



FACTORS ASSOCIATED WITH THE
FREQUENCY OF LISTENING TO RADIO IKIM

BY

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A dissertation submitted in partial fulfilment of the
requirements for the degree of
Master of Human Sciences (Communication)

Kulliyyah of Islamic Revealed Knowledge and
Human Sciences
International Islamic University
Malaysia

MARCH 2010

ABSTRACT

Radio as a source of information about Islam is not a new phenomenon in Malaysian society. Although there were some religious radio programs broadcasted over the radio in Malaysia under Radio Malaya and Radio Television Malaysia, there was never an attempt to run a religious radio station by itself until the year 2001, when the first religious radio station was set up under IKIM ('Institut Kefahaman Islam Malaysia' or The Institute of Islamic Understanding Malaysia). This radio station known as Radio IKIM, dedicates itself to the broadcasting of Islamic religious programs according to its stated objective - *"The continuous effort of producing quality audio programs to promote Islamic understanding to society."* Based upon the abovementioned perspective, this study had been designed to achieve the following objectives. (1) to find out the factors related to frequency of listening to Radio IKIM (2) To find out the frequency of listening to program of Radio IKIM (3) To find out the reasons for listening to program of Radio IKIM (4) To find out the amount of religious knowledge or information gained from listening to program of Radio IKIM (5) To find out other sources of religious information used by listeners of Radio IKIM and (6) To find out the effect of the programs on the listeners. The method used to collect data was by distributing 300 questionnaires to the Malaysian academic and administrative staff of International Islamic University Malaysia (IIUM), Gombak campus. Out of the 300 questionnaires distributed, only 188 or 62% of the respondents returned the questionnaires. The sample was selected randomly from a list of Malaysian academic and administrative staff serving at the Gombak campus and out of 949 staff members, every third person was chosen as a respondent. The data was collected using an interview schedule which was divided into six (6) parts or sections. In general, four (4) hypotheses related to the findings were tested. However, all of the hypotheses were not supported due to several reasons which the researcher had stated in the summary of the findings.

ملخص البحث

تعتبر الإذاعة كمصدر للمعلومات عن الإسلام، وهي ليست ظاهرة جديدة في المجتمع الماليزي. وبالرغم من أن هناك بعض البرامج الإذاعية الدينية التي تبث عبر القنوات الإذاعية في ماليزيا عن طريق راديو مالايا وإذاعة وتلفزيون ماليزيا، فإنه لم تكن هناك محاولة لتشغيل محطة إذاعية دينية خاصة بها حتى عام 2001م، عندما أنشئت أول محطة إذاعية دينية وضعت تحت IKIM ("معهد كفهان إسلام ماليزيا"، أو معهد المفهوم الإسلامي الماليزي). هذه الإذاعة التي تعرف باسم IKIM، كرست نفسها لبث البرامج الدينية الإسلامية وفقا لهدفها المعلن "استمرارية الجهود لإنتاج البرامج السمعية ذات مستويات عالية لترويج مفهوم الإسلام في المجتمع". واستناداً إلى وجهة النظر المذكورة أعلاه، فإن هذه الدراسة تهدف للوصول إلى الأهداف التالية: 1- إيجاد العوامل المتعلقة بكثرة الاستماع إلى الإذاعة IKIM. 2- إيجاد مدى كثرة الاستماع لبرنامج الإذاعة IKIM. 3- إيجاد الأسباب المؤدية للاستماع لبرنامج الإذاعة IKIM. 4- إيجاد الكمية المكتسبة من المعرفة أو المعلومات الدينية من الاستماع لبرنامج الإذاعة IKIM. 5- إيجاد المصادر الأخرى للمعلومات الدينية المتبعة من قبل مستمعي إذاعة IKIM. 6- إيجاد تأثيرات البرامج على المستمعين. وكان المنهج المتبع للحصول على المعلومات والبيانات عن طريق توزيع 300 إستبانة على الطلاب الماليزيين والموظفين الإداريين في الجامعة الإسلامية العالمية بماليزيا (IIUM)، "Gombak". وكانت نسبة الاستجابة للإستبانة التي وزعت تقدر بنسبة 62% أو 188 من أصل 300 نموذج موزعة. وقد أختير النموذج بشكل عشوائي من قائمة تتضمن الطلاب الماليزيين والموظفين الإداريين العاملين في حرم الجامعي "Gombak" من مجموع 949 موظف، أختير من كل ثلاثة أشخاص شخص واحد كمستجيب. وقد جمعت البيانات عن طريق جدول مقابلات والتي قسمت إلى ستة أقسام أو أجزاء. وبالإجمال، فقد اختيرت أربع فرضيات من النتائج. وعلى الرغم من ذلك، فإن كل الفرضيات لم تكن مدعومة بعدة أسباب والتي أشارت إليها الباحثة في خلاصة نتائجها.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (Communication).

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Mohd. Yusof Hussain
Supervisor

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Knowledge and Human Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Nur Zalifah Binti Mohd Faiz

Signature:.....

Date:.....

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I dedicate my thesis to all the Muslims who use the various medium of communications to spread the words of Allah subhanahu wata'ala and invite people to Islam, the religion of truth and the only way of life acceptable to Allah subhanahu wata'ala.

ACKNOWLEDGEMENTS

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. - Al-Quran, Surah An-Nahl:125 (Translation by Yusuf Ali)

This thesis was submitted in January 2010 to the International Islamic University Malaysia for the degree of Master of Human Sciences (Communication) in the Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIU Malaysia.

First and foremost I wish to express how truly thankful I am to Allah, the Exalted, for everything I am blessed with in life, and for the strength that He has given me in the completion of my Master's program.

Many people have helped me in the course of completing my Master's degree, and any merit in it is in large measure due to them.

First and foremost, I gladly acknowledge my debt and sincere gratitude to my supervisor Prof. Dr. Mohd. Yusof Hussain. It has been an honour to be his Master's degree student. He has taught me, both consciously and unconsciously, how a good communications thesis is done. His wide knowledge, understanding, encouragement and personal guidance have been of great value for me, and have provided a good basis for the present thesis.

I appreciate all his contributions of time, ideas, and support to make my postgraduate experience productive and stimulating. I am also thankful for the excellent example he has provided as a successful Muslim professor and mentor.

I also wish to express my warm and sincere thanks to all my lecturers, - Prof. Dato' Sri Dr. Syed Arabi Idid, Prof Dr. Fazal Rahim Khan, Assoc. Prof Dr. Azmuddin Ibrahim, Assoc Prof. Dr. Saodah Wok, Assoc. Prof. Dr. Masrur Alam Khan and Dr. Che Mahzan Ahmad, whose lectures gave me important guidance during the course of my Master's degree program. I also wish to mention Sis. Intan Aidura Ilias, lecturer in the Psychology Department, Kulliyah of Islamic Revealed Knowledge and Human

Sciences, IIUM who has guided me on the methodology of statistical analysis, to understand and measure the quantitative analysis of my thesis.

I owe my most sincere gratitude to Puan Mahani Shafee, Controller Radio Malaysia, RTM and the RTM staff, especially from “Unit Radio” who have provided me access to the RTM Library and “Unit Radio”. My sincere gratitude also goes to En. Ash’ari Mat Noh, Director of Radio IKIM.fm and the staff of Radio IKIM.fm who have provided me much needed information for some parts of my thesis. Their kind support and guidance have been of great value in this study.

I also wish to thank the administrative staff of the Kulliyah of Islamic Revealed Knowledge & Human Sciences IIUM, especially the Communication Department, who contributed immensely to my personal and professional time in the Master’s program. They all have been a source of friendships as well as good advice and assistance.

My time during the course of my Master’s program was also made enjoyable and enriched in large part due to the course mates and many friends that became a part of my life.

For this research, data were essential. I collected a lot of data from the many people in IIUM who helped with this, for which I would like to thank them wholeheartedly for their generosity in taking the time to fill out the questionnaires.

A penultimate thank-you goes to my wonderful parents, Dr. Haji Mohd Faiz Burhanuddin and Puan Hajah Che Yah Osman, for always being there when I needed them most, and never once complaining about me and my family, they deserve far more credit than I can ever give them.

My final, and most heartfelt, acknowledgment must go to my husband, Shamsul Azhar Mohd. Yusof, whose support, patience, encouragement, and companionship have turned my journey through my Master’s program into a pleasure. For all that, and for being everything I am not, he has my everlasting love. I also owe my loving thanks to our two daughters for the joy and happiness they have brought into our lives.

In concluding, I would like to re-affirm that surely all that is good is from Allah, the Exalted, and I humbly beg forgiveness from Allah *s.w.t.* for all my errors and inadequacies.

TABLE OF CONTENT

Abstract	ii
Abstract in Arabic	iii
Approval Page	iv
Declaration Page	v
Copyright	vi
Dedication	vii
Acknowledgements	viii
Table of Contents	x
List of Tables	xiii
CHAPTER ONE: THE PROBLEM	1
Introduction	1
Mass Media in General	1
The Early History of Radio	3
Background of the Problem	5
Statement of the Problem	9
Research Objectives / Purpose	12
Research Questions	12
Significance of the Study	13
Scope of the Study	13
Organization of the Study	14
CHAPTER TWO: REVIEW OF LITERATURE	16
Development of Radio Broadcasting in Malaysia	16
Development of Religious Programs over Radio Malaya and Radio Malaysia	21
Radio IKIM	24
Factors Related to Frequency of Listening to Religious Programs	28
Age	29
Gender	30
Level of Income	31
Level of Education	34
Factors Related to Choice of Programs	36
Hypotheses	38
CHAPTER 3: METHODOLOGY	39
The Community Studied	39
Rationale for Selecting the Community	39
The Sample and Sampling Procedure	40
The Research Instrument	40
Pre-testing	41
Gathering the Data	42
Method of Analysis	42

CHAPTER 4: FINDINGS	44
Demographic Characteristics of the Respondents	44
Age	44
Education Level	45
Gender	46
Marital Status	46
Occupation	47
Self Income Level	48
Household Income Level	48
Ownership of Radio	49
Listening to Radio IKIM	50
Period Respondents Started Listening to Radio IKIM.....	50
Days During which the Respondents Normally Listen to Radio IKIM	50
Place Where the Respondents Normally Listen to Radio IKIM...	51
Persons with whom the Respondents Normally Listen to Radio IKIM	52
Reasons for Listening to Radio IKIM.....	52
Types of Programs Respondents Often Listen.....	55
Views Regarding Programs of Radio IKIM	57
Views of Respondents on Quality of Radio IKIM's programs.....	57
Views Regarding Usefulness of Radio IKIM's Religious Programs in Increasing the Understanding of Islam.....	59
Views Regarding the Quality of Radio IKIM's Entertainment Programs	62
Effects of Listening to Radio IKIM	64
Amount of Religious Information Obtained from Radio IKIM's Programs.....	64
Level of Increase in Understanding of Islam After Listening to Radio IKIM.....	67
Level of Attitude Change Towards Islamic Teachings.....	70
Behaviour Change Experience after Listening to Radio IKIM.....	73
Test of Hypotheses	80
Relationship Between Listening to Radio IKIM's Programs with Selected Variables.....	80
Relationship Between Listening to Radio IKIM's Programs with Increase in Islamic Understanding	81
Relationship Between Listening to Radio IKIM's Programs with Positive Attitude Change Towards Islamic Teachings	83
Relationship Between Listening to Radio IKIM's Programs with Positive Changes in Religious Behaviour.....	85
Gender Differences in Listening to Radio IKIM's Programs	89
Relationship Between Listening to Radio IKIM's Programs with Selected Variables.....	90
 CHAPTER FIVE: SUMMARY, DISCUSSION AND CONCLUSION....	 93
Summary of the Findings	93
Discussion of the Findings	95
Conclusion	106

Suggestions and Recommendations	110
BIBLIOGRAPHY	115
Appendix 1- Sasaran Kerja Tahunan 2008 (Annual Work Targets 2008).....	120
Appendix II- Sasaran Kerja Tahunan (Annual Work Targets) For Specific Occasions	122
Appendix III-Questionnaire	124

LIST OF TABLES

<u>Table No.</u>		<u>Page No.</u>
1	Age of Respondents	44
2	Educational Level of the Respondents	45
3	Gender of the Respondents	46
4	Marital Status of the Respondents	47
5	Occupation of the Respondents	47
6	Self Income Level of the Respondents	48
7	Household Income of the Respondents	49
8	Ownership of Radio	49
9	Period Respondents Started Listening to Radio IKIM	50
10	Days During Which the Respondents Normally Listen to Radio IKIM	51
11	Place Where the Respondents Normally Listen to Radio IKIM	51
12	Persons with Whom the Respondents Normally Listen to Radio IKIM	52
13	Reasons for Listening to Radio IKIM	54
14	Types of Programs Respondents Often Listen	56
15	Views of Respondents on Quality of Radio IKIM's Programs	58
16	Views Regarding Usefulness of Radio IKIM's Religious Programs in Increasing the Understanding of Islam	61
17	Views Regarding the Quality of Radio IKIM's Entertainment Programs	63
18	Amount of Religious Information Obtained from Radio IKIM's Programs	66

19	Level of Increase in Understanding of Islam After Listening to Radio IKIM	69
20	Level of Attitude Change Towards Islamic Teachings	72
21	Behaviour Change Experience After Listening to Radio IKIM	77
22	Correlation Between Listening to Radio IKIM's programs with Selected Variables	81
23	Correlation Between Listening to Radio IKIM's Programs with Increase in Islamic Understanding	82
24	Correlation Between Listening to Radio IKIM's Programs with Positive Attitude Change Towards Islamic Teachings	84
25	Correlation Between Listening to Radio IKIM's Programs with Positive Changes in Religious Behaviour	87
26	Gender Differences in Listening to Radio IKIM's Programs	89
27	Mean Comparison Between Gender Differences in Terms of Listening to Radio IKIM's Programs	90
28	Correlation Between Listening to Radio IKIM's Programs and Selected Variables	91
29	Simple Multiple Regression Between Listening to Radio IKIM's Programs and Selected Variables	91

CHAPTER ONE

THE PROBLEM

INTRODUCTION

This chapter begins with information on mass media in general and utilization of radio and its development. In the development of radio broadcasting, the researcher discusses the functions of the radio as a medium of communication, the differences between radio and other media, its advantages and disadvantages and its role in media development in general.

In addition to this, the researcher provides discussions on the background of the problem, a precise statement of the problem, objectives and purposes of the research, questions applicable to the research, significance of the study, scope of the study and an organization of the study.

MASS MEDIA IN GENERAL

Mass media today is constantly changing in its systems and processes of delivery, as well as the products of mass media. As each year passes, changes occur in the mass media cycle due to changing thoughts and beliefs regarding mass media. In today's context the changes are often due to the great advances of technology attached to the dissemination of media which in turn enables the development of new thoughts and theories on mass media.

Perhaps what is most significant today is that mass media acts as a necessity to the public whereas in the early age, it was a symbol of luxury to the elite. This statement is illustrated by the fact that in its earlier form, mass media is often found in

written texts which are expensive to procure, and thus are only available to those who are literate or who have a certain level of income.

In general, mass media can be defined as a medium of communication which is divided into two categories, that is, printed media and electronic media. Newspaper, magazines and billboards (non-electronic) are categorized under printed media whereas radio, television and new communication technology are categorized under electronic media (Asiah Sarji, 1991). In terms of conveying thoughts and ideas, both media, whether printed media or electronic, have similar functions, which is to deliver internal and international news, survey the acts of government, to encourage unity among the people, to act as an observer, to convey people's feelings and thoughts, to educate and encourage the people to focus on national issue (Asiah Sarji, 1991).

Even though printed media and electronic media have similar functions, there are still some differences between them. Television with its visual broadcast and sophisticated delivery techniques, for example in the use of animation, or on site camera in the style of breaking news coverage, gives strong effect to the audience, whereas radio on the other hand, still has its own unique advantages of being able to broadcast over remote geographical areas inaccessible to television and other print media. Due to its ability to strongly influence people's thoughts and beliefs, it is often important for the people involve in broadcasting to screen or filter the programs before broadcasting them to the audience. This is because, mass media as the informer is able to become an agent for change in society (Singhal and Rogers, 1999).

With the rapid advances in technology which began as early as the 1980's with the invention of the personal computer (PC), further and continuous impact which are sometimes permanent, are disseminated into all levels of society. Many other forms of media especially electronic media, develops aggressively such as utilizing

computers, internet, cell phones and many others challenge the capability of the earlier forms of electronic media, i.e. television and radio. In fact these new tools also impact both television and radio in its ability to improve upon their delivery systems and processes, such as by using animation and stylish camera techniques. Therefore, the effectiveness of radio as a medium of communication to counter the new challenges should be continuously evaluated.

THE EARLY HISTORY OF RADIO

Radio was invented by a well known scientist, Guglielmo Marconi in 1895 (Grant and Meadows, 2002). The initial wireless messages which he sent successfully led to his establishing a British company to profit from ship-to-ship and ship-to-shore messaging. In 1899, he formed an American subsidiary that would become the American Marconi Company. It became very popular and was well received by the people especially in the 1920's in the big industrial cities like Detroit and Pittsburgh in the United States of America.

With the invention of radio as a new medium of communication, many models were introduced to explain how radio works in the society. However, the most well known and earliest model is the mathematical theory of communication which was introduced by Shannon and Weaver (1949). It explained radio as the medium of electronic communication which specifies five elements which are source, transmitter, signal, receiver and destination (Shannon and Weaver, 1949). Starting from this model, many other models and theories were introduced by communication researchers all over the world. Whatever the model introduced, the role of radio as a medium which facilitates the interaction between the masses was proven important. It

heralds the beginning of the breaking down of social barriers as people of different classes and segments of society begin to understand about others outside their circle.

Other than as a medium of interaction and communication among the society, the role of radio is also to entertain and disseminate information to all levels of society especially when they are facing with political and economic instability as well as natural disaster.

Paulu (1974) wrote that the role of radio is also as a major medium to disseminate information across the border as a tool for propaganda. An example can be seen by the use of radio by the Imperial Army of Japan during World War II, which has a radio programme in English helmed by a lady known as 'Tokyo Rose' whose role was to break down the morale of American soldiers in the Pacific.

This role appears parallel with the changing world political scene and the advent of supporting technologies for mass media. A statement in a letter dated May 19, 1932 which was sent by the President of Russia, Vladimir Lenin to his assistant Josef Stalin stated that radio is a very practical invention for propaganda and to educate the masses (Paulu, 1974).

Besides the role of radio for propaganda purposes, it also plays a vital role as a medium of changes in society through providing useful and relevant information (Schramm 1964). Radio acts as a successful agent that is efficient in changing the attitudes of society, cultivate the spirit of unity and disseminate various types of education to the masses through campaigns. Maesseneer (1986) emphasizes the functions of radio as a medium of communication in social development, helping to develop the economy of a country, develop public thoughts and change the public views on politics especially by the rural people. Maesseneer (1986) further

emphasizes that radio will become an important tool of mass communication to many Asian Pacific countries due to its ability to reach very rural and remote places.

Katz and Wedel (1978) also elaborated the above statement where leaders of the third world countries use radio for solving politics, economics and social problems. The reason for this is probably because of the physical characteristics of the radio itself which have become very light and small due to improvements in technology, making them easy to carry as demonstrated by the Sony Walkman campaign in the 1980s. Within a few short years the radio also has become cheap to possess and cheap in price and are sometimes even given free in marketing campaigns, thus enabling people to choose radio for constant news and information. Radio also does not have to use a wired source of electricity nowadays because it can operate with a few disposable batteries and the messages and entertainment from the radio can be heard clearly by all levels of society due to the presence of powerful transmitting stations and satellites, thus making radio the most convenient agent of mass media accessible to the masses, even to those who are illiterate, as one need only to listen to the radio. Recent advances in technology have developed the MP3 digital player which is just about the size of a disposable lighter and besides being able to receive radio program transmissions, can also contain up to 256MB of songs (which may be more than 200 songs in total) for the listener.

BACKGROUND OF THE PROBLEM

The 21st century is characterized by great strides in the advancement of science and technology which emphasize on information, communication and knowledge, especially with the use of computer and internet. All sorts of information whether positive or negative can be gained from these new technologies. As for radio, it can

be heard anywhere by using the digital MP3 player, walkman, handphone and also from the computer notebook. It is the cheapest form of information and entertainment where listeners do not have to pay for the station since it is free of charge, unlike television, which although may have many stations to choose from especially cable television, requires subscription or membership. Thus many people listen to radio nowadays due to easy access using the new form of technology.

Technology has never been perceived as being incompatible with Islam. Historically, Muslims have always shown the greatest tolerance towards modernity in science and technology. The golden age of Islam during the 8th century to 15th century has shown that in Islamic Spain or Andalusia, the Muslims have been able to harness science and technology to help feed the people, heal the sick, contribute to poverty alleviation and unleash the creative talents of Muslims by fostering innovation, entrepreneurship and creativity, resulting in a satisfying and joyful life. All of these were done in the spirit of subservience towards Allah *s.w.t.* Islam has never rejected or ignored new technologies; instead it has exhorted Muslims to fully utilize them for the benefit of the *ummah* and mankind in general.

It is important therefore to reconcile and advocate beliefs and optimism in technology among Muslims, especially the youth, – to be able to utilize technology indicates cleverness, but to be able to utilize technology for good indicates wisdom.

Today, young adults have grown with personal computers, handphones and internet in a world of rapid changes in science, engineering and technology. The internet revolution has resulted in a new age of information where there is now available a tremendous amount of information on the new superhighway of the worldwide web. Some of this information may be negative towards Islam and may be posted purposely by the enemies of Islam to create unIslamic values and ethics. New

technologies are also being used to create chaos and uncertainty especially among the Muslims of different cultures.

In Surah Al-Baqarah, ayah 120 Allah says:

“Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: ‘The Guidance of God, - that is the only Guidance’ ”

In the mass media such as in television, movies and magazines, there are numerous western values being propagated which are not consistent with Islamic teachings, such as very close or intimate interactions between man and woman, examples of harmful drug abuse, meaningless loitering among the youngsters, negative ethics towards parents, use of foul language in everyday life, disrespect towards elder people, weird and peculiar fashions and hair styles, unethical dressing, promotion of intoxicating drinks, and many more. All of these forms of exposure can easily influence and harm Muslim society.

In addition to the above, Muslims must also be made aware of the threats by Christian missionaries which have begun since 17th century (Chateleir, 1979). Institutions were established to train and send voluntary missionaries to Muslim countries such as Indonesia, Malaysia and India. In institutions such as these, the missionaries studied and discussed about Muslims of each country, they learn the native language of the country that they will be sent to and also learn the local people’s culture and even study the Quran. The missionaries will try their level best to deviate the Muslims from their faith. In addition to that, methods used to influence people in each country may vary from one another.

An example of such a person was the Dutch orientalist, Christiaan Snouck Hurgronje (1857-1936) who was also a Dutch scholar of Oriental cultures and languages and Advisor on Native Affairs to the colonial government of the

Netherlands East Indies. He received his doctorate at Leiden University, Holland in 1880 with his dissertation *'Het Mekkaansche Feest'* ("The Festivities of Mecca"). He became a professor at the Leiden School for Colonial Civil Servants in 1881 and even disguised himself to visit Mecca in 1884-1885 as one of the first Western scholars of Oriental cultures. In 1889 he became professor of Malay at Leiden University and official advisor to the Dutch government on colonial affairs. He wrote more than 1,400 papers on the situation in Aceh and the position of Islam in the Dutch East Indies, as well as on the colonial civil service and nationalism. As the adviser of the Dutch government, he took an active part in the final part of the Aceh War. He used his knowledge of Islamic culture to devise strategies which significantly helped crush the resistance of the Aceh inhabitants and impose Dutch colonial rule on them, with the calamity on Aceh variously estimated at between 50,000 and 100,000 inhabitants dead and about a million wounded.

In another example, one conference held in Cairo entitled the "Cairo Conference 1906", was officially launched on 4th April 1906 in Cairo and chaired by Priest Zwemmer. The conference discussed ways and means to convert Muslims to Christianity (Chateleir, 1979). Some of the methods that the conference agreed to adopt were to use arts and music, publish articles to distribute to the Muslims intellectuals as well as to the public and to give free medical treatment to Muslims (Chateleir, 1979). And of course, nowadays, we may hear various music and entertainment programs from the west as well as the local music scene which have been heavily influenced by western norms and having a strong following among the local youth.

Indeed, today's mass media in its many forms have a great impact on Muslim societies and it is therefore very important that Muslims must always be reminded of

their Islamic legacy of always being open to all forms of knowledge seeking methodology and thus be able to discern between the good and evil of what is being disseminated. The importance of seeking knowledge in Islam cannot be underestimated, as the Quran begins with the *ayah* in surah Al-Iqra' which immediately enjoins us to seek knowledge. In a famous *hadith* or tradition which although is not *sahih* (correct and accepted with authentic chain of narrators) is often quoted by scholars, *Rasulullah s.a.w.* was reported to have said 'Seek knowledge even if you have to go to China'. When the Muslims are comfortable and in complete understanding of his or her fundamentals of faith, it becomes easy to separate the truth from the *bathil* (falsehood).

At present there are also Islamic calls found in the new technology such as in the Internet where we can find websites by Muslims to encounter the negative influences from the West. However, in this study the researcher focus on the Islamic programs aired through radio to call Muslims to nurture their emotional, social, moral, spiritual and mental outlook to separate the truth from the *bathil*.

STATEMENT OF THE PROBLEM

Malaysia has undergone rapid change since its independence in 1957. The nation has achieved a remarkable level of progress especially in the economic, physical and material aspects which has seen an increase in the literacy rates and per capita income of the population over the last 50 years. The development and changes in Malaysia has been very progressive from a commodity-based economy to one based on manufacturing and industry with emphasis on information, communication and knowledge.

Changes have also occurred in the media scene, in both print and electronic media. For example, the print media has experienced rapid advancements in technology whereby with the latest and state-of-the art desktop publishing equipment, it is possible to type the newspaper, magazine, or pamphlet on the computer and the pages are then conveyed electronically to the printing presses to be published in large volumes as soon as the information arrives. The presence of huge billboards across highways and the natural landscape has meant that advertisements can be seen for miles around, and the invention of large electronic billboards has allowed the public to view television-like media from the roads or from inside their cars while driving in towns. Electronic cameras have resulted in pictures or news and movie clips being able to be saved in a pen drive which, as the name describes, is only the size of a short pen, but is able to transmit its contents to any part of the world instantly through the computer and internet.

As for media utilizing the television and radio, great advancements have also been made. The advent of cable television in Malaysia (e.g. Astro) means that customers may now choose whatever type of entertainment or information they require to suit their moods at any particular time without having to depend on the regular television which broadcasts pre arranged programs only. For example, the children may like to choose the cartoon channel, others may like to choose comedies, dramas, documentaries, news, sports or whatever programs that strike their fancies.

Radio has also become more sophisticated in its attempt to appeal to the masses. Unlike television which requires concentration of the ears and the eyes, radio requires concentration of the ears only. Therefore, it is possible to perform other tasks while listening to the radio. This is the appeal which radio presents to its customers, - the ability to listen while driving, walking, or while performing household duties or