



UNIVERSITI PUTRA MALAYSIA

***NON-MUSLIM PERCEPTION OF ISLAM AND MUSLIMS BASED ON
DEPICTION OF ISLAM IN MEDIA REPORTS, MALAYSIA***

ALI PARVIN

FBMK 2015 81



**NON-MUSLIM PERCEPTION OF ISLAM AND MUSLIMS BASED ON
DEPICTION OF ISLAM IN MEDIA REPORTS, MALAYSIA**

By

ALI PARVIN

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in
Fulfilment of the Requirements for the Degree of Master of Science**

July 2015

All material contained within the thesis, including without limitation text, logos, icons, photographs and all other artwork, is copyright material of Universiti Putra Malaysia unless otherwise stated. Use may be made of any material contained within the thesis for non-commercial purposes from the copyright holder. Commercial use of material may only be made with the express, prior, written permission of Universiti Putra Malaysia.

Copyright © Universiti Putra Malaysia



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Master of Science

**NON-MUSLIM PERCEPTION OF ISLAM AND MUSLIMS BASED ON
DEPICTION OF ISLAM IN MEDIA REPORTS, MALAYSIA**

By

ALI PARVIN

July 2015

Chair: Megat Al-Imran Bin Yasin, PhD
Faculty: Modern Languages and Communication

Various studies have proven the leverage of the media exposure in exerting their power on the mindset of the audiences. Therefore, this study tempted to investigate the exposure of media reports on Islam among Malaysian non-Muslims to understand if exposing to the media's reports paves the way for changes in the perception. For further exploring the topic, the main objectives of the study are firstly to identify perception of non-Muslim Malaysians towards information concerning Islam and Muslims in the media. Then, describing the non-Muslims' perception in Malaysia towards media reliability followed by determining the perception of non-Muslims in Malaysia towards understanding Islam and Muslims based on media reports. As the nature of conducting research is truly based on the problem statement, this study has found media contents are misleading and unreliable. These problems have the capacity of destabilizing by generating negative depictions on the perceptions. Significantly, in a multicultural country like Malaysia where various races are living together in harmony and peace, small portion of negative beliefs or reports on any religions or sect could jeopardizes the peace process in the nation. Thus, this study has chosen a sample size of 380 non-Muslim Malaysians over the population of 40,070 people within the Seri Kembangan district. There are vast numbers of Chinese and considerable number of Indians in the area who are expose to the mass media and news reports. Contrary, an advantage to the subjects of this study is that multiracial populations reside in the area. However, to fulfill the objectives of this study a quantitative method was adopted to collect the primary data. This research study is based on non-probability sampling where all data was gathered through self-administrative questionnaire by using convenient sampling. Series of correlation tests were done to understand the relationship between information about Islam and Muslims by media as well as media reliability towards formation of the non-Muslims perception. The major results concludes that mass media in general are all pervasive in their reports but not particularly pervasive. This statement summarizes most of the significant in currently accepted perceived facts about mass media in Malaysia. Regardless of media's exposure, non-Muslims in Malaysia hold positive perceptions towards their fellow Muslims. Likewise, framing and agenda-setting of the media does not have any penetrations on the peacefulness of non-Muslims' mindset. As non-Muslims in Malaysia

are well aware of the media hegemony, one's ideology could not be simply breached by negative reports. Significantly, non-Muslims respect Islam as the official religion of people in Malaysia.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Master Sains

PERSEPSI BUKAN ISLAM DAN MUSLIM BERDASARKAN PENGAMBARAN ISLAM DI LAPORAN MEDIA, MALAYSIA

Oleh

ALI PARVIN

Julai 2015

Pengerusi: Megat Al-Imran Bin Yasin, PhD

Fakulti: Bahasa Moden dan Komunikasi

Pelbagai kajian telah membuktikan bahawa pendedahan kepada media mampu mempengaruhi minda penonton. Oleh itu, kajian ini dilakukan untuk menyiasat pendedahan laporan media mengenai Islam di kalangan rakyat Malaysia bukan Islam untuk memahami jika pendedahan laporan media mampu mendorong kepada perubahan dalam persepsi mereka. Untuk mengulas topik ini dengan lebih lanjut, terlebih dahulu objektif utama kajian ini adalah bertujuan untuk melihat persepsi rakyat Malaysia bukan Islam terhadap maklumat mengenai Islam dan Muslim di media. Kemudian, persepsi mereka terhadap kebolehpercayaan media diterangkan dan diikuti dengan penentuan persepsi bukan Islam di Malaysia ke arah memahami Islam dan umat Islam berdasarkan kepada laporan media. Oleh kerana asas kepada penyelidikan ini adalah berdasarkan kepada pernyataan masalah maka, kajian ini mendapati kandungan media adalah mengelirukan dan tidak boleh dipercayai. Masalah ini juga, mempunyai keupayaan untuk menjana gambaran negatif terhadap persepsi. Adalah ketara, bahawa di negara seperti Malaysia yang merangkumi berlainan budaya di mana pelbagai kaum hidup bersama-sama dalam keadaan suasana harmoni dan aman, jadi sebahagian kecil kepercayaan negatif atau laporan mengenai mana-mana agama atau mazhab boleh menjejaskan kedamaian di negara ini. Untuk itu, kajian ini telah memilih saiz sampel seramai 380 orang rakyat Malaysia bukan Islam daripada 40, 070 orang penduduk sekitar daerah Seri Kembangan untuk membantu penyelidikan ini. Terdapat sejumlah besar kaum Cina dan sebilangan kaum India di kawasan tersebut yang peka terhadap media massa dan laporan berita. Kelebihan subjek kajian ini ialah masyarakat berbilang kaum yang menduduki kawasan tersebut. Walau bagaimanapun, untuk memenuhi objektif kajian ini, satu kaedah kuantitatif telah diguna untuk mengumpul data primer. Kajian penyelidikan ini adalah berdasarkan persampelan tidak kebarangkalian di mana semua data dikumpulkan melalui soal selidik dengan menggunakan persampelan rawak mudah. Siri ujian korelasi telah dilakukan untuk memahami hubungan di antara informasi mengenai Islam dan Muslim oleh media serta kebolehpercayaan media ke arah pembentukan persepsi orang bukan Islam. Keputusan utama menyimpulkan bahawa, media massa secara umumnya mempunyai pengaruh dalam laporan mereka tetapi tidak begitu ketara. Kenyataan di atas juga meringkaskan situasi semasa di Malaysia mengenai penerimaan

fakta daripada media massa. Secara khususnya, rakyat bukan Islam di Malaysia mempunyai persepsi yang positif terhadap masyarakat Islam tanpa mengambil kira pendedahan media. Sehubungan dengan itu, dapat ditegaskan bahawa perangkaan media tidak mampu untuk mengolah cara pemikiran masyarakat bukan Islam. Di samping itu, sebagai individu bukan Islam, mereka juga sedar akan kepentingan media dan ideology seseorang tidak boleh dimanipulasikan oleh sebarang laporan negatif. Tidak dapat dinafikan juga bahawa, masyarakat bukan Islam di Malaysia, menghormati agama Islam dan menerima Islam sebagai agama rasmi di Malaysia.



ACKNOWLEDGMENTS

Life is a journey of phenomenal events. To embark on this adventures time game, mankind needs the power of togetherness and intimacy. Along with this line, education and knowledge acquisition is part of this process as for greater achievements and prospers.

Certain people may choose to study for whatsoever reason they might have in mind. To me, education and learning is tantamount to a substance that is been dissolved in my mindset. Notwithstanding, the intention of educating those who never had a chance to be involve with education paves the way in me to stand firmer and incentive so that I have the capability of assisting them in near future.

With all these, I would like to have this opportunity to thank my dearest supervisor Dr. Megat Al-Imran Bin Yasin for his contribution in supervising, assisting and directing me along this journey. Similarly, my appreciation goes to Dr. Mohd Nizam Osman who is a tremendous person in the Faculty of Modern Languages and Communication. In which, without his guidance it would have been difficult to travel this educational journey. Meanwhile, my appreciation and gratitude goes to Prof. Madya Dr. Siti Zobidah Omar for her kind help, guidance and time. No doubt, her contribution has enhanced the quality of the thesis into a different level. Aside from that, I also thank Associate Prof. Dr. Zulhamri Bin Abdullah for his bright comments that he made throughout this process.

It is with great pleasure that I like to thank the friend and colleague Sharmila who joined me and helped me steps by steps in this journey to make things real. Also without a doubt, thanks to my friend Andre Matthias Müller who is pioneering person in every angle of his career. His imputes and determination added a great value on the contents of this research study.

In a nutshell, my exceptional thank and gratitude goes to my mother Mitra Hadadi whom even was not alongside me all the while, her contemplation and concern was present with me constantly.

I certify that a Thesis Examination Committee has met on 2 April 2015 to conduct the final examination of Ali Parvin on his thesis entitled “Non-Muslim Perception of Islam and Muslims Based on Depiction of Islam in Media Reports, Malaysia” in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Master of Science.

Members of the Thesis Examination Committee were as follows:

Mohd Nizam bin Osman, PhD

Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Siti Zobidah Omar, PhD

Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Zulkiple bin Abd Ghani, PhD

Professor
Universiti Sains Islam Malaysia
Malaysia
(External Examiner)



ZULKARNAIN ZAINAL, PhD
Professor and Deputy Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 13 May 2015

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Master of Science. The members of the Supervisory Committee were as follows:

Megat Al-Imran bin Yasin, PhD

Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Zulhamri bin Abdullah, PhD

Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

BUJANG KIM HUAT, PhD

Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date:

Declaration by graduate student

I hereby confirm that:

- this thesis is my original work;
- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other degree at any other institutions;
- intellectual property from the thesis and copyright of thesis are fully-owned by Universiti Putra Malaysia, as according to the Universiti Putra Malaysia (Research) Rules 2012;
- written permission must be obtained from supervisor and the office of Deputy Vice-Chancellor (Research and Innovation) before thesis is published (in the form of written, printed or in electronic form) including books, journals, modules, proceedings, popular writings, seminar papers, manuscripts, posters, reports, lecture notes, learning modules or any other materials as stated in the Universiti Putra Malaysia (Research) Rules 2012;
- there is no plagiarism or data falsification/fabrication in the thesis, and scholarly integrity is upheld as according to the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) and the Universiti Putra Malaysia (Research) Rules 2012. The thesis has undergone plagiarism detection software.

Signature: _____ Date: _____

Name and Matric No.: _____

Declaration by Members of Supervisory Committee

This is to confirm that:

- the research conducted and the writing of this thesis was under our supervision;
- supervision responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) are adhered to.

Signature: _____
Name of
Chairman of
Supervisory
Committee:

Signature: _____
Name of
Member of
Supervisory
Committee:

Signature: _____
Name of
Member of
Supervisory
Committee:

Signature: _____
Name of
Member of
Supervisory
Committee:

TABLE OF CONTENTS

	Page
ABSTRACT	i
ABSTRAK	iii
ACKNOWLEDGEMENTS	v
APPROVAL	vi
DECLARATION	viii
LIST OF TABLES	xiii
LIST OF FIGURES	xiv
LIST OF ABBREVIATIONS	xv

CHAPTER		
1	INTRODUCTION	1
	1.1 Malaysian Society	1
	1.1.1 Media and the Event of 9/11 Tragedy	1
	1.1.2 The Emergence of Islamophobia	2
	1.2 Background of Study	2
	1.2.1 What is Culture?	2
	1.2.2 Foreign Media	4
	1.2.3 New Media	5
	1.2.4 Local Media	6
	1.2.5 1Malaysia	7
	1.3 Statement of the Research Problem	7
	1.4 Research Questions	9
	1.5 Research Objectives	9
	1.6 Significance of Study	10
	1.6.1 Policy	10
	1.6.2 Practical	10
	1.6.3 Theory	11
	1.6.4 Method	11
	1.7 Scope/Limitation of the Study	11
	1.8 Keywords Definition	12
	1.8.1 Perception	12
	1.8.2 Islam Representation	12
	1.8.3 Media Exposure	13
	1.8.4 Summary of Chapter	13
2	LITERATURE REVIEW	15
	2.1 Introduction/Background	15

	2.1.1	Perception of Non-Muslim Malaysians towards Information about Islam and Muslim in the Media	16
	2.1.2	Non-Muslims Perception in Malaysia towards Media Reliability Coverage Concerning Islam and Muslims	17
	2.1.3	Perception of Non-Muslims in Malaysia towards Understanding of Islam and Muslims Based on Media Reports	19
	2.2	Theory	21
	2.2.1	Framing	21
	2.2.2	Agenda Setting	22
	2.3	Research Framework	23
	2.4	Hypothesis	24
3		METHODOLOGY	25
	3.1	Introduction	25
	3.2	Research Design	25
	3.3	Location and Subjects of the Study	26
	3.4	Population and Sampling Procedure	26
	3.5	Research Instrument	27
	3.6	Operationalization of the variables	28
	3.6.1	Independent Variable	29
	3.6.2	Dependent Variable	29
	3.7	Pre-testing	29
	3.8	Validity and Reliability of the Instrument	31
	3.9	Data Collection Procedure	31
	3.10	Data Analysis and Statistical Significant	32
	3.11	Measurement	33
4		RESULTS AND DISCUSSION	34
	4.1	Demographic Characteristics of the Respondents	34
	4.2	Result	37
	4.2.1	Perception of Non-Muslim Malaysians towards Information about Islam and Muslim in the Media	37
	4.2.2	Non-Muslims Perception in Malaysia towards Media Reliability Coverage Concerning Islam and Muslims	39
	4.2.3	Perception of Non-Muslims in Malaysia towards Understanding of Islam and Muslims Based on Media Reports	41
	4.3	Outcomes of Statistical Analysis/Test	43
	4.3.1	Pearson Correlation Test	43
	4.3.2	Variance Interpretation	44

4.3.3	Normality Test for Sampling Distribution of Continuous Variables	44
4.3.4	Spearman's Rank Correlation Coefficient	45
4.3.5	In-Depth Understanding of Exposure of Media on the Perception	46
4.3.6	Nonparametric Correlations-Gender	47
4.3.7	Reverse Coding on Negative Statement	47
4.3.8	Pearson Correlation Test after Reverse Coding	48
4.4	Discussion Related to Theory and Past Research	49
4.5	Discussion on Hypothesis	52
5	CONCLUSION	53
5.1	Summary of Research	53
5.2	Answering Research Objectives	54
5.2.1	Identifying Perception of Non-Muslim Malaysians towards Information About Islam and Muslim in the Media	54
5.2.2	Describing Non-Muslims' Perception in Malaysia towards Media Reliability Coverage Concerning Islam and Muslims	55
5.2.3	Determining Perception of Non- Muslims in Malaysia towards Understanding of Islam and Muslims Based on Media Reports	56
5.3	Conclusion Findings	57
5.4	Recommendation and Implication	58
5.5	Suggestions for Future Research	58
	REFERENCES	59
	APPENDICES	67
	BIODATA OF STUDENT	75
	LIST OF PUBLICATIONS	76

LIST OF TABLES

Table		Page
1	Sections in the questionnaire	27
2	Operationalization of the variables	28
3	Part B Cronbach's Alpha	30
4	Part C Cronbach's Alpha	30
5	Part D Cronbach's Alpha	30
6	Overall - Cronbach's Alpha	30
7	Demographic characteristics of the respondents	34
8	Descriptive analysis of independent variables - First objective	37
9	Descriptive analysis of independent variables - Second objective	39
10	Descriptive analysis of the third objective	41
11	Correlation test between information about Islam and Muslims by media and formation of the non-Muslims perception	43
12	Correlation test between media reliability and formation of the non-Muslims perception	43
13	Normality Test	44
14	Spearman's rho Mean B, Mean C, Mean D, Education	45
15	In-depth descriptive of means B and D	46
16	Understanding gender influence on the perception	47
17	avagpartB Cronbach's Alpha	48
18	avagpartD Cronbach's Alpha	48
19	Pearson Correlation between (avgpartB) and (mean D)	48
20	Pearson Correlation between (Mean C) and (avgpartD)	49
21	Nonparametric Correlations	52

LIST OF FIGURES

Figure		Page
1	Conceptual framework of the study which is an indicator of DV and IV	23
2	Correlation range by Lane 2014	32



LIST OF ABBREVIATIONS

AFP	Agence France-Presse
AP	Associated Press
UMNO	United Malays National Organisation
MCA	Malaysian Chinese Association
MIC	Malaysian Indian Congress
ICT	Information Communication Technology
IWS	Internet World Stats
WAN	World Association Newspaper
CNN	Cable News Network
DV	Dependent Variable
IV	Independent Variable
SPSS	Statistical Package for Social Science
SD	Standard Deviation
Cp/Cpk	Process Capability

CHAPTER ONE

INTRODUCTION

1.1 Malaysian Society

Malaysia as a unique country blends with multi-religious and multi-racial population. Despite major differences, Malaysian people live in a harmonious society where their respect for each other's beliefs and faiths remain intact. As a pluralistic state, Malaysia comprises of people from diverse ethnics, races, religions, tribes and cultures. Based on the latest report by Department of Statistics Malaysia (2012) the total population of Malaysia reported as 29.3 million (appendix A) which comprises of Bumiputera with 18.3 million, Chinese as 6.6 million, Indians as 2.0 million and non-Malaysian citizens as 2.4 million.

In a report published by Population and Housing Census of Malaysia (2010) Malaysia is a Muslim state with Islam as its official religion with 61.3 per cent, Buddhism with 19.8 per cent, Christianity with 9.2 per cent and Hinduism with 6.3 per cent. Even though significant number of Chinese are Christians, traditionally their practice and believe is based on the Buddhism. On the other hand, Indians are primarily Hindus with a quite numbers of Muslims and Christians followed by a small number of Sikhs and Bahais. Ethnic wise, Malays made up an approximately 67.4 per cent of the population followed by Chinese 24.6 per cent, Indians 7.3 per cent and others as 0.7 per cent.

Over the past years, people witnessed many unsettling changes that both Muslims and non-Muslims have become the victims of war and violence by some minor group pretending to act in the name of Islam. As Mesic (2012) points out ethnic disparities and prejudice seems to rise on both sides especially through highly sophisticated means of communication and information systems. Additionally, Nelson (2013) points out it is comprehensibly important to note that, within the channel of communication, wars are initiated, continues and ends with the media. Therefore, it is the media that shapes public opinion and covers authenticities and realities of news by their censorship.

1.1.1 Media and the Event of 9/11 Tragedy

From the event of September 11 in the United State, wide range of media agencies campaign against Muslims and Islam throughout the world that marked a paradigm shift in religious thinking among people. Muslim leaders in predominantly non-Muslim regions like Europe and United States of America visited churches and synagogues to express their concerns and believes to the people that the tragedy has no relevancy with Islam and Muslims. The tragic situations and tense moments were also felt by the Muslim countries particularly by Malaysians. In an article by Chin on January (2002) more than five hundred Malaysians regardless of their ethics and religious faith gathered at the Church of St Francis of Assisi in Kuala Lumpur to promote peace and convey their

condolences to the September 11 tragic event. According to Ahmad (2007) such strong commitment and obligation was one of the first and the most tremendous move by the Muslims, Christians, Buddhists, Hindus, Sikhs and Bahais in Malaysia. Likewise, people with different religious and cultural values listened to the speeches and dialogues delivered by various religious beliefs regarding the same theme.

Furthermore, based on Ayoob (2011) paper on Islam and Muslim in the Media, numerous media outlets with substantial financial resources and multiple channels attempt to depict a rough image of Muslim and Islam to their public. Notwithstanding, at the same time Muslim groups through different channels and various media outlets strive to convey their voices and messages but as compare to the global supremacy of the Western media, their attempts were somehow ineffective. Ewing (2009) expresses some range of ideas and themes that Western media are exploiting the event of 9/11 as a tool to capitalize their own political gain. These media struggled to sensationalize their stories by depicting Islam as “extremism”, “fundamentalism” and “radicalism”. It is important to note that, the role of media is very central and can be used as a weapon against any group or a larger community.

Gallup’s world poll in 2007 surveyed Muslims in 47-countries in connection with the 9/11 tragedy. The respondents throughout the world believed, the former president Bush’s war was not on “terror” instead they have perceived it as war on the Islam and Muslims. Following the 9/11 tragedy, there have been numerous public observation polls conducted on the perception of the West from predominantly Muslim countries that represents complex mix of judgments and opinions.

1.1.2 The Emergence of Islamophobia

Despite media’s one sided coverage and publication on Muslims and Islam, today’s major challenge is getting accurate and authentic information. In a published journal by Diane and Sabina (2008) the authors have expressed that experts, scholars and media commentator in the post 9/11, politicized every simple issue which in turn generated hazardous moments for the public.

For instance, after all these propagandas by experts, scholars and media commentators people are in search for answers to questions like: “Why Muslims detest non-Muslims?” “Is Islam compatible with democracy?” “What are the causes for fundamentalism and radicalism?” “What are the causes of global terrorism?” These are the primary elements that readers frequently caught between - the contenting positions of qualified experts and a new team of “Islamophobic” authors who engage in political reading of Muslim and Islam history. As the matter of fact, the flipside of this image shows discrimination associated with Islamophobia. In particular, this phenomenon turns all the points to Muslims as a threat to the security and peace. Generally, Muslims have been the center of attention for media outlets. In exploring the exposure of media impact on the Islam and Muslims, a clear example could be the burgeoning number of entertainment media produced in the West. According to Shrum (2011) most of the contents were mixed with insult and were broadcast globally. Of 900 Western films, Muslim characters in

particular Arab were found to be extremist, racist and irrational. Based on a research by Alliance of Civilizations (2010) the impact of insult by popular entertainment media and the impact of injury by Western news is to feed hatred, humiliation and in most of the times is propaganda against Muslim world and Islam. The results of this propaganda or rather this dislike become more evident in early 2006, when a Danish newspaper printed a controversial caricature that sparked tension between Muslims and non-Muslims around the globe.

Whereby, in the Muslim countries, the Western TV programs or Hollywood films are very popular and reflects no negative identity of the Western value or any specific character. In fact, vast majority of people are encouraged and eager to emulate the Western fashions and characters. According to an article by Ridouani (2011) it is import to note that, news channel outlets and entertainment media in some Muslim countries are vivacious and internationally recognized so it competes with universal Western TV, news, films and other cultural products. For example, the Iranian film industry and TV production is among the most respected in the world. The Egyptian TV industry is powerful with regional broadcasting and distribution. The Nigerian television and film industry provides much of the news and video market in the sub-Saharan Africa with content of debatable quality. Nevertheless, all of these powers within the Muslim world face tremendous obstacles and challenges in reaching the global market particularly if they strive to find a venue to be presented in the West.

There is no doubt that mass media holds a tremendous power by transmitting information to the public and free to highlight certain news items and ignore others, setting the agenda of public life and creating agreement or disagreement on certain issues. Morse & Agopian (2012) argued information itself is not the only source to be measured rather access to the information and how ultimately it has been used is important. This is simply due to the fact that one can make economic and political decisions or even can be engaged in any societal discussion form. Therefore, it is the right of public to be well equipped in order to judge the quality and credibility of information that is the most relevant to them.

1.2 Background of Study

1.2.1 What is Culture?

As Malaysia is a multicultural state with rainbow of races and religious, it is highly important to define what is culture? When people think of culture, they generally tend to perceive it in a quite simple and monumental way. As the matter of fact, culture is not only limited to the dance or music, it is also not only about costume or language. According to Arowolo (2010) culture is beyond decoration of social festivity, birth, rituals, marriage, cuisine or sport. Culture is mainly about people's total way of live, worship, life, eat, create and recreate. It is also a set of bequeathed norms, values and ideas that invents a common base in social action. Notably, culture can be regarded as general principle and a collective human activity that tends to guide perception of individuals and groups with shared traditions.

For further support of above argument, Habib (2009) express some range of facts and themes that Malaysia as a multicultural society is a perfect place to test the media effects on the people's perception. Significantly, Malaysia's close economic tie with the West especially the United States has led the doors open for entering the foreign media product cultures into the local context. In addition, Malaysia has been accepted as a country that regulates ethnic conflicts and maintains racial harmony in a most remarkable and unique manner. The political system of the country works upon power sharing which in turn, allows every ethnic communities in the state to rule and respect each other's beliefs and way of practices. Consequentially, the durability of this ruling system is highly requires and depends on the positive thinking towards each other's religion.

News is set of information that enables public in shoveling their problems effectively. News is also distinguished as set of entertaining information that grabs public's attention towards an issue and paves their curiosity manner into a deeper body of knowledge. As it was mentioned by Curran and Gurevitch (2005) news is an institutional technique of making information available to consumers. Notwithstanding, Fuchs (2011) express that news and information together are crucial component in the life of individuals, minorities, groups, communities religious sect and even the nation. Citizens acquire information and news through many sources available as it shapes and informs their opinions and decisions. From one country to another, perceptions of the public towards media content are different simply because of divergence in cultural values. Logically, people receive information through categorized means of channels including foreign media, news media and local media.

1.2.2 Foreign Media

Tamam and Abas (2006) argued Malaysians have formed their perception of what foreign media particularly U.S. is and what it represents partly from their exposure to images in both local and social media. It is believed, U.S. is viewed as the power in economic and technological progress, while the main fact here is, much of the western cultural values are in contradiction with the Asian values. Therefore, this study tends to comprehend the perception of Malaysian non-Muslims towards representation of Islam in the media.

Abdul's study (2010) found that the international media has a significant effect on the mindset of Malaysians in a way that enables them to question their perceptions, modernity and traditional values. But, this does not conclusively mean Malaysians have entirely neglected their core values and awareness. Instead, they have fitted various forms of global culture measurement derived from global media consumption as a mean for the self-identity rather than national-identity or their collectivities. Even though ethnicity and religion remains vital in the lives of Malaysians, not all see themselves exclusively restricted by this indication. In fact, it is a multiple forms of identities within global cultural perception which is shaped by the media consumption.

In line with these identities, non-Muslim's Malaysian consumption of international programmes and foreign news enables them to cross their identical perception into the Western-Asian perception. Therefore, these types of exposures to the global mass media consumption pave the way for the irregularity in perception among non-Muslims towards their local media firms.

1.2.3 New Media

According to Brown (2005) access to the Internet was first introduced in 1996 in Malaysia. However, the emergence of the Reformation (*Reformasi*) became remarkably linked with online media movements from 1998 onwards in which clutched government's awareness on the implication of the Internet. Likewise, global awareness and globalization have yielded and generated growth of the Internet. Along with this context, Rajaratnam (2009) states that the role of mass media and news information becomes importantly crucial as complex psychological conflict and escalating international tension raging everywhere in today's world. In contrast, according to Ludes (2012) technology has made the media an influential tool that constructs opinion and power sharing among people. Dimensions of media have the capacity to promote global awareness and also promoting cross-cultural understanding, ethnical acceptance, religious, cultural and gender differences across the globe.

The advent of new media fascinated various groups, organizations, individuals and many other communities. Due to its cheap, fast and direct way of service, new media is now one of the most significant sources of receiving and dissemination information. Krasnoboka (2012) argues that with the advent of new media or rather the Internet, government faced challenge in controlling the flow of information. As compared to the traditional media, it is difficult to monitor and screen all the activities in new media.

As compared to traditional mainstream media, social media sites are using mainly up-to-date application and communication methods where news information and data streams are accessible in an easier mode. People from various backgrounds such as friends, colleagues, religious and communities represent a significant number of page traffic. Based on an article by Lightspeed Research (2011) despite the ongoing position of mass media such as television, radio and newspaper, consumption of news indeed raised and still grows on the social media. In particular, this has raised among young by 15 percent and 30 percent of the 18-34 year olds which are getting their news from Facebook in an average week.

In a released article by the Agence France-Presse (2011) social networks such as Facebook and Twitter have decisively proven themselves as an essential part of the newsgathering process as well as a space where the news is shared and consumed. The management of such social networks has also encouraged AFP journalists to use social networks as a tool to interact with the general public. One fact which should not be neglected is a commitment of the journalists; hence, journalists should ensure the fair and balance of the news when commenting on the areas. Journalists should also refrain from any comments that could harm the agency's image. As the matter of fact, it is

indispensable that journalists respect the agency's social media guidelines in order to practice better flow of information.

According to Palmer (2012) professional news media practitioners are in search to use modern communications technologies with the newest applications to cover hot-spots in the events. This technique has mainly benefited the broadcasters on the ground, specifically in location where they are absent or it is inconvenience to be present at all. This trend has developed fast since the early 2000 and it is a western-based establishment that monitors this process worldwide.

1.2.4 Local Media

The press in Malaysia, in particular newspapers are owned and control by major political organizations. According to Jomo (2013) the media ownership or rather the newspapers' ownership in Malaysia has been divided along party boundaries and ethnic orientations. With, United Malays National Organisation (UMNO), Malaysian Chinese Association (MCA) and Malaysian Indian Congress (MIC) that are in control of traditional newspapers. As the matter of fact, these newspapers mainly concentrate on events that are significance to the divergent religious or ethnic groups. Contrary, in a book by Lent (1982) the author specifically states that, Malaysian government have amended the printing bill in 1974 in assurance and avoiding of foreign shareholders' influence in the local media.

The existence of Malaysian mainstream media rooted back in the British Colonial administration. In a research paper by Andrew and Marjoribanks (2007) major newspaper were identified as two Malay language dailies, two Tamil dailies, three English languages dailies and five Chinese language dailies. The authors have also indicate that government is the major stakeholders as news media in Malaysia controls by 14 political parties that constitute the ruling National Front.

News comes to the hand of public through various means including newspaper, radio, television, magazine and notably via the Internet. It is vital to note that the role of traditional media has been very prominent in development of the Malaysian society. According to Salman (2010) in Malaysia, Bernama as the National News Agency provides both international and local news to its subscribers. Bernama was established in 1968 and acts as conduit between government and the local media. As the role of traditional media is to work with the government to mobilize people towards national achievement and better development, Information Communication technology (ICT) is now in play to lead Malaysia in the era of globalization and knowledge sharing.

1.2.5 1Malaysia

A closer look at Malaysia from the eyes of local media has exposes a country that stands at the geographical cross roads of major religions and cultures of the world. This

perspective has given the Malaysian people a role that makes them ready in promoting ethnic and religion understanding, tolerance and harmony. To further strengthening the formation of perception and progression in building a national unity in Malaysia, Thaib (2013) states that the sixth Malaysia's Prime Minister, Datuk Seri Najib Tun Razak has introduce a philosophy known as "1 Malaysia, People First, Performance Now" as a way to accelerate performance of the Malaysia in order to achieve a vision that transfers Malaysia into a developed nation by the 2020.

Within the context of local media, the '1Malaysia' campaign can be regarded as a vision that paves the perception of public towards restoration and rejuvenation of all the Malaysian people in a one harmonious and orchestrated relationship. In accompanying this move, local media outlets not only compel to take part in accomplishing their tasks, also they play a leading role in safeguarding and localizing the public's perceptions towards possible leverage of outsiders.

1.2 Statement of the Research Problem

In order for conducting this research paper, the research mainly stress on the three problem statements which has been retrieved from journal articles and books by various authors.

In a paper published by Rahim, Pawanteh, and Salman (2011) the authors have gathered significant elements in regard to media's exposure on perception of Malaysians. In line with this, the authors have stated that television, radio and the Internet are highly considered as one of the fast media in the Malaysia for breaking news stories. This tendency moves in a rapid way with the intention of creating so called more informed society. Therefore, it is highly crucial to not neglect the tremendous power of media in sending a message. On the other hand, as it was argued by Rabler and Huber (2012) media has an ability to create a way into participation by not only democratizing the source of information also as a mean of communication that enables citizens and society more informed.

However, based on above illustrations, this paper has identified its first problem statement by pointing out the fact that sources in which users get their information, come from foreign news bulletins. This is more noticeable among Malaysia's population where people consume more international news than any other internal news. As a result, one possible effect of exposing to these exposures would be the arousal of misleading contents and repots by the media. Likewise, misleading contents of media is an issue that can pave the way for various changes or effects the perception of inter-religious and ethnic groups. It is also essential to consider the fact that misleading the audiences mind with false reports can be used as a tool to contributes and create destabilization of the public sphere.

For further support of the first problems statement, in Malaysia, non-Muslims and Muslims are living side-by-side in a territory that rainbow of information are exchanged through media news. As Department of Statistics Malaysia (2012) reports the population of non-Muslims more that 40%, thus a tangible question could arise as an indication that the danger of misleading influential flow of information can jeopardize the relation between non-Muslims and Muslims. For further elaborating on this matter, Deggans (2012) express some range of ideas and themes that understanding the flow of information which comes into the hands of public could be used as a tool to disrupt and weaken the local ideologies. Malaysia is a dynamic and an active advocate in incorporating the usage of ICT within the process of its development. Based on the latest report by the Internet World Stats (2012) the Internet penetration in Malaysia rose from 15% in the year 2000 to 65% in the year 2012. Based on IWS report, in a multicultural society, reaching a constructive and reliable source of information among different ethnic community is of paramount importance. Whereby, an unreliable media news exposure could contributes factors that leads in sparking racial, religious, ethnic tension and most importantly jeopardizes social harmony.

Therefore, the second problem statement of this research is supported by Ibrahim, Mustaffa, Kee, and Ahmad (2011) which the authors stated that in Malaysia, local gatekeepers have no choice but to use foreign news items to supply their media content (Appendix B). However, the second problem statement of this study is the fact that local media in Malaysia have to subscribe to the international news agencies like Associated Press (AP), Agence France-Presse (AFP) and Reuters to get their major news. This issue has questioned the reliability of the news contents and reports by the media. This is because, local media, both print and online are handicapped because of minimal number of foreign bureaus and budget constrain. A notable question that lies ahead is the fact that reliability of these reports by local media is under threat. This is because; these reports are brought by the foreign news sources which in turn could pave the way for consequential effects on the perception of Malaysian readers.

Despite the ineffective geopolitical and military relations in the Southeast Asian regions, still many industrialized nations predominantly former colonial powers has shown interest to the Southeast Asia's multiculturalism and political privileges. Regardless of this background, it is not hard to understand the influx of international media news on the region as it brings a resistance influence by the superpowers. Malaysia as a one of the most prominent leaders in the Southeast Asia, yet the dominance of superpowers affects the Malaysia's socio-cultural and political policy.

However, the third problem statement of this study is supported by a research article by Akbarzadeh and Smith (2005) on media' portrayal of the Islam, the authors argued that reports which are presented to the world by the Western media are supplying minimal information about Islam and Muslims. Instead, these Western media outlets are lenient more towards sensationalizing and exposing reports that are condemning terrorisms, radicalisms, violence, extremisms and fundamentalisms. Therefore, a key problem that should be questioned is the fact that non-Muslims living in Malaysia are not well familiar with Islam and Muslims. As this results, non-Muslims' perceptions and believes might be affected by elements such as misleading reports and reliability of the news content.

Therefore, these reports brought by the Western media and ultimately pave the way for surrendering to the anti-Islam propaganda which in turn jeopardizes peace in Malaysia.

1.3 Research Questions

Based on the mentioned problem statements, this research paper focuses on three main research questions, which are:

1. How non-Muslims in Malaysia perceive information about Islam and Muslims in the media?
2. Does the reliability of media content help the perception of non-Muslims to understand issues concerning Islam and Muslims?
3. How do non-Malaysian Muslims perceive Malaysian Muslims based on the media exposures?
4. What relationship could information about Islam and Muslims have on formation of non-Muslim's perception?
5. What is the relationship between media reliability and formation of non-Muslim's perception?

1.5 Research Objectives

The general objective of this research paper is, to understand non-Muslim perception of Islam and Muslims based on depiction of Islam in media reports, Malaysia. While the specific objectives of this paper are:

1. To identify the perception of non-Muslim Malaysians towards information about Islam and Muslim in the media.
2. To describe non-Muslims' perception in Malaysia towards media reliability coverage concerning Islam and Muslims.
3. To determine perception of non-Muslims in Malaysia towards understanding of Islam and Muslims based on media reports.
4. To understand the relationship between information about Islam and Muslims by media and formation of the non-Muslims perception.
5. To understand the relationship between media reliability and formation of the non-Muslims perception.

1.6 Significance of Study

Nowadays, people have access to the immense number of media platforms offering diverse range of old, new and future trend of information. Many people with different mentality, different culture and different value observing these new movements and information as a new tendency, therefore this has paved the way to the changes in the perception and sometimes inconsistency among people by making their own judgment based on their scrutiny. According to a research by Frye in (2005) the author has express that journalism and mass media is littered with sensationalism. Stories are aimed to gain higher ratings and more money in despite of effects that this tendency could have or bring on ordinary readers and viewers.

In the age of high and sophisticated media influence available to the people, it is important to examine the perception of people. Specifically in the age of global media within Malaysia where different religious and multi-cultural background living under one flag. Therefore, the significance of this study would be the highlight and usage of media and its possible effect on diverse cultural and generational audiences within four areas of policy, practical, theory and method.

1.6.1 Policy

In the age of high and sophisticated media influence available to the people, government usually puts tough efforts in controlling the flow of information. More specifically, in a multi-cultural originated country like Malaysia where exposure of media reports can have effect on the perception of people with diverse religions and ethnics. This study hopes to help the Malaysian policymakers in finding their strength and weakness in controlling the flow of information that comes from international outlets in a move for better future relation and unity among various races and religions in the country.

1.6.2 Practical

The role of media agencies in fair reporting about Islam and Muslims has been significantly illustrated. Within this context, this paper expressively expose that people's life in Malaysia are profoundly embedded in the collectivities of religion, identity and ethnicity. This study significantly addressed that, Malaysia has adopted a market that opens opportunities for global entrepreneur especially international media to enter into its multi-cultural land. This massive interference of global media is linked to exposure of the media among people with diverse religious and multi-cultural background. Therefore, this study hopes in achieving the fact that reminds local media outlets receiving information from foreign bureaus has a tendency in deteriorating the local beliefs and values.

1.6.3 Theory

This study hopes in yielding new variables which can contribute several highlights within the context of media exposure and its possible effect on diverse cultural and generational audiences in the age of global media in Malaysia. This study also assures that identities of the Malaysian based on diverse cultural background that is been formed through consumption of media channels. Even though individuals in Malaysia have been moved from their background identities as compare to their past united identities, yet this study hopes to highlights some aspects of media's framework in move to improve and educate Malaysians in knowing media's agenda.

1.6.4 Method

The research instrument of this study works as a powerful tool that enables participants in engaging and answering questions that might be sensitive to them. Ultimately, the quantitative method of this study which is held through survey questionnaire helps young educators and future research studies in understanding media exposure and perception of users towards media contents

Abdul (2010) examines the identities of Malaysian according to diverse cultural background that is been formed through consumption of media channels. The paper indicates that, individuals have been moved from their background identities as compare to their past united identities. Within this context, people's lives in Malaysia are profoundly embedded in the collectivities of religion, identity and ethnicity. This is where Malaysia has adopted a market that opens opportunities for global entrepreneur to enter its multi-cultural land. Amid this openness, Malaysia's de-regulation of broadcasting services has simply facilitates and enables a massive penetration of global media market to influence ordinary and young Malaysians.

1.7 Scope/Limitation of the Study

Quite numbers of limitations exist in conjunction with conducting this research paper. To name them, this study assumes that non-Muslim's responses and perceptions towards the questionnaire could contribute to the enlightenment of the disagreement and differences in their socio-cultural or socio-economic factors. Therefore, non-Muslims' perceptions can be subjective in a way that their responses might be affected by variables such as cultural environment conditions, religious conditions and ethnic conditions.

Another limitation of this research paper is the minimal number of the Indian respondents. This implies that, the sample size for the Indian respondents is smaller as compared to the Chinese respondents; hence this may have slight influence on the test of the mean difference among the groups' respondents. Due to the time efficiency, this research paper tempts to cover only Serdang area as part of its investigation in taping the non-Muslim's perception towards exposure of media reports on the Islam and Muslims.

Whereas it is vital to note that, even this research has been limited only to the Serdang district, yet a wide range of non-Muslims live in the Serdang including Chinese and quite number of Indians that can be found and surveyed.

1.8 Keywords Definition

1.8.1 Perception

Human's perception is always at the risk of receiving highly sensationalized stories. Even though many take media's power and influence for granted, yet there are diverse range of contents subsist in the media that is full of bias information with hidden consequences. Based on the Wahlberg and Sjoberg (2000) paper on risk perception of the media, the authors have figured out the need to comprehend how different subgroups and people in general form their perception in identifying the media contents. This is mainly due the fact that, exposing too much to the media content especially international news programs and entertainment products dispositions the perception of the viewers.

1.8.2 Islam Representation

From many Western news perspectives, Islam is tantamount to jihad and within this perspective jihad is understood as unjustified, violence, irrational and extreme against the non-Muslims. Notwithstanding, the representation of Islam and Muslims in the media relates to the lack of mutual acceptance as well as lack of acceptance of differences. Kabir (2009) argues that media agencies are expert in creating public panic around terrorist threat. Therefore, war on terrorism could be described as war of images, and the most explicit images are the terrorist's victim. For instance, the ongoing discrimination in association with the Islamophobia shows all the Muslims around the globe as a threat to the security and peace.

According to Organization of Islamic Conference (OIC) observatory report on the Islamophobia (2008) leaders around the world express their comments and concerns over the increase number of prejudgments and bias views against Islam and Muslims. Amid these reports, the Malaysia's Foreign Minister has also express concern and raises awareness of international communities towards the issue.

As it was argued by Daud (2010) the terms Muslims being fundamentals, radicals or extremists are generally interpreted from the predominant Western perspective. Indeed, these perspectives are seem to associate the Western ideologies as secular and moderate whereas traditional Muslims and exclusively Muslims who opposes the Western ideologies and intellectuals as militants, radicals, fundamentals and extremists. In addition, Muslims notice that international and foreign media generally treat non-Western cultures and their religious manifestation as constructive and rich in human's tapestry, but similar stance were not shown towards the Islam. In oppose to above fact,

Malaysia as one of the leading countries in multiculturalism, non-Muslim's populations are given the right to practice their religions and faiths.

1.8.3 Media Exposure

Mass media has been defined by Potter (2013) as journalists, editors, publishers and others professions who contribute a great set of communication manner into the industry in order to disseminate a huge amount of information through televisions, radios, newspapers and the Internet. Apart from this, Sahad, Chu, and Abdullah (2013) has given a sharper statement that the concept of mass media is the most potent and influential instrument in spreading millions of new ideologies, beliefs and thoughts. While, in line with these functions that media provides, one very dynamic fact should not be neglected is that media is notorious for spreading false news, sensationalisms, defamations, and accusations.

All media types are used for different forms of integrations and communications. Within these range of services, citizens acquire information through various available sources that shapes their thoughts and perceptions. In addition to this information generated by traditional mass media, varied range of information also come into the hands of public widely. They can be categorized in conversations and communications that are through foreign programs, local products or via new media such as Facebook and Twitter.

1.8.4 Summary of Chapter

Despite the fact that Malaysia as a place where many races access numbers of media platforms, studies have proven not all media platforms can serve as an educational medium. Instead, it has been testified by researchers that media leverages the mindset of audiences by exerting their powerful tools such as HD visual, perfect audio, clarity in image and other similar technologies to showcase their stories that deceives the perception of the viewers and turns their attention towards different direction.

As people have access to the various number of media platforms, news agencies have a tendency to sensational their stories more and more. Likewise, many people with different mentalities, different cultures or different values are observing this information by the news agencies without even knowing the true piece. This is due to the fact that news stories aimed to gain more revenues and higher ratings for the sake of fame, reputation and completion with other news media agencies. Thus, this tendency has paved the way to the changes in the perception among people by making their judgment ambiguous and invalid.

Therefore, this research focused on exposure of media reports on Islam among Malaysian non-Muslims to understand if exposing to the media's reports paves the way for changes in the awareness or the formation of perception. In further exploring the research, the main objectives of the study are designed to identify perception of non-Muslim

Malaysians towards information concerning Islam and Muslims in the media. Then, describing the non-Muslims' perception in Malaysia towards media reliability followed by determining the perception of non-Muslims in Malaysia towards understanding Islam and Muslims based on media reports.

The problem statement weights an important role in the overall image of the study; therefore this research has found media contents as misleading and unreliable. In fact, these problems are able to destabilize and jeopardize audience's perceptions by simply generating and producing negative stories. As the matter of fact, in a multicultural country like Malaysia where various races are living together in harmony and peace, small portion of negative beliefs or reports on any religions or group could endangers the peace process in the nation.



COPYRIGHT



REFERENCES

- Abdul, H. K. (2010). Globalisation, 'in-between' identities and shifting values: young multiethnic Malaysians and media consumption. *Journal of Communication*, 1(1), 1-31.
- Abdul, A. (2013). A sociological study of the quality of interaction between muslim and non-Muslim. *International Journal of Business and Social Science*, 1(1), 12-23.
- Abdullah, A. H. (2008). *Forum on media and society in the 2008 General Election*. Kuala Lumpur: University Malaya.
- Agence France-Presse. (2011). *Guidelines for using social media*. Retrieved from <http://www.afp.com/newsletter/new-social-media-guidelines.pdf>
- Ahmad, A. M. (2007). Exploring roots; recognizing differences: promoting inter-religious communication in Malaysia. *Journal of Hindu*, 24(1), 6-7.
- Akbarzadeh, S., & Smith, B. (2005). The representation of Islam and Muslims in the media. *Journal of Educational Research*, 1(1), 1-41.
- Alliance of Civilizations. (2010). *Research base for the high-level group report analysis on media*. Retrieved from http://www.unaoc.org/repository/thematic_media.pdf
- Ali, S. N. (2010). Post-9/11 Perceptions of Islamic Finance. *International Research Journal of Finance and Economics*, 1(39), 27-38.
- Alvin, L. D. (2011). *Ethics in media communications and controversies*. Wadsworth: London.
- Amiri, M. A. (2012), Muslim societies and the media after. *Journal of Mass Communication*, 5(4), 3-28.
- Anderson, A., & Scheufele, D. (2012). The changing information environment for online audience content. *Journal of Educational Research*, 12(4), 1083-1094.
- Andrew, K., & Marjoribanks, T. (2007). Transforming media markets: the cases of Malaysia and Singapore. *Australian Journal of Emerging Technologies and Society*, 5(2), 103-118.
- Arowolo, D. (2010). The effects of Western civilization and culture on Africa. *Afro Asian Journal of Social Sciences*, 1(1), 1-13.
- Ayoob, M. (2011). *The many faces of political Islam: Religion and politics in the Muslim world*. Ann Arbor: University of Michigan Press.

- Bennet, W. (2012). Construing public's perception and their opinion. *Journal of Political Communication*, 10(1), 101-120.
- Berti, L. D. (1998). Designing and filtering on-line information quality. *Journal of Mass Media & Communication*, 4(9), 79-88.
- Bindah, E. V. & Othman, M. (2012). The impact of religiosity on peer communication, the traditional media, and materialism among young adult consumers. *International Journal of Academic Research in Business and Social Sciences*, 2(10), 480-498.
- Brown, G. (2005). The rough and rosy road: sites of contestation in Malaysia's shackled media industry. *Journal of Pacific Affairs*, 78(1), 39-56.
- Buthmann, A. (2014). *Dealing with Non-normal Data: Strategies and Tools*. Retrieved from <http://www.isixsigma.com/tools-templates/normality/dealing-non-normal-data-strategies-and-tools/>
- Bunt, G. R. (2011). Towards an Islamic information revolution in Muslims and the news media. *Third World Quarterly*, 5(3), 26-33.
- Carpenter, M. (2012). Muslim center copes with increased Islam-bashing. *Journal of Political Communication*, 1(1), 56-78.
- Chin, K. L. (2002). *Prayers for world peace*. Retrieved from <http://www.highbeam.com/doc/1P1-82647361.html>
- Curran, J., & Gurevitch, M. (2005). *Mass media and the society*. London: Hodder Arnold.
- Daud, W. M. (2010). Containing Muslim extremism and radicalism. *International Journal of the Malay World and Civilisation*, 28(1), 241-252.
- Deggans, E. (2012). *Race-baiter: How the media wields dangerous words to divide a nation*. Basingstoke, Hampshire: Palgrave Macmillan.
- Department of Statistics Malaysia. (2012). *Social statistics bulletin*. Retrieved from http://www.statistics.gov.my/portal/download_Labour/files/BPS/Buletin_Pera ngkaan Sosial 2012.pdf
- Diamond, L. J., & Plattner, M. F. (2012). Social media and the struggle for democracy. *Journal of Social Media*, 1(2), 34-90.
- Diane, B., & Sabina, L. (2008). 9/11: A Muslim occupational therapy student's perspective. *Journal of Communication*, 19(3), 45-312.
- Dorney, Z. (2007). *Research method in applied linguistic*. Oxford: Oxford University Press.

- Douglass, S. (2012). How media manipulates truth about terrorism. *Economic and Political Weekly*, 3(6), 264-267.
- Ewing, K. P. (2009). *Being and belongings: Muslims in the United State since 9/11*. New York, NY: Russell Sage Foundation.
- Freeman, K. S. (2013). News consumption behavior of young adult in Malaysia. *International Journal of Social Science and Humanity*, 3(2), 121-123.
- Frye, W. (2005). A qualitative analysis of sensationalism in media. *Journal of educational research*, 1(1), 1- 55.
- Fuchs, C. (2011). *Foundations of critical media and information studies*. Abingdon, Oxon: Routledge.
- Gallup. (2007). *Collecting views throughout the world*. Retrieved from <http://media.gallup.com/WorldPoll/PDF/WorldPollMuslimTriFoldBrochure5-2006.pdf>
- Grier, P. (2010). The international news coverage. *Journal of Christian Monitor*, 88(4), 1-13.
- Guilford, J. P. (1956). *Fundamental statistics in psychology and education*. (3rd ed.). New York, McGraw-Hill Book Company.
- Habib, A. I. (2009). The flow of news information into multicultural region. *Journal of Mass Communication*, 3(9), 23-82.
- Hamelink, C. J. (1983). *Cultural autonomy in global communications*. New York: Longman.
- Hussain, M. Y. (2006). *Living with global television in peninsular Malaysia*. Selangor: Research Center, International Islamic University Malaysia.
- Ibrahim, F., Mustaffa, N., Kee, C. P., & Ahmad, F. (2011). Images and issues of superpowers: an analysis of international news coverage by the government-owned news agency, Bernama in four national dailies in Malaysia. *Journal of Innovation*, 16(3), 1-16.
- Ihediwa, S. (2011). Investigative journalism in Malaysia: A study of two english language newspapers. *International Conference on Social Science and Humanity*, 5(1), 1-5.
- Internet World Stats. (2012). *World vision Malaysia*. Retrieved from <http://www.internetworldstats.com/stats3.htm#asia>
- Jomo, K. S. (2013). Industries Malaysia: policy, performance, prosper. *Journal of Business & Economic*, 1(1), 4-54.

- Kabir, N. (2009). The representation of Islam and Muslim in the media. *Journal of Muslim Minority Affairs*, 26(3), 34-90.
- Kaplan, B., & Maxwell, J.A. (1994). *Qualitative research methods for evaluating computer information systems*. CA: Springer New York.
- Kiousis, S. (2013). Perception of media credibility in the information age. *Journal of Mass Communication & Society*, 2(3), 81-113.
- Kovacic, M., Erjavec, K., & Stular, K. (2010). Credibility of traditional vs. online news media: a historical change in journalists' perceptions? *Journal of social Science*, 16(1), 113-131.
- Krasnoboka, N. (2012). The phenomenon of online media. *International Communication Gazette*, 64(5), 479-499.
- Krejcie, R. V., & Morgan, D. W. (1970). *Determining sample size for research activities*. Emmitsburg, MD: National Emergency Training Center.
- Lane, D. M. (2014). *Values of the Pearson correlation*. Retrieved from http://onlinestatbook.com/2/describing_bivariate_data/pearson.html
- Lars, W., Ezhar, T., & Annette, A. (2007). Cultural self-construal and the third-person effect: perceptions of foreign media influence. *Journal for Communication Studies*, 1(1), 1-25.
- Lared Statistics. (2014). *Testing for Normality using SPSS*. Retrieved from <https://statistics.laerd.com/spss-tutorials/testing-for-normality-using-spss-statistics.php>
- Lazarsfeld, P., & Menzel, M. (1963). *Mass media and personal influence*. New York: Basic Books.
- Lent, J. A. (1982). *Newspapers in Asia: contemporary trends and problems*. Hong Kong: Heinemann Asia.
- Levy, P. S., & Lemeshow, S. (2008). *Sampling of populations: Methods and applications*. New York: Wiley & Sons.
- Lightspeed Research. (2011). *Hold the Facebook page: 15% logging on to the social networking site for news*. Retrieved from <http://www.lightspeedresearch.com/press-releases/hold-the-facebook-page-15-logging-on-to-the-social-networking-site-for-news/>
- Ludes, P. (2012). *Convergence and fragmentation: Media technology and the information society*. Bristol, UK: Intellect.
- Lund Research. (2012). *Lærd Dissertation: Non-probability sampling*. Retrieved from <http://dissertation.laerd.com/non-probability-sampling.php>

- McCombs, M., & Shaw, D. (1972). The agenda-setting function of mass media. *Public Opinion Quarterly*, 36(1), 176-187.
- MedCal. (2014). *Tests for Normal distribution*. Retrieved from <http://www.medcalc.org/manual/testsfornormaldistribution.php>
- Mesic, M. (2012). The perception of Islam and Muslims in the media and the responsibility of European Muslims towards the media. *Journal of Mass media*, 1(1), 1- 4.
- Morse, L., & Agopian, E. (2012). Measuring press freedom and media sector performance: how social media have affected the media sustainability index. *Journal for Communication Studies*, 5(9), 29-43.
- Nelson, F. (2013). Media perspective: act in the name of Islam. *Journal of Mass Communication*, 2(1), 59-198.
- Nelson, T. E., & Oxley, Z. M. (1993). Issue framing effects and belief importance opinion. *Journal of Politics*, 61(1), 1040-1067.
- Neuman, W. L. (2000). *Social research method, qualitative and quantitative approaches*. (4th ed.). London: Allyn and Bacon.
- Organization of Islamic Conference. (2008). *OIC observatory updated report*. Retrieved from http://www.oicun.org/document_report/observatory_report_final.doc
- Palmer, M. (2012). Social media and the freedom of the press: a long-term perspective from within international news agencies (AFP, Reuters). *Journal for Communication Studies*, 5(1), 105-123.
- Park, S. (2005). The impact of media use and cultural exposure on the mutual perception of Koreans and Japanese. *Asian Journal of Communication*, 15(2), 34-90.
- Population and Housing Census. (2010). *Population distribution and basic demographic characteristic report*. Retrieved from <http://www.statistics.gov.my/portal/>
- Potter, W. J. (2013). Synthesizing a working definition of “mass” media. *Journal of Communication Research*, 1(1), 1-30. doi:10.12840/issn.2255-4165_2013_01.01_001
- Rabler, F. D., & Huber, R. A. (2012). The digital divide as a complex, dynamic phenomenon. *Journal of Information Society*, 19(4), 315-326.
- Rajaratnam, U. D. (2009). Role of traditional and online media in the 12th general election, Malaysia, *The Journal of South East Asia Research centre for Communication and Humanity*, 1(1), 33-58.

- Rahim, S. A., Pawanteh, L., & Salman, A. (2011). Digital Inclusion: the way forward for equality in a multiethnic society. *The Innovation Journal*, 16(3), 1-13.
- Rashidi, N., & Rasti, A. (2012). Doing (in) justice to Iran's nuke activities? A critical discourse analysis of news reporting of four western quality newspaper. *American Journal of Linguistics*, 1(1), 1-9.
- Rane, H. (2012). The Impact of Media Representations on the Understanding of Islam and Attitudes toward Muslims. *Journal of Mass Communication*, 1(3), 34-47.
- Rashid, Z. M. (2011). Social Interaction among Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan, Malaysia. *International Journal of Business and Social Science*, 2(1), 72-83.
- Rehman, J., & Ghosh, S. (2008). International law, US foreign policy and post-9/11 Islamic fundamentalism: The legal status of the 'war on terror'. *Nordic Journal of International Law*, 7(1), 87-103. doi:10.1163/090273508X290708
- Reza, S. M. (2011). Representations of Islam and Muslims in press coverage. *World Journal of Islamic History and Civilization*, 1 (4), 234-241.
- Riaz, S. (2012). Agenda setting function of mass media. *Journal of global media*, 1(2), 21-42.
- Ridouani, D. (2011). The representation of Arabs and Muslims in western media. *Journal of Art & humanities*, 1(3). 1-15.
- Rogers, E. M. (2012). Inter-media processes and powerful media effects. *Journal of Mass Media Communication*, 4(6), 12-47.
- Salman, A. (2010). ICT, the new media (Internet) and development: Malaysian experience. *The Innovation Journal*, 15(1), 1-12.
- Salwen, M. B. (1991). Cultural imperialism: A media effects approach. *Journal of Mass Media Studies*, 8(1), 29-38.
- Sahad, M. N., Chu, S. A., & Abdullah, S. (2013). Malaysian news report on Muslim converts' issues: a study on Malaysiakini. *International Journal of Humanitarian and Social Science*, 3(13), 1-12.
- Scheufele, D. A. (1999). Framing as a theory of media effects. *Journal of Communication*, 49(1), 103-122.
- Scheaffer, R. L., Mendenhall, W., & Ott, L. (2006). *Elementary survey sampling*. Belmont, CA: Duxbury Press.
- Schiller, H. (1976). *Communication and cultural domination*. New York: International Arts and Science Press.

- Segvic, I. (2005). The framing of political affair. *Journal of Mass Media Ethics*, 67(4), 469-488.
- Shamsul, A. B. (2002). *Malaysia's international role post-September 11*. Retrieved from http://www.academia.edu/2086995/Malaysias_International_Role_Post-September_11
- Shadid, W. & Koningsveld, P. S. (2010). The negative image of Islam and Muslims in the West. *Third World Quarterly*, 1(3), 174-192.
- Shigeru, H. (1998). Japanese television as a window on other culture. Japanese media imperialism. *Journal of Psychological Research*, 40(4), 55-127.
- Shrum, L. J. (2011). *The psychology of media and entertainment*. Mahwah, N.J: Lawrence Erlbaum.
- Sommer, E. T., & Allen, M. (2009). Surveying the effect of media effect: A meta-analytic summary of the media effect research. *Human Communication Research*, 25(4), 478-497.
- Tamam, E. (2009). Perception of U.S. media influences on self and others among Malaysian youth. *Malaysian Journal of Media Studies*, 11(1), 73-82.
- Tamam, E., & Abas, W. (2006). Exposure to the US news media, religion and the Malaysians' students attitudes towards the United States. *Journal of Springer Science*, 14(1), 1-9.
- Tamam, E., Yee, W., Idris, F., Hamzah, A., Mohamed, Z. A., Luan, W. S., & Noor, M. M. (2005). The Relationship of exposure to news media with attachment to the national ethos. *Journal of Social Sciences & Humanities*, 13(2), 187-198.
- Thaib, L. (2013). Muslim politics in Malaysia and the democratization process. *European Social Sciences Research Journal*, 1(1), 66-82.
- Ushama, T., & Moten, A. R. (2006). Non-Muslim views about Islam and Muslims in Malaysia: An empirical study. *Journal of Intellectual Discourse*, 14(2), 203-215.
- Vagias, W. M. (2006). *Likert-type scale response anchors*. Recreation and Tourism Management: Clemson University.
- Wahlberg, A. A., & Sjoberg, L. (2000). Risk perception and the media. *Journal of Risk Research*, 3(1), 31-50.
- Wanta, W. (1997). *The public and the national agenda: How people learn about important issues*. Mahwah, N.J.: Lawrence Erlbaum Associates.
- Westerman, G. (2011). Framing and second level agenda setting of the news. *Journal of Mass Communication*, 1(1), 2-65.

Wimmer, R. D. & Dominick, J. R. (1997). *Mass Media Research: An Introduction*. (5thed.). Belmont: Wadsworth Publishing Co, 49.

Wok, S., Tamam, E., Bolong, J., & Ahmad, A. M. (2011). Pattern of news media consumption and news discussion among youth: a test of agenda setting theory. *Global Media Journal*, 1(1), 1-31.

World Association of Newspapers. (2007). *Youth media DNA: Decoding youth as news & information consumers*. Retrieved from <http://change.comminit.com/en/node/244080>.

Zainol, S. (2006). The quality of news information and media content. *Journal of Intellectual Discourse*, 1(1), 3-25.

Zevi, J. (2003). Perceptions of national identity: how adolescents in the United States and Norway view their own and other countries. *Journal of Social Studies*, 94(5), 227-231.