

The Television Advertising Framework in Malaysia and The Salience of Ideals for Malay Muslims and Malaysians: A Framing Perspective for Nation Building

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ABSTRACT

Malaysia has the ambition to be a developed country by 2020. The goal of creating a cohesive, united, and ethical community is accentuated in the country's Eleventh Malaysia Plan that is part of the nation's endeavour in becoming a developed nation. There are several guidelines and codes issued by government organisations that regulate or encourage the self-regulation of television advertisements in Malaysia. This study uses framing theory that, according to the literature, refers to the attributes selected on a particular issue that form a narrative making them more salient than others. Framing theory is often used in studies on news stories. This study took on a different stance as it examined the television advertising regulatory framework in Malaysia instead of news stories. There is a research gap with the dearth of previous studies on regulations, culture, religion and framing. The study was with the aim of identifying frames that represent Malaysian and Malay Muslim values. It is a significant study as it contributes to current literature, uncovers how the government guides television advertising for the diverse Malaysian audience and provides a better understanding of the framework in relation to nation building in Malaysia. Five frames were generated from the framework examined and evidence was gathered from the Qur'an and Sunnah. The study finds that the frames generated represent the balance between the moral and material dimensions of life underscoring the concept of *wasatiyyah* that defines the moderate lifestyle in Islam.

Keywords: *Framing, nation building, television advertisements, television advertising framework, wasatiyyah.*

INTRODUCTION

The Malaysian government's Eleventh Malaysia Plan (2016-2020) mentions that Malaysia should have the developed status in the year 2020 with the goal of achieving social cohesion, national unity and morality in society (Economic Planning Unit Malaysia, 2017). In view of this, the contribution of the Malaysian television advertising framework to nation building makes a fascinating study. Malaysia is diverse. There are 32 million people in Malaysia (Department of Statistics Malaysia, 2017). The majority of Malaysians are Malays and natives of Sabah and Sarawak (68.8 percent), next is the Chinese ethnic group (23.3 percent), Indians (seven percent) and Other ethnicities (one percent) composing the Malaysian populace. The official religion of Malaysia is Islam but other religions may be practised in the country as mentioned in Article 3 of the Federal Constitution of Malaysia (2010). The Malays in Malaysia are Muslims as depicted in Article 160 of the Federal Constitution (2010). The Chinese are predominantly Buddhists and Christians and the Indians are mainly Hindus (Hoffstaedter, 2011).

The Malaysian ethnic groups are so diverse and need to be unified. This was Malaysia's primary goal post-independence (in 1957) by using the media to support policies such as the National Cultural Policy, New Economic Policy and *Rukun Negara* (Kee & Nie,

2017). The different ethnic groups are included by the public broadcasting channels TV1 and TV2 is allowing their co-existence on television and in reality (Sulaiman, 1992). It is against this multicultural backdrop and goal for a unified Malaysia so as to allow development to happen that the study was conducted. The various guidelines for television advertising in Malaysia examined in the study were: the Guidelines for the Screening of Contents Materials Islamic Broadcasting by the Department of Islamic Development (JAKIM) under the Prime Minister's Office, Malaysia; the Guidelines for Advertising Broadcasting on TV Alhijrah by TV Alhijrah, a government-owned free-to-air television network established in Malaysia in 2009; the Code of Ethics for Broadcasting issued by the Department of Broadcasting Malaysia of public broadcaster, Radio Television Malaysia (RTM); the Content Code issued by the Communications and Multimedia Content Forum of Malaysia (CMCF) belonging to the Malaysian Communications and Multimedia Commission under the Ministry of Communications and Multimedia; and, the Guidelines on Film Censorship issued by the Ministry of Home Affairs Malaysia. The offices and departments that have issued these codes and guidelines belong to the Government of Malaysia.

STATEMENT OF THE PROBLEM

The television advertising framework in Malaysia exists alongside the government's plan for a moral and integrated society in 2020 and beyond as part of its nation building efforts. The situation is delicate in retrospect of the racial riots of 1969 between the Malay and Chinese ethnic groups due to economic disparity that have led to the need for policies such as the National Economic Policy and National Development Policy (Jomo & Sundaram, 2004). How are the values of Malay Muslims and Malaysians addressed by television advertisements? As the official religion of Malaysia is Islam and the biggest ethnic group of Malaysia is the Malays who are Muslims, there is intrigue as to how Malay values, derived from Islam, are included in the television advertising framework alongside the values of Malaysians on the whole? The Malays are more religious than the Chinese and Indians (Abdullah, 2005). And the religiosity of Malays affects their perception to the advertisements of different products. Muslims are more sensitive to offensive advertising as underscored by previous research studies (Cyril De Run, Mohsin Butt, Fam, & Yin Jong, 2010; Luqmani, Yavas, & Quraeshi, 1989; R. Massey, S. Waller, Z. Wang, & V. Lanasier, 2013; Shyan Fam, Waller, & Zafer Erdogan, 2004). The purpose of the study is to identify the frames that represent Malay Muslim values and Malaysian values in the five guidelines and codes issued by Malaysian governmental organisations in order to understand better how the Malaysian government addresses the value needs of different ethnic groups.

SIGNIFICANCE OF THE STUDY

The study is primarily significant as it contributes to current research studies on framing from a different dimension. It examined cultural and religious values in the television advertising framework of Malaysia in contrast to news stories which is normally the case. Secondly, the study is important as it examines a framework that guides the production of television advertisements. Television advertisements as media messages are influential as they play a role in developing, multicultural Malaysia. Television is powerful as espoused by cultivation theory which postulates that our perception of the real world is shaped by our long exposure to television in terms of images, values, portrayals and ideologies (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002). Thirdly, the significance of the study is

obvious as the frames identified explain the presence of Malaysian and Malay values incorporated by the Malaysian government. It is important to determine how ethnic unity is addressed by the government through the framework and its imbuement of values. The study of framing and advertising represents a shift from advertising effects research to the qualitative examination of the content of the television advertising framework from a cultural and religious dimension.

RESEARCH QUESTIONS

1. What frames are generated from the Malaysian television advertising framework?
2. How is Islam framed by the Malaysian television advertising framework?
3. How are Malaysian values framed by the Malaysian television advertising framework?

LITERATURE REVIEW

Advertising content, production and regulations seem to be areas where research studies could thrive. The potential influence of advertising on audience members and its focus on effectiveness by advertisers make it intriguing for researchers to delve into the realm of advertising research. Advertising is not all about driving sales or conveying brand images, it also has the other role of forming a civil society as part of the country's nation building effort in Malaysia (Holden, 2001). How advertisements are produced is also dependent on the laws, religion and culture of the countries concerned. Hence, there is great importance in examining the television advertising regulations of Malaysia so as to determine whether Malaysian or Malay values are instilled in the frames identified embracing the diversity of Malaysians yet acknowledging Islam and the Malays.

Advertising, Religion and Culture

There are few recent studies that have examined advertising together with Malaysian culture and Islam. Culture and religion are interconnected. Culture is '...a set of rules established and used by a group of people to conduct social interaction' (Samovar, Porter, McDaniel, & Roy, 2014, p. 14). Religion identifies the ideals of life, which are reflected in the values and attitudes of societies and persons (Shyan Fam et al., 2004). Cultural values are morality, ethics and aesthetics that we hold important in a culture alleviating uncertainty, guiding decision-making, reducing likelihood of conflict, giving structure to social organisations and interactions (Samovar et al., 2014). Both culture and religion underscore the importance of ideals and morality which are at the centre of the pursuit of nation building in Malaysia.

Religion affects consumer behaviour differently in a globalised world. Advertisements for Muslims have to have prescriptive Islamic messages for them to be effective as Muslims seem to be most offended by controversial advertisements. This is upheld by a comparative study of the attitudes of Islamic, Buddhist, non-religious and Christianity groups to the advertising of controversial products (Shyan Fam et al., 2004). The study finds that the Islamic group to be most offended by the advertisements of gender/sex related products, social/political groups, and health and care products. The intensity of the religiosity of Malay Muslims affects their evaluation of advertisements and the reasons why the advertisements were found to be offensive in another study (Run et al., 2010).

A study finds that the consumer behaviour of Muslims in Malaysia is affected by Islamic representations in advertisements (Hussin, Yusoff & Yusof, 2015). This impresses the need to have the right Islamic symbols for more positive consumer behaviour. The absence of Islamic values influencing advertisements in Malaysia was found in a study with the recommendation of their inculcation in future, upholding the importance of prescribing Islamic ideals through advertisements (Kadir & Al-Aidaros, 2015). Why is it important to learn the culture and religion of a target country before advertising? The religion and culture of the target audience need to be understood for effective advertisements to be formed. Effective persuasive advertisements that are relatable by the audience is the outcome of advertisers who comprehend the cultural context of the target audience before producing advertisements (Valaei, Rezaei, Ismail & Oh, 2016).

Advertisements affect purchases. A study on Indonesia finds that the more culturally conservative respondents did not favour advertisements that were unethical and hence, this negatively affected their purchase intent marking the importance of relating to the local culture (Massey et al., 2013). It is important to adapt to the local culture through a standardised creative strategy and localised execution or fully localised creative strategy and execution when advertising to Malaysians by multinational corporations (Harun, Teo, Hussin & Nasir, 2014). The local audience and advertisers encourage advertising practitioners to produce advertisements in keeping with the local Malaysian culture and religion otherwise they would be rejected by both parties (Hassan & Jaamat, 2000). The delicate treatment of advertising production in keeping with the values of the Muslim audience and local culture is imperative for effective advertisements to be produced.

Advertising, Religion and Regulations

Malaysia is primarily a Muslim country hence, advertising regulations abide by Islamic values leading to the rejection of Westernised and religiously offensive symbols (Frith, 2003). The lack of strict regulations could lead to offensive advertisements upsetting the Islamic audience. A study finds that the Islamic audience in eleven countries were more offended than other religious groups by advertisements of controversial products with the present regulations not sensitive enough to their religious needs (Wang, Deshpande, Waller, & Erdogan, 2018). Advertisers aiming for the audience in Saudi Arabia need to understand Islam, consult religious authorities on unconventional advertisements and practise self-compliance by conforming to Saudi values for the likelihood of acceptance by them (Luqmani et al., 1989).

Although most studies have demonstrated that religion and culture influence advertisements and advertising regulations, a study finds that culture may not be the only factor influencing the formation of a regulatory framework. This was obvious in a study on the advertising regulatory framework of Japan, Taiwan, China, and South Korea (Taylor & Anne Raymond, 2000). The study finds that no single factor such as culture, religion or the economy can influence the regulatory framework of the four countries but that it is the complex blend of a nation's economic, social, cultural, religious, and political systems that affects the framework. Nevertheless, a culture could still be a significant influence on the regulatory framework of some countries like Korea and China uncovered by the study. The use of the media for integration in Malaysia post-independence makes it apt for the study to focus on cultural and Islamic values in the Malaysian television advertising framework.

Advertising Regulations and Framing

Several studies have been conducted on framing theory and news stories but there seems to be the absence of current studies coalescing framing theory and advertising regulations with culture or religion as their foci. The study aims to fill this gap.

Instead of examining the content of advertising regulations, it is their effectiveness that has been central to previous studies. Frames in support of advertising restrictions due to the benefits of having them were found by a study that focused on examining news stories of alcohol advertising restrictions (Fogarty & Chapman, 2012). The frames of various standpoints were generated from the news coverage of advertising regulations in further studies. To illustrate, the news stories of fast food advertising in Australia were examined from a framing perspective with contradictory standpoints on the role of the state, level of accountability of food and advertising industries and duties of parents for regulating fast food consumption of their children uncovered (Henderson, Coveney, Ward & Taylor, 2009). Another study examined the frames generated from a US Food & Drug Administration (FDA) regulation and public commentary as a required form of federal-rule making. The regulation derived scientific frames while the public commentary generated political and ideological frames (Roth, Dunsby, & Bero, 2003).

Previous studies have demonstrated the use of framing theory and advertising regulations in the absence of culture or religion that will be addressed by this study. The inductive approach that focuses on generating frames from the framework was adopted for the study. The reason for this is that no similar study has been carried out previously for pre-determined frames to be used at the onset.

THEORETICAL FRAMEWORK

Framing theory is popular among researchers and experts of media and communication (Chang & Lee, 2009). The first level of agenda setting is the communication of the salience of objects whilst the second level of agenda setting is the communication of the salience of attributes representing framing theory (McCombs, Llamas, Lopez-Escobar, & Rey, 1997). The development of agenda setting has moved from focusing on the salience of issues to the attributes of issues in terms of how issues are reported and emphasised by the media underlined by framing theory (Weaver, McCombs & Shaw, 2004).

Framing theory was selected for this study because it focuses on attributes within the specific area of values imbued in the nation's television advertising framework. The values are seemingly necessary for television advertising stakeholders to incorporate in their advertisements so as to meet the government's aim of enhancing social development. The theory is commonly used to examine news stories but is used here to examine the content of the Malaysian television advertising framework by generating frames that represent Malaysian and Malay Muslim values.

The integrated model of framing theory could be segmented into frame production, frame identification and frame effects (De Vreese, 2005). The writer explains that frames could be identified in terms of whether they were issued-specifically, by focusing on specific topics and events, or generic frames that relate to topics that could be compared over time or in different cultures. This study was an attempt to generate issue-specific themes surrounding cultural values of Malaysians and the Malay Muslim majority so as to determine how they represent both audiences as part of Malaysia's effort for social development.

RESEARCH METHODS

This study is a qualitative content analysis that embraces the inductive approach by generating frames from selected codes and guidelines of the television advertising framework in Malaysia. Qualitative content analysis identifies underlying themes in the materials examined and supports them with brief quotations from the text analysed marking the inductive approach (Bryman, 2012). The study was an amalgamation of framing theory and content analysis. This marriage is not novel as framing can be generated by content analysis or textual analysis through discourse analysis on several different types and aspects of messages from audience to media frames (Weaver, 2007).

The inductive method of generating frames by identifying themes and codes (Hsieh & Shannon, 2005) is possible for the framing model (De Vreese, 2005). There was the need to perform an inductive and qualitative study due to the lack of predetermined frames in previous studies of a similar nature. The lack of a structured process for identifying themes usually associated with the qualitative content analysis (Bryman, 2012) beckoned the study to adopt the coding and thematising technique of Braun and Clarke (2006). The data analysis technique comprised thematising, coding and the categorisation of data into different frames assisted by the qualitative data analysis software, NVIVO 11. The five guidelines and codes in the television advertising regulatory framework were selected for the study because of their prominent use in guiding the production of television advertisements in Malaysia for Malaysians and the Malay Muslim audience.

FINDINGS

Five frames were generated from the guidelines and codes examined. They are: 'Use of People in Television Advertising Must Be Dignified', 'Unacceptable Products and Scenes in Malaysian TV Advertisements', 'Practice of Fair Competition is Required in Television Advertisements', 'Truthful and Honest Messages Are Imperative in Television Advertisements' and 'Standards Guide Television Advertising in Malaysia'.

Frame 1: Use of People in Television Advertising Must Be Dignified

The frame, 'Use of People in Television Advertising Must Be Dignified,' has four themes in order of salience below (see Table 1 in Appendix):

a. Theme 1: Women and Men Must Be Portrayed in a Proper Manner

The theme with the most codes is, 'Women and Men Must Be Portrayed in a Proper Manner' (first 14 codes). These codes are further categorised into two sets of codes: the first set of codes is prominently Islamic (five codes) generated from both JAKIM and TV Alhijrah (three codes) and only TV Alhijrah advertising guidelines (two codes). These codes are meant for the Muslim audience because of their specific reference to principles that are supported by the Qur'an and Sunnah. The most prominent codes that relate to Malaysian standards in general (the remaining nine codes) has references to the portrayal of women and men in television advertising for all Malaysians without specifying the ethnic group.

TV Alhijrah and JAKIM guidelines mention three common codes under the theme, 'Women and Men Must Be Portrayed in a Proper Manner,' which are: *no legally married actors can act scenes or utter dialogues on marriage laws, Muslims cannot act as non-Muslims, and, a male actor cannot play a woman vice versa* (see Table 1 in Appendix). The

code *no legally married actors can act scenes or utter dialogues on marriage laws* is supported by the Prophetic tradition:

عَنْ أَيِّ هُرْيَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "ثَلَاثٌ جِدُّهُنَّ جِدُّ النِّكَاحِ وَالظَّلَاقُ وَالرَّجْعَةُ"
Narrated Abu Hurayrah: The Prophet ﷺ said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final) (Sunan Abi Dawud, Book 13, Hadith Number 2194, Grade: Hasan [Al-Albani]).

The following Prophetic tradition conveys that men should not imitate women and vice versa. This supports the advertising code that a male actor cannot play a woman or vice versa:

عَنْ ابْنِ عَبَّاسٍ، قَالَ لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ.

Narrated Ibn 'Abbas: "The Messenger of Allah ﷺ cursed the women who imitate men and the men who imitate women" (Jami' At Tirmidzi, Book 41, Hadith Number 2784, Grade: Sahih [Al-Albani]).

The Hadith below relates to Muslims who cannot act as non-Muslims because they can be considered to be one of them:

عَنْ ابْنِ عُمَرَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ"

Narrated Abdullah ibn Umar, The Prophet ﷺ said: "He who imitates any people (in their actions) is considered to be one of them" (Sunan Abi Dawud, Book 31, Hadith Number 4031, Grade: Hasan Sahih [Al-Albani]).

With regards to the next set of codes that is for the general Malaysian public, there is a common code, mentioned by the Content Code and RTM Code of Ethics, *Genuine testimonials must be used* (see Table 1 in Appendix). Testimonials could be used in advertising to make advertising claims credible in terms of expert advice or experience using the advertised products. They could come from a typical person representing the target audience, celebrity and expert endorsements (Martin, Wentzel & Tomczak, 2008). This code overlaps with telling the truth as an important ideal in the form of being genuine akin to the codes of the fourth frame, 'Truthful and Honest Messages Are Imperative in Television Advertisements'. In relation to the testimonials and truthfulness, it is evident that being truthful is imperative in Islam as mentioned by Surah Al-Hajj (22: 30):

قال الله تعالى: "...وَاجْتَنِبُوا قَوْلَ الرُّورِ"

Allah says: "...and refrain from a word of falsehood."

The codes that target Malaysians on the whole illustrate the values that there should not be detrimental behaviours such as gender exploitation when promoting products, abuse using threats or oppression and stereotypes of ethnic group or gender. These codes appear to reflect the government's efforts in ensuring a fair depiction of both genders in television advertisements and their ideal models of behaviour for the Malaysian society to emulate.

Although the codes abide by Malaysian standards in general, they also reflect the Islamic value that does not condone the abuse of women by men and vice versa as supported by Surah Al-Ahzaab (33:58).

b. *Theme 2: Special Care Must be given to Children in Television Advertisements*

The second most salient theme is, 'Special Care Must Be Given to Children in Television Advertisements,' under the first frame, 'Use of People in Television Advertising Must be Dignified'. The most salient codes are: *children targeted by advertisements only if the products are for them, children must be shown to be safe, advertisements on activities for children in clubs or societies must have children supervised and advertisements addressed to children should not show any form of the harming of children either physically, mentally or morally.*

The evidence that supports our need to provide good treatment to children is:

أَنَسَ بْنُ مَالِكٍ، يَقُولُ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمَ عَنْهُ أَنْ يُؤْسَعُوا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَيْسَ مِنَّا مَنْ لَمْ يَزْحُمْ صَغِيرَنَا وَلَيُوقَرْ كَبِيرَنَا"

Anas bin Malik narrated that: "An older man came to talk to the Prophet, and the people were hesitant to make room for him. The Prophet said: He is not one of us who does not have mercy on our young and does not respect our elders" (Jami` at-Tirmidhi, Book 25, Hadith Number 1919, Grade: Sahih [Al-Albani]).

c. *Theme 3: Women must be Depicted in a Dignified Manner*

The third theme in the first frame is, 'Women Must Be Depicted in a Dignified Manner,' and the most mentioned code is *women are not sex objects* by the Film Censorship Board Guidelines, the Content Code and RTM Code of Ethics. The Hadith that supports the need for better treatment of women is found in Sahih Muslim (Book 17, Hadith Number 1468).

d. *Theme 4: Portrayals of (Men and Women) Professionals in Advertising Must Be According to the Regulations of Professional Institutions*

The fourth theme is, 'Portrayals of (Men and Women) Professionals in Advertising Must Be According to the Regulations of Professional Institutions'. The code for this theme is *no testimonials given by (men and women) professionals should transgress any regulations of professional institutions*. It is important for professionals to comply with the codes of ethics of professional bodies to reflect high professionalism. Compliance to ethical codes of conduct by business professionals dictates their unacceptance of unethical behaviour to stakeholders (McKinney, Emerson & Neubert, 2010).

The 'Use of People in Television Advertising must be Dignified,' frame has, 'Women and Men Must Be Portrayed in a Proper Manner,' as the most salient theme with 14 codes which is the largest number of codes followed by the portrayal of children (seven codes), women (two codes) and professionals (one code) in this order of salience. This demonstrates the Malaysian government's emphasis on the fair and equal treatment of women in television advertisements.

Frame 2: Unacceptable Products and Scenes in Malaysian TV Advertisements

The second frame is, ‘Unacceptable Products and Scenes in Malaysian TV Advertisements’. There are four themes and 25 codes under this frame (see Table 2 in Appendix). The following are three themes with the most number of codes:

a. Theme 1: Selected Goods Are Not Allowed or should be Carefully Depicted in Television Advertisements

The first theme, ‘Selected Goods Are Not Allowed or should be Carefully Depicted in Television Advertisements’ has 10 codes. The codes mentioned most by RTM Codes of Ethics, Content Code and Film Censorship Board Guidelines are: *no slimming products, no pork; no items banned in the Postal Services Act 1991; no cigarettes, tobacco and their accessories allowed*, and, *no alcoholic drinks and liquor allowed*. The prohibition of pork in advertisements appears to be directed to Muslim audience members although also mentioned in the three codes and guidelines that are meant for Malaysians. This supports Frith’s (2003) notion that Islam plays a big role in Malaysian advertising regulations. The evidence of the prohibition for Muslims to consume pork is mentioned in the Qur'an:

قال الله تعالى: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ

Allah says: “Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter)” (Al Maa'idah, 5:3).

Television advertising of cigarettes, tobacco and their accessories are not allowed in Malaysia. This appears to reflect the government's stance in preventing the harmful effects of smoking to one's health. Smoking could result to heart disease and stroke (World Health Organisation, 2017). According to the Qur'anic verse in Al-Baqarah (2:195) putting one's health in harm's way (in any way including smoking) is detrimental and is thus not allowed.

b. Theme 2: Selected Services Are Not Allowed or Must Be Carefully Depicted in Television Advertisements

The second theme is, ‘Selected Services Are Not Allowed or Must Be Carefully Depicted in Television Advertisements’. This theme has five codes and the RTM Code of Ethics, Content Code, and, Film Censorship Board Guidelines together incorporate similar codes: *no unlicensed employment agencies, no marriage agencies and friendship clubs, no gambling*, and, *no financial speculation*. Gambling and alcohol are not allowed to be featured in television advertisements in Malaysia. Gambling and alcohol are also forbidden in Islam as supported by the Qur'an marking the influence of Islam on general advertising codes:

قال الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحُمُرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَرْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Allah says: “O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful” (Al-Maidah, 5: 90).

c. Theme 3: Selected Scenes Are Not Allowed in Television Advertisements

The third theme, ‘Selected Scenes Are Not Allowed in Television Advertisements’ has eight codes and the ones mostly mentioned in RTM code of ethics, Content Code and Film

Censorship Board Guidelines are: *no sexual scenes, no magic and divination, no fireworks, no disco scenes and no inappropriate clothing with bad messages*. The sexual scenes are not allowed in television advertisements in Malaysia. The Qur'an mentions the following verse on fornication which underlines the importance of not demonstrating scenes related to this through television advertisements:

قال الله تعالى: وَلَا تَقْرُبُوا الرِّجَالَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Allah says: "Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow" (Al-Israa', 17: 32).

The evidence that supports the idea that affection should not be publicly displayed between husband and wife could also be used to support the code *no sexual scenes*:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِيمَانٌ بِطْغٍ وَسَبْعُونَ شُعْبَةً وَالْحَيَاةُ شُعْبَةٌ مِنَ الْإِيمَانِ"

It is narrated on the authority of Abu Huraira that the Prophet ﷺ said: "Iman has over seventy branches, and modesty is a branch of Iman" (Sahih Muslim, Book 1, Hadith Number 35).

The Hadith demonstrates that Islam is a religion of modesty hence, the husband and wife should express their love for one another in private and not in public.

Frame 3: Practice of Fair Competition is required in Television Advertisements

The third frame is, 'Practice of Fair Competition is Required in Television Advertisements'. There are four themes and six codes under this frame (see Table 3 in Appendix). The themes with the most codes are, 'No Deriding Other Companies Directly or Indirectly,' and, 'Truthful information Important to Give when Competing,' mentioned by the Content Code. The codes for 'No Deriding Other Companies Directly or Indirectly' are: ridiculing other companies or products although indirectly is prohibited and no attacking or discrediting other businesses. The codes for, 'Truthful information Important to Give when Competing,' are: fair competition should not mislead customers and giving artificial advantages to products is not allowed. Giving an advantage to advertisers by artificially inflating prices is forbidden in Islam as supported by the following:

عَنْ أَبْنِي عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّجْشِ

It was narrated from Ibn 'Umar that: the Prophet forbade artificially inflating prices (Sunan an-Nasa'i, Book 44, Hadith Number 4505, Grade: Sahih [Al-Albani]).

a. Theme 1: Truthful Information Important to Give when Competing

The advertisements should not be carried out in a way that would be detrimental to the competitor by using false ways in their messages (two codes). This is detailed by the code fair competition should not mislead customers under the first theme supported by the verse in An-Nisa' (4: 29).

b. Theme 2: No Deriding Other Companies

Evidence from the Qur'an that states that we should not ridicule others can be applied to the code that prohibits competitors from ridiculing one another:

قال الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يُسْخِرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنْ خَيْرًا مِنْهُنَّ وَلَا تَلْمِرُوا أَنْفُسَكُمْ وَلَا تَتَابُرُوا بِالْأَلْقَابِ يُبَشِّرُ اللَّاسُوْقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ Allah says: O you who believe, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers (Al-Hujurat, 49: 11).

This Quranic verse supports the codes *no ridiculing other companies or products although indirectly is prohibited* and *no attacking or discrediting other businesses* as it explains that others (businesses and individuals) could be better than yourselves.

Frame 4: Truthful and Honest Messages Are Imperative in Television Advertisements

The fourth frame, 'Truthful and Honest Messages Are Imperative in Television Advertisements,' has 10 themes and 24 codes (see Table 4 in Appendix). The highest number of codes (three) are found under the themes: 'Truthful and Honest Information Must be used in Television Advertisements', 'Guarantee Information Must Be Clear in Television Advertisements', 'Information on Free Gifts Must Be Clearly Advertised', 'No Exaggeration in Television Advertisements', 'Television Advertisements Must Reflect Product Supply' and 'Identification of Television Advertisements Should Be Clear'.

a. *Theme 1: Truthful and Honest Information Must be used in Television Advertisements*
Some codes were mentioned in more than one guideline or set of codes. One of the codes with the most sources are: *no advertisements should be misleading* illustrated by both RTM Codes of Ethics and the Content Code under the theme, 'Truthful and Honest Information Must be used in Television Advertisements'.

b. Remaining Themes

Other themes are focused on information that must be conveyed clearly with regards to price, safety, guarantees and free gifts. Misleading advertisements are untruthful, immoral and are conducted in the absence of Allah's blessings. It is clearly conveyed in the following Hadith that there should be honesty and clarity in business transactions. This is illustrated in the codes and guidelines that mention the need for clear information on free gifts, information on guarantees, product supply, identification of advertisements, no exaggerations without evidence and truthful and honest information.

عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الْبَيْعُانِ بِالْخِيَارِ مَا لَمْ يَقْرَرُّ قَاءً صَدَقاً وَبَيْنَتَا بُورَكَ فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقٌّ بَرَكَةُ بَيْعِهِمَا "

It was narrated that Hakim bin Hizam said: "The Messenger of Allah said: 'The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost'" (Sunan an-Nasa'i, Book 44, Hadith Number 4457, Grade: Sahih [Al-Albani]).

Frame 5: Standards Guide Television Advertising in Malaysia

The fifth frame is, 'Standards Guide Television Advertising in Malaysia'. This frame has 13

themes and 25 codes divided into two sets of codes: one that is prominently Islamic (sixteen codes) and another set that is addressing Malaysian standards (nine codes). The first set of codes is generated from the guidelines by TV Alhijrah and JAKIM (see Table 5 in Appendix).

a. *First set of Themes and Codes: Obvious Islamic Orientation*

There are eight themes and 16 codes that have an obvious Islamic orientation. The themes in this set are: ‘Proper use of language from the Islamic perspective’; ‘Image of Islam cannot be violated’, ‘Good treatment of Qur'an and Hadith important’, ‘Deviation and inaccuracies through advertisements are not allowed’, ‘Islam must be spread through advertisements’, ‘No scenes against Akhlaq’, ‘Instil peace through advertisements’ and ‘Protection of sacred beings important’.

The Islamic theme that has the most codes with six codes is, ‘Deviation and inaccuracies through advertisements are not allowed’. Four of the codes are mentioned by both TV Alhijrah and JAKIM guidelines and supported by Qur'anic verses and Hadith. The message conveyed through the code *no spreading of deviated Aqidah, rulings and teachings* is supported by Surah Al-Imran (3: 85), and *no spreading of incorrect historical facts of Islam* is supported by Surah Al Hujurat (49: 6). The code *no contradicting fatwas or views of the majority of scholars* is supported by the following Hadith:

حدَثَنِي يَحْيَى بْنُ أَبِي الْمُطَّاعِ، قَالَ سَمِعْتُ الْعَرَبَاتِنَ بْنَ سَارِيَةَ، يَقُولُ قَاتِمٌ فِي بَيْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ذَاتَ يَوْمٍ فَوَعَظَنَا مَوْعِظَةً تَبِيعَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَذَرَقَتْ مِنْهَا الْعَيْنُونَ فَقَيْلَ يَا رَسُولَ اللَّهِ وَعَظَّنَا مَوْعِظَةً مُؤْدِعَةً فَأَعْهَدْنَا إِلَيْنَا بِعَهْدِ فَقَالَ " عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعَ وَالظَّاهِرَةَ وَإِنْ عَبَدْنَا حَبْشَيَا وَسَتَرْوَنَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا فَعَلَيْكُمْ بِسُنْنِي وَسُنْنَةِ الْحُكْمَاءِ الرَّاشِدِينَ الْمَهْدِيَّينَ عَصُّوا عَلَيْهَا بِالْتَّوَاجِدِ وَإِيمَانِكُمْ وَالْأُمُورِ الْمُحْدَثَاتِ فَإِنْ كُلُّ بُدْعَةٍ ضَلَالٌ " ^١

Yahya bin Abu Muta' said: I heard 'Irbad bin Sariyah say: "One day, the Messenger of Allah ﷺ stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allah, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a going astray'" (Sunan Ibn Majah, Book 1, Hadith Number 42, Grade: Sahih [Al-Albani]).

Another code, *no propaganda of deviated Israelite stories, superstitions and false customs* is supported by the Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الظَّيْرَةُ شَرُكٌ، الظَّيْرَةُ شَرُكٌ، ثَلَاثَةٌ، وَمَا مِنَّا إِلَّا وَلَكِنَّ اللَّهَ يُدَهِّنُهُ بِالْتَّوْكِلِ ^٢

Narrated Abdullah ibn Mas'ud: The Prophet ﷺ said: "Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him)" (Sunan Abi Dawud, Book 27, Hadith Number 3910, Grade: Sahih [Al-Albani]).

b. *Second Set of Themes and Codes: General Malaysian Standards*

There are five themes in the second set of codes under the frame, ‘Standards Guide Television Advertising in Malaysia’ (see Table 5 in Appendix). The theme that is most

prominently mentioned is, 'Uphold Courtesy and Decency of Malaysians' that has six codes generated from the RTM Code of Ethics and Content Code. This theme and its codes abide by Malaysian standards and are supported by the Qur'an making them not only appropriate for Malaysians but the Muslim Malay audience too. It is evident that the codes that come under the theme, 'Uphold Courtesy and Decency of Malaysians' that relates to normative behaviour guided by general standards of Malaysians are also supported by the Qur'an: *no offense to Malaysian courtesy through oral or visual means* (Al-Hujurat, 49:13), *no immoral and inappropriate scenes to Malaysians* (An-Nur, 24:30-31) and *no offence on people of different race, religion, gender, sexual orientation, physical or mental disabilities* (Al-Hujurat, 49:13). The theme, 'Be Sensitive to beliefs of target audience members' is supported by Qur'anic verses (Al-Kafirun, 109:1-6) for Muslims; the theme 'Respect pluralistic Malaysia' is put forth by the Qur'anic verse of Surah Al-Hujurat (49:13). 'Privacy must be protected' is a theme that could be related to the Qur'anic verse which impresses on the importance of asking for permission before entering someone's house is found in Surah An-Nur (24:27).

DISCUSSION

The Malaysian government is propelling the nation towards becoming a developed nation by the year 2020. It is a country with a fragile social fabric due to its immensely diverse composition and history in the form of riots between the two largest ethnic groups of Malaysia; the Malays and Chinese on May 13, 1969. The government's goal is to promote integration on a social level by using ethics to produce a society that is both moral and united as underscored by the Eleventh Malaysia Plan (2016-2020). The purpose of the study is to generate frames from selected codes and guidelines of the television advertising framework in Malaysia. Five frames were generated from the framework examined.

The first frame, 'Use of People in Television Advertising Must Be Dignified' encompasses the importance of depicting men, women, children and professionals in a proper manner. The second frame, 'Unacceptable Products and Scenes on Malaysian TV Advertisements,' highlights the products and scenes that are not acceptable in television advertisements in Malaysia: pork, alcohol, gambling, sexual scenes and fireworks amongst them. The Explosives Act under section 4(2) in Malaysia mentions that those caught manufacturing, possessing or importing firecrackers are liable to a RM10,000 fine, a jail term of up to five years or both proving the unacceptable firework scenes in advertisements. The Malay Muslim values guided by Islam are upheld in the framework, either prominently or implicitly. The third frame, 'Practice of Fair Competition is Required in Television Advertisements,' focuses on the importance of fair play when advertisers compete with one another. The fourth frame, 'Truthful and Honest Messages Are Imperative in Television Advertising,' emphasises on the need for truthful information and clear information on prices, guarantees, safety and free gifts, marking the need for greater transparency of products promoted through advertisements. The fifth frame, 'Standards Guide Television Advertising in Malaysia,' has two sets of standards, one prominently Islamic and another for Malaysians.

The more prominent Islamic themes and codes that are generated from JAKIM and TV Alhijrah guidelines for guiding the production of Islamic advertising content are obvious compared to the Content Code, Guidelines for Radio Television Malaysia (RTM) and Film Censorship Board guidelines that focus on general standards targeted to all Malaysians. Malaysian standards do not contradict Islam but they also do not outline particular ideals in

terms of the Muslim dress code. Instead, they address the more general Malaysian understanding of decency. This supports the idea that the target audience who are Malays identify with their religion, Islam, more than other ethnicities such as the Chinese and Indian ethnic groups in Malaysia who underscore materialistic achievements (Abdullah, 2005).

The framework promotes the idea that the moderate lifestyle should be imbued by television advertisements. Moderation or *wasatiyyah* is a moral value alongside humility, patience and tolerance that are also found in the Qur'an and is not limited to guiding Muslims alone (Kamali, 2003). The regulatory framework dispels the reference to advertising that is commercially driven solely by materialism as they depict the balance of moral and commercial goals explained by *wasatiyyah*. The concept of *wasatiyyah* is apparent in the Malaysian government's efforts in nurturing harmony among the diverse ethnic groups in Malaysia through advertising codes that satisfy Muslims and Malaysians.

Wasatiyyah means, 'the avoidance of excess or extremes, especially in one's behaviour or political opinions' that is often considered an excellent, praiseworthy quality (Ahmad, 2011, pp. 29-30). The form of excesses conveyed here could be solely material in nature. When the framework guides advertising stakeholders to inculcate values while promoting products, it is clear that balance between the material and spiritual should be incorporated in advertisements. Why is it important for mankind to attain balance? The Qur'an mentions the importance of attaining economic and moral balance by mankind as vicegerents of God on earth (Al-Baqarah, 2:30). It is possible to obtain both material and moral balance as Muslims are encouraged to use economic opportunities to make their lives better and satisfy material requirements while still enjoying a contented moral life (El-Ghazali, 1994; Uddin, 2003). The spirit of moderation is not at odds with the Malays but ingrained in them through their values, thoughts and actions and practised since the onset of the Malay kingdom till the present day (Husin, 2013).

Television advertisements in Malaysia, should incorporate the moderate lifestyle defined by a balanced set of values adopted from commercial and moral dimensions. The different ethnic groups in Malaysia need to co-exist peacefully for development to happen. There must be the acceptance of diverse ethnic groups by one another for the nation's aspiration to be a united society attained. The framework has reconciled all ethnic groups in Malaysia by addressing values for Malay Muslims and Malaysians without defying Islam but by being more prominently Islamic for the Muslim audience or generally for Malaysians.

CONCLUSION

Nation building attempts to bring together Malaysians of diverse ethnicities in an ethical manner and promote the moderate lifestyle or *wasatiyyah* as found in the Malaysian television advertising framework. From the five frames generated, commercial goals are imbued by conforming to standards with Islamic parameters. The vision to develop a strong national identity and a moral compass as in Malaysia is obvious through its television advertising framework a developed nation could be sustained by acquiring spiritual and economic balance in life representing *wasatiyyah* that is encouraged by Islam for Muslims and non-Muslims.

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BIODATA

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APPENDIX

Table 1: Frame 1 – Use of people in television advertising must be dignified.

NO.	THEMES	CODES	SOURCES
1.	Women and men must be portrayed in a proper manner	STANDARDS PROMINENTLY ISLAMIC	
		No legally married actors to act scenes or utter dialogues on marriage laws	TV Alhijrah advertising guidelines, JAKIM guidelines
		No exploitation of actors for selling products	TV Alhijrah advertising guidelines
		Muslims cannot act as non-Muslims	TV Alhijrah advertising guidelines, JAKIM guidelines
		<i>Aurat</i> (parts of the body that must be covered in Islam) to be covered	TV Alhijrah advertising guidelines
		Male actor cannot play a woman vice versa	TV Alhijrah advertising guidelines, JAKIM guidelines
		STANDARDS FOR GENERAL MALAYSIANS	
		Genuine testimonials must be used	RTM Code of Ethics, Content Code
		Promote healthy, positive values and behavior	Film Censorship Board Guidelines
		People must be shown as having authority	RTM Code of Ethics
		No stereotyping of ethnic group or gender	Film Censorship Board Guidelines
		No showing men abusing women vice versa	RTM Code of Ethics
		No gender exploitation	RTM Code of Ethics
		Men and women of different ages must be in activities	RTM Code of Ethics
		Men and women and their rights to make a purchasing decision	RTM Code of Ethics
		Consumer and society oriented	Content Code
2.	Portrayals of (Men And Women) Professionals in Advertising Must be According to the Regulations of Professional Institutions	No testimonials given by (men and women) professionals should transgress any regulations of professional institutions	Content Code

Table 1: Frame 1 – Use of people in television advertising must be dignified (continuation).

NO.	THEMES	CODES	SOURCES
3.	Special care must be given to children targeted and depicted in television advertisements	No threatening children	RTM Code of Ethics
		No taking advantage of children	RTM Code of Ethics
		No exclusive feeling for children by owning products	RTM Code of Ethics
		Children targeted by advertisements only if products are for them	RTM Code of Ethics, Film Censorship Board Guidelines, Content Code
		Children must be shown to be safe	RTM Code of Ethics, Film Censorship Board Guidelines, Content Code
		Advertisements on activities for children in clubs or societies must have children supervised	Content Code
4.	Women Must be Depicted in a Dignified Manner	Advertisements for children should not show any form of harming children	RTM Code of Ethics, Film Censorship Board Guidelines, Content Code
		Women are not sex objects	RTM Code of Ethics, Film Censorship Board Guidelines, Content Code
		Positive images of women important	Content Code

Table 2: Frame 2 - Unacceptable products and scenes in Malaysian TV advertisements.

NO.	THEMES	CODES	SOURCES
1.	Private messages are not allowed in television advertisements	Unacceptable private messages-congratulations or condolences No death notices	RTM Code of Ethics, Content Code RTM Code of Ethics, Content Code, Film Censorship Board Guidelines
2.	Selected goods are not allowed or should be carefully depicted in television advertisements	No slimming products No pork No items banned in postal services act 1991 No indirect advertising of prohibited products No cigarettes, tobacco and their accessories allowed in advertisements Alcoholic drinks and liquor not allowed Underwear Taste and offence against decency or good taste on showing sanitary and adult diaper products in advertisements Sanitary pads and adult hygiene: <ul style="list-style-type: none"> • Restrict times of transmission of adult diapers and sanitary pads to after 10pm • Appeals to security, no undermining personal hygiene • Visual treatments careful with sanitary pads and adult diapers Sanitary or adult diapers are prohibited	RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Guidelines Content Code RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics Film Censorship Board Guidelines, Content Code Content Code RTM Code of Ethics Film Censorship Board Guidelines, Content Code Content Code

Table 1: Frame 2 - Unacceptable products and scenes in Malaysian TV advertisements (continuation).

NO.	THEMES	CODES	SOURCES
3.	Selected services not allowed or must be depicted with care in television advertisements	No unlicensed employment agencies No marriage agencies and friendship clubs No gambling No fortune tellers No financial speculation	RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code
4.	Selected scenes not allowed in television advertisements	No sexual scenes No magic and divination No fireworks No disco scenes No messages that excite in the wrong way and are discourteous Usage of No. 1 is not allowed Scenes showing armpits are not allowed No inappropriate clothing with bad messages	RTM Code of Ethics, Content Code, Film Censorship Board Guidelines Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics, Content Code, Film Censorship Board Guidelines RTM Code of Ethics Code of Ethics RTM Code of Ethics RTM, Content Code, Film Censorship Board Guidelines

Table 3: Frame 3 – Practice of fair competition is required in television advertisements.

NO.	THEMES	CODES	SOURCES
1.	No deriding other companies	Ridiculing other companies or products although indirectly is prohibited.	RTM Code of Ethics
		No attacking or discrediting other businesses.	Content Code
2.	Complete and comparable information should be communicated when competing	Points of comparison should be comparable and have complete information.	Content Code
3.	Truthful information important to give when competing	Fair competition should not mislead customers.	Content Code
		Giving artificial advantage to products is not allowed.	Content Code
4.	Indirect comparisons are acceptable	Indirect comparison of products is alright regarding technical aspects, benefits, features of goods and services.	RTM Code of Ethics

Table 4: Frame 4 - Truthful and honest messages are imperative in television advertisements.

NO.	THEMES	CODES	SOURCES
1.	Truthful and honest information must be used in television advertisements	Products not available should not be advertised.	Film Censorship Board Guidelines
		No confusing and false messages.	Film Censorship Board Guidelines
		No advertisements should be misleading.	RTM Code of Ethics, Content Code
2.	Advertiser and customer relationship must not be abused	No abusing of customer trust	Content Code
3.	Safety information is important to convey through television advertisements	Dangers of using products must be clearly mentioned No unsafe practices should be depicted.	RTM Code of Ethics Content Code
4.	Price information must be clear in advertisements	Price dependent on purchase on purchase must be clear.	Content Code
		Prices must be clear and match product advertised.	Content Code
5.	Similar Advertisements will confuse People	No imitating other ads as it would create confusion.	RTM Code of Ethics, Content Code
6.	Guarantee information must be clear in advertisements	Guarantee information must be included clearly.	RTM Code of Ethics
		Full terms of guarantee must be declared.	Content Code
		Additional information on rights should be informed.	Content Code
7.	Information on free gifts must be clearly advertised	Advertisers should not make customers pay for packing and handling.	Content Code
		Free offer must be limited to postage charges.	Content Code
		Conditional free offer must be clearly said.	Content Code
8.	No exaggeration in television advertisements	No untruths or exaggerations with claims with no evidence.	Content Code
		No exaggeration via language.	Content Code
		Claims must have objective substantiation.	Content Code

Table 4: Frame 4 - Truthful and honest messages are imperative in television advertisements (continuation).

NO.	THEMES	CODES	SOURCES
9.	Television advertisements must reflect product supply	Products must have enough supply or ads have to be amended or withdrawn.	Content Code
		Ads of unavailable or unregistered products not allowed	Content Code
		Electronic advertisements must have products available.	Content Code
10.	Identification of advertisements should be clear	Promotions, features, announcements in exchange for payment must be clear.	Content Code
11.	Identification of advertisements should be clear	Direct selling-names and addresses of advertisers must be mentioned.	Content Code
		Advertisers must be identifiable.	Content Code

Table 5: Frame 5 - Standards guide television advertising in Malaysia.

NO.	THEMES	CODES	SOURCES
PROMINENT ISLAMIC CODES			
1.	Proper use of language from the Islamic perspective	Swear only in Allah's name. Qur'anic verses must be in Arabic. No use of sacred language for other religions other than Islam. E.g. Allah, Kaabah etc.	JAKIM guidelines TV Alhijrah advertising guidelines, JAKIM guidelines TV Alhijrah advertising guidelines, JAKIM guidelines
2.	Image of Islam cannot be violated	No violation of the image of Islam.	JAKIM guidelines, TV Alhijrah advertising guidelines
3.	Good treatment of Qur'an and Hadith important	No ridiculing authenticity of main sources of Islamic law. No use of Qur'an verses and Hadith for commercial support.	TV Alhijrah advertising guidelines, JAKIM guidelines TV Alhijrah advertising guidelines
4.	Deviation and inaccuracies through television advertisements are not allowed	No spreading of deviated Aqidah, rulings and teachings. No propaganda of deviated Israelite stories, superstitions and false customs. No spreading of incorrect historical facts of Islam. No incorrect acts of Islamic worship or ridiculing them in television advertisements. No elements or rituals contradicting belief of <i>ahli sunnah wal-jamaah</i>	TV Alhijrah advertising guidelines, JAKIM guidelines TV Alhijrah advertising guidelines, JAKIM guidelines TV Alhijrah advertising guidelines, JAKIM guidelines JAKIM guidelines TV Alhijrah advertising guidelines
5.	Islam must be spread through advertisements	No spreading of religions other than Islam.	TV Alhijrah advertising guidelines, JAKIM guidelines
6.	No scenes against Akhlaq (<i>practice of virtue and morality in Islam</i>)	No immoral elements that are against Islamic ethics.	JAKIM guidelines, TV Alhijrah advertising guidelines

Table 5: Frame 5 - Standards guide television advertising in Malaysia (continuation).

NO.	THEMES	CODES	SOURCES
7.	Instill peace through television advertisements	No doubts and raise alarm among public by threatening public order.	TV Alhijrah advertising guidelines, JAKIM guidelines
8.	Protection of sacred beings important	No acting of prophets, angels, <i>Syaitan</i> , and matters of <i>Samiyyat</i> and <i>Ghaybiyyat</i> (the unseen).	TV Alhijrah advertising guidelines
9.	Uphold courtesy of Malaysians	GENERAL MALAYSIAN STANDARDS No offense to Malaysian courtesy through oral or visual means. No immoral and inappropriate scenes to Malaysians. No offence on people of different race, religion, gender, sexual orientation, physical or mental disabilities. No offending of religious or other vulnerabilities of the deceased.	RTM Code of Ethics Content Code Content Code
10.	Be sensitive to beliefs of target audience members	No offending moral, civil and the people's religious beliefs.	RTM Code of Ethics
11.	Respect pluralistic Malaysia	Advertisements must be sensitive to Malaysians who are multi-religious, multi-racial, and practising different customs and not offend feelings, gender or politics of individuals.	RTM Code of Ethics
12.	Privacy must be protected	Permission must be obtained from living persons before using them in ads.	Content Code
13.	Indecent scenes and statements to target audience are not allowed	No pornographic, discourteous or indecent scenes or statements to target audiences Omission of advertising scenes or statements that are offensive to target audience standards of decency.	RTM Code of Ethics Content Code, RTM Codes of Ethics
