processes and development.* (pp. 43-77). Lawrence Erlbaum Associates, Inc.

Crowther, A. (2013). The Connectivity Between Motivation and Employees'
Performance in Marketing Oriented Organizations in Nigeria. *International
Journal of Education and Research*, *1*(3). Retrieved from
https://www.ijern.com/images/March-2013/22.pdf

Dam, A. T. (2018). Phật Giáo Trong Đời Sống Người Dân Hà Nội Hiện Nay
[Buddhism In The Life Of Current Hanoi People]. *Journal of Religious
Studies*, *169*(1). Retrieved from
https://vjol.info.vn/index.php/rsr/article/view/46868/38037

de Courcier, S., Oviedo, L., & Farias, M. (2013). Rise of Pilgrims on the Camino to
Santiago: Sign of Change or Religious Revival? *Review of Religious
Research*, *55*(3), 433-442. https://doi.org/10.1007/s13644-013-0131-4

de Vreede, T., Andel, S., de Vreede, G.-J., Spector, P., Singh, V., & Padmanabhan, B.
(2019). What is Engagement and How Do We Measure It? Toward a Domain
Independent Definition and Scale. *Hawaii International Conference on System
Sciences*. Retrieved from https://doi.org/10.24251/HICSS.2019.092

Degenhard, J. (2024). *Vietnam: Social media users 2020-2029*. Retrieved October 20,
2024, from https://www.statista.com/forecasts/1147065/social-media-users-in-
vietnam

Dixon, S. J. (2024). *Countries with the most Facebook users 2024*. Retrieved October
22, 2024, from https://www.statista.com/statistics/268136/top-15-countries-
based-on-number-of-facebook-users/

Dolan, R., Conduit, J., Fahy, J., & Goodman, S. (2016). Social media engagement
behaviour: a uses and gratifications perspective. *Journal of Strategic
Marketing*, *24*(3-4), 261-277.
https://doi.org/10.1080/0965254X.2015.1095222

Duncan, L. R., Hall, C. R., Wilson, P. M., & Jenny, O. (2010). Exercise motivation: a
cross-sectional analysis examining its relationships with frequency, intensity,

and duration of exercise. *Int J Behav Nutr Phys Act*, *7*, 7. Retrieved from https://doi.org/10.1186/1479-5868-7-7

Ellison, N. B., Steinfield, C., & Lampe, C. (2007). The benefits of Facebook "friends:" Social capital and college students' use of online social network sites. *Journal of Computer-Mediated Communication*, *12*(4), 1143-1168. https://doi.org/10.1111/j.1083-6101.2007.00367.x

Executive Committee of Vietnam Buddhist Sangha. (2022). *Documents of the 9th National Congress of Vietnamese Buddhists - PROPAGATION AND STUDY IN THE ERA OF TECHNOLOGY 4.0*. Executive Committee of Vietnam Buddhist Sangha, Bac Kan province. Retrieved from https://vbgh.vn/laws/detail/20-hoang-phap-va-tu-hoc-trong-thoi-dai-cong-nghe-4-0-35/

Farhadian, C. E. (2015). *Introducing World Religions: A Christian Engagement*. Baker Publishing Group.

Filo, K., Funk, D., & O'Brien, D. (2011). Examining Motivation for Charity Sport Event Participation: A Comparison of Recreation-Based and Charity-Based Motives. *Journal of Leisure Research*, *43*, 491-518. https://doi.org/10.1080/00222216.2011.11950247

Fredricks, J. A., Blumenfeld, P. C., & Paris, A. H. (2004). School Engagement: Potential of the Concept, State of the Evidence. *Review of Educational Research*, *74*(1), 59-109. Retrieved from http://www.jstor.org/stable/3516061

Galmiche, F. (2010). A Retreat in a South Korean Buddhist Monastery. Becoming a Lay Devotee Through Monastic Life. *European Journal of East Asian Studies*, *9*, 47-66. https://doi.org/10.1163/156805810X517661

Gardner, B., & Lally, P. (2013). Does intrinsic motivation strengthen physical activity habit? Modeling relationships between self-determination, past behaviour, and habit strength. *J Behav Med*, *36*(5), 488-497. https://doi.org/10.1007/s10865-012-9442-0

George, D., & Mallery, P. (2003). *SPSS for Windows Step-by-Step: A Simple Guide and Reference, 14.0 update (7th Edition)*. Allyn & Bacon.

Gerbner, G. (1970). Cultural Indicators: The Case of Violence in Television Drama. *The ANNALS of the American Academy of Political and Social Science*, *388*(1), 69-81. https://doi.org/10.1177/000271627038800108

Gethin, R. (1998). *The Foundations of Buddhism*. Oxford University Press.

Gliem, J., & Gliem, R. (2003). Calculating, Interpreting, And Reporting Cronbach's Alpha Reliability Coefficient For Likert-Type Scales. *2003 Midwest Research to Practice Conference in Adult, Continuing, and Community Education*. Retrieved from https://hdl.handle.net/1805/344

Gorsuch, R. L. (1983). *Factor Analysis (2nd ed.)*. Lawrence Erlbaum Associate.

Green, S. B. (1991). How Many Subjects Does It Take To Do A Regression Analysis. *Multivariate Behavioral Research*, *26*(3), 499-510. https://doi.org/10.1207/s15327906mbr2603_7

Guilford, J. P. (1954). *Psychometric methods, 2nd ed*. McGraw-Hill.

Gulle, M. (2015). *Analysis and examination of the relationship between leisure motivation and academic motivation of students of schools of physical education and sports*. Retrieved from https://doi.org/10.13140/RG.2.1.3369.7126

Ha, M. (2022). *Dấu ấn Phát triển Của Phật Giáo TP.HCM qua những con số và Sự Kiện [Impressions of the Development of Buddhism in Ho Chi Minh City through numbers and Events]*. Retrieved May 15, 2024, from https://giacngo.vn/dau-an-phat-trien-cua-phat-giao-tphcm-qua-nhung-con-so-va-su-kien-post62506.html

Halbesleben, J. R. B. (2010). A meta-analysis of work engagement: Relationships with burnout, demands, resources, and consequences. In *Work engagement: A*

handbook of essential theory and research. (pp. 102-117). Psychology Press. Retrieved from https://doi.org/10.4324/9780203853047

Hanh, C. (2017). *Trải Nghiệm Sống chậm với Các Khóa Tu Tại Chùa. [Experience Slow Living with Retreats at the Temple]* Retrieved March 25, 2024, from https://baoninhbinh.org.vn/trai-nghiem-song-cham-voi-cac-khoa-tu-tai-chua/d20170623084542832.htm

Harter, J. K., Schmidt, F. L., & Hayes, T. L. (2002). Business-unit-level relationship between employee satisfaction, employee engagement, and business outcomes: A meta-analysis. *Journal of Applied Psychology*, *87*(2), 268-279. https://doi.org/10.1037/0021-9010.87.2.268

Hassan, S. (2019). *Motivations for Revisiting Religious Temples: The Case of Chinese In Malaysia*. Retrieved from https://doi.org/10.15405/epsbs.2019.08.49

Hede, A.-M., & Hall, J. (2006). Leisure Experiences in Tourist Attractions: Exploring the Motivations of Local Residents. *Journal of Hospitality and Tourism Management*, *13*(1), 10-22. https://doi.org/10.1375/jhtm.13.1.10

Heiberger, G., & Harper, R. (2008). Have You Facebooked Astin Lately? Using Technology to Increase Student Involvement. *New Directions for Student Services*, *2008*, 19-35. https://doi.org/10.1002/ss.293

Hermann, E., Eisend, M., & Bayón, T. (2020). Facebook and the cultivation of ethnic diversity perceptions and attitudes. *Internet Research*, *30,* 1123-1141. https://doi.org/10.1108/INTR-10-2019-0423

Hien, H., & Nguyen, Q. (2024). *"Cơn Sốt" Khóa Tu Cho Người trẻ. ["The Fever" Retreat for Young People.]*. Retrieved March 30, 2024, from https://vnexpress.net/con-sot-khoa-tu-cho-nguoi-tre-4716001.html

Hilderbrand, K. M. (2020). Religio-cultural factors as moral motivation among religiously committed Thai people: a grounded theory study. *Journal of*

Beliefs & Values, *41*(1), 5-19.
https://doi.org/10.1080/13617672.2019.1584934

Hoan, L. (2011). *Nghỉ hè, giới trẻ kéo nhau lên chùa đi...tu [During summer break, young people flock to the temple to...Practice]*. Retrieved March 19, 2024, from https://hanoimoi.vn/nghi-he-gioi-tre-keo-nhau-len-chua-di-tu-277546.html

Hoang, H. T. (2006). *Cơ Cấu Nhân Khẩu Xã Hội Của Những Người Đi Lễ Chùa ở Nội Thành Hà Nội Hiện Nay (Nghiên Cứu Trường Hợp Chùa Quán Sứ & Chùa Hà) [Social Demographic Structure of Temple Attendees in Hanoi Inner City Today (Case Study of Quan Su Pagoda & Ha Pagoda)]* University of Social Sciences and Humanities, Hanoi]. Hanoi. Retrieved from http://luanan.nlv.gov.vn/luanan?a=d&d=TTbGGSfCtyai2006.

Hoang, L. T. (2020). *Tác động của biến đổi tôn giáo đối với phong tục, tập quán truyền thống Việt Nam [Influences of religious change on Vietnam's traditional customs and practices]* Retrieved from http://bienphongvietnam.gov.vn/tac-dong-cua-bien-doi-ton-giao-doi-voi-phong-tuc-tap-quan-truyen-thong-viet-nam.html

Hofstede Insights. (2024). *Country Comparison*. Retrieved December 13, 2024, from https://www.hofstede-insights.com/country-comparison/vietnam/

Hossain, M. (2019). Effects of uses and gratifications on social media use: The Facebook case with multiple mediator analysis. Retrieved from https://doi.org/10.1108/PRR-07-2018-0023/full/html

Hsieh, C., 謝., & Lin, W. (2004). *The Study of Leisure Motivation, Participation, and Satisfaction of College Tennis Players.* National Institute of Physical Education]. Retrieved from https://hdl.handle.net/11296/a9a3tj

Intravia, J., Wolff, K., Paez, R., & Gibbs, B. (2017). Investigating the relationship between social media consumption and fear of crime: A partial analysis of

mostly young adults. *Computers in Human Behavior*, *77*. Retrieved from
https://doi.org/10.1016/j.chb.2017.08.047

Iso-Ahola, S. E., & Allen, J. R. (1982). The dynamics of leisure motivation: The
effects of outcome on leisure needs. *Research Quarterly for Exercise & Sport*,
53(2), 141-149. https://doi.org/10.1080/02701367.1982.10605240

Jenkins-Guarnieri, M. A., Wright, S. L., & Johnson, B. (2013). Development and
validation of a social media use integration scale. *Psychology of Popular
Media Culture*, *2*(1), 38-50. https://doi.org/10.1037/a0030277

Junco, R. (2012). The relationship between frequency of Facebook use, participation
in Facebook activities, and student engagement. *Computers & Education*,
58(1), 162-171. https://doi.org/10.1016/j.compedu.2011.08.004

Katz, E., Blumler, J. G., & Gurevitch, M. (1974). *The Uses of Mass Communications:
Current Perspectives on Gratifications Research*. SAGE Publications.

Katz, E., Gurevitch, M., & Haas, H. (1973). On the use of the mass media for
important things. *American Sociological Review*, *38*(2), 164-181.
https://doi.org/10.2307/2094393

Kaye, B., & Johnson, T. (2004). A Web for all reasons: Uses and gratifications of
Internet components for political information. *Telematics and Informatics*, *21*,
197-223. https://doi.org/10.1016/S0736-5853(03)00037-6

Kemp, S. (2024). *Digital 2024: Vietnam*. Datareportal. Retrieved November 18, 2024,
from https://datareportal.com/reports/digital-2024-vietnam

Kim, J.-H., Brown, S. L., & Yang, H. (2019). Types of leisure, leisure motivation, and
well-being in university students. *World Leisure Journal*, *61*(1), 43-57.
https://doi.org/10.1080/16078055.2018.1545691

Kleiven, J. (2006). *Eight Scales for Leisure Travel Research - Replicating and
Revising the Lillehammer Scales* Lillehammer University College]. Retrieved
from

https://www.researchgate.net/publication/265851265_Eight_Scales_for_Leisu
re_Travel_Research_--_Replicating_and_Revising_the_Lillehammer_Scales

Koivumäki, J. (2009). *The relationship between motivation and the Internet*
University of Jyväskylä]. Retrieved from
https://jyx.jyu.fi/bitstream/handle/123456789/20045/koivum%E4ki_jere.pdf?s
equence=1

Konsongsaen, P. (2021). Thai Millennials' Online Political Engagement: Investigating
Mechanisms behind Their Motivation. *BU Academic Review*, *20*(1). Retrieved
from http://dspace.bu.ac.th/jspui/handle/123456789/4786

Kuckartz, U., Rädiker, S., Ebert, T., & Schehl, J. (2013). *Statistik: Eine verständliche
Einführung [Statistics: A Comprehensible Introduction]*. VS Verlag für
Sozialwissenschaften.

Kushner, D. (2006). *The Face of Facebook*. Retrieved September 11, 2024, from
http://www.davidkushner.com/article/the-face-of-facebook/

Lee, W. C. (2023). Measurement Invariance of a Developed Leisure Motivation Scale
With Regard to the Background Variables of Physical Education Teachers.
Psychological Testing, *70*(2). Retrieved from
https://toaj.stpi.narl.org.tw/file/article/download/4b1141f98a026e78018a1ff9b
e2c086f

Lefever, S., Dal, M., & Matthíasdóttir, Á. (2006). Online data collection in academic
research: Advantages and limitations. *British Journal of Educational
Technology*, *38*, 574-582. https://doi.org/10.1111/j.1467-8535.2006.00638.x

Lin, C. A. (1996). Standpoint: Looking back: The contribution of Blumler and Katz's
uses of mass communication to communication research. *Journal of
Broadcasting & Electronic Media*, *40*(4), 574-581.
https://doi.org/10.1080/08838159609364379

Lin, J., Wang, E., & Cheng, J. (2007). The relationship between extroversion and leisure motivation: Evidence from fitness center participation. *Social Behavior and Personality: an international journal*, *35*, 1317-1322. https://doi.org/10.2224/sbp.2007.35.10.1317

Macey, W. H., & Schneider, B. (2008). The meaning of employee engagement. *Industrial and Organizational Psychology: Perspectives on Science and Practice*, *1*(1), 3-30. https://doi.org/10.1111/j.1754-9434.2007.0002.x

Maddukuri, M. V. S. (2022). IMPACT OF MOTIVATION THEORIES ON EMPLOYEE'S PERFORMANCE W.R.T SELECTED MANUFACTURING INDUSTRY. *The Journal of Contemporary Issues in Business and Government*, *28*(4). Retrieved from https://cibgp.com/au/index.php/1323-6903/article/view/2440

Magazine Of Information And Communication. (2023). *90% người tham gia các cộng đồng trên Facebook thuộc lĩnh vực giải trí [90% of people who join Facebook communities are in the entertainment industry]*. Retrieved November 28, 2024 from https://ictvietnam.vn/90-nguoi-tham-gia-cac-cong-dong-tren-facebook-thuoc-linh-vuc-giai-tri-55344.html

Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, *50*(4), 370-396. https://doi.org/10.1037/h0054346

Maslow, A. H. (1970). *Motivation and Personality*. Harper & Row. (University of Michigan)

McNallie, J., Timmermans, E., Dorrance Hall, E., Van den Bulck, J., & Wilson, S. R. (2020). Social media intensity and first-year college students' academic self-efficacy in Flanders and the United States. *Communication Quarterly*, *68*(2), 115-137. https://doi.org/10.1080/01463373.2019.1703774

Mehrad, J., & Tajer, P. (2016). Uses and Gratification Theory in Connection with Knowledge and Information Science: A Proposed Conceptual Model. *International Journal of Information Science and Management (IJISM)*, *14*(2).

Retrieved from

https://ijism.isc.ac/article_698234_bb9cc919b61cc95495f8c3b28a47eaf9.pdf

Miller, M. B. (1995). Coefficient alpha: A basic introduction from the perspectives of classical test theory and structural equation modeling. *Structural Equation Modeling: A Multidisciplinary Journal*, *2*(3), 255-273. https://doi.org/10.1080/10705519509540013

Ministry Of Home Affairs. (2019). *Report On Vietnamese Youth In The Period Of 2015 - 2018*. Retrieved August 23, 2024, from https://vietnam.unfpa.org/sites/default/files/pub-pdf/Final%20Youth%20report%202018%20in%20Eng.pdf

Moon, J.-W., An, Y., & Norman, W. (2022). Exploring the application of the uses and gratifications theory as a conceptual model for identifying the motivations for smartphone use by e-tourists. *Tourism Critiques: Practice and Theory*, *3*. Retrieved from https://doi.org/10.1108/TRC-03-2022-0005

Morgan, M., Shanahan, J., & Signorielli, N. (2014). Cultivation Theory in the Twenty-First Century. In *The Handbook of Media and Mass Communication Theory*. Wiley Blackwell.

Morgan, M., Shanahan, J., & Signorielli, N. (2015). Yesterday's new cultivation, tomorrow. *Mass Communication & Society*, *18*(5), 674-699. https://doi.org/10.1080/15205436.2015.1072725

Morris, J. (2021). Buddhism in Vietnam *Asian Journal of Pentecostal Studies*, *24*(2), 25. Retrieved from https://aptspress.com/wp-content/uploads/2024/09/Jason-Morris-Buddhism-in-Vietnam.pdf

Mullins, L. J., & Christy, G. (2010). *Management and Organisational Behaviour*. Financial Times Prentice Hall.

Nevzat, R. (2018). Reviving Cultivation Theory for Social Media. MediAsia2018 Conference Proceedings, Tokyo, Japan.

Nguyen, B., & Nguyen, Q. V. (2023). Khái quát hoạt động truyền bá kinh sách Phật giáo thời Lê Sơ [Overview Of The Activities Of Propagation Of Buddhism Books In The Early Le Period]. *Journal of Buddhist Studies*. Retrieved from https://tapchinghiencuuphathoc.vn/khai-quat-hoat-dong-truyen-ba-kinh-sach-phat-giao-thoi-le-so.html

Nguyen, D. M. (2020). *Crafting a Buddhist Public: Urban Buddhism and Youth Aspirations in Late-Socialist Vietnam* Boston University]. Retrieved from https://hdl.handle.net/2144/42024

Nguyen, D. M. (2021). Social Media, Vernacularity, and Pedagogy: Youth and the Reinvention of Contemporary Vietnamese Buddhism. *Journal of Global Buddhism*, *22*(2), 306–321. https://doi.org/10.5281/zenodo.5764617

Nguyen, L. (1974). *Vietnamese Buddhism Commentary*. Retrieved from https://thuvienhoasen.org/images/file/3k6Xwp1G0QgQABk-/viet-nam-phat-giao-su-luan.pdf

Nguyen, M. N. (2024). *Social media in Vietnam*. Retrieved November 30, 2024, from https://www.statista.com/topics/8182/social-media-in-vietnam/#topicOverview

Nguyen, T. T. (2016). Tư tưởng Phật giáo trong đường lối trị nước của các vua Trần. [Buddhist ideology in the way of ruling the country of the Tran kings]. *Vietnam Social Sciences Magazine*, *1*(98). Retrieved from https://vjol.info.vn/index.php/khxhvn/article/download/23941/20481/

Nguyen, T. T., & Hoang, T. T. (2008). *The History of Buddhism in Vietnam* (Vol. 5). Council for Research in Values and Philosophy.

Nguyen, X. T. (2012). *Religions in Viet Nam*. The Gioi Publisher.

Nhu, M. (2021). *Bạn trẻ lựa chọn tham gia khoá tu mùa Hè để "sửa mình" [Young people choose to attend summer retreats to "fix themselves"]*. Retrieved

February, 5, 2024, from https://svvn.tienphong.vn/ban-tre-lua-chon-tham-gia-khoa-tu-mua-he-de-sua-minh-post1336296.tpo

Nunnally, J. D. (1978). Psychometric Theory (2nd ed), New York: McGraw-Hill.

Osborn, J. L. (2012). When TV and Marriage Meet: A Social Exchange Analysis of the Impact of Television Viewing on Marital Satisfaction and Commitment. *Mass Communication and Society*, *15*(5), 739-757. https://doi.org/10.1080/15205436.2011.618900

Parisi, J. M. (2010). Engagement in Adulthood: Perceptions and Participation in Daily Activities. *Act Adapt Aging*, *34*(1), 1-16. https://doi.org/10.1080/01924780903552246

Pempek, T., Yermolayeva, Y., & Calvert, S. (2009). College students' social networking experiences on Facebook. *Journal of Applied Developmental Psychology*, *30*, 227-238. https://doi.org/10.1016/j.appdev.2008.12.010

Pham, U. (2021). *#Toplist: 10 Community Page qua bao năm vẫn chiếm lĩnh newsfeed giới trẻ [#Toplist: 10 Community Pages that have dominated young people's newsfeeds over the years]*. Retrieved December 9, 2024, from https://theinfluencer.vn/toplist-10-community-page-qua-bao-nam-van-chiem-linh-newsfeed-gioi-tre?shareTime=1734084953

Phan, T. T. (2017). *The Practical Method of Pure Land Buddhism in Modern Society of the Hoang Phap Monastery in Vietnam* Mahachulalongkornrajavidyalaya University]. Retrieved from https://e-thesis.mcu.ac.th/thesis/2060

Phan, T. T. (2018). How Does Hoang Phap Monastery Promote the Propagation of Buddhism and its Teaching Towards the Growth of Social Development in Vietnam. *The Journal of International Association of Buddhist Universities (JIABU)*, *11*(3), 226–238. Retrieved from https://so06.tci-thaijo.org/index.php/Jiabu/article/view/219125

Platz, T. (2018). *From Pews to Profiles: The Impact of Facebook on Church Attendance* The University of Wisconsin-Whitewater]. Retrieved from https://minds.wisconsin.edu/bitstream/handle/1793/78548/TylerPlatzThesis.pdf?sequence=1&isAllowed=y

Plumwongrot, P., & Pholphirul, P. (2021). Participating in religious activities and adolescents' self-esteem: empirical evidence from buddhist adolescents in Thailand. *International Journal of Adolescence and Youth*, *26*, 185-200. https://doi.org/10.1080/02673843.2021.1890161

Ponder, J. D., & Haridakis, P. (2015). Selectively Social Politics: The Differing Roles of Media Use on Political Discussion. *Mass Communication and Society*, *18*(3), 281-302. https://doi.org/10.1080/15205436.2014.940977

Primack, B. A., Shensa, A., Sidani, J. E., Escobar-Viera, C. G., & Fine, M. J. (2021). Temporal Associations Between Social Media Use and Depression. *American Journal of Preventive Medicine*, *60*(2), 179-188. https://doi.org/10.1016/j.amepre.2020.09.014

Quang, K. (2008). *Hằng thuận: Nét đẹp trong đời sống lứa đôi [Wedding ceremony at the temple: The beauty in the life of a couple]*. Retrieved October 24, 2024, from https://giacngo.vn/hang-thuan-net-dep-trong-doi-song-lua-doi-post2088.html

Quynh, L. H. C. (2021). The Influences of Collectivism On Vietnamese Communication Style. *International Journal of Research in Engineering, Science and Management*, *4*(7), 10-14. Retrieved from https://journal.ijresm.com/index.php/ijresm/article/view/930

Rajaguru, T. R., & Ganegoda, P. K. (2017). Facebook users and their engagement in prosocial activities in real life. *International Journal of Integrative Sciences*, *2*(1). Retrieved from https://trincoconf.tc.esn.ac.lk/wp-content/uploads/2022/06/2017-2nd-IRC-Journal.pdf

Raza, A., Usman, M., & Ali, M. (2022). Examining how and when Facebook intensive use shapes users' online pro-social behaviors. *Telematics and Informatics*, *67*, 101753. https://doi.org/10.1016/j.tele.2021.101753

Rice, S., Winter, S., Doherty, S., & Milner, M. (2017). Advantages and Disadvantages of Using Internet-Based Survey Methods in Aviation-Related Research. *Journal of Aviation Technology and Engineering*, *7*. Retrieved from https://doi.org/10.7771/2159-6670.1160

Rovinelli, R. J., & Hambleton, R. K. (1977). On the use of content specialists in the assessment of criterion-referenced test item validity. *Tijdschrift voor Onderwijsresearch*, *2*(2), 49-60. Retrieved from https://psycnet.apa.org/record/1979-12368-001

Rubin, A. M. (1981). An Examination of Television Viewing Motivations. *Communication Research*, *8*(2), 141 - 165. https://doi.org/10.1177/009365028100800201

Rubin, A. M. (1993). The effect of locus of control on communication motivation, anxiety, and satisfaction. *Communication Quarterly*, *41*(2), 161-171. https://doi.org/10.1080/01463379309369876

Ruggiero, T. E. (2000). Uses and Gratifications Theory in the 21st Century. *Mass Communication and Society*, *3*(1), 3-37. https://doi.org/10.1207/S15327825MCS0301_02

Ryan, C., & Glendon, I. (1998). Application of leisure motivation scale to tourism. *Annals of Tourism Research*, *25*(1), 169-184. https://doi.org/10.1016/S0160-7383(97)00066-2

S., A. A. A., & Ravanramzan, S. (2018). Mediating Effect of Autonomy in the Relationship between Job Knowledge, Job Motivation, Job Satisfaction and Job Performance Among Public Sector Employee. *The International Journal of Business and Management*, *8*, 1-22. https://doi.org/10.24247/IJBMROCT20181

Sarı, İ., Cetın, M., Kaya, E., Gulle, M., & Kahramanoğlu, R. (2014). Assessment of the relationship between the engagement in leisure time and academic motivation among the students of faculty of education. *Turkish Journal of Sport and Exercise*, *16*(1), 41-46. https://doi.org/10.15314/tjse.09474

Schaufeli, W., & Bakker, A. (2004). *The Utrecht Work Engagement Scale (UWES): Preliminary Manual* Retrieved from https://www.wilmarschaufeli.nl/publications/Schaufeli/Test%20Manuals/Test_manual_UWES_English.pdf

Schaufeli, W. B., & Bakker, A. B. (2010). Defining and measuring work engagement: Bringing clarity to the concept. In *Work engagement: A handbook of essential theory and research.* (pp. 10-24). Psychology Press. Retrieved from https://doi.org/10.4324/9780203853047

Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The Measurement of Work Engagement With a Short Questionnaire:A Cross-National Study. *Educational and Psychological Measurement*, *66*(4), 701-716. https://doi.org/10.1177/0013164405282471

Senne, J. A. (2024). *Applying Cultivation Theory in Determining the Relationship Between SNS Use and Optimism/Pessimism of Adults in the United States and the Moderating/Mediating Effects of Platform, Content, and Connections on This Relationship)* Retrieved from https://digitalcommons.liberty.edu/doctoral/5396

Severin, W. J., & Tankard, J. W. (1992). *Communication Theories: Origins, Methods, and Uses in the Mass Media*. Longman.

Shaheen, J. (2020). *What is the role of retreat in Tibetan buddhism?* Retrieved July 12, 2024, from https://tricycle.org/beginners/buddhism/what-is-the-role-of-retreat-in-tibetan-buddhism/

Sheldon, P. (2008). The relationship between unwillingness-to-communicate and students' Facebook use. *Journal of Media Psychology: Theories, Methods, and Applications*, *20*(2), 67-75. https://doi.org/10.1027/1864-1105.20.2.67

Simmons, D. L. (2002). *Motivations and Gratifications for Selecting a Niche Television Channel: BYU Television* Brigham Young University]. Retrieved from https://scholarsarchive.byu.edu/etd/5110

Smith, S. L. J., & Godbey, G. C. (1991). Leisure, recreation and tourism. *Annals of Tourism Research*, *18*(1), 85-100. https://doi.org/10.1016/0160-7383(91)90041-9

Soucy, A. D. (2012). *The Buddha Side: Gender, Power, and Buddhist Practice in Vietnam*. University of Hawai'i Press.

Stucking, P. (2023). *The Meditation Retreat Manual: In Search of Ultimate Peace*. Aeon Books.

Tang, G., & Lee, F. L. F. (2013). Facebook Use and Political Participation:The Impact of Exposure to Shared Political Information, Connections With Public Political Actors, and Network Structural Heterogeneity. *Social Science Computer Review*, *31*(6), 763-773. https://doi.org/10.1177/0894439313490625

The Government Committee for Religious Affair. (2023). *White Book on Religions and Religious Policies in Vietnam*. Religious Publishing House.

Thich, H. Q. (2022). Quan Điểm Và Chính Sách Phật Giáo Của Vương Triều Nguyễn [Buddhism Viewpoints And Policy Of The Nguyen Dynasty]. *Journal of Buddhist Studies*. Retrieved from https://tapchinghiencuuphathoc.vn/quan-diem-va-chinh-sach-phat-giao-cua-vuong-trieu-nguyen.html

Thompson, B. (2004). *Exploratory and confirmatory factor analysis: Understanding concepts and applications*. American Psychological Association. Retrieved from https://doi.org/10.1037/10694-000

Tibetan Buddhist Encyclopedia. (n.d.). *Venerable*. Retrieved December 14, 2024, from https://www.tibetanbuddhistencyclopedia.com

Tien, B., & Vu, T. (2022). *Young Vietnamese embrace meditation retreat to find inner peace.* Retrieved March 12, 2024, from https://tuoitrenews.vn/news/features/20220823/young-vietnamese-embrace-meditation-retreat-to-find-inner-peace/68706.html

Tinsley, H. E., & Tinsley, D. J. (1986). A theory of the attributes, benefits, and causes of leisure experience. *Leisure Sciences*, *8*(1), 1-45. https://doi.org/10.1080/01490408609513056

Truong, D. (2018). *Thiền sư Vạn Hạnh Với Thời KỲ đầu kỷ Nguyên độc lập Tự Chủ [Zen Master Van Hanh with the Early era of Independence and Autonomy]*. Retrieved January 5, 2024, from https://baotintuc.vn/thoi-su/thien-su-van-hanh-voi-thoi-ky-dau-ky-nguyen-doc-lap-tu-chu-20180627173607798.htm

Tu, T. N. (2019). *Buddhism in Vietnam: History, Traditions, and Society*. Religion Publisher.

Turner, R. C., & Carlson, L. (2003). Indexes of Item-Objective Congruence for Multidimensional Items. *International Journal of Testing*, *3*(2), 163-171. https://doi.org/10.1207/S15327574IJT0302_5

Uakarn, C., Chaokromthong, K., & Sintao, N. (2021). Sample Size Estimation Using Yamane and Cochran and Krejcie and Morgan and Green Formulas and Cohen Statistical Power analysis by G* Power and Comparisions. *Apheit International Journal*, *10*(2). Retrieved from https://so04.tci-thaijo.org/index.php/ATI/article/view/254253

van Vuren, T. (2020). Modeling of transport demand – analyzing, calculating, and forecasting transport demand. *Transport Reviews*, *40*(1), 115-117. https://doi.org/10.1080/01441647.2019.1635226

Viet, H. (2023). *Khóa tu mùa Hè nơi cửa Phật: Phát huy giá trị tốt đẹp, tích cực của đạo Phật trong văn hóa Việt Nam [Summer Retreat at Buddha's Door: Promoting the Good and Positive Values of Buddhism in Vietnamese Culture].* Retrieved February 29, 2024, from https://baodantoc.vn/khoa-tu-mua-he-noi-cua-phat-phat-huy-gia-tri-tot-dep-tich-cuc-cua-dao-phat-trong-van-hoa-viet-nam-1690810760614.htm

Vietcetera. (2023). *Thầy Minh Niệm: Chữa lành là trở về với chính mình để tìm thuốc [Master Minh Niem: Healing is returning to oneself to find medicine].* Retrieved March 10, 2024, from https://vietcetera.com/vn/podcast/have-a-sip/87-thay-minh-niem-chua-lanh-la-tro-ve-voi-chinh-minh-de-tim-thuoc

VietnamPlus. (2023). *'Những điều nhỏ xíu' của Hoa hậu Thùy Tiên lan tỏa những điều tốt đẹp [Miss Thuy Tien's 'Little Things' Spread Good Things].* Retrieved January 28, 2024, from https://www.vietnamplus.vn/nhung-dieu-nho-xiu-cua-hoa-hau-thuy-tien-lan-toa-nhung-dieu-tot-dep-post852240.vnp

Vila, R., Aneas, A., Rubio, M., & Niella, M. (2019). The Value of Student Engagement for Higher Education Quality Assurance. Moving Away from the Regulatory Approach El Valor del Compromiso del Estudiante para la Garantía de Calidad de la Educación Superior. Alejándose del Enfoque Regulatorio. *Revista Iberoamericana sobre Calidad, Eficacia y Cambio en Educación*, *17*, 107-122. https://doi.org/10.15366/reice2019.17.2.006

Vu, P. (2023). *Khóa tu mùa hè bỗng 'hot': Cả ngàn tu sinh tham dự quản như thế nào? [Summer retreats suddenly become "hot": How do thousands of participating monks manage it?].* Retrieved May 4, 2024, from https://thanhnien.vn/khoa-tu-mua-he-bong-hot-ca-ngan-tu-sinh-tham-du-quan-nhu-the-nao-185230622162348939.htm

Vu, V. H. (2019). Comparative Buddhism In India, China, Vietnam And The Spirit Of Localization In Vietnamese Buddhism. *International Journal of Recent Scientific Research*, *10*(6). https://doi.org/10.24327/ijrsr.2019.1006.3608

Vu, V. H. (2020). The Buddhist Cultural Heritage in the Cultural Life of Vietnamese people. *Humanities & Social Sciences Reviews*, *8*, 811-823. https://doi.org/10.18510/hssr.2020.8386

Wang, W., Chen, J. S., & Huang, K. (2016). Religious Tourist Motivation in Buddhist Mountain: The Case from China. *Asia Pacific Journal of Tourism Research*, *21*(1), 57-72. https://doi.org/10.1080/10941665.2015.1016443

Whiting, A., & Williams, D. (2013). Why people use social media: A uses and gratifications approach. *Qualitative Market Research*, *16*. Retrieved from https://doi.org/10.1108/QMR-06-2013-0041

Windahl, S., Signitzer, B., & Olson, J. T. (2008). *Using Communication Theory: An Introduction to Planned Communication*. SAGE Publications.

Xuan, K. (2022). *Dấu ấn 40 năm phát triển của Phật giáo TP Hồ Chí Minh [40 years of development of Buddhism in Ho Chi Minh City]*. Retrieved August 28, 2024, from https://baotintuc.vn/thoi-su/dau-an-40-nam-phat-trien-cua-phat-giao-tp-ho-chi-minh-20220617124211927.htm

Yu, W., & Phakdee-auksorn, P. (2018). Understanding Chinese Tourists' Motivations for Visiting Buddhism-Related Attractions in Phuket, Thailand. *Journal of International Studies, Prince of Songkla University*, *6*. Retrieved from https://so03.tci-thaijo.org/index.php/jis/article/view/113857

Yusof, A., & Mohd Shah, P. (2008). Application of Leisure Motivation Scale to Sport Tourism. *The International Journal of the Humanities: Annual Review*, *6*, 105-114. https://doi.org/10.18848/1447-9508/CGP/v06i01/42332

Yüzgenç, A. A., & Koç, M. (2022). Investigation Of University Students' Participation In Leisure Activities And Their Leisure Motivation During The Covid-19 Pandemic Period. *International Journal of Education Technology and Scientific Researches*, *7*(19), 2022. Retrieved from https://doi.org/10.35826/ijetsar.519

APPENDIX

QUESTIONNAIRE & CONSENT FORM

(English version)

Dear respondents,

This survey is a partial requirement for the course ICA701 Independent Study, which is a curriculum in the Master's Program in Communication Arts, at Bangkok University. The survey aims to examine the Motivation Behind the Engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery. There are five parts in this survey as follows:

Part I: Screening questions

Part II: Demographic information

Part III: Motivations behind the engagement of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery

Part IV: Vietnamese young adults' use of Facebook pages or groups associated with Hoang Phap Monastery.

Part V: The engagement Of Vietnamese young adults in Buddhist retreats at Hoang Phap Monastery

This research kindly requests respondents to answer the following questions as truthfully as possible. Your information will be kept confidential and used only for research purposes. Thank you for your genuine cooperation!

Name: NGUYEN THANH THU UYEN

Graduate student, Bangkok University

Email: nguyenthanhth.uyen@bumail.net

CONSENT FORM

Identification of Project	Motivations Behind The Buddhism-Related Activity Engagement Of Vietnamese young adults: A Case Study On Buddhist retreats At Hoang Phap Monastery
Statement of Age of subject	I state that I am over 18 years of age and wish to participate in a program of research being conducted by Nguyen Thanh Thu Uyen, Graduate School, Bangkok University
Purpose	The purpose of this study is to explore the factors motivating Vietnamese young adults to participate in Buddhist retreat at Hoang Phap Monastery and to assess the role of Facebook in enhancing their engagement in these activities.
Procedures	The procedures involve completing a brief questionnaire which will require approximately 30 minutes.
Confidentiality	I understand that all information collected in the study is confidential, and my name will not be identified at any time in reporting the results of the research.
Risks	I understand that there are no risks associated with my participation in this study.
Benefits	I understand that the research is not designed to help me personally, but that the investigator wishes to

contribute to a stronger Buddhist community and a deeper connection with Vietnam's younger generation.

Freedom to Ask Questions or Withdraw	I understand that I am free to ask questions of the investigator and/or to withdraw from participation in the research at any time. Upon withdrawal any record of my participation will be destroyed.
Principal Investigator	Nguyen Thanh Thu Uyen. nguyenthanhth.uyen@bumail.net
Signature of Subject	
Date	

QUESTIONNAIRE

PART 1: SCREENING QUESTIONS

1. Are you 18-25 years old?

   ☐ Yes. (Go to next question)

   ☐ No. (Discontinue. Thank you for your participation)

2. Have you ever participated in any kind of Buddhist retreats at Hoang Phap Monastery?

   ☐ Yes. (Go to next question)

   ☐ No. (Discontinue. Thank you for your participation)

3. Are you a member or a follower of any Facebook pages or groups associated with Hoang Phap Monastery Retreat

   ☐ Yes. (Go to Part 2)

   ☐ No. (Discontinue. Thank you for your participation)

PART 2: DEMOGRAPHIC INFORMATION

4. Please select your gender:

   ☐ Male

   ☐ Female

   ☐ Other

5. What's the highest level of education you've completed?

   ☐ Less than high school

   ☐ High school

   ☐ Bachelor Degree

   ☐ Higher than Bachelor's Degree

6. Which category best describes your employment status?

☐ Employed full-time (40 hours a week or more)

☐ Employed part-time (less than 40 hours a week)

☐ Unemployed

7. How often do you participate in Buddhist retreats at Hoang Phap Monastery?

☐ Once a year

☐ A few times a year

☐ Monthly

☐ Weekly

PART 3: MOTIVATIONS BEHIND THE ENGAGEMENT OF VIETNAMESE YOUNG ADULTS IN BUDDHIST RETREATS AT HOANG PHAP MONASTERY

Below is a list of motivations for Vietnamese young adults participating in Buddhist retreats at Hoang Phap Monastery. Please indicate to what extent you agree or disagree with each statement. (1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 =agree, and 5 = strongly agree)

Motivations for participating in Buddhist retreats at Hoang Phap Monastery	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Intellectual Factors (IN)					
To explore new ideas within Buddhism					
To learn about myself through Buddhist- related Activities in the Retreats					

Motivations for participating in Buddhist retreats at Hoang Phap Monastery	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
To satisfy my curiosity about Buddhism					
To find creative ways to apply Buddhist principles in my life					
Social Factors (SO)					
To build friendships with fellow Buddhists					
To interact with others who share my interest in Buddhism					
To reveal my thoughts, feelings, or abilities to others					
To gain a feeling of belonging within the Buddhist community					
To develop close friendships within the Buddhist community					
To gain others' respect within the Buddhist community					
Competence/Mastery Factors (CM)					

Motivations for participating in Buddhist retreats at Hoang Phap Monastery	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
To challenge myself in understanding and practicing Buddhist- related activities (meditation, chanting, mindful walking…)					
To excel at practicing Buddhist- related activities (meditation, chanting, mindful walking…) in the Retreats					
To achieve in mastering complex Buddhist- related activities (Buddhist philosophy study, rituals and ceremonies, meditation…) in the Retreats					
To develop physical skills through the disciplined lifestyle of a Buddhist retreat (walking meditation, meditation postures, manual labor, morning exercise vegan diet…)					
To develop mental skills through the disciplined lifestyle of a Buddhist retreat (Mindfulness, Self-awareness, Resilience, Compassion…)					

Motivations for participating in Buddhist retreats at Hoang Phap Monastery	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Stimulus/Avoidance Factors (SA)					
To avoid the hustle and bustle of daily activities					
To achieve physical relaxation in the Buddhist retreat environment					
To achieve mental relaxation in the Buddhist retreat environment					
To enjoy moments of being alone					
To allow for unstructured time for reflection and introspection during Buddhist retreat.					
To live at a slower pace.					

PART 4: VIETNAMESE YOUNG ADULTS' USE OF THE HOANG PHAP MONASTERY RETREAT FACEBOOK

These following statements are related to the Facebook pages or groups associated with Hoang Phap Monastery Retreat that you follow or are a member of. Please rate how you agree/disagree with each statement

Vietnamese young adults' Use of The Hoang Phap Monastery Retreat Facebook	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Information seeking					
I see the posts of Facebook pages or groups associated with Hoang Phap Monastery Retreat everyday					
I visit Facebook pages or groups related to Hoang Phap Monastery to search for retreat information.					
I follow the posts on Facebook pages or groups associated with Hoang Phap Monastery Retreat to learn more about others' retreat experiences.					
I rely on Facebook pages or groups associated with Hoang Phap Monastery Retreat to receive updates and announcements about retreat schedules					
Social interaction					
Engaging (like /share /comment...) on Facebook pages					

Vietnamese young adults' Use of The Hoang Phap Monastery Retreat Facebook	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
or groups associated with Hoang Phap Monastery Retreat has become part of my daily routine.					
I share content from Facebook pages or groups related to Hoang Phap Monastery with my friends and family.					
I use Facebook pages or groups associated with Hoang Phap Monastery Retreat to connect with others who have attended retreats.					
I participate in discussions on Facebook groups or pages associated with Hoang Phap Monastery retreats.					

PART 5: THE ENGAGEMENT OF VIETNAMESE YOUNG ADULTS IN BUDDHIST RETREATS AT HOANG PHAP MONASTERY

The following statements are about how you feel during Buddhist retreat at Hoang Phap Monastery. Please read each statement carefully and decide if you ever feel this way about your experience at the retreat. If you have never had this feeling, choose the '0' (zero) in the space after the statement. If you have had this feeling,

indicate how often you feel it by selecting the number (from 1 to 6) that best describes how frequently you feel that way.

	Never	Almost never (A few times a year)	Rarely (Once a month)	Sometimes (A few times a month)	Often (Once a week)	Very often (A few times a week)	Always (Everyday)
	0	1	2	3	4	5	6
VIGOR: Levels of energy, enthusiasm, and mental resilience while engaging in Buddhist retreat activities (meditation, chanting, mindful walking…)							
During the retreat, I feel bursting with energy.							
At the retreat, I feel strong and vigorous.							
When I wake up in the morning, I look forward to the retreat activities (meditation, chanting, mindful walking…).							
I can continue participating in retreat activities (meditation, chanting, mindful							

	Never	Almost never (A few times a year)	Rarely (Once a month)	Sometimes (A few times a month)	Often (Once a week)	Very often (A few times a week)	Always (Everyday)
	0	1	2	3	4	5	6
walking) for very long periods.							
At the retreat, I am very resilient, mentally.							
During the retreat, I always persevere, even when things do not go well.							
DEDICATION: Sense of significance towards your Buddhist practice, including your adherence to Buddhist teachings and values							
I find the activities at the retreat (meditation, chanting, mindful walking…) full of meaning and purpose.							
Participating in the retreats allows me to							

	Never	Almost never (A few times a year)	Rarely (Once a month)	Sometimes (A few times a month)	Often (Once a week)	Very often (A few times a week)	Always (Everyday)
	0	1	2	3	4	5	6
adhere to Buddhist teachings and values.							
Mindful activities being practiced in the Buddhist retreat are significant to me.							
To me, the retreat activities (meditation, chanting, mindful walking…) are meaningful.							
ABSORPTION: The ability to become fully engaged and immersed during Buddhist retreat activities (meditation, chanting, mindful walking…)							
Time flies when I am engaged in retreat activities.							
When I am engaged in retreat activities, I forget							

	Never	Almost never (A few times a year)	Rarely (Once a month)	Sometimes (A few times a month)	Often (Once a week)	Very often (A few times a week)	Always (Everyday)
	0	1	2	3	4	5	6
everything else around me.							
I am immersed in the retreat activities.							
I get carried away when I am engaged in retreat activities.							
It is difficult to detach myself from the retreat activities.							

Thank you for your genuine cooperation！

QUESTIONNAIRE & CONSENT FORM

(Vietnamese version)

Kính gửi Quý đáp viên,

Khảo sát này là một phần yêu cầu của môn học ICA701 Nghiên cứu độc lập, thuộc chương trình Thạc sĩ Nghệ thuật Truyền thông tại Đại học Bangkok. Mục tiêu của khảo sát là nghiên cứu về Động lực Thúc đẩy Sự Tham Gia của Thanh niên Việt Nam vào Các Khóa Tu tại Chùa Hoằng Pháp. Bảng khảo sát bao gồm 5 phần như sau:

Phần I: Câu hỏi sàng lọc

Phần II: Thông tin nhân khẩu học

Phần III: Động lực thúc đẩy sự tham gia của thanh niên Việt Nam vào các khóa tu tại Chùa Hoằng Pháp

Phần IV: Việc sử dụng Facebook liên quan đến các khóa tu tại Chùa Hoằng Pháp của thanh niên Việt Nam

Phần V: Sự tham gia của thanh niên Việt Nam vào các khóa tu tại Chùa Hoằng Pháp

Nghiên cứu này kính mong Quý đáp viên trả lời các câu hỏi dưới đây một cách trung thực nhất có thể. Mọi thông tin của Quý đáp viên sẽ được bảo mật và chỉ sử dụng cho mục đích nghiên cứu. Xin chân thành cảm ơn sự hợp tác chân thành của Quý đáp viên!

Người thực hiện: Nguyễn Thanh Thư Uyển

Học viên cao học, Đại học Bangkok

Email: nguyenthanhth.uyen@bumail.net

PHIẾU ĐỒNG THUẬN

Tên Dự Án	Động Lực Thúc Đẩy Sự Tham Gia Các Hoạt Động Liên Quan Đến Phật Giáo Của Thanh Niên Việt Nam: Nghiên Cứu Trường Hợp Các Khóa Tu Tại Chùa Hoằng Pháp
Tuyên Bố Về Độ Tuổi	Tôi xác nhận rằng tôi trên 18 tuổi và đồng ý tham gia vào nghiên cứu được thực hiện bởi Nguyễn Thanh Thư Uyển, Trường Cao học, Đại học Bangkok.
Mục Đích	Nghiên cứu này nhằm khám phá các yếu tố thúc đẩy thanh niên Việt Nam tham gia các khóa tu tại Chùa Hoằng Pháp và đánh giá vai trò của Facebook trong việc tăng cường sự tham gia vào các hoạt động này.
Quy Trình Thực Hiện	Quá trình tham gia bao gồm việc hoàn thành một bảng khảo sát ngắn, mất khoảng 30 phút.
Bảo Mật	Tôi hiểu rằng tất cả thông tin được thu thập trong nghiên cứu sẽ được bảo mật, và tên của tôi sẽ không được tiết lộ trong bất kỳ báo cáo nào của nghiên cứu.
Rủi Ro	Tôi hiểu rằng không có rủi ro nào liên quan đến việc tham gia nghiên cứu này.
Lợi Ích	Tôi hiểu rằng nghiên cứu này không nhằm mục đích mang lại lợi ích trực tiếp cho tôi, nhưng nhà nghiên cứu mong muốn đóng góp vào việc xây dựng cộng

<div style="text-align: right">đồng Phật giáo vững mạnh hơn và tăng cường kết nối
với thế hệ trẻ Việt Nam.</div>

Tự Do Đặt Câu Hỏi hoặc Rút Lui	Tôi hiểu rằng tôi có quyền đặt câu hỏi với nhà nghiên cứu và/hoặc rút lui khỏi nghiên cứu bất cứ lúc nào. Trong trường hợp rút lui, mọi thông tin liên quan đến tôi sẽ được hủy bỏ.
Người Nghiên Cứu Chính	Nguyễn Thanh Thư Uyển
Email	nguyenthanhth.uyen@bumail.net
Chữ Ký Của Đối Tượng	
Ngày	

CÂU HỎI KHẢO SÁT

PHẦN 1: CÂU HỎI SÀNG LỌC

1. Bạn có trong độ tuổi từ 18-25 không?

   ☐ Có. (Chuyển sang câu hỏi tiếp theo)

   ☐ Không. (Kết thúc khảo sát. Cảm ơn bạn đã tham gia)

2. Bạn đã từng tham gia bất kỳ khóa tu Phật giáo nào tại Chùa Hoàng Pháp chưa?

   ☐ Có. (Chuyển sang câu hỏi tiếp theo)

   ☐ Không. (Kết thúc khảo sát. Cảm ơn bạn đã tham gia)

3. Bạn có là thành viên hoặc người theo dõi bất kỳ trang Facebook hoặc nhóm nào liên quan đến Khóa Tu tại Chùa Hoàng Pháp không?

   ☐ Có. (Chuyển sang Phần 2)

   ☐ Không. (Kết thúc khảo sát. Cảm ơn bạn đã tham gia)

PHẦN 2: THÔNG TIN NHÂN KHẨU

4. Vui lòng chọn giới tính của bạn:

   ☐ Nam

   ☐ Nữ

   ☐ Khác

5. Bạn đã hoàn thành trình độ học vấn cao nhất nào?

   ☐ Dưới trung học

   ☐ Trung học phổ thông

   ☐ Cử nhân

   ☐ Trên cử nhân

6. Tình trạng việc làm của bạn là gì?

   ☐ Đang làm việc toàn thời gian (40 giờ/tuần hoặc nhiều hơn)

☐ Đang làm việc bán thời gian (dưới 40 giờ/tuần)

☐ Thất nghiệp

7. Bạn tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp bao lâu một lần?

☐ Một lần mỗi năm

☐ Một vài lần trong năm

☐ Hàng tháng

☐ Hàng tuần

PHẦN 3: ĐỘNG LỰC THAM GIA CỦA CÁC GIỚI TRẺ VIỆT NAM TRONG CÁC KHÓA TU PHẬT GIÁO TẠI CHÙA HOÀNG PHÁP

Dưới đây là danh sách các động lực của các bạn trẻ Việt Nam khi tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp. Vui lòng cho biết mức độ đồng ý hoặc không đồng ý với từng câu sau. (1 = hoàn toàn không đồng ý, 2 = không đồng ý, 3 = không đồng ý cũng không phản đối, 4 = đồng ý, và 5 = hoàn toàn đồng ý)

Động lực tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
Yếu tố trí tuệ (IN)					
Khám phá những ý tưởng mới trong Phật giáo					
Tìm hiểu bản thân qua các hoạt động liên quan đến Phật giáo trong các khóa tu					
Thỏa mãn sự tò mò về Phật giáo					
Tìm cách sáng tạo để áp dụng các nguyên lý Phật giáo vào cuộc sống					

Động lực tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
Yếu tố xã hội (SO)					
Xây dựng tình bạn với những người cùng tu Phật giáo					
Tương tác với những người có cùng sở thích về Phật giáo					
Bộc lộ suy nghĩ, cảm xúc hoặc khả năng của bản thân với người khác					
Cảm nhận sự gắn bó trong cộng đồng Phật giáo					
Phát triển tình bạn thân thiết trong cộng đồng Phật giáo					
Đạt được sự tôn trọng của người khác trong cộng đồng Phật giáo					
Yếu tố năng lực/Thành thạo (CM)					
Thử thách bản thân trong việc hiểu và thực hành các hoạt động liên quan đến Phật giáo (thiền, tụng kinh, đi bộ chánh niệm...)					

Động lực tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
Xuất sắc trong việc thực hành các hoạt động liên quan đến Phật giáo (thiền, tụng kinh, đi bộ chánh niệm...) trong các khóa tu					
Đạt được thành thạo trong các hoạt động Phật giáo phức tạp (học Phật lý, nghi lễ, thiền…) trong các khóa tu					
Phát triển kỹ năng thể chất thông qua lối sống kỷ luật của khóa tu Phật giáo (thiền đi, tư thế thiền, lao động chân tay, thể dục buổi sáng, chế độ ăn thuần chay…)					
Phát triển kỹ năng tinh thần thông qua lối sống kỷ luật của khóa tu Phật giáo (Chánh niệm, Tự nhận thức, Kiên cường, Từ bi…)					
Yếu tố tránh né (SA)					
Tránh xa sự ồn ào, bận rộn của cuộc sống hàng ngày					
Đạt được sự thư giãn về thể chất trong môi trường tu Phật					

Động lực tham gia các khóa tu Phật giáo tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
Đạt được sự thư giãn về tinh thần trong môi trường tu Phật					
Thưởng thức những khoảnh khắc một mình					
Dành thời gian không có cấu trúc để suy ngẫm và tự xét mình trong các khóa tu Phật giáo					
Sống chậm lại					

PHẦN 4: SỬ DỤNG FACEBOOK CỦA CÁC THANH NIÊN VIỆT NAM VỀ CÁC KHÓA TU TẠI CHÙA HOÀNG PHÁP

Các câu sau đây nói về các trang Facebook hoặc nhóm Facebook của các khóa tu tại Chùa Hoàng Pháp mà bạn theo dõi hoặc là thành viên. Xin vui lòng đánh giá mức độ đồng ý/không đồng ý với từng câu sau.

Sử Dụng Facebook Của Các Thanh Niên Việt Nam Về Các Khóa Tu Tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
Tìm kiếm thông tin					
Tôi xem các bài đăng trên các trang Facebook hoặc nhóm Facebook liên					

Sử Dụng Facebook Của Các Thanh Niên Việt Nam Về Các Khóa Tu Tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
quan đến các khóa tu tại Chùa Hoàng Pháp hàng ngày.					
Tôi truy cập các trang Facebook hoặc nhóm Facebook để tìm kiếm thông tin về các khóa tu tại Chùa Hoàng Pháp.					
Tôi theo dõi các bài đăng trên các trang Facebook hoặc nhóm Facebook liên quan đến các khóa tu tại Chùa Hoàng Pháp để học hỏi thêm về trải nghiệm tu học của người khác.					
Tôi dựa vào các trang Facebook hoặc nhóm Facebook liên quan đến các khóa tu tại Chùa Hoàng Pháp để nhận thông báo và cập nhật về lịch trình các khóa tu.					
Tương tác xã hội					
Việc tham gia (đọc bài / thích / chia sẻ / bình luận...) trên các trang Facebook hoặc nhóm Facebook liên					

Sử Dụng Facebook Của Các Thanh Niên Việt Nam Về Các Khóa Tu Tại Chùa Hoàng Pháp	Rất không đồng ý	Không đồng ý	Trung lập	Đồng ý	Rất đồng ý
	1	2	3	4	5
quan đến các khóa tu tại Chùa Hoàng Pháp đã trở thành một phần trong thói quen hàng ngày của tôi.					
Tôi chia sẻ nội dung từ các trang Facebook hoặc nhóm Facebook liên quan đến các khóa tu tại Chùa Hoàng Pháp với bạn bè và gia đình.					
Tôi sử dụng các trang Facebook hoặc nhóm Facebook liên quan đến các khóa tu tại Chùa Hoàng Pháp để kết nối với những người đã tham gia các khóa tu.					
Tôi tham gia vào các cuộc thảo luận trên các trang hoặc nhóm Facebook liên quan đến các khóa tu tại Chùa Hoàng Pháp.					

PHẦN 5: SỰ THAM GIA CỦA CÁC THANH NIÊN VIỆT NAM TRONG CÁC KHÓA TU TẠI CHÙA HOÀNG PHÁP

Các câu sau đây liên quan đến cảm giác của bạn khi tham gia các khóa tu tại Chùa Hoàng Pháp. Xin vui lòng đọc kỹ từng câu và quyết định xem bạn có bao giờ cảm thấy như vậy trong trải nghiệm của mình tại khóa tu hay không. Nếu bạn chưa từng có cảm giác này, hãy chọn số '0' (không) ở ô trống sau mỗi câu. Nếu bạn đã

từng có cảm giác này, hãy chọn số (từ 1 đến 6) mà bạn cho là mô tả chính xác nhất về mức độ thường xuyên bạn cảm nhận điều đó.

	Chưa bao giờ	Hiếm khi (Một vài lần trong năm)	Rất ít khi (Một lần mỗi tháng)	Đôi khi (Vài lần mỗi tháng)	Thường xuyên (Một lần mỗi tuần)	Rất thường xuyên (Vài lần mỗi tuần)	Luôn luôn (Mỗi ngày)
	0	1	2	3	4	5	6
SỨC SỐNG: Mức độ năng lượng, nhiệt huyết và sự kiên cường tinh thần trong khi tham gia các hoạt động tu học tại khóa tu (thiền, niệm Phật, đi chánh niệm...)							
Trong khóa tu, tôi cảm thấy tràn đầy năng lượng.							
Tại khóa tu, tôi cảm thấy mạnh mẽ và dồi dào sức sống.							
Khi tôi thức dậy vào buổi sáng, tôi mong chờ các hoạt động trong khóa tu (thiền, niệm Phật, đi chánh niệm...).							
Tôi có thể tiếp tục tham gia các hoạt động trong khóa tu (thiền, niệm Phật, đi chánh niệm...) trong thời gian dài.							

	Chưa bao giờ	Hiếm khi (Một vài lần trong năm)	Rất ít khi (Một lần mỗi tháng)	Đôi khi (Vài lần mỗi tháng)	Thường xuyên (Một lần mỗi tuần)	Rất thường xuyên (Vài lần mỗi tuần)	Luôn luôn (Mỗi ngày)
	0	1	2	3	4	5	6
Tại khóa tu, tôi rất kiên cường về mặt tinh thần.							
Trong khóa tu, tôi luôn kiên trì, ngay cả khi mọi thứ không thuận lợi.							
SỰ CỐNG HIẾN: Cảm giác ý nghĩa đối với thực hành Phật giáo của bạn, bao gồm việc tuân thủ các giáo lý và giá trị Phật giáo							
Tôi thấy các hoạt động trong khóa tu (thiền, niệm Phật, đi chánh niệm...) đầy ý nghĩa và mục đích.							
Tham gia các khóa tu giúp tôi tuân thủ các giáo lý và giá trị Phật giáo.							
Các hoạt động chánh niệm trong khóa tu có ý nghĩa quan trọng đối với tôi.							

	Chưa bao giờ	Hiếm khi (Một vài lần trong năm)	Rất ít khi (Một lần mỗi tháng)	Đôi khi (Vài lần mỗi tháng)	Thường xuyên (Một lần mỗi tuần)	Rất thường xuyên (Vài lần mỗi tuần)	Luôn luôn (Mỗi ngày)
	0	1	2	3	4	5	6
Đối với tôi, các hoạt động trong khóa tu (thiền, niệm Phật, đi chánh niệm...) rất có ý nghĩa.							
SỰ NHẬP TÂM: Khả năng hoàn toàn tham gia và hòa mình vào các hoạt động trong khóa tu (thiền, niệm Phật, đi chánh niệm...)							
Thời gian trôi qua rất nhanh khi tôi tham gia các hoạt động trong khóa tu.							
Khi tôi tham gia các hoạt động trong khóa tu, tôi quên hết mọi thứ xung quanh.							
Tôi hoàn toàn đắm chìm trong các hoạt động của khóa tu.							
Tôi bị cuốn hút khi tham gia các hoạt động trong khóa tu.							

	Chưa bao giờ	Hiếm khi (Một vài lần trong năm)	Rất ít khi (Một lần mỗi tháng)	Đôi khi (Vài lần mỗi tháng)	Thường xuyên (Một lần mỗi tuần)	Rất thường xuyên (Vài lần mỗi tuần)	Luôn luôn (Mỗi ngày)
	0	1	2	3	4	5	6
Tôi cảm thấy khó khăn khi phải tách rời khỏi các hoạt động trong khóa tu.							

Cảm ơn bạn đã hợp tác chân thành!

BIODATA

Name: Nguyen Thanh Thu Uyen

Date of Birth: 30th March 1992

Nationality: Vietnamese

Contact Number: 063 137 1355

E-mail: nguyenthanhthuuyen@gmail.com

Education: 2010-2014: Industrial University of Hochiminh City,

                    Vietnam

                    2023-2026: Bangkok University, Thailand