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The Influence of Media on *Hijab* wearing in Malaysia: A Study among Malays

Pengaruh Media Terhadap Pemakaian Hijab di Malaysia: Satu Kajian di Kalangan Orang Melayu

Aini Maznina A. Manaf* and Saodah Wok**

Abstract

Hijab wearing among Muslim women is currently seen as a common phenomenon in Malaysia. Is the religious awareness among them on the rise? Or is it just fashion or a trend? Many studies have been conducted to understand factors that influence *hijab* wearing among Muslim women. Nonetheless, little information is available on the roles that the media play in influencing women's decision to wear *hijab*. This study is conducted to find out the perception of Muslim women on the extent to which media and people surrounding them influence their *hijab* (head cover) wearing. Specifically, the objectives of this study are (1) to find out the patterns of *hijab* wearing, (2) to find out sources of media influence on *hijab* wearing among Malay women, (3) to determine sources of social/interpersonal influence on *hijab* wearing among Malay women, (4) to compare between the media influence and the social/interpersonal influence on *hijab* wearing among Malaysian women, and (5) to analyze the extent of media and social/interpersonal influence that impact change on *hijab* wearing. Using data from a survey conducted on 362 female students from an Islamic Higher Education Institution in Malaysia, the findings reveal that Facebook, blog and magazine are the top three highest media influencing impact change on *hijab* wearing. Parents, friends/colleagues and siblings have more influence on *hijab* wearing than the other sources. Social/interpersonal influence has a bigger impact than the media in influencing *hijab* wearing. In addition, both the media influence and the social/interpersonal influence are positively related to one another. The Malay women admit that *hijab* wearing has much/very much changed them towards being good Muslims.

Keywords: *hijab* wearing, Malay women, media influence, social/interpersonal influence, impact change.

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The Influence of Media on *Hijab* wearing in Malaysia: A Study among 326 Malays

Abstrak

Pemakaian *hijab* di kalangan wanita Islam dilihat sebagai satu fenomena yang biasa di Malaysia. Adakah ia menunjukkan kesedaran agama di kalangan mereka semakin meningkat? Atau ia hanya sekadar fesyen atau gaya hidup? Banyak kajian telah dijalankan untuk melihat faktor-faktor yang mempengaruhi pemakaian *hijab* di kalangan wanita Islam. Walau bagaimana pun, hanya sedikit maklumat berkenaan peranan media dalam mempengaruhi pemakaian *hijab* di kalangan wanita Islam. Secara khusus, objektif kajian ini (1) untuk mengetahui bentuk pemakaian *hijab*, (2) untuk mengetahui sumber pengaruh media terhadap pemakaian *hijab* di kalangan wanita Melayu, (3) untuk mengetahui sumber pengaruh sosial/interpersonal terhadap pemakaian *hijab* di kalangan wanita, (4) untuk membuat perbandingan antara pengaruh media dan sosial/interpersonal terhadap pemakaian *hijab*, dan (5) untuk menganalisa tahap pengaruh media dan sosial/interpersonal ke atas kesan perubahan daripada pemakaian *hijab*. Satu kaji selidik dijalankan di kalangan 362 pelajar wanita dari sebuah institusi pengajian tinggi di Malaysia, dapatan menunjukkan facebook, blog dan majalah merupakan tiga media yang tertinggi dalam mempengaruhi kesan perubahan ke atas pemakaian *hijab* di kalangan responden. Ibubapa, rakan/rakaan sekerja serta adik beradik pula mempunyai pengaruh yang lebih tinggi dari sumber lain. Pengaruh sosial/interpersonal pula adalah lebih tinggi daripada media dalam mempengaruhi pemakaian. Selain daripada itu, kedua-dua pengaruh iaitu media dan sosial/interpersonal adalah berkait rapat secara positif di antara satu sama lain. Wanita Melayu mengakui bahawa pemakaian *hijab* banyak mempengaruhi mereka untuk menjadi penganut Islam yang baik.

Kata Kunci: pemakaian *hijab*, wanita Islam, pengaruh media, pengaruh sosial/interpersonal, kesan perubahan.

Introduction

In most parts of the world, it is common to see Muslim women wearing the *hijab*. The growing emphasis on Islamic dress has seen Muslim women in Islamic and non-Islamic countries wearing the *hijab* as a common phenomenon. A great amount of attention has been paid to the Islamic world and the West on the issues of *hijab* ranging from matters related to religious obligation¹ to more complex ones such as identity negotiation,² meanings it has for women and the contexts in which it is worn.³

Hijab wearing among Muslim women is currently seen as a common phenomenon in Malaysia. Is the religious awareness among

¹ Hawkins, Simon, "Who Wears *Hijab* with the President: Constructing a Modern Islam in Tunisia," *Journal of Religion in Africa*, 41 (2011): 35-58.

² Furseth, Inger, "The *Hijab*: Boundary Work and Identity Negotiations among Immigrant Muslim Women in the Los Angeles Area," *Review of Religious Research*, 52 (2011): 365-385.

³ Ali, Syed, "Why Here, Why Now? Young Muslim Women Wearing *Hijab*," *The Muslim World*, 95 (2005): 515-530.

them on the rise? Or is it just a fashion? Many studies⁴ have been carried out to understand factors that influence *hijab* wearing among Muslim women. Nonetheless, little information is available on the roles that the media play in women's decision to wearing the *hijab*. This study is conducted to find out the perception of Muslim women on the extent to which the media and the people surrounding them influence their *hijab* (head cover) wearing.

In Malaysia, many Malay women choose to wear the *hijab* and women with head cover has become an identity for Muslim Malay women in this country. *Hijab* is "the headscarf that covers a woman's head, hair, neck, and ears—leaving only the face showing."⁵ As this is the case, not surprisingly, *hijab* (headcover) is sold everywhere: At stalls, shopping complexes or even in a fish market. Apart from that, Internet also has become a good selling outlet for *hijab* nowadays. Apparently, *hijab* are sold quickly with up-to-date and trendy designs and are available in the market from time to time, providing more choices for the consumers. Bombarded with a wide selection of designs and trends, the *hijab* then has become one of the popular choices of dress among Muslim women in Malaysia today.

Hijab wearing among young Muslim women is on the rise. In the last few years, the number of young generation Muslim women in schools and colleges who have started wearing the *hijab* and *jilbab* has greatly increased. In Malaysia, early religious education often begins at home. More often than not, the family is the prime source of influence on *hijab*-wearing among young women. As the *hijab* has increasingly attracted the young generation, it is not surprising to see local designers begin to integrate elements of the *hijab* into the latest fashion.⁶

In line with the popularity of the *hijab* among Malaysians, the media has begun to play a role in changing women's attitudes and perceptions about wearing the *hijab*. To some extent, the media somehow "give pressure to them to have a perfect look wearing the *hijab*."⁷ Apparently, many magazines on the *hijab* are available in the local market. In addition, TV3 and Astro also participate in broadcasting programs on the

⁴ Williams, Rhys. H. and Vashi, Gira, "Hijab and American Muslim Women: Creating the Space for Autonomous Selves," *Sociology of Religion*, 68(2007): 269-287.

⁵ Ibid, p. 270

⁶ Zulkifli Abd. Latiff and Fatin Nur Sofia Zainol Alam, "The Roles of Media in Influencing Women Wearing Hijab: An Analysis," *Journal of Image and Graphics*, 1(2013): 50-54.

⁷ Ibid.

hijab. However, the extent of influence that these media have on *hijab*-wearing among women in Malaysia has not been verified.

Scholars have studied the *hijab* from many perspectives including history, theological and sociology.⁸ However, little available research focuses on sources of influence for *hijab*-wearing among Muslim women particularly in the Malaysian context. Drawing on a survey, we address the factors of *hijab*-wearing among young Muslim women. We took into consideration the influences in which the media and the people have on *hijab*-wearing among young women in Malaysia.

This study is conducted to find out the perception of Muslim women on the extent to which the media and the people surrounding them influence their *hijab* (head cover) wearing. Specifically, the objectives of this study are (1) to find out the patterns of *hijab* wearing, (2) to find out sources of media influence on *hijab* wearing among Malay women, (3) to determine sources of social/interpersonal influence on *hijab* wearing among Malay women, (4) to compare between the media influence and the social/interpersonal influence on *hijab* wearing among Malaysian women, and (5) to analyze the extent of media and social/interpersonal influence on impact change from *hijab* wearing.

Literature Review: The concept of *Hijab*

In Islam, wearing the *hijab* is a religious obligation made on all women. It is an act of obedience that has been clearly indicated in the Quran and Sunnah. In the Quran, there are several verses in selected *surah* that highlight the *hijab*. Surah Nur, verse 53 states:

"Say to the believing men that they cast down their look and guard their private parts, that is purer for them. Surely God is Aware of what they do. And say to the believing women that they cast down their look...."

In addition, verse 59 of Surah Ahzab states:

"O Prophet! Say to thy wives and daughters and the believing women that they draw their outer garments (jilabeeb) close to them; so it is more likely that they will be known and not hurt. God is All-forgiving. All-compassionate."

⁸ Furseth, Inger, "The Hijab: Boundary Work and Identity Negotiations among Immigrant Muslim Women in the Los Angeles Area," *Review of Religious Research*, 52 (2011): 365-385.

To the majority of Muslim women, it appears that the *hijab* is a symbol of modesty. In a study conducted by Williams and Vashi in 2007, when asked about reasons for wearing the *hijab*, the word ‘modesty’ is repeatedly mentioned by respondents. Indeed, the *hijab* helps protect women from men and men from women. In a study conducted by Zulkifli and Fatin in 2013 on Muslim women aged 13 and above in Shah Alam, half the number of the respondents indicate that the *hijab* is becoming a trend now. Many people over the years misunderstand the meaning of *hijab* when they refer to it as covering their head or hair only. In reality, the more accurate meaning of *hijab* is “covering your private parts and adornments in order to maintain modesty in all respects of life.”⁹

Motives of *hijab*-wearing

A growing number of studies¹⁰ show various motives and reasons¹¹ for wearing the *hijab*.¹² Many believe that wearing the *hijab* is mandatory as it is part of the religious obligation. In a study conducted in Los Angeles, many respondents simply refer to the *hijab* to “injunctions found in the Qur'an or referring to Islam or Allah, they present Islam as an external source to which they must adapt.”¹³ Similarly, in Malaysia which is predominantly Muslim, it is not surprising that Muslim women understand clearly that wearing the *hijab* is a religious obligation.

In recent years, the *hijab* has become the most visible symbol of the Muslim identity and issues.¹⁴ In a study¹⁵ conducted in the US, Syed Ali finds the reasons for wearing the *hijab* among young immigrant women in the US are various. They believe that it is Allah’s will and *hi-*

⁹ Zulkifli Abd. Latiff and Fatin Nur Sofia Zainol Alam, “The Roles of Media in Influencing Women Wearing Hijab: An Analysis,” *Journal of Image and Graphics*, 1(2013): 50-54.

¹⁰ Williams, Rhys. H. and Vashi, Gira, “*Hijab* and American Muslim Women: Creating the Space for Autonomous Selves,” *Sociology of Religion*, 68(2007): 269-287.

¹¹ Zulkifli Abd. Latiff and Fatin Nur Sofia Zainol Alam. “The Roles of Media in Influencing Women Wearing Hijab: An Analysis.”

¹² Furseth, Inger, “The Hijab: Boundary Work and Identity Negotiations among Immigrant Muslim Women in the Los Angeles Area,” *Review of Religious Research*, 52 (2011): 365-385.

¹³ *Ibid*, p. 371

¹⁴ Williams, Rhys. H. and Vashi, Gira, “*Hijab* and American Muslim Women: Creating the Space for Autonomous Selves.”

¹⁵ Ali, Syed, “Why Here, Why Now? Young Muslim Women Wearing *Hijab*,” *The Muslim World*, 95 (2005): 515-530.

jab-wearing is considered as a proper behaviour while many wear it to avoid males' attention. Moreover, many wear the *hijab* due to the influences from learning and talking to friends. Some take up wearing the *hijab* with the support of family and friends;¹⁶ others do it in spite of resistance from family, friends, schoolmates, and others. Apart from that, women may also wear the *hijab* because it is pretty, trendy and a modest, nice outfit.¹⁷

Besides, the media also play an important role in the *hijab*-wearing culture among Malaysian Muslim women. The inspiration from *hijab* magazines and TV programmes on the *hijab* influences women to wear the *hijab*. Zulkifli and Fatin¹⁸ who studied the role of media on women wearing the *hijab* assert that the young generation is aware of the existence of *hijab* magazines in the market. In their study, the majority of respondents agree that fashion featured in *Hijab* magazines is increasing. In fact, half of them believe that the rise of *hijab* wearing among women in Malaysia is due to the increased number of *Hijab* Fashion magazines. In some cases, most girls want to look pretty just like the models portrayed in the *Hijab* magazines they saw. The media somewhat have influenced on what and how Muslim women in Malaysia wear the *hijab*.

***Hijab*-wearing: Media or Social Influence?**

When we study the effects of the media, we normally relate to the assumption that the media play a significant role. However, the nature and extent of these assumed effects can be sometimes unexpected. The early premise of the media effect studies says that the media have powerful effects. The media then is claimed to have the power to shape opinion and belief, to change habits of life and to mould behavior.¹⁹ Many studies in the early 1930s focus on the influence of films on children and young people support the hypothesis that the media is an effect on emotions, attitudes and behavior of its audiences.²⁰

¹⁶ Tariq-Munir, Erum, *The Dynamics of Wearing Hijab for Muslim American Women in the United States* unpublished thesis, Iowa State University, 2014.

¹⁷ Zulkifli Abd. Latiff and Fatin Nur Sofia Zainol Alam.

¹⁸ Ibid.

¹⁹ Bauer, Raymond A., and Bauer, Alice H., "America, 'Mass Society' and Mass Media1," *Journal of Social Issues*, 16 (1960): 3-66.

²⁰ McQuail, Denis, *McQuail's Mass Communication Theory* (London: Sage, 2010, 6th edn.).

Later, it is reported that research into media effects have become much more sophisticated.²¹ Many other variables such as social, demographic, social contacts, motives and many more are have been added to pin down and quantify the media effects. However, Berelson (1948, p.172) claims that 'some kinds of communication on some kinds of issues have brought to the attention of some kinds of conditions which have some kinds of effects' has triggered some serious thoughts by many scholars on how much are the effects of the media. Are media that powerful? For instance, Klapper²² argues that 'mass communication does not ordinarily serve as a necessary or sufficient cause of audience effects, but rather functions through a nexus of mediating factors.' Klapper and many other scholars have studied that 'there was no direct or one-to-one link to be expected between media stimulus and audience response.

It was argued by Katz and Lazarsfeld²³ earlier that the media have limited effect or the media do not have a direct effect on the audience and its effect is being mediated and enhanced by other variables. The media are shown to operate within a pre-existing structure of social relationships and a particular social and cultural context.²⁴ In other words, for the media to have any kind of effects, one must include its social and cultural context as these will shape the opinions, attitudes and behaviour of the audience under study. The traditional agents of socialisation such as family, neighbourhood, schools and religion play an important role in influencing the opinion, attitudes and behaviour of a person.

In this case, the social/interpersonal sources of information²⁵ are able to influence women *hijab* wearing.²⁶ Therefore, the power lies with the social/interpersonal communication as the prime mover of opinion change that would lead to attitude and behavioural changes. Media exposure plays an important role in providing awareness and knowledge on the benefits of *hijab* wearing. Messages that contradict the belief are avoided. Nonetheless, being Muslim, *hijab* wearing is obligatory to all

²¹ Ibid.

²² Klapper, Joseph T, *The Effects of Mass Communication* (Free Press, 1960), p. 8.

²³ Katz, Elihu, and Lazarsfeld, Paul F, *Personal Influence: The Part Played by People in the Flow of Mass Communication*. Glencoe (IL: Free Press, 1955).

²⁴ McQuail, Denis, *McQuail's Mass Communication Theory*. 6th ed. (London: Sage, 2010).

²⁵ Khan, Farheen, "Can I not Wear my Hijab in Peace?" *Understanding Young Muslim Girls Reason for and Experiences of Wearing the Hijab* unpublished thesis, Toronto: Ryerson University Glencoe (IL: Free Press, 2009).

²⁶ Tariq-Munir, Erum, *The Dynamics of Wearing Hijab for Muslim American Women in the United States* unpublished thesis, Iowa State University, 2014.

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women. The discussion above can be summarized in the two following models (see Figures 1 and 2).

Figure 1: Theoretical Framework for Model 1

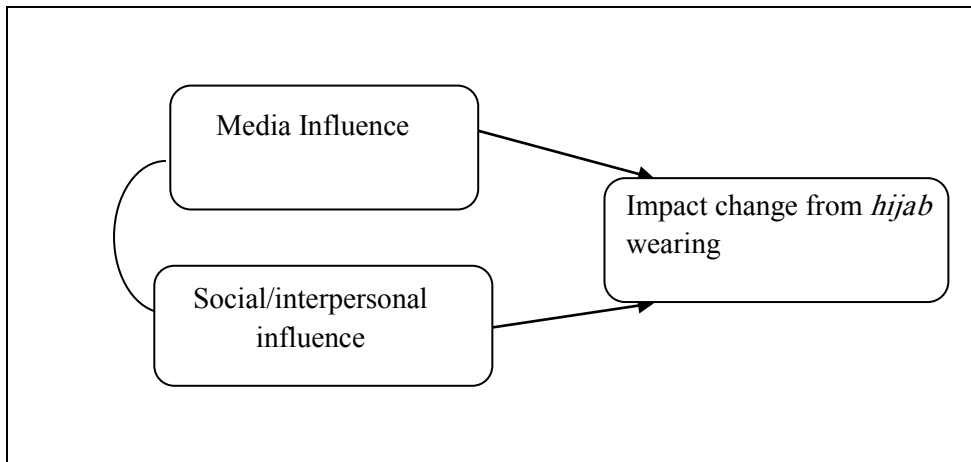
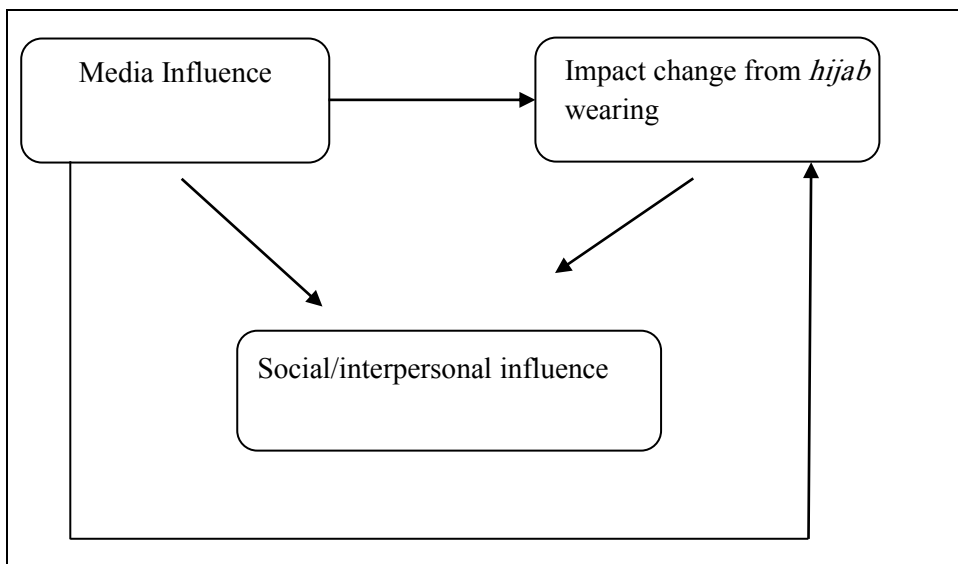


Figure 2: Theoretical Framework for Model 2



Hypotheses of the study can be summarised as follow:

1. Media influence has a positive impact change on *hijab* wearing.

2. Social/interpersonal influence has a positive impact change on *hijab* wearing.
3. Social/interpersonal influence gives a higher impact change than media influence on *hijab* wearing.
4. Media influence has an effect on social/interpersonal influence, which in turn, affects impact change on *hijab* wearing.

Methodology

The study employs a quantitative research design, using the cross-sectional survey method. The method is used to tap the uniqueness of gathering primary data for an unbiased representation of the population of interest as well as for the standardization of measurements. The study uses the questionnaire as the research instrument for data collection. Data are collected over a period of two months, from November until December 2012, by trained enumerators.

Population and Sampling Procedure

The population of the study is female students in an Islamic institution of higher learning in Malaysia. Since the study taps on the *hijab* wearing, it is pertinent that the respondents must be wearing the *hijab* as one of the criteria of respondent selection so that the population is homogeneous and inferences can be made on the population of the study, accordingly.

The sampling procedure is basically done using the stratified random sample where the enumerators are asked to collect data from various faculties at the university. The enumerators are trained in collecting the data. Each enumerator is asked to collect data from students in other faculties, besides theirs. The respondents must wear the *hijab*.

Instrumentation and Measurement

The instrument used for data collection is a questionnaire, which consists of five parts. They are: Part A for demographic characteristics (profile) of the respondents such as, age, highest level of education, type of secondary school last attended, size of household, estimated household monthly income, personal income, residential area, and state of origin;

Part B for media consumption to explore media usage, media believability, media influence for both traditional media (TV, radio, newspaper, magazine, electronic board and billboard) and the online media (Facebook, twitter, blog and online forum). In addition, part C for so-

cial/interpersonal influence on *hijab* wearing to tap on the wearing of the *hijab*, the person(s) influencing *hijab* wearing, elements of the *hijab*, and respect for people wearing the *hijab*; Part D consists of six sections which address the knowledge, perception, attitude, reasons for wearing the *hijab*, satisfaction in wearing the *hijab*, and impact change from wearing the *hijab*. Finally, part E addresses the issue of dealing with difficulties in life with religion; and part F is allocated for open-ended questions on advantages and disadvantages of wearing the *hijab*, challenges in wearing the *hijab*, and experiences in wearing the *hijab*. For this paper, only selected parts are used to answer the objectives of the study.

For the purpose of the study, impact change from wearing the *hijab* is measured on a 5-point scale, where 1=no change, 2=little change, 3=moderate change, 4=much change, 5=very much change, with 10 items allocated for it. Media influence and social/interpersonal influence are also measured on a 5-point scale, with 1=not influential at all, 2=slightly influential, sometimes influential, 4=very influential, and 5=extremely influential, with media influence having 10 items while social/interpersonal influence has 14 items. Reasons and satisfaction are measured according to the level of agreement to 10 items each, where 1=strongly disagree, 2=disagree, 3=slightly disagree, 4=agree, 5=strongly agree. For the purpose of analysis, each variable is calculated for its mean prior to inferential statistical testing.

Prior to data collection, the questionnaire is subjected to a pretesting. It was done in October 2012. The pilot study is conducted among students from two courses in communication. The pretesting of the questionnaire is to gauge the flow of the questions, the sequencing of the questions, the problems faced by the respondents, and the time taken for completing the questionnaire.

For the actual data, reliability test of the variables are used to analyze for the homogeneity of items as well as for the cohesiveness of the items. Those constructs with more than 3 items are subjected to a reliability test and results show all variables under study are reliable with Cronbach's alpha of more than .70; and the exploratory factor analysis is also conducted. All items under each specific variable are loaded on one factor. Table 1 shows the reliability values for all the variables in the study, used for this paper.

Table 1: Reliability Test for Selected Variables in the Study

Variable	No. of Items	Cronbach's Alpha
Level of respect on women wearing the <i>hijab</i>	14	.938
Elements of the <i>hijab</i>	15	.880
Sources of media influence	10	.940
Sources of social/interpersonal influence	13	.928
Impact change from wearing the <i>hijab</i>	10	.939

Data Analysis

The data are analyzed using the Statistical Package for Social Sciences (SPSS) Win 17.0. Both descriptive and inferential statistics are used in the study. Descriptive statistics included for the study are frequency, percentage, mean, and standard deviation. Inferential statistics used are the paired t-test, correlation and regression. The paired t-test is used to answer the difference and the relationship between media influence and social/interpersonal influence. Both zero-order and partial correlations are used to test the relationship between the media influence and the social/interpersonal influence on impact from *hijab* wearing, developed for Model 1 and Model 2 in the theoretical framework. Specifically, the partial correlation is used to check the mediating effect of social/interpersonal influence on media influence toward impact change from *hijab* wearing. The steps taken for conducting the study is the mediating effect model as follows:

Step 1: To show that the initial variable (X) is correlated with the criterion variable (Y). In this study, X is the media influence while Y is impact change from *hijab* wearing.

Step 2: To show that the initial variable (X) is correlated with the mediator (M). In this study, M is the social/interpersonal influence.

Step 3: To show that the mediator (M) affects the criterion variable (Y).

Step 4: To establish that the mediator (M) completely mediates the X-Y relationship, that is, the effect of X on Y controlling for M

should be zero. Therefore, the effect of media influence on impact change from *hijab* wearing should be reduced after controlling for social/interpersonal influence.

Findings and discussions

Demographic Characteristics of the Respondents

Out of a total of 362 respondents, more than one-third (34.8%) are aged 21 years old, followed by 22 years old (24.6%), and 23 years old (21.0), with a mean of 21.9. Seven in 10 of the respondents (71.3%) are doing their bachelor degree. About three in 10 of the students (29.8%) are from day co-education secondary schools while almost one-quarter are from the secondary day religious schools (24.9%). One-fifth had attended the boarding religious schools (20.4%). The number of family size increases proportionally to its percentages, whereby the smaller the family size the lesser is the percentage. The highest percentage (32.7%) goes to those families with more than 8 household members. Family having members of 5 (17.6%), 6 (17.9%) and 7 (16.8%) tend to be similar in their proportion.

In terms of household income, the average household income is RM3870. Almost half the number of the respondents claims that the household income is less than RM3000 (47.3%). Almost one-quarter (23.5%) has an income between RM3001-RM6000. The rest (29.2%) have a family income of more than RM6000. Nonetheless, personal income is also asked. Forty percent of the respondents indicate that their personal income is between RM100-RM300, followed by those having RM301-RM600 (35.0%). The rest receive RM600 and above (25.0%). With regards to the residential area, more respondents stay in the urban area (43.7%), followed by suburban (30.3%), and rural area (26.1%). The state of origin of the respondents is also asked. All states are represented, with Selangor being the largest (21.3%), followed by Kelantan (12.7%), and Kuala Lumpur (11.6%).

Hijab Wearing Patterns of the Respondents

The study also explores the patterns of *hijab* wearing; namely, year started wearing the *hijab*, age at wearing the *hijab*, family members wearing the *hijab*, and ways of getting the *hijab* (Table 2). More than one-third the number of the respondents (38.7%) have started wearing the *hijab* in the years from 1996-2000, followed by 2001-2005 (36.1%). Since 2006 to-date, 16.9% of the respondents started wearing the *hijab*. However, there are also those who started wearing the *hijab* before 1995

(8.3%). This reflects the age of wearing the *hijab*. Surprisingly, 13.2% of the respondents started wearing the *hijab* as early as 5 years old. Almost half the number of respondents (45.2%) claims that they started wearing the *hijab* at 6-10 years old. Some started at 11-15 years old (28.1%), and others started wearing the *hijab* after reaching 16 years old (13.5%). Almost all of the respondents (98.9%) indicate that their family members, too, do wear the *hijab*. Most of the *hijab* are bought (96.4%), followed by given by family members (52.8%) while others are as gifts (30.1%) and are given by friends (29.3%).

Table 2: Social/Interpersonal Influence on Hijab Wearing

Interpersonal Influence	Frequency	Percentage (%)
Started Wearing the <i>Hijab</i> :		
Earlier than 1995	29	8.3
1996 – 2000	135	38.7
2001 – 2005	126	36.1
2006 – 2010	45	12.9
2011 – 2013	14	4.0
Total	349	100.0
Age at Wearing the <i>Hijab</i> (years old):		
Less than 5	47	13.2
6 – 10	161	45.2
11 – 15	100	28.1
16 – 20	36	10.1
21 – 25	12	3.4
Total	356	100.0
Family Members Wearing the <i>Hijab</i>		

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Yes	358	98.9
No	4	1.1
Total	362	100.0
Ways of Getting the <i>Hijab</i> *		
I bought them	349	96.4
Given by my family members	191	52.8
As a gift	109	30.1
Given by my friends	106	29.3

* Multiple reasons

Almost all of the respondents (97.6%) wear the *hijab* when they are outside their house (Table 3). However, they do not wear the *hijab* all the time (50.0%), specifically at home. Almost all of the respondents indicate that they have a high respect for their mother (97.8%), sister (95.2%), and teacher (95.0%) if they wear the *hijab*. In addition, the grandmother and the lecturer, each 94.8%, followed by the religious leader (94.6%), friend/colleague (93.4%), older women (92.4%), their superior (92.0%), and younger women (90.6%) are also respected if they wear the *hijab*. A majority of them show respect for their neighbor (88.6%), traditional leader (86.6%), political leader (84.4%) and celebrity (82.2%), if they, too, wear the *hijab*.

Table 3: Frequency of Wearing the Hijab and Respect for the other People Wearing the Hijab

Place	Frequency of Wearing Hi- jab* (%)					Mean	SD	Overall (%)
	1	2	3	4	5			
Outside the house	0.0	0.3	2.0	7.0	90.8	4.88	0.40	97.6
Inside the house	22.7	21.6	42.9	9.0	3.9	2.50	1.06	50.0

Women	Level of Respect** (%)								
	1	2	3	4	5				
My mother	0	0	0.8	8.9	90.3	4.89	0.33	97.8	
My sister	0.3	0	4.6	14.2	80.9	4.76	0.56	95.2	
My teacher	0.3	0	3.1	18.1	78.6	4.75	0.53	95.0	
My grandmother	0.3	0.8	3.6	15.4	79.8	4.74	0.59	94.8	
My lecturer	0.3	0	3.3	18.1	78.3	4.74	0.54	94.8	
Religious leader	0.3	0.8	3.6	16.2	79.1	4.73	0.60	94.6	
My friend/ colleague	0	0	5.8	21.7	72.5	4.67	0.58	93.4	
Older women than me	0.8	0.6	5.9	20.7	72.0	4.62	0.70	92.4	
My superior	1.1	0.3	7.4	19.4	71.8	4.60	0.74	92.0	
Younger women than me	0.8	1.7	8.5	21.2	67.8	4.53	0.79	90.6	
My neighbor	1.4	2.2	10.9	22.6	62.8	4.43	0.88	88.6	
Traditional leader	2.3	4.2	11.8	21.4	60.3	4.33	0.99	86.6	
Political leader	4.5	5.3	12.6	19.0	58.7	4.22	1.13	84.4	
Celebrity	4.5	5.9	16.2	20.9	52.5	4.11	1.15	82.2	

*1=never (1-20%), 2=rarely (21-40%), 3=sometimes (41-60%), 4=most of the time (61-80%), 5=always (81-100%).

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

Besides people, elements of *the hijab* also have some influence on *hijab* wearing (Table 4). The two most important elements in *hijab* wearing are comfort (92.6%) and length (90.0%). Majority of the respondents are concerned with colour (89.4%), pattern (87.0), type of

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cloth (86.8%), matching with dress/outfit (85.8%), appearance (84.6%), matching with function (82.2%), and casual (81.6%). The two less taken into consideration are brand (59.6%) and stone/glitter (57.2%).

Table 4: Elements of the Hijab

Element of the <i>Hi-jab</i>	Level of Concern* (%)					Mean	SD	Overall (%)	
	1	2	3	4	5				
Comfort	0.6	0.6	6.1	21.1	71.7	4.63	0.68	92.6	
Length	0.6	1.1	7.5	29.2	61.6	4.50	0.73	90.0	
Colour	0.6	0.3	8.6	32.7	57.9	4.47	0.71	89.4	
Pattern	1.1	0.8	13.0	32.4	52.6	4.35	0.82	87.0	
Type of cloth	0.8	2.5	12.8	30.0	53.9	4.34	0.86	86.8	
Matching dress/outfit	with	2.2	3.3	11.4	29.6	53.5	4.29	0.95	85.8
Appearance		2.2	2.5	13.7	33.0	48.6	4.23	0.93	84.6
Matching function	with	4.4	3.3	17.5	26.6	48.2	4.11	1.09	82.2
Casual		2.5	3.6	19.4	32.4	42.1	4.08	0.99	81.6
Layering		8.7	8.4	23.6	26.4	32.9	3.66	1.26	73.2
Style		7.5	7.8	29.7	26.9	28.1	3.60	1.19	72.0
Embroidery		9.8	8.9	30.5	32.8	18.1	3.41	1.17	68.2
Trendy		11.7	10.3	29.1	22.9	26.0	3.41	1.29	68.2
Brand		15.3	17.5	36.8	14.2	16.2	2.98	1.26	59.6
Stone/glitter		24.4	14.3	29.5	14.0	17.7	2.86	1.40	57.2

*1=not at all concerned (1-20%), 2=slightly concerned (21-40%), 3=sometimes concerned (41-60%), 4=much concerned (61-80%), 5=very much/extremely concerned (81-100%).

Sources of Media Influence on Hijab Wearing among Malay Women

Among the media (Table 5) that has the highest influence on *hijab* wearing is Facebook (70.0%). Other equally important media are Blog (64.8%), magazine (64.2%) and television (61.8%). Radio is the least influential medium on *hijab* wearing (49.0%). Slightly more than half of the respondents think that online forum (59.6%), twitter (56.4%), newspaper (55.8%), electronic board (52.2%), and billboard (50.6%) are sometimes influential on *hijab* wearing.

Table 5: Sources of Media Influence on Hijab Wearing

Sources of Media Influence	Level of Influence* (%)					Mean	SD	Overall (%)
	1	2	3	4	5			
Facebook	8.2	10.2	26.6	33.6	21.5	3.50	1.17	70.0
Blog	13.9	12.1	26.0	32.7	15.3	3.24	1.25	64.8
Magazine	13.0	10.7	33.3	28.0	15.0	3.21	1.21	64.2
Television	15.3	14.4	30.0	26.1	14.2	3.09	1.26	61.8
Online Forum	17.3	17.0	28.3	24.6	12.8	2.98	1.27	59.6
Twitter	24.7	14.9	25.3	23.7	11.4	2.82	1.34	56.4
Newspaper	19.4	18.9	32.0	22.3	7.4	2.79	1.20	55.8
Electronic Board	27.4	17.6	29.2	18.2	7.5	2.61	1.27	52.2
Billboard	27.2	20.6	30.7	15.2	6.3	2.53	1.22	50.6
Radio	26.8	21.8	34.8	12.4	4.1	2.45	1.13	49.0

*1=not influential at all (1-20%), 2=slightly influential (21-40%), 3=sometimes influential (41-60%), 4=very influential (61-80%), 5=extremely influential (81-100%).

Sources of Social/interpersonal Influence on Hijab Wearing among Malay Women

Being the closest to the respondents, parents (Table 6) play an important role in guiding and influencing their daughters in wearing the *hijab* (92.6%). A majority of the respondents admit that their friends/colleagues (84.2%), siblings (84.0%), and religious leaders (81.4%) do play a major role in influencing *hijab* wearing among Malay students. However, political leaders (56.6%), local leaders (56.2%), and celebrity (55.4%) have some influence on *hijab* wearing.

Table 6: Sources of Social/Interpersonal Influence on Hijab Wearing

Sources of Social/interpersonal Influence	Level of Influence* (%)					Mean	SD	Overall (%)
	1	2	3	4	5			
Parents	1.1	3.4	5.2	11.8	78.4	4.63	0.83	92.6
Friends/Colleagues	3.4	4.0	12.3	29.1	51.1	4.21	1.03	84.2
Siblings	6.8	5.0	10.9	16.3	60.9	4.20	1.22	84.0
Religious leaders	7.8	6.2	10.3	23.1	52.6	4.07	1.26	81.4
Grandparents	9.2	7.2	12.8	21.4	49.3	3.94	1.32	78.8
Teacher/Lecturers	6.4	7.0	15.3	30.3	41.0	3.92	1.19	78.4
Spouse	16.6	3.9	12.2	14.9	52.5	3.83	1.51	76.6
Reference group	9.4	8.4	23.7	24.7	33.8	3.65	1.28	73.0
Relatives	10.2	9.9	25.5	20.1	34.4	3.59	1.32	71.8
Neighbors	19.4	16.3	28.1	14.4	21.7	3.02	1.40	60.4
Political leaders	27.0	13.7	26.6	14.8	17.9	2.83	1.43	56.6
Local Leaders	28.0	13.0	26.0	15.4	17.5	2.81	1.44	56.2
Celebrity	26.4	21.1	18.6	16.5	17.4	2.77	1.44	55.4

*=not influential at all (1-20%), 2=slightly influential (21-40%), 3=sometimes influential (41-60%), 4=very influential (61-80%), 5=extremely influential (81-100%).

Comparison between Media Influence and Social/Interpersonal Influence on Hijab Wearing among Malaysia Women

Before comparing between media influence and social/interpersonal influence, the issues asked on impact change from wearing the *hijab* are presented so that the scenario of the criterion variable is revealed.

Impact Change from Wearing the Hijab

The impact change from wearing the *hijab* is positive, percentage ranges from 85.2% to 93.0% (Table 7). The three highest impact on them is that they are more conscious about what they wear (93.0%), they tend to learn more about Islam (92.6%), and they are closer to Allah (92.6%). A majority of them claim that they can easily interact/communicate with other Muslim women (85.4%) and they feel that they are more purified (85.2%). Other reasons indicated are also encouraging.

Table 7: Impact from Wearing the Hijab

Impact Change Experienced after Wearing the Hijab	Level of Impact Change*					Mean	SD	%
	1	2	3	4	5			
I am more conscious about what I wear.	0.6	0.3	3.9	23.7	71.6	4.65	0.62	93.0
I tend to learn more about Islam.	0.6	0.6	4.4	24.7	69.7	4.63	0.65	92.6
I am closer to Allah.	0.3	0	4.5	27.4	67.9	4.63	0.60	92.6
I make sure that I follow Islamic teaching closely.	0.6	0	4.5	28.7	66.3	4.60	0.63	92.0
I make sure that I present myself ethically.	0.6	0	3.9	30.3	65.3	4.60	0.62	92.0
I tend to behave in ac-	0.6	0.6	4.7	29.6	64.5	4.57	0.66	91.4

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cordance to the Islamic teaching.

I refrain from doing unacceptable things to Islam. 0.6 0 5.6 31.2 62.7 4.55 0.65 91.0

I behave ethically in line with the teaching of Islam. 0.8 0.3 5.3 30.8 62.8 4.54 0.69 90.8

I can easily interact/communicate with other Muslim women. 2.5 2.2 12.6 31.0 51.7 4.27 0.94 85.4

I feel that I am more purified now. 1.1 1.7 14.8 34.8 47.6 4.26 0.85 85.2

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

Social/interpersonal influence (M=3.68) has a greater effect than the media influence (M=3.13) on *hijab* wearing (Table 8). This is reflected by $t=-6.623$ ($p=.000$). In addition, the relationship between media influence and social/interpersonal influence is strong ($r=.604$, $p=.000$). When a paired t-test analysis is carried out, impact change from wearing the *hijab* (M=4.54) is higher than the media influence (M=2.94). Even though the relationship between media influence and impact change from wearing the *hijab* is negligible, it is significant ($r=.199$, $p=.001$). Therefore, H1 is supported.

Social/interpersonal influence, on the other hand, has a weak relationship with impact change from wearing the *hijab* ($r=.385$, $p=.000$). Therefore, H2 is supported. This means that social/interpersonal influence (M=3.67) has a higher effect than the media influence on impact change from wearing the *hijab* (M=4.60). Therefore, H3 is supported.

Table 8: Comparison between Media Influence and Social/Interpersonal Influence on Hijab Wearing

Pairs	N	Mean	SD	t	df	p	r	p
Media Influence	117	3.13	0.97	-6.623	116	.000	.604	.000
Social/Interpersonal Influence	117	3.68	1.05					
<i>Media Influence:</i>								
Media influence	280	2.94	0.98	-25.858	279	.000	.199	.001
Impact change from wearing hijab	280	4.54	0.59					
<i>Social/Interpersonal influence:</i>								
Interpersonal Influence	131	3.67	1.03	-11.121	130	.000	.385	.000
Impact change from wearing the hijab	131	4.60	0.48					

Analysis of Factors Influencing Impact from Hijab Wearing

Table 9 shows the zero-order and partial correlations between all the variables under study. The description of the relationships between the variables is according to the four steps highlighted in the data analysis. It is found that there is a weak relationship between media influence and impact change from wearing the *hijab* ($r=.323$, $p=.001$). There is a strong positive relationship between media influence and social/interpersonal influence ($r=.604$, $p=.000$). And, there a weak relationship exists between social/interpersonal with impact change from wearing the *hijab* ($r=.371$, $p=.000$). All the relationships are significant.

When social/interpersonal influence is included as the control variable, the relationship between media influence and impact change has reduced from $r=.323$ ($p=.000$) to $r=.134$ ($p=.150$). Therefore, it can be said that the social/interpersonal influence is able to mediate the media influence on impact change from *hijab* wearing. Hence, H4 is supported.

Table 9: Correlations between Impact Change from Wearing the Hijab and Selected Variables

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Control Variable	Variable (N=117)	Mean	SD	Impact Change	Media Influence
None	Impact change	4.532	0.563	1	
	Media influence	2.935	0.975	r=.323, p=.000, df=115	1
	Social/interpersonal influence	3.666	1.034	r=.371, p=.000, df=115	r=.604, p=.000, df=115
Social/interpersonal Influence	Impact change			1	
	Media influence			r=.134, p=.150, df=114	1

A further analysis is carried out to compare the contributions of media influence and social/interpersonal influence towards impact change from wearing the *hijab*. A multiple regression analysis is carried out to help explain for the contribution effects of the media and the social/interpersonal influence (Table 10). Results show that both the media influence and the social/interpersonal influence both contribute to explaining impact change from wearing the *hijab*; with social/interpersonal influence contributing slightly more than the media influence.

Table 10: Simple Multiple Regression between Impact from Wearing the Hijab and Selected Variables

Model	Unstandardized Coefficients		Standardized Coefficients	t	P
	B	Std. Error	Beta		
(Constant)	3.786	.176		21.459	.000
Media influence	.082	.036	.127	2.296	.022
Social/ interpersonal influence	.138	.050	.153	2.759	.006

F = 10.183, df = 2,356, R = .233, R² = .054, R² adj. = 0.049

From the findings, all hypotheses are supported. Table 11 summarizes the outcomes of the hypotheses postulated. This implies that the Limited Effect Theory holds true for the study.

Table 11: Summary of the hypothesis outcomes

	Hypothesis	Outcome
0.		
1	Media influence has a positive impact change from <i>hijab</i> wearing.	Supported
2	Social/interpersonal influence has a positive impact change from <i>hijab</i> wearing.	Supported
3	Social/interpersonal influence gives a higher impact than media influence on <i>hijab</i> wearing	Supported
4	Media influence has an effect on social/interpersonal influence which in turn affects impact change on <i>hijab</i> wearing.	Supported

Conclusion

Since the population of this study is female students in an Islamic institution of higher learning in Malaysia, all of 362 samples are aged below 24 years old; large family members; middle size income; studied at religious school or Islamic education; and lives in urban/suburban areas. All respondents are wearing the *hijab*. We assume that part of the reasons is because they are studying at the Islamic university where it is

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compulsory for the female students to wear the *hijab* (headscarf). However, the findings show that on average, most of the respondents wear the *hijab* more than 10 years and a majority of their family members also wear the *hijab*.

The influence on wearing the *hijab* comes from their social surrounding such as family and friends. The media also play a vital role in terms of fashion and design. With internet and the social media being the in-thing nowadays, Muslim women do not have a reason not to wear the *hijab* because all information on the *hijab*, how to wear, where to buy and many others can be found on the Internet and from the social media. Facebook, for example, has been the highest media influence, followed by blogs, magazine and television. However, social influence has a greater effect than the media influence with both having a positive relationship. There is a positive impact change of wearing the *hijab*. However, the media have somewhat a limited effect on the impact of wearing the *hijab*. Most of the *hijab* wearers are more aware of what they wear and they tend to learn about Islam. They also feel purified and closer to Allah. The study concludes that both the social environment and media do have a positive influence on wearing the *hijab*.

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