

## The Mediating Effect of Attitude on Perception towards Impact Change after Watching Islamic Films

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**Abstract:** Religious films play an import role in educating the viewers, especially the youth. This study tries to explore the relationships between perception and attitude towards impact change after watching Islamic films. Specifically, it analyses the mediating effect of attitude towards Islamic films for perception on impact change on youth behavior after watching Islamic film. The results of the quasi-experimental design using questionnaire as the research instrument revealed that there are positive relationships between impact change with perception and attitude. Attitude in turn mediates the relationship between perception and impact change. Therefore, the social learning theory tested for the study holds true and the hypotheses developed were supported. In sum, based on the 141 youth studied, Islamic film, as a whole, is able to have a positive impact on them. Therefore, filmmakers, in general, and religious-based filmmakers, in particular, should take heed in producing films with positive issues toward nurturing youth in making youth to possess morally and ethically sound behavior for peace and harmony of the community and the nation.

**Key words:** impact change, attitude as mediator, perception on Islamic films, social learning theory, youth

### 1. 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 other groups which are 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 design involving a quasi-experimental method was conducted.

Findings of the research would indicate whether or nor 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 of 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 was the intention of the Islamic Youth Short Film Competition to gauge the outcome of the films as a prime mover of

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change to the viewers, especially the youth.

The findings of this study determine support for future faith-based film festival. It is hoped that through films, we are able to promote Malaysia among tourists who may be keen to know more about religions in Malaysia. In addition, it is also hoped that religions can be seen in a kind way; able to influence and to educate others specifically young people who are so clueless of what is going around them, and who are keen to condemn without fully understanding about the “others”. The ultimate outcome is that this could become the foundation to empower youth in their quest to establish and to expand faith-based film festivals as a means to address the need for stability in multireligious and multiracial societies in Malaysia and we hope the young ones are able to ensure that peace and harmony remain as assets for the nation.

### **1.1 Objectives of the Study**

The main objective of the study is to create a platform for Malaysian youth short filmmakers to meet and discuss ways forward to project Islam and to share information on Islamic issues through visuals, that is, films.

The specific objectives of the study are:

- (1) To find out the level of perception on Islamic films;
- (2) To determine the level of attitude towards Islamic films;
- (3) To evaluate the impact of Islamic films on viewers’ behavioral change; and
- (4) To analyze the relationship between perception and attitude towards impact change on Malaysian youth viewers of Islamic films.

## **2. Literature Review**

### **2.1 Film and Religion**

Every country to a certain extent has its own history on films. Lindvall (2004) highlighted the 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 the way of life of the people and as a part of their behavior, therefore, there is a relationship between film and religion (Meyer, 2005).

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. Malay is associated with Islam as Islam is the religion that they worship. Earlier, Yusof (2003) highlighted the production houses for film making both in Singapore and in Malaysia. Later, Suria Hani, Mazni, Mohd Faizal and Noor Adzrah (2010) analyzed the religious theme in films. 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, p. 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 in the Muslim countries by films released in 2008, trailing behind Iran, Indonesia, Egypt, Turkey and Pakistan.

In addition, Naim (2011, p. 11) proposed that Islamic films must be based on Islamic foundation, Islamic model and Islamic culture. All of them must be based on 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 (Act 620, Film Censorship Act 2002). He further identified three main objectives of Islamic films. They are (a) to inculcate ethical values, (b) to encourage good deeds (*amar maaruf*) and to forbid bad deeds (*nahi mungkar*), and (c) to propagate and disseminate Islamic information (spread da'wah).

## 2.2 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 an important role in teaching the viewers, regardless of their age, through the actor's behavior. Television (TV) is the most important and influential medium in today's era, superseding the other media, transcending across all types of viewers; and youth is no exception. The actors are the models, whom the viewers might imitate the behavior that they observed and, thus, inculcate 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 the source of entertainment to the audience. However, film may be able to create awareness of the possible scenario in the community.

In Malaysia, all films have to undergo the 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 worshippers, Islam is the official religion of Malaysia. Unlike Nigeria (Krings, 2005), it is divided according to religions, where Northern Nigeria is mainly Muslims while the Southern Nigeria comprised of Christians. Therefore, the films in each part of the country are focusing on tailoring towards its own ardent viewers.

## 2.3 Relationships between Perception, Attitude and Impact Change on Youth

Watching Islamic-based films containing Islamic message is seen as contributing to positive actions and behaviors (Rosmawati, Md. Salleh, Mohd. Nizam, & Muhammad Sham, 2012). They found a positive relationship between viewing Islamic-based films and the development of pro-social personality among teenaged audience. Islamic films in Malaysia are not that popular among Malaysians and the number of viewers is small. Therefore, it should be encouraged among youth themselves to produce Islamic films with their own slant and taste, as long as this benefits the young viewers.

## 2.4 Theoretical Framework

The theoretical framework for the impact change of Islamic-based films is presented in Figure 1, with relevant hypotheses identified, accordingly.

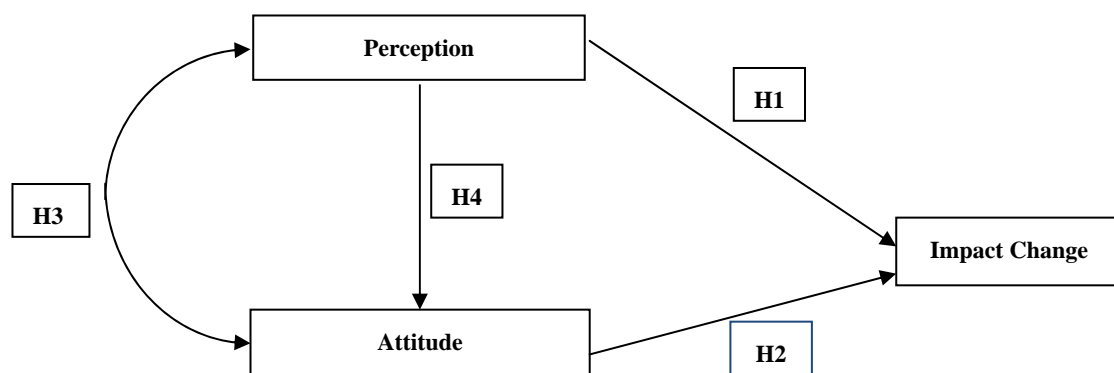


Figure 1 Theoretical Framework for Impact Change Model

## 2.5 Hypotheses of the Study

The hypotheses of the study are as follow:

H1: There is a positive relationship between perception on Islamic films and impact change after watching Islamic films.

H2: There is a positive relationship between attitude toward Islamic films and impact change after watching Islamic films.

H3: There is a positive relationship between perception on Islamic films and attitude toward Islamic films.

H4: Perception on Islamic films influences attitude toward Islamic films which in turn influences the impact change after watching Islamic films.

## 3. Methodology of the Study

### 3.1 Research Design

The study uses a quantitative research design. The method used is an experimental type. Specifically, it uses quasi experiment with pre-post measurement.

### 3.2 The Method

The experimental method adopted for the study is quasi pre- and post-test method. Two activities in this research were pre- and post-tests, without control group. The questionnaire was administered to the youth prior to the treatment given, that is, the screening of 11-minute short religious film. First, the respondents were asked to answer the first three sections of the questionnaire, involving demographic characteristics of the respondents, perception and attitude towards religious films. The pre-test is the prerequisite to assessing the post-test. The post-test experiment is to access the change as the impact of the religious film on the youth, especially on the understanding of Islam and other religions, as highlighted in the film.

The main advantage of pre- and post-test quasi experimental method is that it involves change on the same person resulting from the treatment given to the individual concerned. Nonetheless, the only disadvantage of such method is that it is not a true experiment because there is no control group.

### 3.3 Population of the Study

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

### 3.4 Sample and Sampling Procedure

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 concerned. The college-university institution caters for the majority of the Chinese group while a secondary school represents the Indians. Therefore, three different localities were selected. All were located in Kuala Lumpur and Selangor. At the end of the experiment, a sample of 141 respondents was gathered.

### 3.5 Research Instrument and Operationalization of Variables

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

**Section 1: Demographic characteristics of the respondents** — It consists of 4 items, measuring for the

race, religion, age, and gender.

**Section 2: Perception on Islamic films** — It consists of 10 items, addressing the perception and thought on Islamic films. Each item is measured on a 5-point Likert scale, where 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 ten items was created to form the overall perception on Islamic films.

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

The overall percentage (%) was calculated based on the mean value divided by 5 multiple by 100.

### 3.6 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 5 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 put 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.

### 3.7 Validity and Reliability of Variables

Validity is the property of a test for actually measuring what it purports to measure. For this study, only the face validity is of concern. The reliability, on the other hand, 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 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 are above 0.70.

### **3.8 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. The first three sections of the questionnaire were answered first. Then, the film was screened. 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, 10 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.

### **3.9 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, one-sample t-test with a test value of 3.0, partial correlation, and hierarchical regression were used for the study to answer the objectives of the study and to test the hypotheses of the study developed based on the Social Learning Theory.

## **4. Findings of the Study**

### **4.1 Respondents of the Study**

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

### **4.2 Demographic Profile of the Respondents**

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 sample 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 ten 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 (8.5%) and those belonging to other religions (2.1%) are minimal. Seven in ten of the respondents in this study are teenagers (70.2%). More than a quarter (27.0%) belongs to the adolescent category, while young adult are the least represented age group (2.8%). More than two-thirds of the respondents (68.1%) are females compared to males (31.9%).

### **4.3 Level of Perception on Islamic Films**

Table 2 presents respondents' perceptions and thoughts on Islamic films. Respondents generally agreed on the utility of films in general and Islamic films in particular (70.8%). Specifically, they strongly agreed that "faith-based movies are educational" (82.6%) and that "watching movies is useful" (81.2%). They also agreed to the importance of faith-based movies in multicultural country (77.4%), good values of movies (75.2%), movies created interest in knowing more about other religions (74.6%), and believe that movies reflect culture reality (72.0%). However, respondents only slightly agreed that they know much about Islam (54.2%). This means that, on the whole, youth are positive on Islamic films but caution their knowledge on Islam per se.

Table 1 Demographic Characteristics of Respondents

Demographic Characteristics	Frequency	Percentage
<b>Race:</b>		
Malay	35	24.8
Chinese	70	49.6
Indian	36	25.6
<b>Total</b>	<b>141</b>	<b>100</b>
<b>Religion:</b>		
Islam	35	24.8
Christian	12	8.5
Hinduism	33	23.4
Buddhism	58	41.1
Others	3	2.2
<b>Total</b>	<b>141</b>	<b>100</b>
<b>Age:</b>		
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>Total</b>	<b>141</b>	<b>100</b>
<b>Gender:</b>		
Male	45	31.9
Female	96	68.1
<b>Total</b>	<b>141</b>	<b>100</b>

Table 2 Youth's Level of Perception on Islamic Films

Perception	Level of Agreement (%)*					Mean	SD	Overall (%)	t**	p
	1	2	3	4	5					
I think faith-based movies are educational	0.7	0.0	22.0	40.4	36.9	4.13	0.80	82.6	16.728	.000
I think watching movies is useful	0.0	1.4	17.7	54.6	26.2	4.06	0.72	81.2	17.803	.000
I think faith-based movies are needed in multicultural country	2.1	4.3	24.8	41.8	27.0	3.87	0.93	77.4	11.110	.000
I think movies provide good values	0.0	3.5	35.5	42.6	18.4	3.76	0.79	75.2	11.379	.000
I have interest in knowing more about other religions through movies	1.4	5.7	35.5	33.3	24.1	3.73	0.94	74.6	9.226	.000
I believe movies reflect culture reality	2.1	11.3	31.2	35.5	19.9	3.60	1.00	72.0	7.075	.000
I know there are enough materials to educate me about Islam and other religions in movies	7.1	9.2	42.6	29.1	12.1	3.30	1.03	66.0	3.423	.001
I have interest in knowing more about Islam through movies	6.4	21.3	31.2	29.1	12.1	3.19	1.10	63.8	2.064	.041
I know about other religions	3.5	19.1	53.2	19.1	5.0	3.03	0.84	60.6	0.395	.694
I know much about Islam	12.1	28.4	36.2	20.6	2.8	2.74	1.01	54.2	-3.080	.002
<b>Overall perception</b>						<b>3.54</b>	<b>0.52</b>	<b>70.8</b>	<b>12.410</b>	<b>.000</b>

\*1 = Strongly disagree (1–20%), 2 = Disagree (21–40%), 3 = Slightly agree (41–60%), 4 = Agree (61–80%), 5 = Strongly agree (81–100%); \*\* test value of 3.0.

When tested using a one-sample t-test and with a test value of 3, the mean of 3.54 (SD = 0.52) shows that the overall perception on Islamic films is positive (t = 12.410, p = .000). This means that Islamic films are thought to

be positive and all the items are significantly positive except for “I know about other religions” ( $t = 0.395$ ,  $p = .694$ ). Another interesting finding is that youth do not know much about Islam. This is portrayed by the low mean value ( $M = 2.74$ ,  $SD = 1.01$ ). The result is supported by the test value ( $t = -3.080$ ,  $p = .002$ ). This means that youth are less knowledgeable about other religions, especially Islam. Despite the fact that Islam is the official religion in Malaysia, little is known about Islam. Therefore, the Ministry of Education should take heed about this issue so that Islam remains the official religion and is widely known to all youth as they are the future leaders, who one day are going to lead the nation. It seems that there are enough material to educate the youth on Islam and other religions, yet they claimed that they are still less knowledgeable on Islam. Nonetheless, the youth have positive perception on the possibility of Islamic films to educate them on Islam as a religion.

#### 4.4 Level of Attitude towards Islamic Films

Overall, respondents agreed to experiencing good feelings toward movies, in general, and faith-based movies, in particular (72.2%). The results (Table 3) revealed that the respondents very strongly agreed that they love watching movies (88.2%). Respondents also agreed that “faith-based filmmaking should be fully supported by the government” (77.4%), “faith-based film festival be an annual event at the international level” (74.8%), “filmmakers should be given freedom to make faith-based movies for the general public” and “faith-based film festival be an annual event at the national level” (73.8%), “faith-based filmmaking should be financially supported by the corporate sector” (71.4%), and “prefer watching faith-based movies with friends and families” (70.0%). The lowest attitude item is “I prefer watching faith-based movies alone (57.6%).

This is a good indication that Islamic films be accepted in disseminating good information of Islam as a religion, because youth like them.

Table 3 Level of Attitude towards with Islamic Films

Attitude	Level of Agreement (%) <sup>*</sup>					Mean	SD	Overall (%)	$t^{**}$	$p$
	1	2	3	4	5					
I love watching movies.	0.0	2.1	9.9	32.6	55.3	4.41	0.76	88.2	22.150	.000
I agree that faith-based filmmaking should be fully supported by the government.	0.0	4.3	34.8	31.2	29.8	3.87	0.87	77.4	11.464	.000
I propose that faith-based film festival be an annual event at the international level.	2.8	6.4	33.3	28.4	29.1	3.74	1.04	74.8	8.520	.000
I feel filmmakers should be given freedom to make faith-based movies for the general public.	1.4	7.1	32.6	39.0	19.9	3.69	0.92	73.8	8.888	.000
I propose that faith-based film festival be an annual event at the national level.	1.4	7.8	36.2	29.8	24.8	3.69	0.98	73.8	8.341	.000
I agree that faith-based filmmaking should be financially supported by the corporate sector.	0.7	4.3	47.5	31.9	15.6	3.57	0.83	71.4	8.218	.000
I prefer watching faith-based movies with friends and families.	5.7	9.2	31.2	37.6	16.3	3.50	1.05	70.0	5.598	.000
I feel there is too much sensitivity in making faith-based movies.	2.1	9.9	48.2	25.5	14.2	3.40	0.93	68.0	5.099	.000
I like watching faith-based movies.	4.3	12.1	41.8	30.5	11.3	3.33	0.98	66.6	3.975	.000
I prefer watching faith-based movies alone.	11.3	23.4	37.6	21.3	6.4	2.88	1.07	57.6	-1.335	.184
<b>Overall attitude</b>						<b>3.61</b>	<b>0.54</b>	<b>72.2</b>	<b>13.467</b>	<b>.000</b>

<sup>\*</sup>1 = Strongly disagree (1–20%), 2 = Disagree (21–40%), 3 = Slightly agree (41–60%), 4 = Agree (61–80%), 5 = Strongly agree (81–100%); <sup>\*\*</sup> test value of 3.0.



When one-sample t-test was used to test the significant level of agreement to the items, using a test value of 3, findings showed that, on the whole, there is a positive attitude among the youth ( $t = 13.467$ ,  $p = .000$ ). This means that youth attitudes towards Islamic films are positive. However, this does not apply to all items. The item that seemed not to give a positive agreement is that “I prefer watching faith-based movies alone” ( $t = -1.335$ ,  $p = .184$ ). Watching faith-based movies is not favored by youth on their own; instead, they would prefer to watch it with others. Probably, they prefer explanation and discussion on the latent intent of the faith-based movies, that is, normally indirect rather than direct behavior of the actors. Generally, it can be said that youth have positive attitudes towards faith-based films and they urged that the government and the corporate bodies to sponsor faith-based films and it should be conducted, not only at the national level, but also at the international level, as well. Therefore, there is an avenue for the faith-based films to be the vehicle to promote Islam as a religion of the nation.

#### **4.5 Level of Impact Change from Watching Islamic Films**

On the whole, respondents (Table 4) agreed on the impact change after watching Islamic film (63.8%). The highest agreement goes to “I respect other religions better” (75.0%). This is followed by the statement which says “I discover that the movie makes me question a lot of issues to do with religions in this country in general” (69.4%), and “I will promote cultural and religious understanding among friends and family members” (67.6%). Respondents also agreed that they “enjoy watching faith-based movies” (66.2%). Nonetheless, respondents slightly agreed that “faith in own religion is challenged after watching the movie” (55.8%), “portrayal of the lead character in the movie is biased towards Islam” (57.6%), and that “the portrayal of the minority religions is done justly in this movie” (59.4%). On the whole, the overall impact change on youth is also positive. This means that Islamic films have positive impacts on youth behavior and this is a good indication of the potential of Islamic films in providing good, ethical and civic behavior among the youth, who are believed to adopt uncultured behavior from watching non-faith-based films. Therefore, the relevant authority should take the golden opportunity to educate the youth through morally designed and produced films.

Further analysis was conducted to each of the items on impact change and to the overall construct, using a one-sample t-test, with a test value of 3. Results showed that there are mix findings with regard to the impact change. Surprisingly, youth had no significant impact change on understanding Islam better after watching the film ( $t = 1.828$ ,  $p = .070$ ). But, if the film was meant to change the behavior of the youth, then there is a possibility that the film was able to change the understanding of the youth on Islam as a religion. Nonetheless, after watching the film, youth, as a whole, claimed that they experienced a positive impact change ( $t = 3.881$ ,  $p = .000$ ). This implies that, on the whole, the Islamic films were able to have impact change on the behavior of youth. Worst still, when they claimed that their faith in their own religion is challenged after watching the movie. This means that Islam is able to change the beliefs of other religions since it is the last religion that shows the right path of living here and the hereafter. The three items that were not significant are that “I feel the portrayal of the lead character in the movie is biased towards Islam”, “The portrayal of the minority religions is done justly in this movie”, and “I am convinced that faith-based movie has changed my perception of Muslims in general”. This implies that the films have slight effects, either positive or negative on youth. Therefore, the writing of the Islamic films should be more cautiously done so that the intended motive of the films is achieved, not the reverse.

**Table 4** Level of Impact Change from Watching Islamic Films

Impact Change	Level of Agreement (%)*					Mean	SD	Overall (%)	<i>t</i> **	<i>p</i>
	1	2	3	4	5					
I respect other religions better.	0.0	9.2	31.2	34.8	24.8	3.75	0.94	75.0	9.550	.000
I discover that the movie make me question a lot of issues to do with religions in this country in general.	2.1	12.8	36.2	34.0	14.9	3.47	0.97	69.4	5.744	.000
I will promote cultural and religious understanding among friends and family members.	7.1	15.6	30.5	26.2	20.6	3.38	1.18	67.6	3.781	.000
I enjoy watching faith-based movie.	7.1	15.6	37.6	18.4	21.3	3.31	1.18	66.2	3.146	.002
I understand Islam better.	9.2	12.8	39.0	30.5	8.5	3.16	1.06	63.2	1.828	.070
I am convinced that faith-based movie has changed my perception of minorities from other religions.	4.3	14.2	51.8	21.3	8.5	3.16	0.92	63.2	2.013	.046
I am convinced that faith-based movie has changed my perception of Muslims in general.	6.4	19.1	44.7	23.4	6.4	3.04	0.97	60.8	0.521	.603
The portrayal of the minority religions is done justly in this movie.	6.4	19.9	47.5	22.7	3.5	2.97	0.91	59.4	-0.370	.712
I feel the portrayal of the lead character in the movie is biased towards Islam.	9.9	23.4	41.1	19.9	5.7	2.88	1.03	57.6	-1.397	.165
I feel my faith in my own religion is challenged after watching the movie.	17.0	24.8	31.9	14.9	11.3	2.79	1.22	55.8	-2.065	.041
<b>Overall impact change</b>						<b>3.21</b>	<b>0.65</b>	<b>63.8</b>	<b>3.881</b>	<b>.000</b>

\*1 = strongly disagree (1–20%), 2 = disagree (21–40%), 3 = slightly agree (41–60%), 4 = agree (61–80%), 5 = strongly agree (81–100%); \*\* test value of 3.0.

#### 4.6 The Relationship between Perception, Attitude and Impact Change on Malaysian Youth Islamic Film Viewers

Table 5 shows the zero-order relationships between perception on, attitude toward and impact change from watching Islamic films. Perception has a positive weak relationship with impact change ( $r = .270$ ,  $p = .001$ ), while attitude has a moderate positive relationship with impact change ( $r = .610$ ,  $p = .000$ ). This means that both perception and attitude are able to correlate with impact change, but with different amount. Nonetheless, perception and attitude are moderately correlated ( $r = .566$ ,  $p = .000$ ). Therefore, Hypotheses 1 and Hypothesis 2 are supported. Similarly, Hypothesis 3 is also supported.

**Table 5** Zero-Order Correlations between Perception, Attitude and Impact Change on Youth Film Viewers

Control Variables (N = 141)	Perception		Attitude	
None	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Perception				
Attitude	.566	.000		
Impact change	.270	.001	.420	.000
<b>Attitude</b>				
Impact change	.043	.610		

When controlling for attitude, as the mediating factor, the relationship between perception and impact change is reduced tremendously ( $r = .043$ ,  $p = .610$ ). Therefore, the relationship is not significant and this means that attitude is the mediating variable between perception and impact change. Therefore, Hypothesis 4 is supported.

Further analysis was carried out to determine the best predictor for impact change (Table 6). Results showed that attitude (Beta = .393,  $t = 4.195$ ,  $p = .000$ ) is able to predict impact change better than the perception (Beta = 0.48,  $t = 0.511$ ,  $p = .610$ ) on Islamic films. Nonetheless, there is already an existing level for impact change (constant  $t = 3.306$ ,  $p = .001$ ). Therefore, the equation for impact change can be written as: Impact change = 1.283 + 0.476 attitude.

**Table 6 Hierarchical Multiple Regression between Impact Change with Perception and Attitude towards Islamic Films**

Variable	Unstandardized		Standardized		p
	B	SE	Beta	t	
Constant	1.283	0.388		3.306	.001
Perception	0.060	0.118	.048	0.511	.610
Attitude	0.476	0.113	.393	4.195	.000

$F(2,138) = 14.916$ ,  $p = .000$ ,  $R = .422$ ,  $R^2 = .178$ ,  $R^2_{adj} = .166$

## 5. 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 youth are mostly females compared to males, in a ratio of 2:1. The youth 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.

The students agreed to the overall perception of Islamic films. This means that Islamic-based film production house needs to be more rigorous in promoting Islamic-based films to the youth. They also have a positive overall attitude towards Islamic films. Majority of the students love to watch movies. Therefore, if Islamic values are inculcated in the movies, then it is possible to propagate the knowledge on Islam to the youth so that there will be good understanding of Islam as a universal religion and as the official religion of Malaysia. They have positive attitude towards all the items except for "I prefer to watch faith-based movies alone". Therefore, it is possible to incorporate the issue of family, friendship and community inside the Islamic-based films for the youth to watch. The impact of Islamic-based films is also acceptable, as the students slightly agreed/agreed to most of the items. In this case, through films youth are more tolerant to other religions and to the other races. This creates the possibility of peace and harmony in the nation. Yet, the youth are not totally convinced on the change in them. Therefore, the production houses and Islamic authority should try to keep track of and monitor the production of the Islamic-based films.

Overall, there is a positive weak relationship between impact change and perception but a moderate positive relationship between impact change and attitude toward Islamic films. Nonetheless, the relationship between perception and attitude toward Islamic films is moderately positive. Using a partial correlation analysis, it is found that the relationship between perception and impact change has been reduced, that is, the relationship is negligible. Therefore, attitude is mediating between perception and impact change. In addition, impact change is being predicted by attitude toward Islamic films only. This is supported by the hierarchical regression analysis. Hence, Social Learning Theory is supported, with attitude as the mediating factor between perception and impact change on youth.

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