# Extended Hierarchy-of-Effect Model and its Application on Islamic Reality Shows towards Malay Community in Malaysia

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## Abstract

This paper tries to explore the possibility of applying the Hierarchy-of-Effect-Model (Zajonc, 1980) on Islamic reality shows towards Malay community in Malaysia, which is a new phenomenon, compared to the other existing reality shows that are mushrooming. The objectives of the study are (1) To find out the level of attention given to, perception of, attitude towards, involvement in, satisfaction obtained, and impact change from watching Islamic reality shows; (2) To compare the level of effects on different types of viewers (gender and age-group); and (3) To analyze the relationships between all the effect-related variables for the Islamic reality shows towards the Malay community in Malaysia. This study employs a quantitative research design, using survey method, with questionnaire as the research instrument used for data collection. Pilot study has been conducted to pre-test the research instrument. The study is using cluster and stratified random sample, in which the stratified groups are based on state, gender, and age. The data were collected in March 2012. The study found that the two most popular Islamic reality shows are *Imam Muda* and *Akademi Al-Quran*. The Malay community has positive perception

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and attitude towards the Islamic reality shows. They are also satisfied with the programs and above all the programs have positive impact on them. Therefore, the hierarchy of effects model could be applied to the Islamic reality shows for the Malay community in Malaysia; thus, implying that the learning theory is supported, but with a cyclical open system in nature.

## Introduction

Religion is part and parcel of television programming these days with a number of religious programs broadcasted on different channels. With the introduction of religious channels in Malaysia (TV9, Astro Oasis and Al-Hijrah), the tendency for an increase in the number of religious programs is inevitable. A number of Islamic religious reality shows has already started to gather its own followers of devoted fans such as *Imam Muda* (already into its third season), *Solehah, Ustazah Pilihan, Akademi Nasyid* and *Adik-Adikku*. In terms of content, the religious reality shows include religious knowledge about Islamic figures and places, *Quranic verses* and *hadith* are presented to the audience.

In early 2010, the broadcast of *Imam Muda's* first session on the Islamic lifestyle channel Astro Oasis managed to attract many headlines, both locally and internationally (Yoong, 2010; Hartenstein, 2010). The reality television program that uses the religion of Islam as the backbone of the program had fascinated many. The reality show originally targeted the teenagers but was reported to pull attention from the adults and elderly viewers (Zalida & Mariah, 2011) Due to its overwhelming response, *Imam Muda* began its second season in 2011, which also proved to be a success. In 2012, *Imam Muda* started its third season.

With a successful formula in hand, Astro Oasis branched out with a new religious reality program, only this time the spotlight belongs to the women. On October 1, 2011, *Ustazah Pilihan* was aired on Astro Oasis. Concurrently, a newly established Islamic-lifestyle television channel, Al-Hijrah also came out with a similar religious reality competition called *Solehah*, which is also featuring an all female-participants. Besides religious reality TV shows on the two Islamic channels, other channels such as RTM1 offers program such as *Adik-Adikku*, while TV9 offers *Akademi Nasyid* and *Akademi Al-Quran*.

It is important to note that religious television programming also consist popular secular programming genre, including talk shows, game shows, children shows, soap operas, news/magazine shows, sports programming music/variety shows as well as reality television (Abelman, 1987; Zalida & Mariah, 2011).

Religious talk shows have also occupied space in television scheduling in Malaysia, with programs such as *Forum Perdana Ehwal Islam* (*TV1*), *Al-Kuliyyah* (*TV3*) and *Halaqah* (*TV9*) and this is credited to the concept of *Islam Hadhari* (Civilisational Islam) introduced in 2003 by the former Prime Minister of Malaysia, Dato' Seri Abdullah Hj. Ahmad Badawi (Juliana, 2011).

Religious television users are more towards the implicit impact such as the need to know self through various aspects such as mentally or spiritually (Zalida & Mariah, 2011). Thus, it can be said that the audience seeks/watches religious programming to gratify their needs. Zalida and Mariah (2011) also discovered that viewers admitted that they watch religious program as substitute for not attending any sermons.

According to Zulkiple (2001), Islamic programs' objective should include strengthening Islamic belief, spreading Islamic thinking, reinforcing Islamic cultures, forming public opinions and serving as a watchdog towards negatives values that affect the development of the societies (cited in  Musa et.al., 2010). In view of religious programs from an Islamic perspective, it should have a 'mission' to encourage followers to spread and preach (*dakwah)* people about Islam through various means of the mass media such as radio, TV, magazines, video, fax and the internet (Musa et.al, 2010).

What these reality shows is trying to achieve by using Islam as the platform for competition is to utilize elements of popular culture to tackle the religious concerns of Muslim in a fresh and relevant manner especially to the younger generation.

The objectives of the study are (1) To find out the level of attention given to, perception of, attitude towards, involvement in, satisfaction obtained, and impact change from watching Islamic reality shows; (2) To compare the level of effects on different types of viewers (gender and age-group); and (3) To analyze the relationships between all the effect-related variables of the Islamic reality shows towards the Malay community in Malaysia.

<div align="center">**Literature Review**</div>

**Hierarchy of Effects Theory**

Hierarchy of Effects Theory (Rice and Atkin, 1989) is taken for the study, basing the assumption on the learning theory where the knowledge (perception), attitude and behavior sequence is taken into consideration. Since Islamic reality show is in a way a persuasion effect, taking time and differential effect for that matter, therefore, it is appropriate to apply such theory for the study. The step-by-step sequence is being considered whereby the initial step of awareness, attention, attitude, involvement, satisfaction, and finally the impact effect on the individual who had watched the program. The decision-making process makes the viewer to continue and to get activated especially in terms of their Islamic practices, resulting from the learning process that has been taken place initially. The promotion, that is, the effort given by the respective TV station for its Islamic reality program, creates the awareness, then cultivates the interest on the viewers to seek for further information, which in turn reinforces the learning of the existing information and knowledge; thus, making them to ponder and to think for the right decision in order to be a better Muslim.

The learning process is considered a cyclical process, not merely a linear model. This is because at every learning process new things are learned while the existing knowledge is being reinforced.

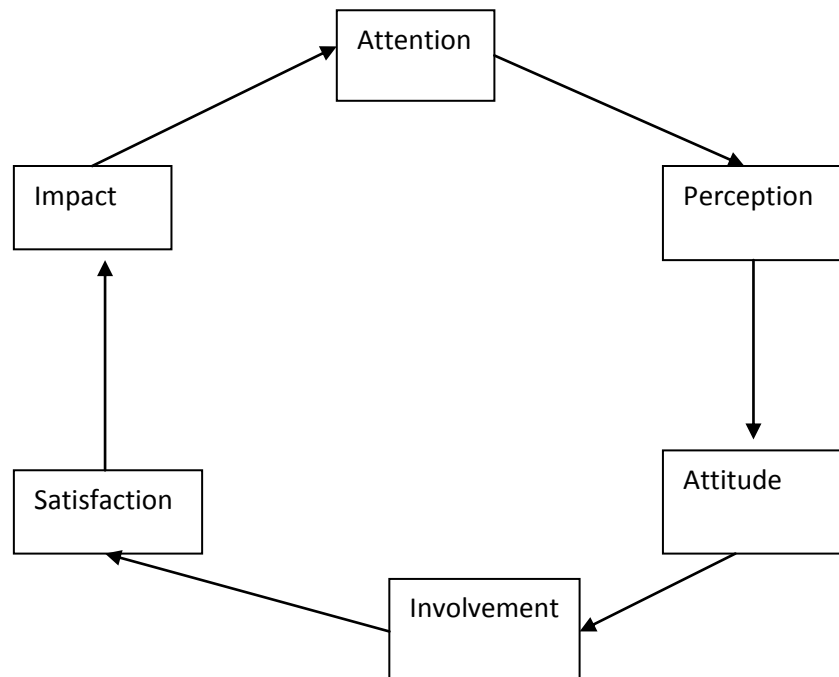The overall conceptual framework is presented in Figure 1.

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                        ┌──────────────┐
                        │  Attention   │
                        └──────────────┘
          ┌──────────┐                      ┌──────────────┐
          │  Impact  │                      │  Perception  │
          └──────────┘                      └──────────────┘

          ┌──────────────┐                  ┌──────────────┐
          │ Satisfaction │                  │   Attitude   │
          └──────────────┘                  └──────────────┘
                        ┌──────────────┐
                        │ Involvement  │
                        └──────────────┘
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│     Figure 1: Hierarchical cyclic process of Islamic reality show │
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Since this research focuses on religious reality TV shows, it is expected that viewers are motivated to watch due to its educational content as the religious shows have been determined to be informational in nature (Abelman, 1985; Zalida & Mariah, 2011).

**Malaysian Reality TV Shows**

In Malaysia, reality TV became a phenomenon with the introduction of *Survivor*[1] – the most popular American reality TV show in year 2000. This led to the introduction of Malaysian first

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[1]*Survivor* is a reality television game show programme where teams compete with each other for cash and other prizes in different exotic locales such as Guatemala and Borneo Island.  Retrieved on 6 June 2012 from http://en.wikipedia.org/wiki/Survivor_%28TV_series%29

reality TV game show programme – *Explorace* by TV3 in 2003 and it became so popular (Juliana, 2010). With the success of *Explorace*, the other Malaysian broadcast channels started to show and to produce more reality television programmes with different format (other than game show) such as singing talent (*Akademi Fantasia*, *Mentor,* and *One in a Million*), documentary (*Bersamamu, Misi Suara Hati*), love and relationship (*Mencari Cinta, Mencari Menantu*), cooking (*Master Chef*), dancing (*Showdown, Sehati Berdansa*), acting (*Pilih Kasih*), personality idol (*Imam Muda, Gadis Melayu, Malaysian Top Host, On Air*), and a lot more (Juliana, 2010). There is no exaggeration to say that almost all television channels have their own reality TV programmes such as *Mentor* (TV3), *Akademi Fantasia* (Astro Ria), *Showdown* (8TV), *Gadis Melayu* (Channel9), *Malaysian Top Star* (NTV7), *Solehah* (TV AlHijrah) and *Imam Muda* (Astro Oasis), to name a few.

So with many reality TV shows on television today, what is the viewing pattern of Malaysian audience? What is the preferred type of reality television programmes among Malaysian audience? According to Reiss and Wiltz (2004), "individuals prefer to watch those television programmes that arouse their joys".  They also argue that individuals, who are "strongly motivated to socialize, should be especially interested in shows that portray groups, fun or friendship. Those strongly motivated by vengeance should be especially interested in television programmes with aggressive content" (Reiss & Wiltz, 2004, p.370).

In Malaysia, reality TV shows are more viewed by youth as Yoon and Garma (2006) found that "the youthful viewers are the most ardent supporters of reality TV programs, as demonstrated by their readiness to participate or to support youth celebrities or idols' talent search" (p. 83). "Idols" produced by reality TV shows have strong influence on youth

worldwide. Their lifestyles, opinion and values are also admired by youth in Malaysia because of their skills displayed and their desires to succeed in the competition.

## Methodology

### Research Design

The study used a quantitative research design. A cross-sectional survey method was employed for the study. The study was carried out using a structured questionnaire. A personal interview was carried by trained enumerators.

### The Instrument

The study used structured questionnaire developed by the main researcher. The questionnaire is divided into 11 sections. However, for this paper only selected sections are taken into consideration, that tap into the demographic background of the Malay community, knowledge of Islamic reality shows, perception, attitude, involvement, satisfaction, and impact change from watching the Islamic reality shows.

### Data Collection Procedure

Prior to the actual data collection, pre-testing of the instrument was carried out to research methodology students. Reliability test and improvement of the questionnaire was done accordingly. The actual data were collected in March 2012 by undergraduate students of Communication Department at the International Islamic University Malaysia (IIUM) as part of

their research methodology course requirement. They were instructed to recruit Malay respondents, age 13 years and above as their respondents to answer the questionnaire.

The enumerators were asked to collect data at their own state, with equal number of male to female respondents. This is because the study used cluster and stratified random sample to represent the Malay community in Malaysia. The strata are based on state, gender (male and female), and age (youth and adult).

A total 535 respondents participated in the study. The respondents represent various states, with Selangor (29.1%) having the highest proportion; with an almost equal proportion of male (47.5%) to female (52.2%); with 53.9% youth and 46.1% adults; with 26.2% holding SPM certificate, 27.7% diploma and 31.7% first degree and above; more single (64.7%) to married (35.3%); with 48.8% without income while 51.2% with individual monthly income; and more come from the urban (66.9%) than the rural area (33.1%).

**The Measurement**

The variables were measured according to the scale. The selected variables are attention, perception, attitude, involvement, satisfaction, and impact change. **Attention** is calculated based on the cross-product of (a) average time spent on watching Islamic reality shows (from 0 to 8 hr) per day to (b) amount of attention given to watching Islamic reality shows, using a 5-point scale (from 1= not at all to 5 very much). The minimum attention is 0 while the maximum is 40, with an average of 7.87.

**Perception** is measured using a 5-point scale, with 1=strongly disagree to 5=strongly agree, to the 10 statements (items) in the questionnaire. The perception is aggregated for the 10

items and its mean is calculated based on them. The minimum mean of perception is 1.80 while the maximum is 5.00, with an average of 3.72.

Similar to perception, **Attitude** is measured using a 5-point scale, with 1=strongly disagree to 5=strongly agree, to the 10 statements (items). The minimum mean for attitude is 1.30 while the maximum is 5.00, with an average of 3.62.

**Involvement**, on the other hand, is measured using a 5-point scale, where 1=not at all to 5=very much. There are 12 statements (items) asked for involvement. The minimum mean for involvement is 1.00 while the maximum is 4.50, with an average of 2.00.

In contrary, **Satisfaction** is measured using a 5-point scale, where 1=not very satisfied to 5=very satisfied. There are 11 statements (items) asked for satisfaction. The minimum mean for satisfaction is 1.18 while the maximum is 5.00, with an average of 3.60.

As for the **Impact change**, there are only 6 statements (items) measured using a 5-point scale, where 1=no change at all to 5=very much. The minimum mean for impact change is 1.00 while the maximum is 5.00, with an average of 3.70.

**Reliability and Validity**

The instrument was validated by the expert for its face validity. All constructs using more than three items were tested for its reliability. All variables were found to be reliable with Cronbach's alpha greater than 0.70. In addition, the questionnaire was subjected to pilot study where the instrument was pre-tested to the research methodology students. The results of the pretest and the posttest Cronbach's alpha are presented in Table 1. All the items are reliably measuring the concept of interest, with Cronbach alpha ranging from .855 to .950.

Table 1: Reliability of Selected Items

| Variable | No. of Items* | Cronbach's Alpha | M | SD |
|---|---|---|---|---|
| Perception | 10 | .855 | 3.73 | .60 |
| Attitude | 10 | .914 | 3.63 | .70 |
| Involvement | 12 | .877 | 2.00 | .69 |
| Satisfaction | 11 | .915 | 3.58 | .65 |
| Impact Change | 6 | .950 | 3.70 | .69 |

*Items measured on a 5-point scale

## Data Analysis

Data were analyzed using SPSS WIN 16 for its descriptive statistics (frequency, percentage, minimum, maximum, mean, and standard deviation) while for the inferential statistics, correlation and hierarchical regression analysis were used.

## Findings of the Study

The findings of the study are presented in accordance to the objectives of the study.

## Islamic Reality Show Programs Preferred

Based on the data analysis, it was found that the majority of respondents preferred to watch *Imam Muda* ($M=3.11$, $SD=1.27$) and *Akademi al-Quran* ($M=3.11$, $SD=1.27$) more than *Adik-adikku* ($M=2.33$, $SD=1.26$), *Ustazah Pilihan* ($M=2.32$, $SD=1.20$), and *Solehah* ($M=2.17$, $SD=1.16$). The detailed results are shown in Table 2. These results generally indicate that *Imam Muda* and *Akademi al-Quran* are highly accepted by Malays more than other Islamic reality shows.

Table 2: Islamic Reality Show Programmes Preference

| Islamic Reality Show | Extent of Preference (%)* | | | | | M | SD | Overall % |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | | | |
| Imam Muda | 13.4 | 18.4 | 28.5 | 22.7 | 16.9 | 3.11 | 1.27 | 62.2 |
| Akademi Al-Quran | 13.9 | 18.0 | 26.9 | 25.5 | 15.7 | 3.11 | 1.27 | 62.2 |
| Akademi Nasyid | 34.3 | 23.1 | 21.7 | 14.3 | 6.6 | 2.36 | 1.26 | 47.2 |
| Adik-adikku | 36.4 | 21.1 | 22.1 | 14.5 | 6.0 | 2.33 | 1.26 | 46.6 |
| Ustazah Pilihan | 32.6 | 26.0 | 23.9 | 11.9 | 5.6 | 2.32 | 1.20 | 46.4 |
| Solehah | 38.4 | 24.5 | 22.8 | 10.4 | 3.9 | 2.17 | 1.16 | 43.4 |

*1=not at all, 2=little, 3=moderate, 4=much, 5=very much.

**Level of Attention Given to Watching Islamic Reality Shows**

The highest percentage (32.1%) of respondents reported that they watch TV seven days per week, indicating that the frequency of television viewing among Malays was quite low (Table 3). A slightly higher percentage of respondents indicated that they watch TV three days per week (19.5%) than those who reported watching TV for two days per week (13.9%). For Islamic reality shows, the respondents

Results (Table 3) showed that one-quarter of the respondents spent about one (25.2%) to two (32.0%) hours watching Islamic reality shows per sitting. The respondents approximately spent an average of 2.36 hours (*SD*=1.45) watching Islamic reality per sitting. They also reported that the amount of attention given on watching Islamic reality shows as moderate (*M*=3.02, *SD*=1.09). Looking at the viewing pattern among the Malays, the study also finds that some of them (20.0%) were considered as heavy viewers (those who watch Islamic reality shows at least 4 hours and more per sitting).

Table 3: Degree of Exposure and Level of Attention Given to Watching Islamic Reality Shows

| Exposure to TV Programs | Frequency | Percentage | M | SD | Overall % |
|---|---|---|---|---|---|
| **Frequency of Watching TV (days) per week** | | | | | |
| 0 | 22 | 4.1 | | | |
| 1 | 50 | 9.4 | | | |
| 2 | 74 | 13.9 | | | |
| 3 | 104 | 19.5 | | | |
| 4 | 58 | 10.9 | | | |
| 5 | 43 | 8.1 | | | |
| 6 | 11 | 2.1 | | | |
| 7 | 171 | 32.1 | | | |
| **Total** | **533** | **100.0** | **4.17** | **2.30** | **59.6** |
| **Level of Exposure to Islamic Reality Shows (hr)** | | | | | |
| 0 | 25 | 5.2 | | | |
| 1 | 122 | 25.2 | | | |
| 2 | 155 | 32.0 | | | |
| 3 | 86 | 17.7 | | | |
| 4 | 52 | 10.7 | | | |
| 5 | 28 | 5.8 | | | |
| 6 | 12 | 2.5 | | | |
| 7 | 5 | 1.0 | | | |
| **Total** | **485** | **100.0** | **2.36** | **1.45** | **47.2** |
| **Level of Attention Given Islamic Reality Shows:** | | | | | |
| No attention at all (1) | 40 | 8.6 | | | |
| Little attention (2) | 108 | 23.1 | | | |
| Moderate attention (3) | 166 | 35.5 | | | |
| Much attention (4) | 109 | 23.3 | | | |
| Very much attention (5) | 44 | 9.4 | | | |
| **Total** | **467** | **100.0** | **3.02** | **1.09** | **60.4** |
| **Attention Index (Exposure x attention)** | | | **7.87** | **6.64** | **-** |

## Level of Perception of Islamic Reality Shows

The majority of the respondents indicated that they agreed to the statements that the "Overall, I perceive that TV Islamic reality show is a very good program" (84.2%), "I know that the content of the TV Islamic reality show is educational" (81.0%), and "I perceive that Malay community should watch TV Islamic reality show to keep the *ummah* intact and together" (80.2%). On the whole, the perception of the respondents is towards agreeing to positive perception of Islamic reality shows (Table 4).

Table 4: Level of Perception of Islamic Reality Shows

| Perception of TV Islamic Reality Show | Level of Agreement (%)* | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | M | SD | Overall % |
| Overall, I perceive that TV Islamic reality show is a very good program. | 0.4 | 2.8 | 14.8 | 39.8 | 42.2 | 4.21 | 0.83 | 84.2 |
| I know that the content of the TV Islamic reality show is educational. | 0 | 3.0 | 20.6 | 44.9 | 31.4 | 4.05 | 0.80 | 81.0 |
| I perceive that Malay community should watch TV Islamic reality show to keep the *ummah* intact and together. | 1.3 | 4.5 | 20.6 | 39.1 | 34.4 | 4.01 | 0.92 | 80.2 |
| I perceive that Malay family watches TV Islamic reality show tend to help improve their Islamic teaching obligations. | 1.3 | 5.6 | 23.2 | 41.7 | 28.2 | 3.91 | 0.91 | 78.2 |
| I think watching TV Islamic reality show is enjoyable. | 1.1 | 5.8 | 30.1 | 47.1 | 15.9 | 3.71 | 0.84 | 74.2 |
| I think watching TV Islamic reality show is exciting. | 1.5 | 7.3 | 30.0 | 44.5 | 16.6 | 3.68 | 0.89 | 73.6 |
| I know that many Malay parents are encouraging their children to watch the TV Islamic reality show | 1.5 | 10.3 | 30.1 | 38.3 | 19.8 | 3.65 | 0.95 | 73.0 |
| I think watching TV Islamic reality show is challenging. | 2.8 | 11.4 | 35.1 | 37.7 | 12.9 | 3.47 | 0.95 | 69.4 |
| I know many Malays are watching TV Islamic reality show. | 3.9 | 8.4 | 38.9 | 37.2 | 11.6 | 3.45 | 0.94 | 69.0 |
| I perceive that people who watch TV Islamic reality show are pious. | 7.9 | 19.9 | 37.4 | 26.1 | 9.1 | 3.09 | 1.06 | 61.8 |
| **Overall perception** | | | | | | **3.73** | **0.60** | **74.6** |

1=strongly disagree (1-20%); 2=disagree (21.40%); 3=slightly agree (41-60%); 4=agree (61-80%), 5=strongly agree (81-100%).

## Level of Attitude towards Islamic Reality Shows

Table 5 presents the level of attitude of the respondents to the Islamic reality shows. Their attitude is positive towards the Islamic reality shows (72.6%), where the highest response goes to the item "I believe that TV Islamic reality show should be continued (81.6%). However, only 59.4% of the respondents "feel like joining the TV Islamic reality show". On the whole, the respondents have a positive attitude towards Islamic reality shows (72.6%).

Table 5: Level of Attitude towards Islamic Reality Shows

| Attitude Towards Reality TV Show | Level of Agreement | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | M | SD | Overall % |
| I believe that TV Islamic reality show should be continued. | 1.1 | 3.4 | 17.2 | 42.3 | 36.1 | 4.08 | 0.87 | 81.6 |
| I believe that watching TV Islamic reality show is beneficial for me. | 0.9 | 5.8 | 24.1 | 41.2 | 28.0 | 3.90 | 0.91 | 78.0 |
| I feel that TV Islamic reality show teaches me how to be a respected Muslim. | 1.1 | 6.9 | 26.6 | 43.1 | 22.3 | 3.78 | 0.90 | 75.6 |
| Overall, I prefer TV Islamic reality show very much. | 1.1 | 9.4 | 27.7 | 36.7 | 25.1 | 3.76 | 0.97 | 75.2 |
| I like the content of the TV Islamic reality show. | 0.6 | 6.5 | 33.1 | 43.7 | 16.1 | 3.68 | 0.84 | 73.6 |
| I like watching TV Islamic reality show. | 1.1 | 7.9 | 34.5 | 40.1 | 16.3 | 3.63 | 0.89 | 72.6 |
| I believe that TV Islamic reality show presents actual life expectations of a Muslim. | 1.9 | 9.0 | 31.5 | 38.6 | 18.9 | 3.63 | 0.95 | 72.6 |
| I prefer watching TV Islamic reality show to other TV reality show. | 2.6 | 13.1 | 35.3 | 33.4 | 15.5 | 3.47 | 0.99 | 69.4 |
| I prefer watching TV Islamic reality show to other TV programs. | 3.9 | 14.3 | 38.7 | 31.7 | 11.4 | 3.32 | 0.98 | 66.4 |
| I feel like joining the TV Islamic reality show. | 13.5 | 19.6 | 33.3 | 24.1 | 9.5 | 2.97 | 1.17 | 59.4 |
| **Overall attitude** | | | | | | **3.63** | **0.70** | **72.6** |

1=strongly disagree (1-20%); 2=disagree (21-40%); 3=slightly agree (41-60%); 4=agree (61-80%), 5=strongly agree (81-100%).

## Level of Involvement in Islamic Reality Shows

The respondents claimed that they have little involvement in the Islamic reality shows (*M*=2.00). They were involved in "watched the Islamic reality show on TV only" (69.4%), "watched the final competition live on TV" (59.6%), and "watch and listen attentively to their programs (50.0%). The rest of their claims on the involvement, ranging from 27.0% to 43.6%, are presented in Table 6.

Table 6: Level of involvement in Islamic Reality Shows

| Involvement in TV Islamic Reality Shows | Level of Involvement | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | M | SD | Overall % |
| I watched the Islamic reality show on TV only. | 6.4 | 10.9 | 32.1 | 30.8 | 19.9 | 3.47 | 1.12 | 69.4 |
| I watched the final competition live on TV. | 17.7 | 15.8 | 27.8 | 28.2 | 10.5 | 2.98 | 1.25 | 59.6 |
| I watch and listen attentively to their programs. | 25.7 | 22.9 | 31.3 | 16.7 | 3.4 | 2.50 | 1.14 | 50.0 |
| I keep up with their progress and development. | 38.5 | 21.4 | 25.9 | 12.0 | 2.1 | 2.18 | 1.14 | 43.6 |
| I watched the TV Islamic reality show live. | 42.3 | 18.2 | 23.9 | 13.5 | 2.1 | 2.14 | 1.17 | 42.8 |
| I download and share the winner's videos. | 62.4 | 15.0 | 12.2 | 8.2 | 2.1 | 1.73 | 1.10 | 34.6 |
| I voice out my opinion by writing in blogs/social media sites for my favorite candidate. | 65.0 | 12.2 | 14.1 | 6.6 | 2.1 | 1.69 | 1.07 | 33.8 |
| I attended at the final competition live at the stadium/hall. | 69.7 | 13.3 | 10.3 | 4.9 | 1.7 | 1.56 | 0.98 | 31.2 |
| I join the winner's fan club. | 74.5 | 9.2 | 7.5 | 6.6 | 2.1 | 1.53 | 1.03 | 30.6 |
| I voted a few times for my favorite candidate through SMS. | 74.2 | 10.3 | 9.2 | 5.6 | 0.6 | 1.48 | 0.92 | 29.6 |
| I took photo with the winners. | 79.3 | 6.8 | 7.7 | 5.1 | 1.1 | 1.42 | 0.92 | 28.4 |
| I wore t-shirt showing my support to my candidate. | 82.3 | 6.2 | 7.5 | 3.2 | 0.9 | 1.35 | 0.82 | 27.0 |
| **Overall involvement** | | | | | | **2.00** | **0.69** | **40.0** |

*1=not at all (1-20%), 2= little (21-40%), 3=moderate (41-60%), 4=much (61-80%), 5=very much (81-100%).

## Level of Satisfaction Obtained from Watching Islamic Reality Shows

The findings indicate that Malays gained satisfaction from watching TV Islamic reality shows. The respondents claimed the reason for their satisfaction was due to the nature of its program contents which are educational in nature ($M$=3.97). Another satisfaction gained was due to the challenges given are meaningful ($M$=3.74). Other than that, mentors of the program which were described as qualified ($M$=3.74) becomes another reason for their satisfaction. The detailed findings are illustrated in Table 7. Overall, the respondents are satisfied with the Islamic reality shows (71.6%).

Table 7: Level of Satisfaction Obtained from Watching Islamic Reality Shows

| I am Satisfied with the TV Islamic Reality Show Because… | Level of Satisfaction* (%) | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | M | SD | Overall % |
| Its content is educational. | 0.4 | 3.2 | 23.4 | 45.7 | 27.3 | 3.97 | 0.82 | 79.4 |
| The mentors are qualified. | 1.9 | 4.7 | 29.8 | 45.1 | 18.5 | 3.74 | 0.87 | 74.8 |
| The challenges given are meaningful. | 0.6 | 4.5 | 32.7 | 44.7 | 17.4 | 3.74 | 0.82 | 74.8 |
| The program is interesting. | 1.5 | 6.9 | 35.0 | 41.6 | 15.0 | 3.62 | 0.87 | 72.4 |
| The production is professionally done. | 1.3 | 6.0 | 37.3 | 44.4 | 11.0 | 3.58 | 0.82 | 71.6 |
| The time is appropriate. | 1.1 | 9.2 | 39.2 | 37.9 | 12.6 | 3.52 | 0.87 | 70.4 |
| The participants are talented. | 2.1 | 8.8 | 36.8 | 41.3 | 10.9 | 3.50 | 0.87 | 70.0 |
| The winner is superb. | 2.4 | 9.9 | 38.2 | 35.6 | 13.9 | 3.48 | 0.94 | 69.6 |
| Judges decision is accurate. | 2.2 | 7.7 | 42.8 | 37.4 | 9.9 | 3.46 | 0.85 | 69.2 |
| The award is valuable. | 3.4 | 10.7 | 39.4 | 34.0 | 12.4 | 3.42 | 0.95 | 68.4 |
| The promotion and publicity are sufficient. | 3.2 | 12.2 | 38.8 | 34.1 | 11.6 | 3.39 | 0.95 | 67.8 |
| **Overall satisfaction** | | | | | | **3.58** | **0.65** | **71.6** |

1=not very satisfied (1-20%); 2=not satisfied (21-40%); 3=slightly satisfied (41-60%); 4=satisfied (61-80%), 5=very satisfied (81-100%).

## Level of Impact Change from Watching Islamic Reality Shows

Involvement by viewers in the TV Islamic reality shows brings changes on their life (Table 8). Overall, the study found that watching TV Islamic reality shows had a great impact change on viewers. Islamic reality show viewings have changed much of the respondents' Islamic beliefs ($M$=3.73). Apart from that, the results also showed that the TV Islamic reality show has a much Islamic practices ($M$=3.72), Islamic knowledge ($M$=3.71), Islamic spirituality ($M$=3.69), Islamic teachings ($M$=3.68), and Islamic skills ($M$=3.68).

Table 8: Level of Impact Change from Watching Islamic Reality Shows

| After watching the TV Islamic Reality Show, I have experienced change in my life in terms of… | Level of Impact Change* (%) | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | M | SD | Overall % |
| Islamic belief. | 1.1 | 7.5 | 29.8 | 40.5 | 21.2 | 3.73 | 0.91 | 74.6 |
| Islamic practices. | 0.6 | 7.5 | 30.9 | 41.0 | 20.0 | 3.72 | 0.89 | 74.4 |
| Islamic knowledge. | 1.5 | 6.2 | 32.3 | 40.3 | 19.7 | 3.71 | 0.90 | 74.2 |
| Islamic spirituality. | 1.1 | 8.3 | 31.2 | 39.3 | 20.1 | 3.69 | 0.92 | 73.8 |
| Islamic teachings. | 1.1 | 7.7 | 32.1 | 40.3 | 18.8 | 3.68 | 0.90 | 73.6 |
| Islamic skills. | 0.9 | 8.8 | 31.5 | 39.6 | 19.3 | 3.68 | 0.91 | 73.6 |
| **Overall impact change** | | | | | | **3.70** | **0.82** | **74.0** |

*1=no change at all (1-20%), 2=little (21-40%), 3=moderate (41-60%), 4=much (61-80%), 5=very much (81-100%).

**Comparison between Gender and Age-group for Level of Effects on Different Types of Viewers**

Results in Table 9 showed that there are no differences between male (M=3.71) and female (M=3.68) for the level of effects on them. Both groups claimed to have "much" integrated effects in terms of Islamic knowledge, teachings, belief, practices, skills and spirituality. Similarly, for the different age-groups, there is no significant difference between the adolescent (13-25 years old), the young adults (26-39 years old), and the old adults (40 years old and above), even though the young adults (M=3.63) seem to be experiencing a lesser effect than either the adolescents (M=3.72) or the old adults (M=3.72).

Table 9: t-test for Level of Effects on Different Types of Viewers

| Gender | N | M | SD | t | df | p |
|---|---|---|---|---|---|---|
| Male | 215 | 3.71 | 0.83 | 0.421 | 460 | 0.674 |
| Female | 247 | 3.68 | 0.80 | | | |
| **Total** | **462** | | | | | |
| **Age-Group (years)** | | | | | | |
| Adolescent (13-25) | 249 | 3.72 | 0.80 | No difference | | n.s. |
| Young adult (26-39) | 112 | 3.63 | 0.79 | | | |
| Old adult (40 and above) | 102 | 3.72 | 0.87 | | | |
| **Total** | **463** | **3.70** | **0.81** | | | |

F=0.577, df=2,460; p=0.562

**Relationships between all the effect-related variables for the Islamic Reality Shows**

For the zero-order correlation, the relationships between all related variables are significant, with r ranging from .212 to .696. Specifically, there are moderate relationships between attention and attitude (r=.460, p=.000); perception with attitude (r=.696, p=.000), perception with satisfaction (r=.585, p=.000), and perception with impact change (r=.616, p=.000); attitude with satisfaction (r=.613, p=.000) and attitude with impact change (r=.627, p=.000); and satisfaction with impact change (r=.598, p=.000). All other relationships exist but their relations are rather weak (Table 10).

Table 10: Relationships between all the Effect-related Variables for Islamic Reality Shows

| Variables | Alpha | Mean | Attention | Perception | Attitude | Involvement | Satisfaction | Impact Change |
|---|---|---|---|---|---|---|---|---|
| Attention | - | 8.21 | 1.00 | | | | | |
| Perception | .855 | 3.73 | **r=.332, p=.000** | 1.00 | | | | |
| Attitude | .914 | 3.63 | r=.460, p=.000 | **r=.696, p=.000** | 1.00 | | | |
| Involvement | .877 | 2.00 | r=.312, p=.000 | r=.212, p=.000 | **r=.288, p=.000** | 1.00 | | |
| Satisfaction | .915 | 3.58 | r=.332, p=.000 | r=.585, p=.000 | r=.613, p=.000 | **r=.299, p=.000** | 1.00 | |
| Impact change | .950 | 3.70 | r=.313, p=.000 | r=.616, p=.000 | r=.627, p=.000 | r=.265, p=.000 | **r=.598, p=.000** | 1.00 |

N=440

In additional, the data were subjected to hierarchical regression analysis to confirm the model. Despite the fact the correlations are all significant between the adjacent variables, the regression analysis revealed that in the final model, Model 5, only satisfaction (Beta=.266), attitude (Beta=.265), and perception (Beta=.267) are able to predict the change in the Malay community after watching the Islamic reality shows (Table 11). The three predictors contribute almost equally to the religious change in the Malay community in Malaysia. The percentage explained by the overall effect-related variables is 49.6%, which is considered moderately large enough to explain for the impact on them. In other words, the learning theory involving knowledge, attitude and behavior (religious change) is supported and the sequence is in the learning process exists. The Malay community will keep pace and abreast with the teaching of Islam, especially according to the Qur'an, and they will continually be kept informed through updating their knowledge from time to time via the Islamic reality shows.

Table 11: Hierarchical Regression Analysis for Effect-related Variables for Islamic Reality Shows

| Model | Variables | Unstandardized Coefficients | | Standardized Coefficients | t | p |
|---|---|---|---|---|---|---|
| | | B | Std Error | Beta | | |
| 1 | Constant | 1.007 | .176 | | 5.719 | .000 |
| | Satisfaction | 0.750 | .048 | .597 | 15.534 | .000 |
| | F=241.309; df=1,436; p=.000; R=.597; Adj. R Square=.355 | | | | | |
| 2 | Constant | 0.910 | .180 | | 5.067 | .000 |
| | Satisfaction | 0.714 | .050 | .568 | 14.182 | .000 |
| | Involvement | 0.113 | .047 | .096 | 2.395 | .017 |
| | F=124.832; df=2,435; p=.000; R=.604; Adj. R Square=.362 | | | | | |
| 3 | Constant | 0.367 | .175 | | 2.098 | .036 |
| | Satisfaction | 0.415 | .056 | .330 | 7.344 | .000 |
| | Involvement | 0.058 | .044 | .049 | 1.319 | .188 |
| | Attitude | 0.475 | .052 | .411 | 9.173 | .000 |
| | F=127.173; df=3,434; p=.000; R=.684; Adj. R Square=.464 | | | | | |
| 4 | Constant | -0.082 | .189 | | -.431 | .667 |
| | Satisfaction | 0.330 | .057 | .262 | 5.775 | .000 |
| | Involvement | 0.064 | .042 | .054 | 1.512 | .131 |
| | Attitude | 0.310 | .059 | .268 | 5.250 | .000 |
| | Perception | 0.360 | .068 | .263 | 5.332 | .000 |
| | F=108.513; df=4,433; p=.000; R=.708; Adj. R Square=.496 | | | | | |
| 5 | Constant | -0.078 | .190 | | -.412 | .680 |
| | Satisfaction | 0.334 | .057 | .266 | 5.820 | .000 |
| | Involvement | 0.061 | .043 | .052 | 1.428 | .154 |
| | Attitude | 0.306 | .059 | .265 | 5.162 | .000 |
| | Perception | 0.366 | .068 | .267 | 5.381 | .000 |
| | TV penetration | 0.000 | .001 | -.026 | -.760 | .448 |
| | F=86.841; df=5,432; p=.000; R=.708; Adj. R Square=.496 | | | | | |

## Conclusions

Based on the findings, the two most popular Islamic reality shows among the Malay community in Malaysia are *Imam Muda* and *Akademi Al-Quran*. The exposure to the shows is about two-and-half hours with moderate attention given to Islamic reality shows. They have positive perception of the Islamic reality shows. The Malay community also shows a positive attitude towards the Islamic reality shows but they claim that they do not feel like joining any of the Islamic reality shows program. In addition, their level of involvement in the Islamic reality shows is little, with much involvement given to watching the shows on TV only. The Malay community admitted that they are satisfied with the Islamic reality shows in all aspects. This is because they observed some changes on themselves with respect to Islamic belief, practices, knowledge, spirituality, teachings, and skills. The study postulates positive effects from the Islamic reality shows on the Malay community.

This study found that there were no differences between male and female in terms of the impact of the Islamic reality shows. They both have similar effects resulting from the Islamic reality shows. Similarly for the age-group, adolescent, young adult, and old adult; they, too, gained similar effects from the Islamic reality show. Therefore, the shows are affecting all aspects of the Malay community viewers in Malaysia, in terms of their Islamic knowledge, teachings, beliefs, practices, skills, and spirituality. The total impact change is observed.

Looking at the cyclic conceptual framework, the study reveals that the sequence that is taking place from attention, through perception, attitude, involvement, satisfaction, to impact change is materialized. All the variables are positively related to its immediate variable that is adjacent to one another in a clockwise direction, and thus resulting in complementing cycle for the betterment of the Malay community in strengthening their Islamic selves as Muslims. Perception and attitude have strong positive relationship. Similarly, satisfaction and impact change also have a strong positive relationship. However, attention with perception, attitude with involvement, and involvement with satisfaction, though positively related but their relationships are weak. It can be concluded that the hierarchy of effects model can also be applied to the s in the Malay community in Malaysia. Therefore, the learning theory is not represented as the linear model rather as a cyclical model in nature. Thus, the hierarchical of effects model presented is supported.

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