

# Perception, Attitude, and Impact Change after Watching Faith-Based Films: A Comparative Study

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Malaysia is a multi-religious country. Hence, it is important for everyone to understand each other's religion and culture to maintain peace and harmony in the country. This study was conducted to analyze the impact of Islamic films on youth (teenage, adolescent, and young adults) of various races, religions and gender. Specifically, the objectives of the study are: (1) to find out the level of perception on Islamic films among youth of various backgrounds, (2) to find out the level of attitude toward Islamic films among youth of various backgrounds, (3) to find out the level of impact change after watching Islamic films among youth of various backgrounds, and (4) to compare youth of various backgrounds on the relationships between perception, attitude, and impact change after watching Islamic films. The data were collected from a quasi-experimental research method, using questionnaire as the research instrument. From a total of 141 respondents, two-thirds are females and 70% are teenagers, representing different races and religions. Results showed that there was no difference between males and females. The differences were evident in the results for perception, attitude, and impact change for various races, religions, and age groups.

*Keywords:* perception, attitude, impact change, quasi-experimental design, comparative study

## Introduction

Recent phenomena both in Malaysia and abroad show that there is an increasing tension between groups of people based on religious misunderstanding, specifically of Islam and other religions or with other groups which are called Islamophobic. As such, understanding and respecting each other's religion to create peace and harmony is called for. To gauge the current situation in Malaysia, a quantitative research involving a quasi-experimental design with survey method was used, using questionnaire, for data collection.

Where Malaysia is concerned, racial slurs and divides seem to be closely associated with the country being multi-religious. Researches done and on-going ones look at cross-cultural and cross-religious understanding or lack of it among Malaysians.

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Youth, encompassing teenager, adolescent, and young adult, aged 13–40 years old, and made up of 28.8% of the total Malaysian population of 28.9 million (Department of Statistics of Malaysia, 2012). The proportion of male to female is 51% to 49%, respectively. Malays including Bumiputra consist of 61.4%, Chinese (23.7%), Indian (7.1%), and others (7.8%). In terms of religion, 60.4% are Muslim, 19.2% Buddhist, 9.1% Christian, 6.3% Hindu, and the rest (5.0%) belong to other religions.

The youth are the potential leaders of the nation. Their understanding of other member of the society's religion, belief, culture, traditions, and values are needed to ascertain that peace and harmony are achieved in the future. This can be achieved through education, which starts from home. However, education at secondary, college, and university level plays an important role in exposing and creating awareness of the cultural diversity toward attaining a better understanding of specific communication behaviors.

Education through the mass media (for instance, films) can reinforce the understanding of other people's religions, beliefs, values, and even prejudices between races if knowledge of other religions is taken into consideration by the filmmakers. Of course, culture is inherited from generation to generation; so is religion. But, it can be learned and reinforced further. As argued by Esber (2007), intercultural competence is required in communicating with people from different cultural backgrounds. It requires knowledge of the culture, skill, and ability to translate the cultural knowledge into communication behaviors, resulting in a successful intercultural interaction. Intercultural competence, too, requires recognition of cultural differences as a natural part of human existence. In sum, Esber iterates that the development of intercultural communicative competence is the impetus to effective communication in a multicultural society. This idea can be extended to Malaysia, which is a multicultural, multiracial, multilingual, and multi-religious nation. The question is, with this diversity in all aspects, can faith-based film be one of the vehicles to disseminate peace and harmony through mutual understanding and respect for each other's diverse backgrounds?

### **Objectives of the Study**

The specific objectives of the study are:

- (1) To find out the level of perception on Islamic films among youth with various backgrounds;
- (2) To find out the level of attitude toward Islamic films among youth with various backgrounds;
- (3) To find out the level of impact change after watching Islamic films among youth with various backgrounds;
- (4) To compare youth with various backgrounds on the relationships of perception on, attitude toward, and impact change after watching Islamic films.

### **Significance of the Study**

Findings of the research would indicate whether there is a need to continue promoting religious understanding among Malaysian youth through films and/or film festivals, with the intention of the need for religious understanding of the others. At the same time, it is a means to promoting faith-based film festival and Islam is chosen because it is the official religion of the country with the largest number of followers. It is the intention of the Islamic Youth Short Film Competition to gauge the outcome of the films as a prime mover of change to the viewers, especially the youth.

The findings of this survey will determine support for future faith-based film festival. It is also hoped that through films, we are able to promote Malaysia among tourists who may be keen on knowing

more about religions in Malaysia. In addition, it is also hoped that religions can be seen in a kind way to influence and educate others, specifically young people who are so clueless of what is going around them and too keen on condemning without fully understanding about the “others”. The ultimate outcome is that this could become the foundation of empowering youth in their quest to establish and expand faith-based film festivals as a means to address the need for stability in multireligious and multiracial societies in Malaysia and we can teach the young ones to ensure peace and harmony remaining as assets for the country.

## **Literature Review**

### **Film and Religion**

It is important for any country with a thriving film industry to have its own history on films. Part of this study is also to document this for Malaysia.

In Malaysia, the history especially the beginning of films was elaborated by Mohd Zamberi and Aimi (2005) in a comprehensive coffee table book. There is a special coverage on the Malay film in Singapore. Malays are associated with Islam as it is the religion that they worship. Earlier, Yusof (2003) highlighted the production houses for filmmaking, both in Singapore and in Malaysia. Later, Suria Hani, Mazni, Mohd Faizal, and Noor Adzrah (2010) analyzed the religious themes in film. They confer that Malay films directly or indirectly serve as religious purpose. As such, “film is a powerful tool in learning process” (p. 189). They contended that promoting inter-religious film is good for the sake of unity in Malaysia, where inter-cultures and inter-religions meet.

Javed Mohammed (2010: 3) defines Islamic cinema as “film that conforms to Islamic laws, customs and values” while “Muslim cinema is a film movement by or about Muslims”. Malaysia is the sixth top Muslim country in producing films in 2008, trailing behind Iran, Indonesia, Egypt, Turkey, and Pakistan.

In addition, Naim (2011: 11) proposed that Islamic films must be based on Islamic foundation, Islamic model, and Islamic culture. All of them must be based on the Al-Qur’an and Al-hadith as the source of inspiration. The films must not deviate from the basic source of information; failing to do that is subjected to the Code of Conduct under the Code of Law. He further identified three main objectives of Islamic film. They are (1) to inculcate ethical values, (2) to encourage good deeds (*amar maaruf*) and to forbid bad deeds (*nahi mungkar*), and (3) to propagate and dissemination Islamic information (*spread da’wah*).

The importance of associating film and religion to shape cultural, civil and intellectual landscapes of a nation is shared by Lindval (2004), who highlighted the important relationship of history and its criticism on religion and film—with special emphasis on Christianity, as the concerned religion. He states that “film scholars have noted the importance of religion in shaping the cultural landscape in which cinema emerged” (p. 7). Since religion is related to way of life of the people and a part of their behavior, therefore, there is a relationship between film and religion (Meyer, 2005).

### **Social Learning Theory**

Social Learning Theory (Bandura, 1977) states that behavior is learned from the environment through the process of observational learning. However, in modern days, the media play important role in teaching the viewers, regardless of their age, through the actor’s behavior. TV is the most important influential medium in

today's era, superseding the other media, transcending across all types of viewers; youth is no exception. The actors are the models, of whom the viewers might imitate the behavior that they observe, thus, inculcating the culture and reinforce their beliefs.

TV is the medium that has an array of programs. One of them is film. Drama is also popular as a source of entertainment to the audience. However, film may be able to create the awareness of the possible scenario in the community.

In Malaysia, all films have to undergo a censorship board so that the rights of all are protected, especially the sensitivity of other religions and races. This is underlined by the Code of Conduct for the filmmakers. Even though Malaysia allows other religions to be practiced by their worshipers, Islam is the official religion of the nation. Unlike Nigeria (Krings, 2005), it is divided according to religions. where Northern Nigeria is mainly Muslims while the Southern Nigeria comprised of the Christians. Therefore, the films in each part of the country are focusing on and tailoring toward its own ardent viewers, according to their religions.

#### **Perception, Attitudes for Various Demographic Characteristics of Youth**

Watching Islamic-based films containing Islamic message is seen as contributing to positive actions and behaviors (Rosmawati, Md. Salleh, Mohd Nizam, & Muhammad Sham Shahkat Ali, 2012). They found a positive relationship between viewing Islamic-based films and the development of pro-social personality among teenaged audience. However, Islamic films in Malaysia are not that popular among Malaysians and the number of viewers is small.

#### **Impact Change for Various Demographic Characteristics of Youth**

Youth in Malaysia are aged from 13 years old to 40 years old. They are at a vulnerable group of being influenced by the media as well as by their peers. Films are not necessarily watched at the theatre anymore. This is because films are screened at TV and in this modern age, films are uploaded and can be downloaded through the iPhone and computer. Therefore, films are conveniently accessible from everywhere and at any time. This, if the content is not monitored, may endanger the youth who are at a fragile stage of development and are easily susceptible to change, either for the better or for the worst, depending on their environmental surrounding. Films can be the environment that they grow in. Smets (2012), when studying Moroccan diaspora, found that young Muslim Moroccans in origin but born and raised in Belgium felt that religion is less important in their life despite the fact that they do practice Islam. Here is where Islamic films can help in educating and disseminating Islamic teaching to reinforce the Islamic beliefs and foundation embedded in them.

Smets (2012) also asked the respondents on the relationship between film and religion. The films need to be impressive from the visual aspects and must have the aesthetic perspective to be able to be appreciated. He concluded that religious film, like *Ar Risalah*, is an excellent example of relating between Islam and film consumption.

Using a qualitative analysis, Eun-Kyoung and Priester (2014) found that with diverse audience (gender, race/ethnicity, and social class), films to a certain extent have an impact on their daily life, such as, racism, sexism, and classism. It seems that the film is able to make a difficult topic safe to be viewed by a mixed racial audience.

### Theoretical Framework

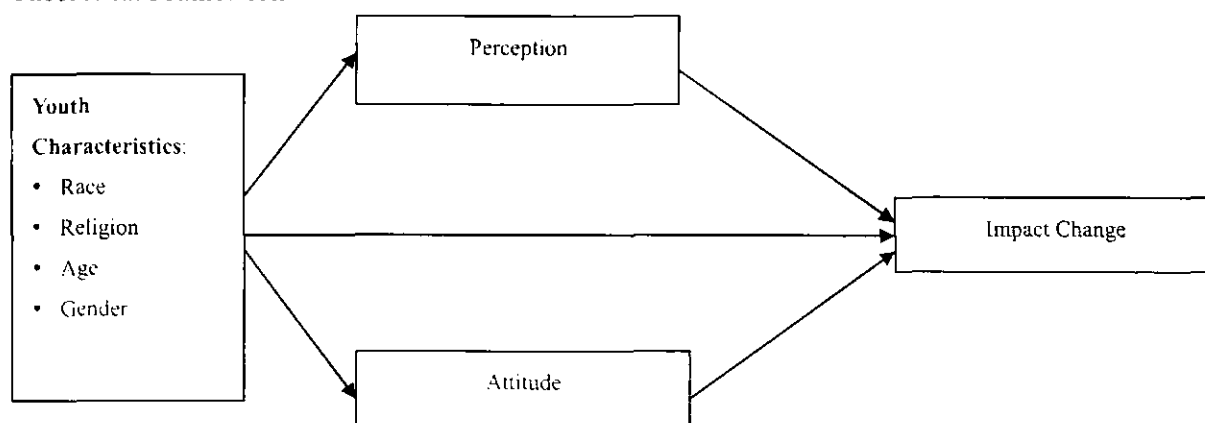


Figure 1. Theoretical framework for impact change model.

### Hypotheses of the Study

The hypotheses of the study are:

GH1: There are differences between youth demographic characteristics for perception on Islamic films.

SH1.1: Different races (Malay, Chinese, and Indian) have different perception on Islamic films.

SH1.2: Different religions (Islam, Christianity, Hinduism, Buddhism, and Others) have different perception on Islamic films.

SH1.3: Different age groups (teenager, adolescent, and young adult) have different perception on Islamic films.

SH1.4: Males are different from females for perception on Islamic films.

GH2: There are differences between youth demographic characteristics for attitudes toward Islamic films.

SH2.1: Different races (Malay, Chinese, and Indian) have different attitude toward Islamic films.

SH2.2: Different religions (Islam, Christianity, Hinduism, Buddhism, and Others) have different attitude toward Islamic films.

SH2.3: Different age groups (teenager, adolescent, and young adult) have different attitude toward Islamic films.

SH2.4: Males are different from females for attitude toward Islamic films

GH3: There are differences between youth demographic characteristics for impact change after watching Islamic films.

SH3.1: Different races (Malay, Chinese, and Indian) have different impact change after watching Islamic films.

SH3.2: Different religions (Islam, Christianity, Hinduism, Buddhism, and Others) have different impact change after watching Islamic films.

SH3.3: Different age groups (teenager, adolescent, and young adult) have different impact change after watching Islamic films.

SH3.4: Males are different from females for impact change after watching Islamic films.

GH4: The relationships between perception, attitude, and impact change are moderated by various youth characteristics.

## Methodology

### Research Design

The study uses a quantitative research design, using an experimental method. Specifically, it uses a quasi-experiment with pre-post non-equivalent groups, based on ethnicity, that is, Malay, Chinese, and Indian.

### Population and Sampling Procedure

The population of the study is Malaysian youth, aged from 13-40 years old, belonging to the various ethnic groups, representing the Malaysian youth. They encompass both males and females with various religious backgrounds.

The different ethnicities were selected from a university that caters for the Malays, which made up of about 90% of the population of the university. The college-university institution caters for a majority of the Chinese group, while secondary school pupils represent the Indian youths. Therefore, three different localities were used to conduct the experiment. All are located in Kuala Lumpur and Selangor. At the end of the study, a sample of 141 respondents was gathered.

### Research Instrument and Operationalization of Variables

The research instrument used for collecting the data is a questionnaire. The questionnaire consists of four sections:

**Section 1: Demographic characteristics of the respondents.** It measures the race, religion, age, and gender.

**Section 2: Perception on Islamic films.** It consists of 10 items, addressing the perception and thought of youth on Islamic films. Each item is measured on a 5-point Likert scale with 1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree. The perception construct was created for its mean, whereby the average of the 10 items was created to form the overall perception of Islamic films.

**Section 3: Attitude toward Islamic films.** It consists of 10 items, addressing the attitude of youth toward Islamic films. Each item is measured on a 5-point Likert scale with 1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree. The attitude construct was also created for its mean, whereby the average of the 10 items was created to form the overall attitude toward Islamic films.

**Section 4: Impact change after watching Islamic films.** It consists of 10 items, addressing the change in behavior of the youth after watching Islamic films. Each item is measured on a 5-point Likert scale with 1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree. The impact change construct was created for its means, whereby the average of the 10 items was created to form the overall impact change.

### Treatment for the Experiment: Islamic Film Entitled *Catholics Only*

*Catholics Only* is an 11-minute short film which is written and directed by Azhar Salleh, a Media and Communication student at the National University Malaysia (UKM). The short film was one of the 50 entries received for the Islamic Youth Short Film Competition which was organised by the International Islamic University Malaysia (IIUM) in 2013.

*Catholics Only* depicts deep philosophical and theological thoughts of a young Muslim student in Malaysia, who is portrayed as a widely read student and reflective of what is going around him. In between classes and possibly after performing one of his five times a day prayer, he fell asleep in the university's praying room. He dreamt of meeting a spiritual guide who wanted him to change his faith to Judaism and Christianity of which he

adamantly rejected to stay true to his Islamic faith. After waking up from such a disturbing dream, he walked to his class. While walking along a corridor, he passed by a student representative of the Catholic Church doing an awareness campaign and raising funds to rebuild a church in Indonesia after the church was destroyed in a tsunami. Because other religions are not allowed to be proselytized publicly in Malaysia, the Catholic fund-raiser representative puts up a signage on her table "Catholics Only"; the young Muslim student initially walked past just like other Muslim students but he walked back to have a look at the donation box. He decided to donate his money for the new church. In his rush to his class, he left his books on Islam at the donation counter. The young Christian female student (now in awe of the young Muslim male student's unbiased charity deed) went to chase after him to return his books on Islam. There was an air of harmony between the two but the director ended the film there and left the audience to reflect on their true understanding of faith.

#### **Validity and Reliability of Variables**

Validity is the property of a test actually measuring what it purports to measure. For this study, only the face validity is of concern here. The reliability, however, is the property of a measure that consistently gives the same answer at different points in time. However, for this study, the reliability is being tested using the reliability test, where Cronbach's alpha would be tested against a known value of 0.70 as the cut-off point for assuming that the items measure the construct of interest. Statistical Package for Social Sciences (SPSS WIN 17) was used to analyze for its reliability for the scale. In addition, exploratory factor analysis (EFA) was used to ensure that the main and principal component be used, ensuring that only one factor is used for the study. The Cronbach's alpha for perception is 0.755, attitude is 0.762, and impact change is 0.791. All values exceed 0.70. Therefore, no item was deleted.

#### **Data Collection**

Data were collected at three different localities and at three different times, but within the month of October 2013. The researchers themselves administered the experiment where a selected short film that took part in the Islamic Film Festival was administered for 11 minutes before the questionnaire was administered to measure the impact change after watching Islamic film. The first three sections were answered first. Then the film was played. Later, the participants were asked to continue answering the questionnaire for section 4—the impact change after watching the film. The respondents took approximately 20 minutes for the whole experimental process, that is, nine minutes to answer the questionnaire and another 11 minutes to watch the short film. A total of 141 questionnaires were collected for the experimental study.

#### **Data Analysis**

The data collected were coded based on the master code developed by one of the researchers. Data were analyzed using SPSS WIN 17 for both its descriptive statistics and inferential statistics. The descriptive statistics used are frequency, percentage, mean, and standard deviation. As for the inferential statistics, independent t-test and ONEWAY Analysis of Variance (ANOVA) were used for the study to answer the objectives of the study and to test the hypotheses of the study, based on the Social Learning Theory.

### **Findings of the Study**

#### **Demographic Characteristics of the Respondents**

A total of 141 respondents were collected for the study. The respondents of the study are described in terms of selected demographic characteristics that are thought to be useful for the study.

The demographic profile of the respondents is presented in Table 1. Demographic profile in this study includes race, religion, age, and gender. Chinese respondents constitute almost half (49.6%) of the entire respondents in this study, followed by the Indians (25.5%), and the Malays (24.8%). Buddhists are the largest religious group in this study. Four in 10 of the respondents (41.1%) practice Buddhism. Almost a quarter of the respondents (24.8%) belong to Islamic faith, followed by the Hindus (23.4%). The Christians (10.6%) are minimally represented. Seven in 10 of the respondents in this study are teenagers (70.2%). More than a quarter (27.0%) belong to the adolescent category, while the young adults are the least represented age group (2.8%). More than two-thirds of the respondents (68.1%) are females compared to males (31.9%).

Table 1  
*Demographic Characteristics of Respondents*

Demography	Category	Frequency	Percentage
	Malay	35	24.8
	Chinese	70	49.6
	Indian	36	25.6
		<b>141</b>	<b>100.0</b>
Religion	Islam	35	24.8
	Christian	15	10.6
	Hinduism	33	23.4
	Buddhism	58	41.2
		<b>141</b>	<b>100.0</b>
Age	Teenage (13-19 years old)	99	70.2
	Adolescence (20-25 years old)	38	27.0
	Young adult (26-39 years old)	4	2.8
		<b>141</b>	<b>100.0</b>
Gender	Male	45	31.9
	Female	96	68.1
		<b>141</b>	<b>100.0</b>

#### Comparison for Perception, Attitude, and Impact Change by Race

Results in Table 2 showed that there exist differences on various aspects of the Islamic film on youth in relation to race ( $F_{2,138} = 16.982$ ,  $p = .000$ ). Malays ( $M = 3.94$ ,  $SD = 0.45$ ) have the highest perception than either the Chinese ( $M = 3.42$ ,  $SD = 0.46$ ) or the Indians ( $M = 3.39$ ,  $SD = 0.48$ ). This means that the Malays received the highest scores for the Islamic films for the perception and they are significantly different from either the Chinese or the Indians.

Similarly, for the attitude toward Islamic film, the Malays ( $M = 4.06$ ,  $SD = 0.44$ ) are significantly different from the Chinese ( $M = 3.38$ ,  $SD = 0.42$ ) and the Indians ( $M = 3.61$ ,  $SD = 0.55$ ), with  $F_{2,138} = 16.982$  ( $p = .000$ ). However, impact change is only different for the Malays ( $M = 3.56$ ,  $SD = 0.43$ ) from the Chinese ( $M = 3.01$ ,  $SD = 0.60$ ), with  $F_{2,138} = 9.454$  ( $p = .000$ ). This means that, on the whole, the Malays perception, attitude and impact change are higher than the Chinese and the Indians.

#### Comparison for Perception, Attitude, and Impact Change by Religion

There are differences between religions for all aspects of the assessment, that is, perception, attitude, and impact change (Table 3). As for the perception, Islam ( $M = 3.94$ ,  $SD = 0.45$ ) has a significant different from Buddhism ( $M = 3.39$ ,  $SD = 0.47$ ); and between the Hinduism ( $M = 3.37$ ,  $SD = 0.49$ ) and the Buddhism ( $M = 3.39$ ,  $SD = 0.47$ ). The results are supported by  $F_{3,137} = 12.136$ , ( $p = .000$ ). This means that the Buddhist youth have the least perception on Islamic films.



Table 2

*Comparison for Perception, Attitude, and Impact Change by Race*

Survey (N = 141)	Race	N	Mean*	SD	F	df	p	Comparison t
Perception	Malay	35	3.94	0.45	16.982	2,138	.000	Malay-Chinese Malay-Indian
	Chinese	70	3.42	0.46				
	Indian	36	3.39	0.48				
Attitude	Malay	35	4.06	0.44	25.243	2,138	.000	Malay-Chinese Malay-Indian
	Chinese	70	3.38	0.42				
	Indian	36	3.61	0.55				
Impact change	Malay	35	3.56	0.43	9.454	2,138	.000	Malay-Chinese
	Chinese	70	3.01	0.60				
	Indian	36	3.26	0.77				

Notes. \*1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree.

Table 3

*Comparison for Perception, Attitude, and Impact Change by Religion*

Survey (N=141)	Religion	N	Mean*	SD	F	df	p	Comparison t
Perception	Islam	35	3.94	0.45	12.136	3,137	.000	Islam-Hindu Islam-Buddhism
	Christian	15	3.57	0.40				
	Hinduism	33	3.37	0.49				
	Buddhism	58	3.39	0.47				
Attitude	Islam	35	4.06	0.44	16.632	3,137	.000	Islam-Hindu Islam-Buddhism Islam- Christianity
	Christian	15	3.33	0.49				
	Hinduism	33	3.61	0.55				
	Buddhism	58	3.40	0.42				
Impact change	Islam	35	3.56	0.44	6.553	3,137	.000	Islam-Buddhism
	Christian	15	3.14	0.66				
	Hinduism	33	3.27	0.78				
	Buddhism	58	2.99	0.58				

Note. \*1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree.

The attitude toward Islamic films revealed different results. There are differences between the various religions  $F_{3,137} = 16.632$ , ( $p = .000$ ). Specifically, the differences are seen between Islam ( $M = 4.06$ ,  $SD = 0.44$ ) and Christianity ( $M = 3.33$ ,  $SD = 0.49$ ), between Islam ( $M = 4.06$ ,  $SD = 0.44$ ) and Buddhism ( $M = 3.40$ ,  $SD = 0.42$ ), and between Hinduism ( $M = 3.61$ ,  $SD = 0.55$ ) and Buddhism ( $M = 3.40$ ,  $SD = 0.42$ ). This means that Muslim is different from Christian, Hindu, and Buddhist in terms of attitude toward Islamic film. Attitude toward religious films is the highest among the Muslims compared to the other religions.

The impact change witnessed the difference between Islam ( $M = 3.56$ ,  $SD = 0.44$ ) and Buddhism only ( $M = 2.99$ ,  $SD = 0.58$ ), with  $F_{3,137} = 6.553$ , ( $p = .000$ ). The distinct significant difference is pronounced between Islam and Buddhism, neither with Christian nor Hindu.

**Comparison for Perception, Attitude, and Impact Change by Age**

One-Way ANOVA was conducted to look at the differences among teenager, adolescent, and young adult

youth in terms of their perception, attitude, and impact change after watching Islamic films (Table 4). The results revealed significant differences among age groups with regard to perception ( $F_{2,138} = 16.029$ ,  $p = .000$ ), attitude ( $F_{2,138} = 17.582$ ,  $p = .000$ ), and impact change ( $F_{2,138} = 7.951$ ,  $p = .000$ ).

Specifically, the difference for perception is between adolescent ( $M = 3.90$ ,  $SD = 0.463$ ) and the teenage ( $M = 3.40$ ,  $SD = 0.453$ ) youth. As for the attitude, the differences lie between the adolescent ( $M = 3.96$ ,  $SD = 0.423$ ) and the teenage ( $M = 3.45$ ,  $SD = 0.438$ ) as well as between the young adult ( $M = 4.13$ ,  $SD = 0.548$ ) and the teenage. In addition, impact change difference is pronounced between the adolescent ( $M = 3.43$ ,  $SD = 0.601$ ) and the teenage youth ( $M = 3.09$ ,  $SD = 0.435$ ) and between the young adult ( $M = 4.05$ ,  $SD = 0.765$ ) and the teenage youth. This means that the teenage group tended to be less in their self-assessment for all aspects of Islamic films, from perception, to attitude and to impact change on them.

Table 4

*Comparison for Perception, Attitude, and Impact Change by Age*

Survey (N = 141)	Age	N	*Mean	SD	F	df	p	Comparison t
Perception	Teenage (13-19)	99	3.40	0.453	16.029	2,138	.000	Adolescent-Teenage
	Adolescent (20-25)	38	3.90	0.463				
	Young Adult (26-39)	4	3.55	0.483				
Attitude	Teenage (13-19)	99	3.45	0.438	17.582	2,138	.000	Adolescent-Teenage Adult-Teenage
	Adolescent (20-25)	38	3.96	0.423				
	Young Adult (26-39)	4	4.13	0.548				
Impact change	Teenage (13-19)	99	3.09	0.435	7.951	2,138	.000	Adolescent-Teenage Adult-Teenage
	Adolescent (20-25)	38	3.43	0.601				
	Young Adult (26-39)	4	4.05	0.765				

Notes. \*1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree.

#### Comparison for Perception, Attitude, and Impact Change by Gender

There are no differences between male and female for all aspects of the Islamic films, may it be perception, attitude, and impact change (Table 5). They performed equally well across all aspects of the evaluations.

Table 5

*Comparison for Perception, Attitude and Impact Change by Gender*

Survey (N = 141)	Gender	N	Mean*	SD	t	Df	p
Perception	Male	45	3.64	0.522	1.551	139	.123
	Female	96	3.49	0.510			
Attitude	Male	45	3.64	0.533	0.532	139	.595
	Female	96	3.39	0.538			
Impact change	Male	45	3.20	0.620	-0.123	139	.902
	Female	96	3.22	0.665			

Notes. \*1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree.

#### Moderating Effect of Youth Characteristics on the Relationships between Perception, Attitude, and Impact Change after Watching Islamic Films

Table 6 presents the relationship between perception, attitude and impact change after watching Islamic films for all youth characteristics. It is found that only Malay (Beta = .502) and Indian (Beta = .401) youth

showed a positive attitude toward impact change after watching Islamic film, with 10.7% and 21.8%, respectively. In terms of religion, Islam (Beta = .502) and Hinduism (Beta = .385) indicated a positive relationship between attitude and impact change, 10.7% and 19.8% explained by attitude, respectively.

Table 6

*Moderating Effect of Youth Characteristics on the Relationships Between Perception, Attitude, and Impact Change After Watching Islamic Films*

Selected Variable	Category	Model	Unstd. Coef.		Std. Coef. Beta	t	p	F	df	p	R <sup>2</sup> Adj
			B	SE							
Race	Malay	Constant	2.382	.706		3.375	.002	3.041	2,32	.062	.107
		Perception	-0.216	.201	-.225	-1.071	.292				
		Attitude	0.499	.208	.502	2.937	.023				
	Chinese	Constant	2.358	.672		3.511	.001	0.617	2,67	.542	.011
		Perception	0.004	.172	.003	0.026	.979				
		Attitude	0.189	.189	.133	1.003	.320				
	Indian	Constant	0.209	.931		0.224	.824	5.868	2,33	.007	.218
		Perception	0.306	.260	.192	1.177	.248				
		Attitude	0.559	.229	.401	2.438	.020				
	Constant	Constant	2.382	.706		3.375	.002	3.041	2,32	.062	.107
Religion	Islam	Perception	-0.216	.201	-.225	-1.071	.292				
		Attitude	0.499	.208	.502	2.937	.023				
		Constant	2.424	1.585		1.529	.152	1.442	2,12	.275	.059
	Christianity	Perception	-0.502	.547	-.300	-0.918	.377				
		Attitude	0.753	.445	.553	1.692	.116				
		Constant	0.235	1.002		0.234	.816	4.950	2,30	.014	.198
	Hinduism	Perception	0.314	.276	.197	1.140	.263				
		Attitude	0.548	.246	.385	2.228	.034				
		Constant	2.393	.722		3.316	.002	0.355	2,55	.703	.023
	Buddhism	Perception	0.042	.182	.034	0.232	.817				
		Attitude	0.132	.205	.095	0.644	.522				
		Constant	1.550	.566		2.740	.007	4.783	2,96	.010	.072
Age	Teenage	Perception	0.053	.150	.038	0.358	.723				
		Attitude	0.395	.146	.285	2.697	.008				
		Constant	1.334	.624		2.139	.039	6.235	2,35	.005	.221
	Adolescent	Perception	0.073	.214	.072	0.343	.733				
		Attitude	0.458	.210	.458	2.178	.038				
		Constant	5.095	3.552		1.434	.388	0.134	2,1	.888	.212
	Young Adult	Perception	-0.566	1.139	-.509	-0.497	.706				
		Attitude	0.234	.623	.395	0.375	.771				
		Constant	0.995	.667		1.491	.143	5.713	2,42	.006	.176
Gender	Male	Perception	0.223	.197	.188	1.135	.263				
		Attitude	0.383	.195	.330	1.990	.053				
		Constant	1.392	.484		2.878	.005	9.649	2,93	.000	.154
	Female	Perception	-0.009	.149	-.007	-0.062	.950				
		Attitude	0.517	.141	.419	3.657	.000				
		Constant									

For the age, teenager's (Beta = .285) and adolescent's (Beta = .458) attitude is positively correlated with impact change after watching Islamic films. Adolescent's attitude and perception have a higher explaining

power than the teenager's attitude and perception, where the former contributes only 7.2% while the latter contributes 21.2%. This means that adolescents are able to have a higher impact change after watching Islamic film than the teenagers.

The female (Beta = .419) youth has a higher attitude relationship with impact change after watching Islamic film, with  $F_{2,93} = 9.649$ , ( $p = .000$ ). This means that female youth are more likely to have positive liking and preference toward Islamic film than the male youth.

On the whole, attitude plays an important role in influencing impact change after watching Islamic films among female Muslims, Malays, teenagers, and adolescents. Similarly, female Indians, Hindus, teenagers, and adolescents have positive attitudes toward religious-based films, thus inculcating a positive impact change on them, spiritually. Both groups have already acquired a certain level of religious attitude in them and this would further reinforce them to have the impact change after watching the faith-based films.

### Summary of the Hypotheses

Based on the findings of the study and in relation to the respective inferential statistics, the testing of the hypotheses can be summarized accordingly. Table 7 presents the results pertaining to the three general hypotheses and their respective specific hypotheses according to the demographic characteristics of the youth, that is, race, religion, age group, and gender.

Table 7

#### Summary of Hypothesis Testing

General hypothesis	Sub-hypothesis	Remarks
GH1: There are differences between youth demographic characteristics for perception on Islamic films.	SH1.1: Different races (Malay, Chinese, and Indian) have different perception on Islamic films.	Fully supported
	SH1.2: Different religions (Islam, Christianity, Hinduism, and Buddhism) have different perception on Islamic films.	Partially supported
	SH1.3: Different age groups (teenager, adolescent, and young adult) have different perception on Islamic films.	Partially supported
	SH1.4: Males are different from females for perception on Islamic films.	Not supported
GH2: There are differences between youth demographic characteristics for attitude toward Islamic films.	SH2.1: Different races (Malay, Chinese, and Indian) have different attitude toward Islamic films.	Fully supported
	SH2.2: Different religions (Islam, Christianity, Hinduism, and Buddhism) have different attitude toward Islamic films.	Fully supported
	SH2.3: Different age (teenager, adolescent and young adult) have different attitude toward Islamic films.	Fully supported
	SH2.4: Males are different from females for attitude toward Islamic films	Not supported
GH3: There are differences between youth demographic characteristics for impact change after watching Islamic films.	SH3.1: Different races (Malay, Chinese, and Indian) have different impact change after watching Islamic films.	Partially supported
	SH3.2: Different religions (Islam, Christianity, Hinduism, and Buddhism) have different impact change after watching Islamic films.	Partially supported
	SH3.3: Different age groups (teenager, adolescent, and young adult) have different impact change after watching Islamic films.	Fully supported
	SH3.4: Males are different from females for impact change after watching Islamic films.	Not supported
GH4: The relationships between perception, attitude and impact change are moderated by various youth characteristics.	Summary on significant relationships:	Partially supported
	(a) Malay and Indian youth on attitude toward impact change after watching Islamic films;	Partially supported
	(b) Islam and Hindu religions of the youth on attitude toward impact change after watching Islamic films;	Partially supported
	(c) Teenage and adolescent on attitude toward impact change after watching Islamic films; and	Partially supported
	(d) Female on attitude toward impact change after watching Islamic films.	Partially supported

### Discussions and Conclusions

From 141 respondents of the study, comprising of students from a university, a college, and a secondary school, results showed that the students are mostly females compared to males, in a ratio of 2:1. The students are mainly Chinese, followed by Indians and Malays. This distribution reflects their religions. Most of them are teenagers, followed by adolescents, and finally young adults. They represent the educated youth of the nation.

Comparisons between the attributes of Malaysian youth in relation to perception, attitude, and impact change after watching Islamic films were made. The Malays perceived Islamic films better than both the Chinese and the Indian youth. The Malays also have a positive attitude toward Islamic films than both the Chinese and the Indian youth. However, in terms of impact change, the significant difference lies between the Malays and the Chinese youth, not the Indians. Therefore, it can be concluded that Islamic films are more effective to the Malays than to the Chinese and the Indians.

Religion also plays an important role in looking at the differences in the perception, attitude, and impact change. Results showed that those Muslims perceived Islamic films better than the Hindus and the Buddhist. As for the attitude toward Islamic films, Muslims have positive attitudes than the Christians, Hindus, and the Buddhists. Impact change is only different between the Muslim and the Buddhist after watching Islamic films. This means that the Muslims have a better perception, a more positive attitude, and have experienced a more impact change than the Christians, Hindus, Buddhists and the other religion devotees.

The overall perception for Islamic films showed that there are differences between adolescents and the teenagers where adolescents have a better perception of the Islamic films. In addition, the teenagers are the ones who have the lowest attitude toward Islamic films compared to both the adolescents and the young adults. Similarly, for the impact change after watching the Islamic film, the teenagers have received little impact change compared to the adolescents and the young adults. Therefore, teenagers have to be more exposed to the Islamic films. Schools have to seek ways to facilitate religious understanding among Malaysian youths so that there will be good understanding among the students through effective teachings with suitable methods of teaching aids, for example, using faith-based short films.

The overall rating of attitudes toward and impact change from Islamic films is the same for both male and female youth. Therefore, faith-based films are suitable for both males and females. There is no gender bias, whatsoever.

However, in terms of the relationships between perception, attitude and impact change after watching Islamic films, the findings showed that on the whole, attitude plays an important role in influencing impact change after watching Islamic films among female Muslim Malays teenagers and adolescents. Similarly, female Indian Hindus teenagers and adolescents have positive attitudes toward Islamic films. Therefore, Islamic films are able to inculcate a positive impact change on the Malays and the Indians, spiritually. Both teenagers and adolescents have already acquired a certain level of religious attitude in them and this would further reinforce them to have valuable impact change after watching the Islamic films.

In sum, Social Learning Theory applies to a certain demographic characteristics of the youth, that is, race (Malay and Indian), religion (Islam and Hindu), age (teenager and adolescent), and gender (female).

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