Impact of Islamic Film on Understanding of Islamic Values and Cultures for a Multiracial Society in Malaysia

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Abstract:

Religious film plays an import role in educating the viewers, especially the youth. This study tries to compare the results of the experimental group (N=141) to the control group (N=150) on perception of, attitude on, and impact change from watching Islamic film. Specifically, it analyses the effect of an Islamic short film on youth behavioral change, according to race, religion, age and gender. The study uses a quantitative research design, with an experimental research method, using questionnaire as the research instrument for data collection. Results revealed that there were no differences between the experimental and the control group on the overall perception and the overall attitude, but the difference exists for the overall impact change. Surprisingly, the control group assessment on the impact of film, as a whole, is higher than the experimental group, after a short Islamic film was shown to the participants. For the control group, the Malay youth indicated a higher impact change assessment than the Chinese while the Muslim participants indicated a higher impact change assessment than the Christian, Hindus, Buddhist and Others. For the experimental group, the Malay youth gave a higher impact change assessment than either the Chinese or the Indian, with the Muslims superseded the Buddhists, and the least affected age group was the teenagers compared to the adolescents and the young adults. Therefore, the short film was making an impact on the participants, negatively. Thus, Social Learning Theory could be applied to learning of both positive and negative type of information. Suggestions to young film makers are posted so that they make religious films interesting enough, not as a threat, challenging youth existing knowledge on their own faith and on Islam; but as a motivation and reinforcement.

Keywords: Islamic film, Islamic values and cultures, multiracial society, Malaysia, experimental 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 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 involving an experimental design with survey method was conducted.

Where Malaysia is concerned, racial slurs and divides seem to be closely associated with us being multi-religious. Researches have been done and on-going ones look at cross-cultural and cross-religious understanding or lack of it among Malaysians. The project was sponsored by MyHarapan, a Youth Trust Foundation that supports youth and youth projects that contribute to the social economy of Malaysia by providing platforms and opportunities.

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 oucome of the films as a prime mover of change to the viewers especially the youth.

The findings of this survey will also determine support for future faith-based film festival. It is be hoped that through films, we are able to promote promote Malaysia among tourists who may keen to know more about religions in Malaysia. In addition, it is also hoped that religions can be seen in a kind way and influence, and to educate others specifically young people who are so clueless of what is going around them, too, and who are keen to condemn without fully understanding about the 'other'. The ultimate outcome is that this could become the foundation to empower 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 hope the young ones to ensure peace and harmony remain as assets for the country.

Objectives of the Study

Therefore, the objectives of the study are revised. So, 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.
4. To compare the attributes of Malaysian youth in relation to perception and attitude towards impact change after watching Islamic films; and
5. To analyze the relationship between perception and attitude towards impact change on Malaysian youth viewers of Islamic films.

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 way of life of the people and 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) analyze the religious theme 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 number six top Muslim countries by films released, 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 (a) to inculcate ethical values, (b) to encourage good deeds (amar maaruf) and to forbid bad deeds (nahi mungkar), and (c) to propagate and dissemination Islamic information (spread da'wah).

2.2 Social Learning Theory

Social Learning Theory (Bandura, 1971; 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. TV is the most important 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 observe and, thus, inculcate the culture and reinforce their belief.

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 the 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 worshipers, 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 Impact Change for Various Demographic Backgrounds of Youth

Youth in Malaysia aged from 13 years old to 40 years old. They are at a venerable group of being influenced by the media as well as by their peers. Since films are not necessary 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 not controlled, 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 the environment surrounding. Films can be the environment that they grow in. When studying Moroccan diaspora, Smets (2012) found that young Muslim Moroccans in origin but born and raised in Belgium, feel 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 belief 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 aspect 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, 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 mixed racial audience.

2.4 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 Shahkat Ali, 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 tests, as long as this benefits the young viewers.
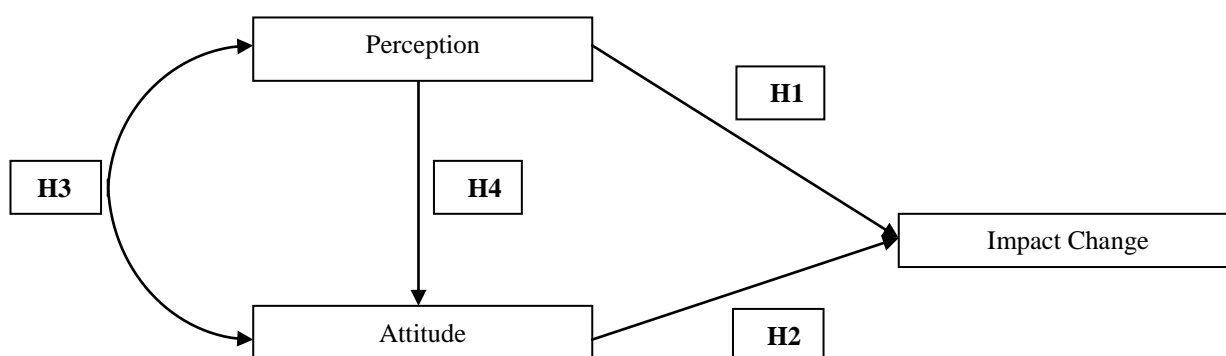
2.5 Theoretical Framework

Figure 1: Theoretical framework for impact change model

2.6 Hypotheses of the Study

The hypotheses of the study are as follow:

SH1: There is a positive relationship between perception of Islamic films and impact change after watching Islamic films

SH2: There is a positive relationship between attitude toward Islamic films and impact change after watching Islamic films

SH3: There is a positive relationship between perception of Islamic films and attitude toward Islamic films

SH4: Perception of Islamic films influences attitude toward Islamic films which in turn influences the impact change after watching Islamic films

METHODOLOGY OF THE STUDY

Research Design and Method

The study uses a quantitative research design. The method used is experimental design. Specifically, it uses quasi experiment with pre-post measurement. It was based on ethnicity, that is, Malay, Chinese and Indian. The ethnicity reflects their religions.

The experimental method adopted for the study is quasi pre- and post-test method. Two activities in this research: pre- and post- tests, without control group. The questionnaire was administered to the students prior to the treatment given, that is, the screening of a 10-minutes short religious film. First, the respondents were only asked as to answer the first three sections of the questionnaire, involving demographic characteristics of the respondents, perception and attitude towards the religious film. 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 students, especially on the understanding of others' religions, as highlighted in the film.

The main advantage of pre- and post-test quasi experimental design 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.

The present study employs an experimental research design that looks at the *posttest with control* design. Davis (1997) explains that this '…design ensures that there is equivalency between the treatment and the nontreatment (control) group before the start of the research.' The experimental design ensures that there

is the opportunity for the researcher to change something in the faith-based film viewers and to see what happens as a result.
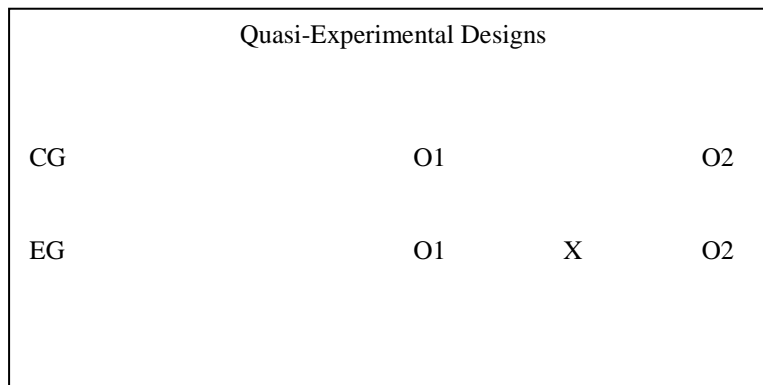
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|              Quasi-Experimental Designs                     |
|                                                             |
|                                                             |
|   CG                      O1                      O2         |
|                                                             |
|                                                             |
|   EG                      O1          X           O2         |
|                                                             |
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Figure 2: The Research Design Model

Where: CG = Control Group
                  EG = Experimental Group
                  O1 = Observation before treatment
                  O2 = Observation after treatment
                  X = Treatment given

Population of the Study

The population of the study is Malaysian youth age from 13 – 40 years old belonging to the various ethnic groups, representing the Malaysian youth. They encompass both male and female with various religious backgrounds. Questionnaires were distributed to both the control and experimental groups prior to the start of the treatment. For the treatment, the experimental group was exposed to three Malaysian corporate television commercials from one advertiser. Subsequently, both the control and experimental groups were measured again in terms of their attitude toward faith-based movies on the whole and corporate advertisements after the treatment through a different questionnaire.

The respondents were the students from the International Islamic University Malaysia (IIUM) as well as non-IIUM students. They were from various disciplines from the Kulliyyah of Islamic Revealed Knowledge and Human Sciences. The respondents comprised of 92 students randomly selected and stratified according to gender and nationality.

Sampling and Sampling Procedure

Initially, it was meant to be a pilot study only with the target sample size of 60 cases. However, since the researchers thought that if comparisons were to be made, a larger sample size is needed. 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 conducted. All were located in Kuala Lumpur and Selangor. At the end, 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 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 ten items was created to form the overall perception of Islamic films.

Section 3: Attitude towards 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 with 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 towards 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 with 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.

3.6 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 the items measures 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) would be used to ensure that the main and principal component will be used to ensure that only one factor is used for the study. The best is when the Cronbach's alpha exceed 0.70 and where only one factor emerged. 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.

3.7 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 ten minutes before the questionnaire was administered to measure the impact change from watching the film. The first three sections 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 ten minutes to watch the short film. A total of 141 questionnaires were collected for the experimental study.

3.8 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, independent t-test, ONEWAY Analysis of Variance (ANOVA), correlation, and 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.
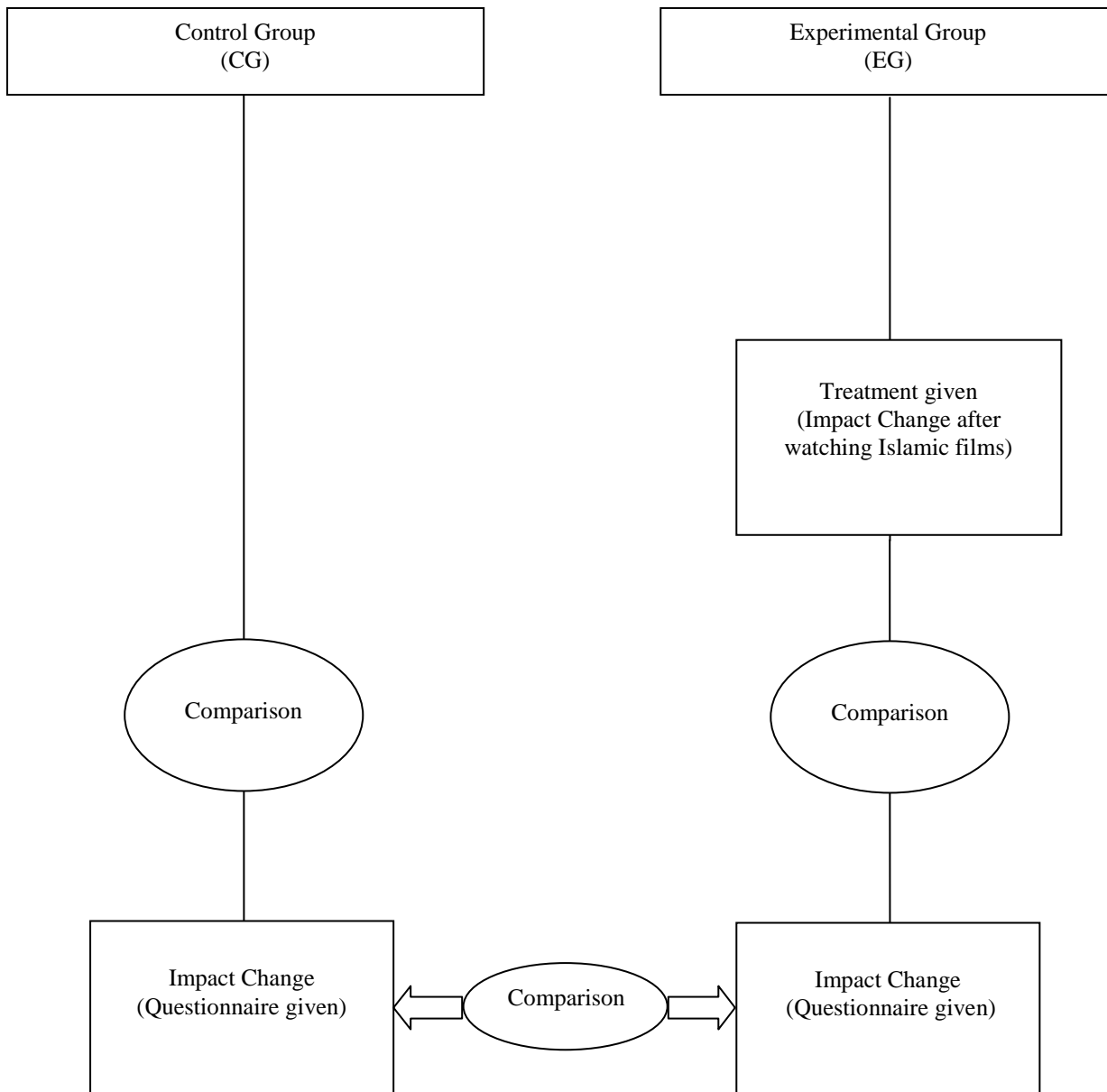
Figure 3: The Operation of Research Design

FINDINGS OF THE STUDY

The study was conducted among Malaysians from different races, religious backgrounds, age groups, and gender (Table 1). There were 291 respondents of the study. From a total of 291 respondents, there is an almost equal number of respondents belonging to the control group (N=150) and the experimental group (N=141).

The distribution of the races in the control group is almost equal to each other. However, for the experimental group, there are more Chinese (49.6%) than the other races. Islam is widely worship (38.8%), followed by Buddhism (28.9%), and Hinduism (20.3%). In the control group, more than half of the respondents (52.0%) are Muslims. There is an equal proportion of Hindus and Buddhist, each having 17.3%. For the experimental group, the Buddhist made up most of the respondents (41.1%). It is followed closely by the Muslim respondents (24.8%), and the Hindus (23.4%).

In terms of age, almost half of the respondents are adolescents (49.8%), followed by teenagers (39.9%), and young adults (10.3%). For the control group, the respondents are mainly adolescents (71.1%), followed by young adults (17.4%) and finally teenagers (11.4%). On the contrary, 70.2% of the respondents in the experimental group are teenagers, followed closely by adolescents (27.0%).

Almost two-thirds of the respondents are females (63.6%). However, in the control group the proportion is almost the same, that is, 40.3% male and 59.7% female. In the experimental group, the female supersede the male in a proportion of 2:1 (68.1% to 31.9%).

Table 1: Characteristics of the Respondents

Characteristics	Frequency (%)		Total
	Control Group	**Experimental Group**	
Race:			
Malay	49 (32.7)	35 (24.8)	84 (28.9)
Chinese	50 (33.3)	70 (49.6)	120 (41.2)
Indian	51 (34.0)	36 (25.6)	87 (29.9)
Total	**150 (100.0)**	**141 (100.0)**	**291 (100.0)**
Religion:			
Islam	78 (52.0)	35 (24.8)	113 (38.8)
Christian	14 (9.3)	12 (8.5)	26 (8.9)
Hinduism	26 (17.3)	33 (23.4)	59 (20.3)
Buddhism	26 (17.3)	58 (41.2)	84 (28.9)
Others	6 (4.0)	3 (2.1)	9 (3.1)
Total	**150 (100.0)**	**141 (100.0)**	**291 (100.0)**
Age (years):			
Teenage (13-19)	17 (11.4)	99 (70.2)	116 (39.9)
Adolescent (20-25)	106 (71.1)	38 (27.0)	145 (49.8)
Young adult (26-39)	26 (17.4)	4 (2.8)	30 (10.3)
Total	**150 (100.0)**	**141 (100.0)**	**291 (100.0)**
Gender:			
Male	60 (40.3)	45 (31.9)	106 (36.4)
Female	89 (59.7)	96 (68.1)	185 (63.6)
Total	**150 (100.0)**	**141 (100.0)**	**291 (100.0)**

Comparison for Perception on Islamic film

Table 2 presents the comparison between control group and the experimental group on perception of Islamic film. It is found that on the whole there is no difference between control group (M=3.52, SD=0.61) and experimental group (M=3.54, SD=0.52) on perception of Islamic film. However, the control group perceived higher than the experimental group on two items. There are significant differences between control group and the experimental group on "I know much about Islam" (t=-3.648, p=.000), and "I have interest in knowing more about Islam through movies" (t=-2.163, p=.031). On the contrary, the experimental group perceived higher than the control group on "I think faith-based movies are educational" (t=2.330, p=.021) and on "I have interest in knowing more about other religions through movies" (t=3.008, p=.003). This means that, experimental group appreciate the religious-based film.

Table 2: Comparison between Control Group and Experimental Group for Perception

Statement on the perception of watching Islamic Films	Perception Mean (SD)		t	df	p
	Ctrl Grp. (n=150)	Expt. (n=141)			
1. I think watching movies is useful	3.93 (0.87)	4.06 (0.71)	1.414	278	.158
2. I think faith-based movies are needed in multicultural country	3.82 (1.03)	3.87 (0.93)	0.464	287	.643
3. I think faith-based movies are educational	3.89 (0.95)	4.13 (0.80)	2.330	289	.021*
4. I think movies provide good values	3.62 (0.93)	3.76 (0.79)	1.393	284	.165
5. I believe movies reflect culture reality	3.59 (1.06)	3.60 (1.00)	0.055	285	.956
6. I know much about Islam	3.19 (1.09)	2.74 (1.01)	-3.648	288	.000*
7. I know much about other religions	3.05 (0.93)	3.03 (0.85)	-0.183	286	.855
8. I have interest in knowing more about Islam through movies	3.48 (1.15)	3.19 (1.10)	-2.163	285	.031*
9. I have interest in knowing more about other religions through movies	3.38 (1.04)	3.73 (0.94)	3.008	289	.003*
10. I know there are enough materials to educate me about Islam and other religions in movies	3.19 (1.07)	3.30 (1.03)	0.848	289	.397
Overall perception	**3.52 (0.61)**	**3.54 (0.52)**	**0.329**	**277**	**.742**
Alpha Cronbach	**0.82**	**0.76**			

*Significant

Comparison for Attitude towards Islamic film

Result show that there is no difference between the control and the experimental group on the overall attitude towards Islamic film (Table 3). However, the control group has a better attitude towards item "I feel there is too much sensitivity in making faith-based movies" (t=-2.184, p=.030). The experimental group, on the other hand, felt better than the control group on "I love watching movies" (t=2.965, p=.003).

Table 3: Comparison between Control Group and Experimental Group for Attitude

Statement on the attitude of watching Islamic Films	Attitude Mean (SD)		t	df	p
	Ctrl Grp. (n=150)	Expt. Grp. (n=141)			
1. I love watching movies	4.10 (1.01)	4.41 (0.76)	2.965	289	.003*
2. I like watching faith-based movies	3.23 (0.99)	3.33 (0.98)	0.849	280	.396
3. I prefer watching faith-based movies alone	2.94 (1.09)	2.88 (1.07)	-0.473	288	.636
4. I prefer watching faith-based movies with friends and families	3.33 (1.09)	3.50 (1.05)	1.332	288	.184
5. I feel there is too much sensitivity in making faith-based movies	3.65 (1.02)	3.40 (0.93)	-2.184	289	.030*
6. I feel filmmakers should be given freedom to make faith-based movies for the general public	3.55 (0.92)	3.69 (0.92)	1.251	289	.212
7. I agree that faith-based filmmaking should be fully supported by the government	3.67 (0.99)	3.87 (0.90)	1.800	289	.073
8. I agree that faith-based filmmaking should be financially supported by the corporate sector	3.55 (0.94)	3.57 (0.83)	0.267	289	.790
9. I propose that faith-based film festival be an annual event at the national level	3.67 (0.98)	3.69 (0.98)	0.127	289	.899

10. I proposed that faith-based film festival be an annual event at the international level	3.62 (1.05)	3.74 (1.04)	1.016	289	.310
Overall attitude	**3.51 (0.62)**	**3.61 (0.54)**	**1.376**	**278**	**.170**
Alpha Cronbach	**0.81**	**0.76**			

*Significant

Comparison for Impact Change towards Islamic Film

The impact change was measured after the short film was screened to the youth in the experimental group. Table 4 shows the results of the experimental group to the control group, which did not get to see the movie. To a certain extent, Islamic film has negative effects on the young viewers (t=-2.663, p=.008). This is supported by the control group (M=3.39, SD=0.61) having a higher mean than the experimental group (M=3.19, SD=0.61). Specifically, the items are as follow:

(a) "I understand Islam better" (t=-2.070, p=.039);
(b) "I will promote cultural and religious understanding among friends and family members" (t=-2.313, p=.021);
(c) "I feel my faith in my own religion is challenged after watching faith-based movie" (t=-2.341, p=.020);
(d) "I feel the portrayal of the lead character in faith-based movie biased towards Islam" (t=-2.512, p=.013); and
(e) "The portrayal of the minority religions is done justly in faith-based movie" (t=-2.075, p=.039).

This means that the short movie have been able to confuse the viewers because it was meant for the Muslim to strengthen their religion; thus, threatening the other religions believers both on their own religion and on Islam. Specifically, the other religion believers were challenged their stance on their own faith.

Table 4: Comparison between Control Group and Experimental Group for Impact Change

Impact Change of watching Islamic Films	Impact Change Mean (SD)		t	df	p
	Ctrl Grp. (n=150)	Expt. Grp. (n=141)			
1. I understand Islam better	3.44 (1.17)	3.16 (1.06)	-2.070	285	.039*
2. I respect other religions better	3.82 (0.92)	3.75 (0.94)	-0.591	281	.555
3. I enjoy watching faith-based movie	3.40 (0.97)	3.31 (1.18)	-0.660	271	.510
4. I will promote cultural and religious understanding among friends and family members	3.66 (0.92)	3.38 (1.18)	-2.313	264	.021*
5. I feel my faith in my own religion is challenged after watching faith-based movie	3.12 (1.20)	2.79 (1.22)	-2.341	288	.020*
6. I discover that the movie make me question a lot of issues to do with religions in this country in general	3.53 (0.99)	3.47 (0.97)	-0.513	287	.609
7. I feel the portrayal of the lead character in faith-based movie biased towards Islam	3.17 (0.89)	2.89 (1.01)	-2.512	288	.013*
8. The portrayal of the minority religions is done justly in faith-based movie	3.19 (0.87)	2.97 (0.91)	-2.075	288	.039*
9. I am convinced that faith-based movie has changed my perception of the Muslims in general	3.21 (1.02)	3.04 (0.97)	-1.474	288	.142
10. I am convinced that faith-based movie has changed my perception of minorities from the other religions	3.32 (0.99)	3.16 (0.92)	-1.415	288	.158
Overall impact change	**3.39 (0.61)**	**3.19 (0.61)**	**-2.663**	**278**	**.008***
Alpha Cronbach	**0.81**	**0.79**			

*Significant

Comparison for Impact Change towards Islamic Film according to Selected Variables

Further analyses were carried out to assess the differences on the impact change according to the respondents' demographic characteristics, that is, race, religion, age and gender. Both the control and the experimental groups were analyzed separately, using univariate analysis of variance (ONEWAY).

For the control group, results showed that (Table 5) there are significant differences between races (F=4.683, p=.011), whereby Malay (M=3.602, SD=0.516) experienced a higher impact change compared to the Chinese (M=3.261, SD=0.656). This means that the Malays are practicing Islam well. This is further supported by the religious backgrounds of the respondents. The results supported that Islam has superseded other religions on the impact change on Islamic films (F=7.985, p=.000). Muslim perceived higher than the other religion believers.

For the experimental group, the Malays (M=3.560, SD=0.435) are rating higher than the either the Chinese (M=3.013, SD=0.601) or the Indians (M=3.183, SD=0.642). It shows that there are differences in the perception of various races on Islamic film on the impact change on them (F=10.531, p=.000). In addition, believers in Islam are significantly higher (F=5.911, p=.000) in terms of the impact change from Islamic film (M=3.560, SD=0.435) than the Buddhist (M=3.188, SD=0.654). In terms of age, the teenagers are the least receiving the impact change from religious film (F=10.169, p=.000). Specifically, the differences lie between adolescents (M=3.434, SD=0.478) and the teenagers (M=3.065, SD=0.617), and between young adults (M=4.050, SD=0.265) and the teenagers. This means that the young ones are still learning, and more are to be learned on their religion; especially on Islam since it is the official religion of Malaysia.

Table 5: Impact Change Comparison between Control Group and Experimental Group for Various Demographic Characteristics

Group	Characteristics	N	M	SD	F, df, p	t-comparison
CONTROL						
Race:	Malay	47	3.602	0.516	F=4.683	Malay-Chinese
	Chinese	49	3.261	0.656	df=2	
	Indian	43	3.295	0.601	P=.011	
	Total	**139**	**3.387**	**0.610**		
Religion:						
	Islam	72	3.635	0.532	F=7.985	Islam-Christian Islam-Hinduism Islam-Buddhism Islam-Others
	Christianity	14	3.071	0.540	df=4	
	Hinduism	22	3.186	0.683	p=.000	
	Buddhism	25	3.164	0.461		
	Others	6	2.817	0.744		
	Total	**139**	**3.387**	**0.610**		
Age (years old):						
	Teenage (13-19)	13	3.031	0.728	F=2.529	
	Adolescent (20-25)	103	3.430	0.600	df=2	
	Young adult (26-39)	23	3.396	0.541	p=.084	
	Total	**139**	**3.387**	**0.610**		
Gender:						
	Male	55	3.313	0.656	F=0.391	t=0.533, p=.301
	Female	83	3.422	0.566	df=136	
	Total	**139**	**3.387**	**0.610**	p=.533	

EXPERIMENTAL						
Race:	Malay	35	3.560	0.435	F=10.531	Malay-Chinese Malay-Indian
	Chinese	70	3.013	0.601	df=2	
	Indian	36	3.183	0.642	p=.000	
	Total	**141**	**3.192**	**0.614**		
Religion:						
	Islam	35	3.560	0.435	F=5.911	Islam-Buddhism
	Christianity	12	3.042	0.691	df=4	
	Hinduism	33	3.188	0.654	p=.000	
	Buddhism	58	2.986	0.581		
	Others	3	3.533	0.416		
	Total	**141**	**3.192**	**0.614**		
Age (years old):						
	Teenage (13-19)	99	3.065	0.617	F=10.169	Adolescent-Teenage Young adult-Teenage
	Adolescent (20-25)	38	3.434	0.478	df=2	
	Young adult (26-39)	4	4.050	0.265	p=.000	
	Total	**141**	**3.192**	**0.614**		
Gender:						
	Male	45	3.202	0.620	F=0.101	t=0.132, p=.895
	Female	96	3.188	0.614	df=139	
	Total	**141**	**3.192**	**0.614**	p=.572	

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 3:1. 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.

Level of perception on Islamic films – The students agreed to the overall perception of Islamic films. The highest being "I think faith-based movies are educational". All the items are positive except for "I know much about Islam". This means that Islamic-based film production house needs to be more rigorous in promoting Islamic-based films to the students, especially the teenagers that make up the bulk of the respondents. The overall perception of Islamic films is the same for both males and female youth.

Level of attitude associated with Islamic films – The students also have a positive overall attitude towards Islamic films. Majority of the students love to watch movies. Therefore, if Islamic values are uncalculated in the movies, then it is possible to propagate the knowledge on Islam to the students so that there will 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 youth to watch. The overall attitude towards Islamic films is the same for both male and female youth.

Impact of Islamic films on viewers' change in behavior - The impact of Islamic-based films is also acceptable, as the students slightly agreed/agreed to most of the items. The highest being "I respect other religions better". 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 students are not totally convinced on the change in them as in the issue of "I understand Islam better", "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" because they are not significantly giving impact on them. Therefore, the production houses and Islamic authority should try to keep track of and monitor the production of the Islamic-based films.

Comparisons between the attributes of Malaysian youth in relation to perception, attitude and impact change after watching Islamic films – The overall perception of, attitude towards and impact change from watching Islamic films is the same for both male and female youth. The overall perception for Islamic films show that there are differences between adolescent and the teenage where adolescent have a better perception of the Islamic films. In addition, the teenagers are the ones that have the lowest attitude towards Islamic films compared to both adolescents and the young adults. Similarly, for the impact change from Islamic films, the teenagers have received little impact change compared to the adolescents and the young adults. Therefore, teenagers have to be more emphasized on Islamic films. So the schools have to seek ways to inculcate their teaching and lessons with Islamic-based films and other methods of teaching aids. The Malays perceived Islamic films better than both the Chinese and the Indian youth. The Malays are also having a positive attitude towards Islamic films than both the Chinese and the Indian youth. However, in terms of impact change, the significant difference lies between the Malay and the Chinese youth, not the Indian. Religion also plays an important role in looking at the differences in the perception, attitude and impact change. Results showed that Muslims perceive Islamic films better than the Hindus and the Buddhists. As for the attitude towards Islamic films, Muslims have positive attitude better than the Christians, Hindus, and the Buddhists. Impact change is seemed to be different between the Muslims and the Buddhists after watching Islamic films.

Relationships between perception, attitude and impact change on Malaysian youth viewers of Islamic films – Overall, there is a positive weak relationship between impact change and perception but a moderate positive relationship between impact change and attitude towards Islamic films. Nonetheless, the relationship between perception and attitude towards Islamic films is moderate 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 towards Islamic films. This is supported by the hierarchical regression analysis. Hence, Social Learning Theory is supported.

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