THE IMPACT OF FILM CENSORSHIP AND ITS RELEVANCE TO YOUNG ADULTS IN MALAYSIA TODAY

CHAI YATING

A RESEARCH PROJECT

SUBMITTED IN

PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR

THE BACHELOR OF COMMUNICATION (HONS) BROADCASTING

FACULTY OF CREATIVE INDUSTRIES

UNIVERSITI TUNKU ABDUL RAHMAN

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CHAI YATING

APPROVAL FORM

This research paper attached hereto, entitled "The Impact of Film Censorship and Its Relevance to Young Adults in Malaysia Today" prepared and submitted by Chai Yating in partial fulfilment of the requirements for the Bachelor of Communication (Hons) Broadcasting is hereby accepted.

_____ Date: _____

Supervisor

Supervisor's name

ABSTRACT

Throughout these years, film censorship in Malaysia is under control by the government of the Film Censorship Board of Malaysia (Lembaga Penapis Filem)- (LPF). However, the advancement of social networking becomes a challenge to the Malaysian Film Censorship Board by controlling the audience to watch any sensitive content such as homosexual, political, and religious content that is against the principles of LPF. Therefore, this research aims to examine the impact of film censorship and its relevance to young adults in Malaysia nowadays. The objective of this research is to examine the perspective of young adults on homosexual, political, and religious films in Malaysia, to identify the behavior of young adults towards film censorship in Malaysia, and to study the relevancy of film censorship to young adults in Malaysia today. Besides that, the cultivation theory was applied to this research to examine the relationship between the impact of film censorship and the effects of media that caused behavioral changes in young adults. This research was conducted with quantitative research by using the liking scale method and the questionnaire was distributed to the young adults who currently stay in Klang Valley. The data will be collected from the respondents for data analysis. The sample size of this research will be the number of 150 young adults between the age of 18-26 who staying in Klang Valley. This survey will be carried out via google form to collect the data from the respondents. Therefore, the effect of film censorship and its relevancy to young adults in Malaysia today need to be further examined psychologically.

Keywords: *Film censorship, young adults, impact, relevancy, cultivation theory*

DECLARATION

I declare that the material contained in this paper is the end result of my own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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Date : 08/05/2023

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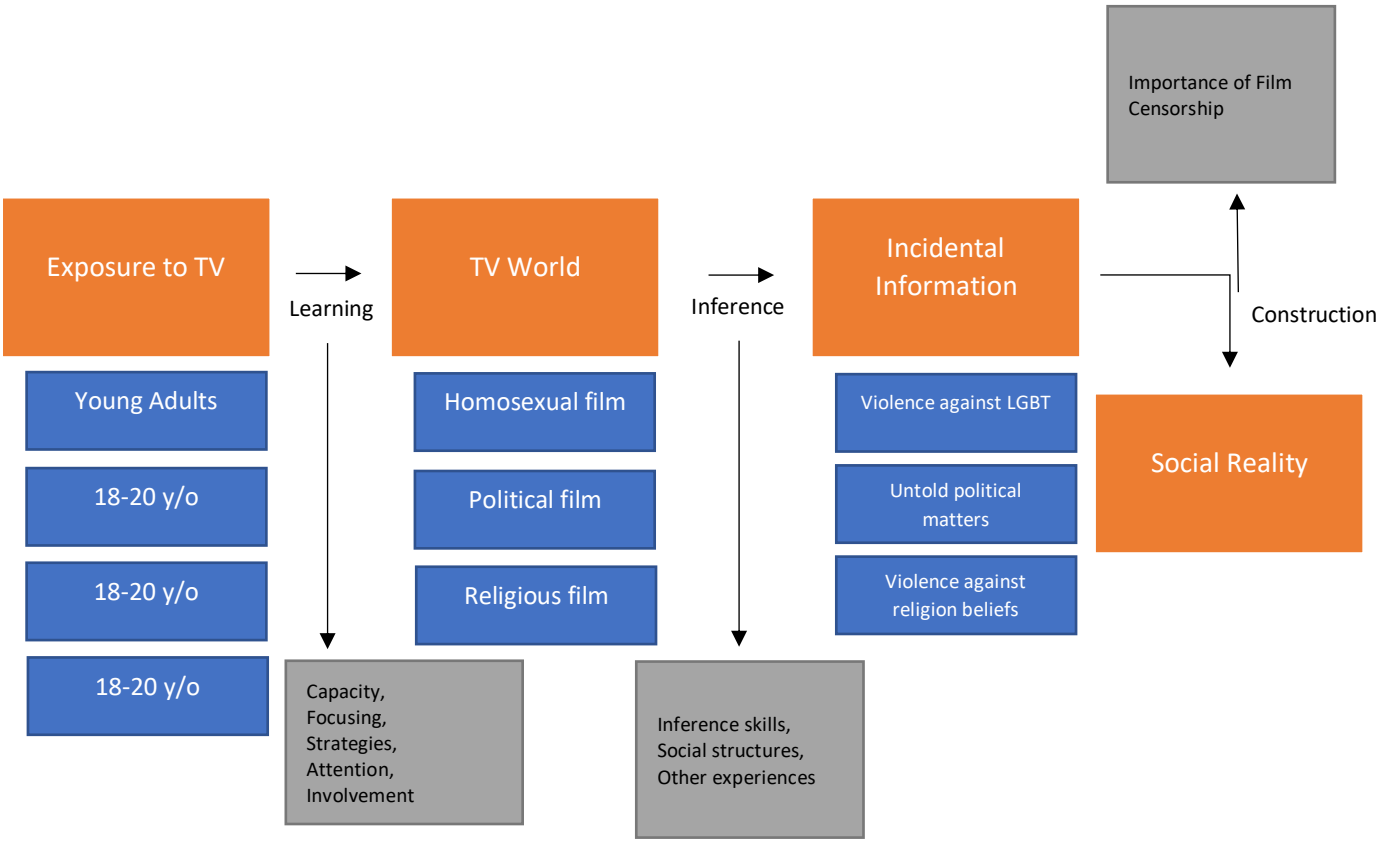


2.1 Diagram of Theoretical Framework

INTRODUCTION

1.1 Introduction

Film censorship is a common practice in Malaysia. Every local and foreign film is required to go through the process of approval from the Malaysian Film Censorship Board (LPF) before the films were being screened to the public. However, social networking gives an opportunity to the people to access any kind of film content. Therefore, this has become a challenge to the Malaysian Film Censorship Board (LPF) from controlling the audience to watch any sensitive content that is against to Malaysia Film Censorship Board such as political, homosexual, and religious from another online platforms. This study is to examine the perspective of young adults on homosexual, political, and religious films in Malaysia, to identify the behavior of young adults toward film censorship in Malaysia, and to study the relevancy of film censorship to young adults in Malaysia today. Also, to study the relevancy of film censorship to young adults in Malaysia today.

1.2 Research Background

Film censorship in Malaysia has already been practiced for 56 years now. Film censorship in Malaysia is under the control of the government ministry called the Film Censorship Board of Malaysia (Lembaga Penapis Filem)-(LPS). Therefore, according to the Film Censorship Board of Malaysia, any of the local or foreign films that would be screened in Malaysia must be certified by the Film Censorship Board (Lembaga Penapis Filem, 2019). The rating system in Malaysia has been categorized into three common symbols which are U, P13, and 18. U is for general viewing; P13 is for those under the age of 13 viewers who required parental guidance, while 18 is for ages 18 and above audiences. Besides the age rating system, there are also certain contents that the ministry tries to focus on and censored for the young adult audience in Malaysia. From the article upcoming decades of challenges faced by film censorship, the main censored content from the government is homosexual, political, and

religious reasons (M. Z. Islam, 2020). In the past 10 years, the advancement of technology enables audiences to access any kind of film through the Internet while they can access it anytime and anywhere. According to the digital data report 2022 in Malaysia, the number of internet users in Malaysia increased by 365 thousand users between 2021-2022, which also reached 29.55 million internet users in January 2022 (Kemp, 2022). Despite there being certain rules and restrictions for underage users from accessing certain online platforms, young adults could still create an anonymous user account by providing fake personal information to access any kind of films online beyond national borders. Therefore, it would be challenging for the Film Censorship Board in controlling the consumption of multimedia content.

1.3 Problem Statement

To protect the youth Malaysians from accessing any possible and immoral influenced films, Malaysia started to practice film censorship for certain content that would be sensitive to Malaysia. From the article on upcoming decades of challenges faced by film censorship, Film Censorship Board (LPF) came up with basic principles to avoid and prevent the exhibition of anti-government films or films that offend towards Islamic or ASEAN countries while the main censor's film content are homosexual, political and religious reasons (M. Z. Islam, 2020). Examples of local films that are against sensitive content in Malaysia are Sepet (2005), the homosexual scene was censored; Daulat (2020), the film was banned to be screened due to being against Malay political issues. Apart from local film, the Film Censorship Board (LPF) also focus on foreign film that is against the principles of Malaysia film censorship. Examples of foreign films that have been banned to be screened are The Wolf of Wall Street (2013) which features extreme profanity, sexual content, and depictions of hard drug use; and The Prince of Egypt (1998), which features Islamic religion taboo.

In this era of technology development in the past 10 years, the audience is no longer being restricted from accessing any kind of film anywhere at any time. According to the

research paper on the topic of Challenges and Innovations in Management Practices of Censorable Film Content in the Electronic Media Industry, many films have been published through multiple platforms across many kinds of electronic media such as television, movie theatre, DVD, mobile phone, internet, tablet, and so on (Khai Yin & Ponnan, 2019). Apart from that, the journal Engineering Science and Technology stated that although the process of approval from the Film Censorship Board (LPF) before being screened in Malaysia, they are facing challenges in controlling the consumption of multimedia content as the audience can easily excess to any content that comes beyond the national borders (Khai Yin & Ponnan, 2019). As a result that the impact and protection from the Film Censorship Board (LPF) on people might be different nowadays compared to the past. Hence, the consequences of this issue on film production itself might need to take into consideration from execute further transformation or innovation by changing their point of view on current film censorship.

1.4 Research Objectives

1. To examine the perspective of young adults on homosexual, political, and religious films in Malaysia.
2. To identify the behavior of young adults towards film censorship in Malaysia.
3. To study the relevancy of film censorship to young adults in Malaysia today.

1.5 Research Questions

1. What is the perspective of young adults on homosexual, political, and religious films in Malaysia?
2. What is the behavior of young adults toward film censorship in Malaysia?
3. Is film censorship still relevant to young adults in Malaysia today?

1.6 Significant of the Study

The study of the impact of Malaysia film censorship and its relevancy to young adults in Malaysia today is mainly focused on the relationship between the role of the Malaysian Film Censorship Board (LPF) and the young adults who living in a rapid advancement of technology era. The contribution of this study is to allow young Malaysian to understand the importance of Malaysia's approach to film censorship and the role of the Malaysian Film Censorship Board (LPF). Bernama stated that social networks nowadays allow young adults to access any kind of film content; therefore, public criticism of Malaysian film censorship principles is unavoidable (Singh, 2018). They need to emphasize and study the role and responsibility of the Malaysian Film Censorship Board (LPF).

Apart from that, this study brings a contribution to the community in raising awareness of the issue of how the three main sensitive film content which is homosexual, political, and religious influence the behavior of young adults in Malaysia. The three main sensitive content of homosexual, political, and religious are censored by the Malaysian Film Censorship Board (LPF). However, social networks become a challenge for the Malaysian Film Censorship Board (LPF) to do their work in censoring particular films from the young adults in Malaysia as they are able to access any kind of content online. Therefore, it is essential to put attention to how the three sensitive contents would influence the behavior and perspective of young adults in Malaysia today.

LITERATURE REVIEW

2.1 Introduction of Film Censorship in Malaysia

2.1.1 Introduction

Malaysia is one of the countries in the world that currently practices film censorship for local, and foreign films (Amizah et al., 2009). According to the journal of communication, The Film Censorship Act in Malaysia has gone through a lot of evolutionary processes indirectly in the theatre of bangsawan (Malay classic theatre) and Chinese Mendu theatre (Wan Abdul Kadir 1988) (Amizah et al., 2009; Kadir, 1988). The focus of the film genres in this research included homosexual, political, and religious as these genres are the most sensitive and taken into account by the Film Censorship Board in Malaysia.

2.1.2. The Establishment of the Malaysian Film Censorship Act

The first Act of film censorship that has been established in Malaysia was the Cinematograph Films Ordinance of 1952; while the Film Censorship Board (LPF) was established on May 1, 1954 (Mahmud et al., 2011). The Film Censorship Board (LPF) is established by a committee in Singapore for the Starts Settlements, and a committee in Kuala Lumpur for Malaya (the Federated Malay States and the Unfederated Malays State) (Mahmud et al., 2011). Since then, Malaysian film censorship was no longer done by only a single censor, but by committees (Mahmud et al., 2011). In 1996, a Malaysian Film Censorship Board was established in Kuala Lumpur after Singapore decided to withdraw from Malaysia to be an independent nation in 1965 and it brought a big impact on the Censorship Board as the head office was centralized in Singapore (Mahmud et al., 2011). Therefore, according to the journal of film censorship relevancy in modern Malaysia, and the journal of film censorship in Malaysia on the sanctions of religious, cultural, and moral values stated that the establishment of the Malaysian Film Censorship board created its policy and system on the film censorship for Malaysia which including for Sabah and Sarawak in 1966 (Amizah et al., 2009; Rao, 2013).

According to the journal of the Malaysian Film Censorship (LPF) in the globalization era towards transformation and innovation, a new film censorship act was introduced a new turn of the century called the Film Censorship Act 2002, in order to address a specific control of censorship from the increasingly sophisticated and challenging technology tools (Mahmud et al., 2011).

2.1.3 The Role and Responsibility of Malaysian Film Censorship Board

The role and responsibilities of the Board are to watch all the uncensored films and programs, deciding on whether the content is appropriate and acceptable for public viewing to the Malaysian audience. According to the ministry of home affairs, each of the local and foreign films that have been viewed, filtered, and censored are considered suitable for public screening by LPF and they will be issued a Censorship Certificate within three weeks the same time (*Film Censorship*, 2023). Any film that will be screened in Malaysia must be certified by the Film Censorship Board and it is not allowed to be viewed if the film is under provisions of the Act (Amizah et al., 2009). Through the process of film approval, the filmmaker might experience cutting scenes of the film that are required by the Board (Amizah et al., 2009).

2.1.4 Film Rating System in Malaysia

The rating system of the Malaysian Film Censorship Board is classified into three tiers which are U, P13, and 18. Since 1 April 2012, these 3 rating rates have been implemented; the "U" rating is in blue which represents peace and softness, indicating the film is suitable for all ages (Fandom, n.d.). Besides, this symbol also represents that all ages or all ages are admitted. The rating of P13 stands for Panjaga 13 (13 accompaniment / parental accompany) and the sign is shown in yellow, indicating a "reminder" that the content is unsuitable for people who are underage 13, and this rating was set officially in 2008 (Fandom, n.d.). In 2012, PG-13 replaced P13 in order to reinforce the use of the Malay language instead of English (Fandom, n.d.). Last but not least, the sign 18 is for the audience aged 18 and above are allowed to be watched

(Fandom, n.d.). This sign is in red which indicates that the film is only for persons aged 18 and above. Fandom stated, in Malaysia, the TV rating system` was revised in January 2012, and it will be shown 5 seconds before films or programs start (Fandom, n.d.).

2.2 Film Censored on Homosexual Ground

In Malaysia, the content or scenes that promote the elements of lesbian, gay, bisexual, and transgender (LGBT) lifestyle will be strictly censored by the government due to the content being sensitive to religious matters. The main concern of the censorship on the homosexual ground is due to the consideration of Muslims. According to the journalist from "The Conversation", homosexual films are sensitive and criminalized by The Malaysian Penal Code and Syariah (Islamic) laws (The Conversation, 2017). Besides that, LGBT citizens are also labeled as enemies of Islam and compared to terrorist groups in the majority of Muslim countries (The Conversation, 2017). The religious department under LPF is centralized and they are able to make the decision over cases of 'blasphemy' or 'insult to religion' or refer to the required religious content verification to the government ministry of the Islamic Development Department of Malaysia (JAKIM) (Barker et al., 2021). JAKIM has the right to provide feedback, advice, or make editorializations towards the content in some cases in order to ensure the Islamic culture is protected or promoted idealistically (Barker et al., 2021).

The local homosexual film "Miss Andy" is a gender-themed film produced by the MM2 Entertainment of Singapore and directed by Teddy Chin. This film was released on 8 January 2021 and it is also the first Malaysian film to use a *mak nyah* (transgender woman) as a protagonist (Khan, 2020). This gender-themed film is about a middle age transwoman named Evon (formally a man named Andy), who faces the loss of her family and job after the gender transition (Khan, 2020) . However, this film is likely to ban in predominantly Muslim Malaysia because the LGBTQ community still struggles for equality (Asia.Gay, 2021).

Another example of a superhero film, Thor: Love and Thunder which was released on 6 July 2022 have been banned from releasing in local theatre due to its LGBT content (Frater, 2022). The government and the religious government from the Islamic Affairs Department of JAKIM committed to curtailing the spread of LGBT culture that bought from the film and putting up the problems of the foreign elements, claiming that the LGBT films were becoming more subtle in their methods (Frater, 2022). The film featured a scene where the main cast Chris Hemsworth who played the role of Thor has his buttocks exposed which also alluded to homosexual (same sex-relationship) between other characters (Frater, 2022). According to the journal of Behavioural Sciences, the official position in Malaysia is clear that same-sex marriage is not accepted, and homosexuality in Malaysia is illegal (Ting et al., 2021). Therefore, the government is advised and asked the audiences in Malaysia to be vigilant in films with homosexual content and elements in order to protect the culture of Islamic.

2.3 Film Censored on Political Ground

The content or scenes that consist of any Malaysian political ground will be taken seriously by the government in film censorship due to the political content that consists in the particular films may find objectionable to the audiences (Alhamzah, 2021). In comparison to the homosexual and religious grounds of film censorship, there is fewer issue of film censorship on political ground in Malaysia.

On 6 April 2020, the director Imran Sheik produced a fictional movie in Malay-language political thriller film called ‘Daulat’ (Ee, 2020). This political film is regarding the long-serving Malaysian political party plotting the reclaim power after losing the last election (GE15), and preparing to do whatever it takes to win. This film captured the public attention after the teaser trailer was released as this film portrays the media industry with the storylines of career ladder-climbing, and the women may have the potential in breaking the political glass

ceiling in the film of Daulat (A.R. Zurairi, 2020). However, a certain scene was risqué and the Malaysia film censorship board refused to approve the film for standard release (Ee, 2020).

2.4 Film Censored on Religious Ground

In Malaysia, any films that contain religious themes will be given attention and under inspection. From the journal of film censorship regulations in Malaysia and Bangladesh, the reason why the religious content of the film is considered sensitive in Malaysia is to prevent creating any controversy among the public (Dr. Md. Z. Islam, 2019). The most sensitive religion that Malaysia prioritizes is the Islamic religion. Apart from that, the article stated the lesson against God and Religion or any criticism of religion misinterpretation of Jahid are strictly not allowed to be included in any film's storylines (Dr. Md. Z. Islam, 2019). Apart from that, any comments that go against Islam or any doubtful questions about the purity of Islam are strictly prohibited in any film content (Dr. Md. Z. Islam, 2019).

One of the films that have been banned by the Malaysia Film Censorship Board on religious grounds entitled Rumah Itu Duniaku (Home Sweet Home), 1965 (Amizah et al., 2009). This film was produced in the form of a black-and-white film and adapted from the 1951 Jawi novel by Hamzah Hussin (Amizah et al., 2009). The reason that caused the film to be censored is the scene that shows the children weeping and wailing next to their father, a deceased man's body. In Islamic law, the act of weeping and wailing beside the dead body was deemed to excruciate the deceased while this act is strictly prohibited in any film content (Amizah et al., 2009)

Another example of a foreign film that has been banned in Malaysia is Noah (2014), an American epic biblical drama film directed by Darren Aronofsky, and co-writer screenplay, Ari Handel. According to the article from *The Times of Israel*, the Chairperson of Malaysia's home ministry's Film Censorship Board, Abdul Halim Abdul Hamid decided to ban the Noah

film because it would cause anger and distress to the Malaysians (The Times of Israel, 2014). It is because the films used non-biblical sources for inspiration and also there was controversy with the Islamic law which was against depicting prophets (The Times of Israel, 2014). Therefore, Malaysia has censored this film from screening in the cinema.

2.5 Cultivation theory

2.5.1 Introduction

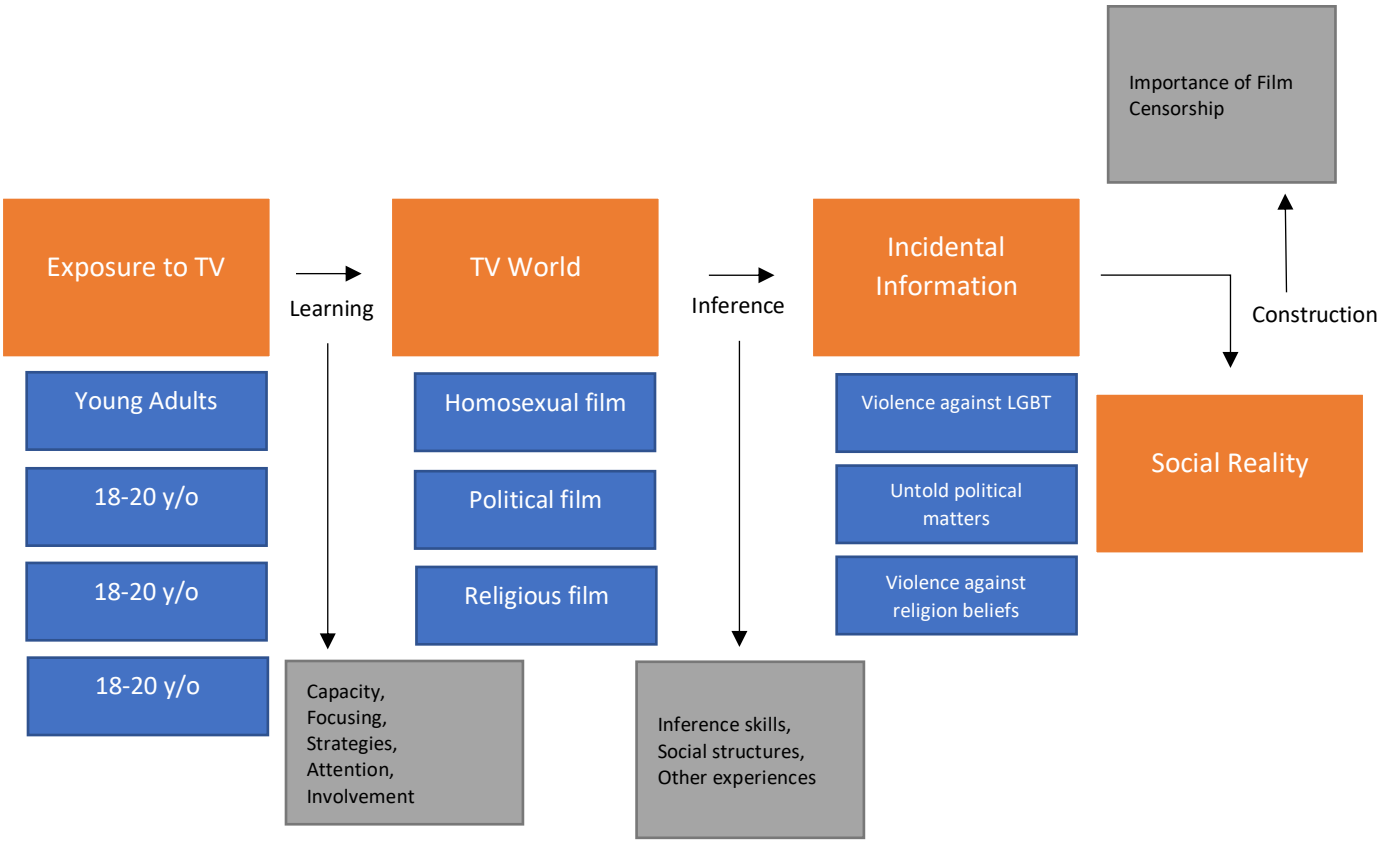
Cultivation theory is the communication theory instituted by George Gerbner in the late 1960s, also part of the Cultural Indicators Project (Stacks et al., 2015). This theory examines the long-term effects of television viewers on their conceptions of social reality. The central hypothesis of this theory is the people who are more likely to spend their time watching TV, more they perceive and believe the real world as most depicted in TV messages (Stacks et al., 2015). In cultivation theory analysis, television is a most persuasive and constant message system with aggregate and repetitive patterns of images absorbed by the regular viewers, which are also called heavy viewers over a long period (Stacks et al., 2015). Throughout the four decades of cultivation research findings, the television messages systems have unveiled a "distorted" reality such as exaggerated crime rates, gender-role stereotyping, overrepresentation of violence, non-traditional family composition, the "mean world syndrome" and so on (Morgan et al., 2009; Stacks et al., 2015). Despite individual differences, television become the dominant and mainstream culture of society which cultivate the outlooks and values of heavy television viewers (Stacks et al., 2015). Television is not only affecting individual ideology but also the whole society as the fundamental manifestation of mainstream culture (Stacks et al., 2015).

2.5.2 Television Viewers

According to the article from the Encyclopedia of International Media and Communications, the cultivation researcher makes an argument on the media effects are

massive, long-term, and cumulative which influence a heterogeneous public through exposing the repeated patterns of stories, images, and messages (Glynn & Jeong, 2003). The institutor of cultivation theory, Gerbner divided television viewers into two groups, “heavy” viewers, and “light viewers” (Glynn & Jeong, 2003). Heavy viewers are those who watch TV for four or more hours a day; while light viewers are those who watch TV for less than four hours a day. The heavy viewers have the “mean world syndrome” as they are cultivated to share views and conceptions of reality among the social groups with the content from television which reaches across all levels of society (Glynn & Jeong, 2003)**.** Many occupants especially from nursing homes perceive and see their reality by watching many hours of television every day without leaving their rooms.

2.5.3 Theoretical Framework



2.1 Diagram of Theoretical Framework

Since the invention of mass media over the years, many scholars constantly striving hard to investigate and understand the power of media effects (Amizah et al., 2009). Therefore, TV exposure is not only through television but also through the internet by browsing and watching films online. In this research, the young adults who expose to TV are between the age of 18-26 years old. In cultivation theory, TV viewers learn and interpret the information that programmed by TV to distinguish or adjust their opinions, while they learned about the TV world by putting attention to homosexual, political, and religious films. This research studies mainly focus on three different genres of films which are considered the most sensitive content in Malaysia. Despite Malaysia being a democratic country; however, some of the information and content would be under controlled by the government by going through a

process of filtering the content to make sure whether the film is appropriate for young adults as the protection of security and public order is essential in Malaysia (Md. Z. Islam, 2019).

In cultivation theory, the heavy viewers who spent most of their time watching films are generally more anxious than light viewers which is also referred to as "mean world syndrome" (Mulder, 2019). While this research will be understanding both heavy and light viewers of young adults in Malaysia and whether will be easily affected by the TV program and how they structure their social reality after watching films. The incidental information from the 3 genres of films such as violating LGBT, uncovering untold political matters, and violating religious beliefs are sensitive especially in Malaysia.

Young adults especially Malays are responsible to follow Islamic laws as LGBT citizens are labeled as the enemies of Islam and compared to terrorist groups in majority Muslim countries (The Conversation, 2017). However, LGBT nowadays is prevalent in many countries. Besides that, the advancing of technology allowed people to access broad and various websites to watch films online; therefore, it is inevitable that young adults will be exposed to homosexual information or content and implement a new form of understanding and knowledge on homosexuality. Same to political and religious films, the information and content against Islam or any doubtful questions about the purity of Islam or political matters are strictly prohibited in any film content as the young audiences might construct and shape the reality of the information programmed by the TV or films.

Besides that, George Gebner believed that the ideological messages programmed through TV media have a great impact on how people shape and construct the world as TV is responsible for shaping or cultivating the perceptions of the viewers in cultivation theory (Mulder, 2019) As a consequence, the implementation of censorship board in Malaysia is necessary to protect the security of any part of the state and to protect the public order and

morality by imposing the restrictions or censorship by law (Md. Z. Islam, 2019). According to Md. Z. Islam (2019), the protection of film censorship boards from restricting sensitive and offensive content is essential for a democratic country like Malaysia.

The reason for applying cultivation theory in this research is to acknowledge how Malaysian young adults were cultivated by the TV program and how they structure the social reality by interfering with the information from homosexual, political, and religious films. TV viewers especially young heavy viewers adults are easily affected by changing their assessments of regulatory, cognitive, and emotional characteristics (Kubrak, 2020). To avoid the audiences being cultivated in believing the content or the message of the films, a set of rating systems from the Film Censorship Board of Malaysia is essential to censor sensitive content before releasing and screening.

2.6 Research Hypothesis

H1: There is a significant relationship that the behavior and perspective of Malaysian young adults will be cultivated after watching homosexual, political, and religious films.

H2: There is a significant purpose of the standard that has been set by the Malaysia Film Censorship Board in filtering homosexual, political, and religious films or content.

H3: There is a significant relationship that the Malaysia Film Censorship Board is still relevant to Malaysian young adults.

METHODOLOGY

3.1 Introduction

Research methodology is a systematic way that aims to find out the result of the problem based on the suitable research objectives, the nature of information, and the resource available. It explains what and how the method has been used for the data collection and carried out for discussion and analysis to allow the readers to evaluate the readability and validity of the research paper.

3.2 Research Design

Research Design is defined as the framework research method and techniques chosen by a researcher to conduct a survey which allows them to sharpen the research methods suitable for the subject matter (*5 Types of Research Design*, 2022).

This study aims to understand the impact of film censorship and its relevance to young adults in Malaysia today. Therefore, to find out the problem and cause of the study, the researcher focusses on both primary and secondary research, which is surveyed to obtain the results specifically from the samples in different sections and apply the literature and studies from another researcher to fulfill the research objectives. The research method that the researcher has applied is descriptive research to introduce and justify the theoretical framework that gives shape to the research problem of the study (*Conceptual Framework for Descriptive Design - Voxco*, 2021).

Descriptive research is also defined as quantitative research that enables the researcher to gather a large volume of data that can be analyzed for frequencies, averages, and patterns. Descriptive research methods can describe a population, situation, or phenomenon accurately and systematically to answer the questions of *what, where, when, and how* (McCombes, 2022). The descriptive research design allows to the investigation of one or more variables and helps

in developing an in-depth understanding of the research problem. Besides, it is co-effective and fast in gathering large sample sizes of data and obtaining rich data that helps in studies (*Descriptive Research Design*, 2021). Therefore, the descriptive research method allows the researcher to obtain rich data effectively from a large sample to develop an understanding of the research problem systematically and accurately.

3.3 Population and Sampling Procedures

The population is defined as the entire group or members that the researcher wants to study and draw conclusions about. The whole young adults in Malaysian who watch homosexual, political, and religious films are the main subject in this research which is also called the population.

The sample is the specific group for data collection from the entire group. While in this research will focus on a sample size of 50 participants to test the hypothesis about the population data. This research focuses on 50 Malaysian young adults as the sample of groups with different races which included Malay, Chinese, Indian, and others in the age rage of 18-26 with both male and female genders.

The sampling method that will be used for this research is simple random sampling which each member of the population has an equal chance to be selected. Simple random sample is the most straightforward of all probability sampling methods as it involves a single random selection and requires little advance knowledge about the population (Thomas, 2020). Also, using randomization in research should have high internal and external validity and a low risk of sampling and selection bias (Thomas, 2020).

3.4 Research Instrument

Research Instrument is a tool used for collecting, measuring, and analyzing research data. The questionnaire was selected as the research instrument by using Google form as the

main platform and distributed to the targeted audience. The purpose of using a questionnaire as the research instrument is that the respondents can answer the questionnaire without revealing their identity and can collect a large amount of data rapidly. This leads to a high responds rate in a short period.

The questionnaire uses close-ended questions for the participants to answer all the questions. Close-ended questions are questions that can only be answered by selecting an option. While the questionnaire in this research contains multiple-choice questions with single-word answers. The main language that has been used in the questionnaire is English as the international language will be more easily to be understood by the different races of Malaysians. The questionnaire is divided into four sections, Section A, Section B, Section C, and Section D. Section A is focusing on the participant's demographic profile information which included gender, age range, race or ethnicity, education background, academic level, how frequently they watching films, film focus preference, companion of watching the film, and the awareness of film censorship in Malaysia.

Section B, C, and D uses five levels of the Linkert Scale with the scale from Strongly Disagree, Disagree, Neutral, Agree, to Strongly Agree for the seven questions for each section. While section B is focusing on the research objective of examining the perspective of young adults on homosexual, political, and religious films in Malaysia which included questions that relate to the target audiences' interest and thoughts towards homosexual, political, and religious films in Malaysia. Section C is focusing on the research objective of identifying the behavior of young adults toward film censorship in Malaysia. The questions will be more focusing on the relationship between the behavior of young adults and the film censorship board. Last but not least, section D is focusing on the research objective of studying the relevancy of film censorship to young adults in Malaysia today. While this section will be more focus on the

importance and relevancy of film censorship boards towards young adults through their behavior.

3.5 Research Procedure

The questionnaire was pre-tested before being distributed to the samples to review the questions to determine their effectiveness. Three participants will be participating in the pre-test, and they are required to review and give feedback on whether the questionnaire is understandable.

Both validity and reliability are essential which represent how well the method measures in research. Readability is defined as the consistency of a measure while validity is referring to the accuracy of a measure. If the research was tested with high validity means that it produces results that correspond to real properties, characteristics, and variations in the physical and social world (Middleton, 2022). The questions created for this research are validated as the data and knowledge are from the literature research on film censorship's relevancy to modern Malaysian today.

Furthermore, the data collection procedure and data analysis are standardized which enhances the reliability of the research. The data collection is only using Google Forms as the main platform and using only SPSS, a computer application for data analysis. While the process of data collection and data analysis is only in charge of one researcher as different researchers could cause a different variation of results in data collection and data analysis.

Last but not least, the questionnaire will be distributed by using Google Forms on social media such as Facebook, Instagram, and Whatsapp in order to collect the data. The participants are required to agree with the consent form to ensure the applicable of the study in the first section of the google form before proceeding to the questions. The questionnaire would take 5-10 minutes to complete and all the information that was collected was anonymous and

secured to prevent the disclosure of personal information. The close-ended questions will be performed in the questionnaire by using the 5-level Linkert Scale for seven questions for each section.

3.6 Data Analysis

The definition of data analysis is a process to discover useful information by evaluating and analyzing the collected data (Eteng, 2022). The collected data in this research will be further evaluated by using the Statistical Package for Social Science (SPSS), a computer application. Descriptive Statistics was used to analyze the data in SPSS. Frequencies should be carried out in order to obtain descriptive statistics for categorical variables (*How to Run, Interpret, and Report Descriptive Statistics Using SPSS*, n.d.). While crosstabs are able to show the relationship between two or more variables by recording the frequency of observations that have multiple characteristics which allows the researcher to obtain a wealth of information (Swygart-Hobaugh, 2023). Therefore, frequencies and crosstabs are to be chosen for analyzing the data and also measuring the readability and validity of the research. Detailed information on the frequencies and cross-tabs data will be shown and justified in the following chapter 4.

RESEARCH FINDINGS

4.1 Introduction

This section was divided into five to analyze the demographics, psychographic, the perspective of young adults on homosexual, political, and religious films in Malaysia, identify the behavior of young adults towards film censorship in Malaysia, and the relevancy of film censorship to young adults in Malaysia today.

4.2 Participants' Demographic Profile

The demographic part of the research inclusive of 5 different sections which were gender, age group, ethnicity, university student status, and academic level. While the total number of respondents involved in this research is 50.

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	27	54.0	54.0	54.0
	Female	23	46.0	46.0	100.0
	Total	50	100.0	100.0	

Table 1: Gender

According to table 1, there were 27 male respondents and 23 female respondents involved in this research. The survey distribution is an equilibrium for both genders to obtain and analyze the data fairly.

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-20	12	24.0	24.0	24.0
	21-23	25	50.0	50.0	74.0
	24-26	13	26.0	26.0	100.0
	Total	50	100.0	100.0	

Table 2: Age

According to table 2, the respondents were mostly between the age of 21-23, with a total of 25 respondents. While the least were within the age of 18-20, with a total of 12 respondents. There were also 13 respondents are within the age of 24-26 years old.

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Malay	14	28.0	28.0	28.0
	Chinese	18	36.0	36.0	64.0
	Indian	15	30.0	30.0	94.0
	Others	3	6.0	6.0	100.0
	Total	50	100.0	100.0	

Table 3: Ethnicity

This research included the ethnicity of Malay, Chinese, Indian, and Others. The survey was distributed fairly for the 3 main ethnicities which are Malay, Chinese, and Indian in order to analyze the data fairly and able to understand the differences among the 3 races. Most of the respondents are Chinese with a total of 18 respondents followed by 15 Indian respondents and 14 Malay respondents. Lastly, there were only 3 respondents from "other" ethnicity.

University Student Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	36	72.0	72.0	72.0
	No	14	28.0	28.0	100.0
	Total	50	100.0	100.0	

Table 4: University Student Status

According to table 4, there were 36 respondents are currently university students while 14 of the respondents are not university students. The non-university students were either fresh-graduated or under employed.

Academic Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Foundation/A-level/O-level/STPM	2	4.0	4.0	4.0
	Diploma	7	14.0	14.0	18.0
	Degree	40	80.0	80.0	98.0
	Master	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5: Academic Level

Most of the respondents were under degree academic level with a total of 40 respondents. While there were 7 respondents under the diploma level. Last but not least, foundation, A-level, O-level, STPM, and holder were only 2 respondents, followed by 1 Master level respondent.

4.3 Participants Psychographic Profile

This section is categorized into 3 parts which were frequency of watching films, film focus preference, company when watching films, and film censorship awareness.

Frequency of Watching Films

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Frequently	12	24.0	24.0	24.0
	Frequently	14	28.0	28.0	52.0
	Occasionally	20	40.0	40.0	92.0
	Rarely	4	8.0	8.0	100.0
	Total	50	100.0	100.0	

Table 6: Frequency of Watching Films

According to table 6, all respondents watched films and a total of 20 respondents watch occasionally, 14 respondents watch frequently and 12 respondents watch very frequently. Only 4 respondents rarely watch films.

Film Focus Preference

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Homosexual	8	16.0	16.0	16.0
	Political	6	12.0	12.0	28.0
	Religious	8	16.0	16.0	44.0
	All of above	28	56.0	56.0	100.0
	Total	50	100.0	100.0	

Table 7: Film Focus Preference

Apart from that, a total of 28 respondents prefer watching all the homosexual, political, and religious genres of films. Only 8 respondents prefer homosexual films, 8 respondents prefer religious films, and 6 respondents prefer political films.

Company when film watching

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With Family	11	22.0	22.0	22.0
	With Friends	18	36.0	36.0	58.0
	Alone	21	42.0	42.0	100.0
	Total	50	100.0	100.0	

Table 8: Company When Film Watching

Furthermore, there was a total of 21 respondents preferred watching film alone while 18 of them watched with friends, and 11 of them watched with family. According to *Start Motion Media*, watching films alone is an ability to completely immerse yourself in the movie without any distractions and you are able to focus on the plots, characters, and visuals of the

movie without worrying about others talking around (Start Motion Media, 2023). Therefore, the majority prefer watching films alone.

Film Censorship Awareness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	48	96.0	96.0	96.0
	No	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Table 9: Film Censorship Awareness

In this research, the majority of young adults are aware of film censorship in Malaysia. There was a total of 48 over 50 respondents aware of the film censorship in Malaysia while 2 respondents did not aware.

4.4 Discussion and Analysis

RO1: To examine the perspective of young adults on homosexual, political, and religious films in Malaysia.

This section will be analyzing the second section to examine the perspective of young adults on homosexual, political, and religious films in Malaysia. The data analysis below was using crosstab statistics to analyze the relationship between the demographic data and the perspective of young adults on homosexual, political, and religious films in Malaysia.

Gender * Interest in homosexual, political, and religious film Crosstabulation

Count

		Interest in the homosexual, political, and religious film					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Gender	Male	1	4	9	9	4	27
	Female	2	3	4	11	3	23
Total		3	7	13	20	7	50

Table 10: Interest in homosexual, political, and religious films for both gender

According to table 10, Malaysian young adults are aware of and interested in homosexual, political, and religious films. A total of 20 respondents agreed and 7 respondents

strongly agreed that they were interested in homosexual, political, and religious films. Compared to male respondents, female respondents slightly higher level agreed with the statement of interested in homosexual, political, and religious films. According to the results, there was a total of 11 female respondents agreed and 3 female respondents strongly agreed that interested in homosexual, political, and religious films. While only 9 male respondents agreed and 4 male respondents strongly agreed that they were interested in homosexual, political, and religious films.

Age * Interest in recommended homosexual, political, and religious films Crosstabulation

Count

		Interest in recommended homosexual, political, and religious films					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Age	18-20	0	1	5	5	1	12
	21-23	2	4	6	11	2	25
	24-26	0	1	4	6	2	13
Total		2	6	15	22	5	50

Table 11: Interest in Recommended Homosexual, Political, and Religious Films for 3 Different Age Range

Age * Interest in searching for homosexual, political, and religious films Crosstabulation

Count

		Interest in searching for homosexual, political, and religious films					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Age	18-20	0	4	7	0	1	12
	21-23	0	8	6	8	3	25
	24-26	1	4	4	2	2	13
Total		1	16	17	10	6	50

Table 12: Interest in searching for homosexual, political, and religious films for 3 different age ranges

In this research, there were 3 different age ranges of young adults involved in this survey. Firstly, there was a total of 12 respondents between the age of 18-20 years old, followed by 25 respondents between 21-23 years old, and 13 respondents between 24-26 years old. In this advancing technology era, the internet is accessible for every young adult from accessing various information and data. Therefore, it is inevitable that young adults would receive a lot of pop-up movie recommendations via advertisements or posting on digital social media like Facebook, Instagram, or Twitter. According to table 11, the analysis showed that most of the young adults, with a total of 27 out of 50 respondents especially within the age range of 21-23 years old were interested in recommended homosexual, political, and religious films. There was a total of 11 respondents between the age of 21-23 years old agreed and 2 respondents strongly agreed with the statement. Followed by Young adults between the age of 24-26 years old have the most interest in recommended homosexual, political, and religious films as there was a total of 8 out of 13 respondents (61.5%) agreed with the statement. While young adults within the age of 18-20 years old have the least interest in recommended homosexual, religious, and political films only a total of 6 out of 12 respondents (50%) agreed with the statement. The result explained that the younger age group of adults has the least interest in recommended homosexual, religious, and political films compared to the elder group.

However, the result from table 12 explained that the respondents who were interested in recommended homosexual, political, and religious films were equivalent to having been interested in searching the films to watch. There was a total of 17 respondents disagreed and strongly disagreed with the statement, that they were not interested in searching for homosexual, political, and religious films from watching. Apart from that, the 18-20 years old young adults had the least interest in searching the 3 genres of films to watch as there was only 1 out of 12 respondents (%) strongly agreed with the statement of interested in searching the 3 genres of films to watch. On another hand, there was 11 out of 25 (%) interested in searching the films to watch. In short, the data shows that the younger age group of adults is relatively not interested in both searching for and recommending homosexual, political, and religious films to watch compared to the elder group.

In general, the data explained that the younger age group of adults, within 18-20-year-old had the least interest in recommending and searching for a homosexual, political, and religious film to watch compared to the elder age group of adults, within 21-23 and 24-26-year-old. However, both data analyses also showed that the respondents who were interested in searching the homosexual, political, and religious films to watch were relatively lower than the respondents who were interested in recommended homosexual, political, and religious films. Therefore, the young adults were relying on recommendations from social media or any other digital platform to acknowledge the homosexual, political, and religious films which considered sensitive in Malaysia. It also can be explained that the young adults who initiate searching for homosexual, political, and religious films to watch were relatively rare.

Ethnicity * Higher awareness of the homosexual friends around after watching the homosexual film Crosstabulation

Count

	Higher awareness of the homosexual friends around after watching homosexual film	Total

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Ethnicity	Malay	0	2	1	9	2	14
	Chinese	1	3	1	8	5	18
	Indian	0	2	1	9	3	15
	Others	0	0	1	1	1	3
Total		1	7	4	27	11	50

Table 13: 3 Different Ethnicities with Higher Awareness of the Homosexual Friends Around After Watching Homosexual Film

Ethnicity * Higher awareness of political and religious news and information after watching related films Crosstabulation

Count

		Higher awareness of political and religious news and information after watching related films					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	0	0	2	10	2	14
	Chinese	0	1	3	10	4	18
	Indian	1	2	0	10	2	15
	Others	0	1	0	1	1	3
Total		1	4	5	31	9	50

Table 14: 3 different ethnicities with higher awareness of political and religious news and information after watching related films

According to the tables above, most respondents agreed that they will be more aware of their homosexual friends around and the political and religion news information after watching related films. There was 38 out of 50 respondents agreed and strongly agreed with the statement of higher awareness of homosexual friends around after watching homosexual films; while there was 40 out of 50 respondents agreed and strongly agreed with the statement of higher awareness of political and religious news and information after watching the films. The results above also explained that the three main ethnicities Malay Chinese, Indian, and other minority groups agreed and strongly agreed with the statement that they started to be

sensitive to the homosexual friends around and any of the information that related to politics and religions after watching related films. This also can be explained that the young adults nowadays no matter which ethnicity, there were aware of homosexual friends, and political and religious information after watching related films and they had the intention to understand and acknowledge it. In short, the data analysis from the tables above indicated that although Malay who was under the Islamic religion had a strong restriction on homosexuality, and have a strong faith in their religion, they will still aware of the surroundings and the political and religious news and information that shared and published publicly after watching the related films.

Ethnicity * Interest in searching more information to clarify the content Crosstabulation

Count

		Interest in searching more information to clarify the content					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	0	2	0	10	2	14
	Chinese	0	5	2	9	2	18
	Indian	1	1	3	7	3	15
	Others	0	0	1	1	1	3
Total		1	8	6	27	8	50

Table 15: Interest in searching more information to clarify the content with 3 different ethnicities

Ethnicity * Perception changes after watching homosexual, political, and religious films Crosstabulation

Count

		Perception changes after watching homosexual, political, and religious films	Total

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Ethnicity	Malay	0	0	2	11	1	14
	Chinese	1	0	7	9	1	18
	Indian	0	1	5	4	5	15
	Others	0	0	3	0	0	3
Total		1	1	17	24	7	50

Table 16: Perception changes after watching homosexual, political, and religious films with 3 different ethnicities

According to the tables above, most of the respondents were interested in searching for more information after watching films in order to clarify the content validity. There was a total of 27 respondents agreed and 8 respondents strongly agreed that they will search for more information to clarify the content of the films. Apart from that, the data showed that Malay was the most interested in searching for more information to clarify the content of films among all races. There was a total of 10 out of 14 respondents agreed and 2 out of 14 strongly agreed. Followed by 9 out of 18 Chinese respondents agreed, and 2 out of 18 Chinese respondents strongly agreed. On the other hand, there were 7 out of 15 Indian respondents agreed and 3 out of 15 Indian respondents strongly agreed with the statement of searching for more information to clarify the films.

According to table 16, 31 out of 50 respondents experienced perception changes after watching homosexual, political, and religious films, while only a total of 2 respondents disagreed and strongly disagreed with the statement above. Followed by Chinese respondents, there was 9 out of 18 agreed, and 1 out of 18 strongly agreed with the statement. Besides, there was 4 out of 15 agreed, and 5 out of 15 strongly agreed.

In short, the data analysis showed that homosexual, political, and religious films brought a certain level of impact to young adults nowadays despite being from different racial backgrounds. The data analysis above also indicated the possible impact on young adults after watching the 3 films focused on homosexuality, politics, and religion. The most unexpected

result was the majority of Malay respondents agreed with the statement of perception changes after watching the 3 films focusing on homosexual, political, and religious films. Also, Malay respondents had the highest data among the other races who agreed with the statement. This can also be explained that they might easily believe and be affected by the information that is programmed by the TV/film.

The data analysis in this section lead to the conclusion that young adults were aware of and interested in homosexual, political, and religious films. However, the data analysis in this section clearly explained the perception of young adults toward homosexual, political, and religious films.

RO2: To identify the behavior of young adults towards film censorship in Malaysia.

This section will be analyzing the third section to identify the behavior of young adults toward film censorship in Malaysia. The data analysis below was using crosstab statistics to analyze the relationship between the demographic, and psychographic data and the behavior of young adults toward film censorship in Malaysia.

Ethnicity * Influence of High Classification Level System in the decision to watch homosexual, political and religious films Crosstabulation

Count

		Influence of High Classification Level System in the decision to watch homosexual, political and religious films					Total
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Ethnicity	Malay	2	1	2	7	2	14
	Chinese	1	5	6	4	2	18
	Indian	1	4	0	8	2	15
	Others	1	2	0	0	0	3
Total		5	12	8	19	6	50

Table 17: Influence of high classification level system in the decision to watch homosexual, political, and religious films with different ethnicities

Ethnicity * Inclusive of homosexual, political and religious film into watchlist without any consideration for sensitivity and offensive issue Crosstabulation

Count

		Inclusive of homosexual, political and religious film into watchlist without any consideration for sensitivity and offensive issue					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	0	1	1	9	3	14
	Chinese	0	3	7	5	3	18
	Indian	1	2	4	8	0	15
	Others	0	0	0	0	3	3
Total		1	6	12	22	9	50

Table 18: Inclusive of homosexual, political, and religious film into watchlist without any consideration for sensitivity and offensive issue with different ethnicities

According to the tables above, the High Classification Level System in Malaysia was not affected or influenced the decision of young adults from watching homosexual, political, and religious films. From the data shown above, almost half of the respondents disagreed and strongly disagreed that the High Classification Level System in Malaysia affected their decision from watching films. There was a total of 12 out of 50 and 5 out of 50 respondents disagreed and strongly disagreed with the statement. On the other hand, there was almost half of the respondents with a total of 19 out of 50, and 6 out of 50 respondents agreed and strongly disagreed with the statement. In compared to the Chinese respondents, the majority of Malay and Indian respondents relatively agreed with their decision from watching films was affected by the High Classification Level System in Malaysia. There 9 out of 14 Malay respondents and 10 out of 15 Indian respondents agreed and strongly agreed with the statement. The result indicated that the High Classification Level System affected the Malay and Indian young adults from deciding to watch films. However, the system was not an issue for Chinese young adults as there were only 6 out of 18 respondents who agreed and strongly agreed with the statement. In short, young adults nowadays rely on the High Classification Level System of the film to decide whether to watch the films especially Malay and Indian young adults. While Chinese young adults were mostly neutral.

Although their decision from watching the film will be influenced by the High Classification Level System, it did not affect them from adding their preference for homosexual, political, and religious films to the watchlist without considering the sensitivity and offensive issue. According to table 18, there were 22 and 9 respondents agreed and strongly agreed with the statement. In compared to the different ethnicities, the highest data who agreed with the statement were Malay respondents with 9 and 3 respondents agreeing and strongly agreeing. Unexpectedly all the respondents under the “Other” ethnicity strongly agreed. This result indicated that the young adults were not easily influenced by the Classification level but they

would add any of the preferable homosexual, political, and religious films to the watchlist without any hesitation.

Gender * Clarification of the sensitive issue online before watching the homosexual film Crosstabulation

Count

		Clarification of the sensitive issue online before watching the homosexual film					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Gender	Male	3	8	8	7	1	27
	Female	4	5	5	6	3	23
Total		7	13	13	13	4	50

Table 19 Both gender sharing and commenting the homosexual, political, and religious films with family and friends after watching

Gender * Sharing and commenting the homosexual, political and religious films with family and friends after watching Crosstabulation

Count

		Sharing and commenting the homosexual, political and religious films with family and friends after watching					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Gender	Male	1	5	6	12	3	27
	Female	0	2	5	13	3	23
Total		1	7	11	25	6	50

Table 20 Both gender sharing and commenting the homosexual, political, and religious films with family and friends after watching

Gender * Obtaining opinions from friends who share the same religious convictions as the actors in the films Crosstabulation

Count

		Obtaining opinions from friends who share the same religious convictions as the actors in the films					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Gender	Male	1	4	5	16	1	27
	Female	0	0	4	15	4	23
Total		1	4	9	31	5	50

Table 21 Both genders obtain opinions from friends who share the same religious convictions as the actors in the films

The data analysis of the tables aboveAccor was to analyze the behavior of young adults toward homosexual, political, and religious films. According to table 19, most of the respondents watched homosexual films without clarifying the sensitivity content issue before watching. There were 13 and 7 disagreed and strongly disagreed with the statement. While both genders had equal results where 40.7% of males and 39.1% of females disagreed and strongly disagreed.

Table 20 shows that there were 25 respondents agreed and 6 respondents strongly agreed that they will share and comment after watching the 3 films focus on family and friends. In compared to males, females intend to share and comment more. According to Weisberg et al., (2011), woman was reported to have a higher big five extraversion, agreeableness, and neuroticism than man. The result showed there were 15 and 4 female respondents who agreed and strongly agreed while there were 16 and 1 male respondents who agreed and strongly agreed. This can be explained that female respondents shared more after watching a film.

While in table 21 showed that most of the respondents agreed with obtaining opinions from friends who share the same religious conviction as the actors in the films after watching the films. There was a total of 31 and 5 respondents who agreed and strongly agreed with the statement. In compared to both gender, females relatively tend to obtain opinions from friends after watching religious films to understand their cultures. There was a total of 15 and 4 females who agreed and strongly agreed with the statement.

In general, the result above can be explained that most young adults would not clarify the content sensitivity online before watching homosexual films. However, young adults especially females would share and obtain opinions from family and friends after watching political and religious films. Also, the data analysis indicated that female young adults tend to express their perception with friends who shared the same religious convictions as the actors in the film after watching films. In compared to male young adults, females had a higher extraversion than men.

Ethnicity * Malaysian audience is mature enough to differentiate the sensitivity content Crosstabulation

Count

		Malaysian audience is mature enough to differentiate the sensitivity content					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	3	1	2	7	1	14
	Chinese	2	1	5	8	2	18
	Indian	2	1	3	9	0	15
	Others	0	0	1	1	1	3
Total		7	3	11	25	4	50

Table 22 Malaysian audience is mature enough to differentiate the sensitivity content with different ethnicities

The data analysis in this section explained the behavior of the young adults on how they react to the High Classification Level System and how they react before and after watching

homosexual, political, and religious films. The data analysis of table 22 whether Malaysian was mature enough to differentiate the sensitivity content had a close relationship with the research objective in this section. There were 25 and 4 respondents who agreed and strongly agreed that the Malaysian audience nowadays was mature enough to differentiate the sensitivity content. Most of the respondents from all ethnicities in this study including Malay, Chinese, Indian, and Others agreed with the statement.

In conclusion, despite the results showing that their decision from watching homosexual, political, and religious films were depending on the High Classification Level System, the content sensitivity was no longer a concern for them as they would not clarify the content sensitivity in purpose before watching the film. In controversy, they shared, and optioned opinions from family and friends after watching the 3 films focus. The result also indicated that film censorship or the High Classification Level System in Malaysia might no longer be a concern for them on the content sensitivity issue towards young adults nowadays as they were mature enough to differentiate whether the content was appropriate to watch.

RO3: To study the relevancy of film censorship to young adults in Malaysia today.

The last section of data analysis will be studying the relevancy of film censorship to young adults in Malaysia today. The data analysis below was using crosstab statistics to analyze the relationship between the demographic, and psychographic data and the film censorship system in Malaysia nowadays.

Ethnicity * Film classification system is acceptable in Malaysia Crosstabulation

Count

		Film classification system is acceptable in Malaysia				
		Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	2	2	7	3	14
	Chinese	2	2	6	8	18
	Indian	4	0	6	5	15
	Others	1	1	0	1	3
Total		9	5	19	17	50

Table 23 Film Classification System is Acceptable in Malaysia with different ethnicities

Ethnicity * Film classification system is effectively promoted in Malaysia Crosstabulation

Count

		Film classification system is effectively promoted in Malaysia					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	0	2	6	2	3	13
	Chinese	0	1	4	9	4	18
	Indian	2	2	1	7	3	15
	Others	0	0	0	2	1	3
Total		2	5	11	20	11	49

Table 24 Film Classification System is Effectively Promoted in Malaysia with different ethnicities

According to table 23, the majority of young adults agreed that the film classification system is acceptable in Malaysia. There was a total of 19 and 17 of young adults agreed and

strongly agreed with the statement above. Besides that, there was 20 and 11 of the respondents agreed and strongly agreed that the film classification system is effectively promoted in Malaysia. According to table 24, only 5 out of 13 Malay respondents agreed with the film classification system is effectively promoted in Malaysia. On the other hand, the data of Chinese and Indian respondents were relatively higher. The results explained that the Film Classification System was still very important to young adults Malaysian and it was effectively promoted. However, the system might not be ideal for Malay young adults.

Age * Skipping the sensitive content when watching the film Crosstabulation

Count

		Skipping the sensitive content when watching the film					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Age	18-20	1	1	0	10	0	12
	21-23	1	4	5	7	8	25
	24-26	0	4	2	3	4	13
Total		2	9	7	20	12	50

Table 25 Skipping the Sensitive Content when Watching the Film with different age range

Age * Refusal to watch film that are partially censored Crosstabulation

Count

		Refusal to watch film that are partially censored					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Age	18-20	0	2	4	4	2	12
	21-23	3	4	3	5	10	25
	24-26	0	3	4	3	3	13
Total		3	9	11	12	15	50

Table 26 Refusal to Watch Film That Are Partially Censored with different ethnicities

Age * Pursuit a full version of film rather than a censored film Crosstabulation

Count

		Pursuit a full version of film rather than a censored film				
		Disagree	Neutral	Agree	Strongly Agree	Total
Age	18-20	1	0	10	1	12
	21-23	0	8	7	10	25
	24-26	1	1	8	3	13
Total		2	9	25	14	50

Table 27 The Young Adults rather Pursuit a Full Version of Film rather than a Censored Film with Different Ethnicities

The data analysis of tables 25, 26, and 27 was to understand the reaction and behavior of young adults to films that inclusive of sensitive content. According to table 25, there was more than half of the respondents agreed and strongly agreed with skipping the sensitive content when watching the film if there was any uncomfortable scene from the film. Besides, there was also more than half of the respondents refused to watch a film that was partially censored. Also, they preferred to pursuit a full version of the film rather than a censored film. According to the data from table 25, there was 20 and 12 respondents agreed and strongly agreed to skip the sensitive content when watching the film. While there were 12 and 15 respondents who agreed and strongly agreed with refusing to watch films that are partially censored. Last but not least, a total of 25 and 14 respondents agreed and strongly agreed to pursuit a full version of the film rather than a censored film.

The analysis indicated that young adults nowadays were independent to choose and decide on watching films. Besides, the advanced technology nowadays allowed them to pursuit a full version of the film online despite a particular film being censored by Malaysia. On the other hand, the data analysis also indicated that young adults nowadays preferred a full version of film instead of partially censored or fully censored as they were matured and independent enough to differentiate the content sensitivity. However, the standard of inappropriate content depends on young adults themselves rather than the film classification system.

Ethnicity * Malaysia Film Censorship Laws should retained or stringed in future Crosstabulation

Count

		Malaysia Film Censorship Laws should retained or stringed in future					
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Ethnicity	Malay	1	4	4	4	1	14
	Chinese	0	3	7	5	3	18
	Indian	1	4	5	2	3	15
	Others	2	0	0	1	0	3
Total		4	11	16	12	7	50

Table 28 Malaysia Film Censorship Laws Should Retained or Stringed in Future with different ethnicities

Last but not least, table 28 showed that there was 19 out of 50 respondents agreed and strongly agreed that the Malaysia Film Censorship Laws should be retained or strung in the future. While there was 15 out of 50 respondents disagreed and strongly disagreed with the statement. Besides, there was a total of 16 respondents neutral to retaining and string the Malaysia Film Censorship Laws in Malaysia. Also, the respondents who agreed with the statement were less than half of the total. Despite the Chinese respondents was the most who agreed with the statement, the overall results showed that young adults were neutral to the Malaysia Film Censorship Laws among all ethnicities.

From the data analysis above, the result indicated that the Film Classification System was essential to the young adults and the young adults were independent enough to decide and make choices on whether to watch and skip the sensitive content. Last but not least, the data analysis concludes that although the results from table 28 showed that the responses on whether the Malaysia Film Censorship Laws should be retained or strung in the future were mainly neutral, the system was still significant to the young adults.

4.5 Discussion on Cultivation Theory

The theory that is applied in this research is Cultivation Theory. The reason for applying this theory is to identify the perception and behavior change of young adults who are exposed to the TV from watching homosexual, political, and religious films.

The results from Table 31 indicated that the young adults had a perception change after watching homosexual, political, and religious films with a total of 24 respondents agreeing and 7 respondents strongly agreeing with the statement. The exposure to the TV world has gone through a process of learning and understanding the content and message of the films. The TV world which is the 3 films focus, on homosexual, political, and religious films. While the audience infers information from the films about violence against LGBT, untold political matters, and violence against religious beliefs, and constructs the meaning of social reality. The results also explained that exposure to TV homosexual, political, and religious films would bring a certain impact on the audiences as they experience perception changes, and reshape the social reality after watching the films,.

4.6 Discussion on Hypothesis

The data analysis of Table 31 indicated the relationship that the behavior and perspective of Malaysian young adults will be cultivated after watching homosexual, political, and religious films as there were 24 respondents and 7 respondents agreed and strongly agreed with the statement of the perception changes after watching homosexual, political, and religious films.

According to Table 23 and Table 24, the results showed that the Film Classification Level System was important and effectively promoted in Malaysia. There 19 and 17 respondents agreed and strongly agreed that the system was acceptable and 20 and 11 respondents agreed and strongly agreed with the system was effectively promoted. The results

indicated the significant purpose of a standard that has been set by the Malaysia Film Censorship Board in filtering films with homosexual, political, and religious films.

Last but not least, the result from Table 28 indicated a significant relationship that the Malaysia Film Censorship Boards are still relevant to Malaysian young adults. Most of the respondents agreed and stayed neutral to the statement of retaining and stringing the Malaysia Film Censorship Laws in the future. Therefore, the Malaysia Film Censorship Board is essential and relevant to young adults nowadays.

DISCUSSION AND CONCLUSION

5.1 Summary of Research

Throughout these years, film censorship in Malaysia is under control by the government of the Film Censorship Board of Malaysia (Lembaga Penapis Filem)- (LPF). In Malaysia, homosexual, political, and religious films are considered sensitive. According to the Journal of Film censorship regulations in Malaysia and Bangladesh, the reason why the religious content of the film is considered sensitive in Malaysia is to prevent creating any controversy among the public (Dr. Md. Z. Islam, 2019). Besides that, same-sex marriage and homosexuality were not legally accepted in Malaysia according to the Journal of Behavioural Sciences (Ting et al., 2021). However, the advancement of social networking becomes a challenge to the Malaysian Film Censorship Board by controlling the audience to watch any sensitive content such as homosexual, political, and religious content that is against the principles of LPF.

Film Censorship in Malaysia is controlled by the government which is the Film Censorship Board of Malaysia (Lembaga Penapis Filem – LPF). The advancement of technology nowadays becomes a challenge to the Malaysian Film Censorship Board by controlling the audience from watching sensitive films such as homosexual, political, and religious films or content that is against the principle of LPF. This research aims to examine the impact of film censorship and its relevance to young adults in Malaysia nowadays. Apart from that, the objective of this research is to examine the perspective of young adults on homosexual, political, and religious films in Malaysia, to identify the behavior of young adults toward film censorship in Malaysia, and to study the relevancy of film censorship to young adults in Malaysia today. This research was carried out with quantitative research by using the descriptive analysis method. While the research was distributed to 50 young adults who currently staying in Klang Valley.

5.2 Conclusion Findings

The research findings have supported the hypothesis that there is a significant relationship that the behavior and perspective of Malaysian young adults will be cultivated after watching homosexual, political, and religious films. According to the data analysis on the perception changes after watching homosexual, political, and religious films, most of the young adults agreed with the statement and this statement was also supported by George Gebner, he believed that the ideological messages programmed through TV media have a great impact on how people shape and construct the world as TV is responsible for shaping or cultivating the perceptions of the viewers in cultivation theory (Mulder, 2019).

The research findings of the acceptance and effective promotion of the Film Classification Level System supported the hypothesis of the significant purpose of the standard that has been set by the Malaysia Film Censorship Board in filtering homosexual, political, and religious films, or content. The results indicated the perception of young adults towards the Film Censorship Board Malaysia was effectively promoted in Malaysia. As the purpose of the Film Censorship Board in Malaysia (LPF) is to protect public order and morality by imposing restrictions or censorship by law (Md. Z. Islam, 2019).

Last but not least, the hypothesis of a significant relationship that the Malaysian Film Censorship Board is still relevant nowadays was supported by the data analysis of the young adults was mostly agreed and were neutral to the Malaysia Film Censorship Laws should be retrained or strung in the future. Although the results showed neutral from every respondent, in controversy, it also indicated that the Malaysia Film Censorship Board was still essential and significant to young adults, especially to films that consist of sensitive content such as homosexual, political, and religious films.

The article Impact of Films mentioned that the differences in attitudes before watching a movie are probable causes of differences in the effectiveness of the film's impact (Kubrak, 2020). The article supported the statement that there was the possibility of perception and behavioral change after watching films. The application of cultivation theory in this research aimed to understand the relationship between the heavy audience of young adults and their TV exposure to homosexual, political, and religious films. Most importantly is to understand their perception and behavioral changes, and how they shape reality and the world after watching the films. The theory was successfully supported by the data analysis in Chapter 4, most of the respondents agreed with the statement of perception changed after watching homosexual, political, and religious films.

5.3 Recommendations for Future Research

According to the Journal of Communications, it mentioned that film censorship in Malaysia is usually perceived as moral police, which is also still a work in progress (Amizah et al., 2009). Therefore, although the Censorship Board was accepted and effectively promoted, the development of new technology would still continually upgrade from time to time. Therefore, the Malaysia Film Censorship Board needs to be revised time by time in order to have a transformation in order to make sure the Censorship Board were still relevant to the nation and restrict the sensitive and offensive content from the young adults.

Apart from that, the research concludes that the perception and behavior changed of young adults after watching a homosexual, political and religious film; however, film censorship board no longer fully restricted young adults from watching the films as they were allowed to search online to pursuit a full version of films. However, the results also showed that young adults nowadays were mature enough to differentiate whether the content was appropriate to be watched. However, the standard of appropriateness was depending on the young adults themselves. Technology development and advancement are unavoidable,

therefore, young adults need to understand the purpose of film censorship in order to ensure they have the qualification and maturity to differentiate the content sensitivity. The Journal of Science Commerce and Humanities mentioned a similar statement that the audiences should understand the film censorship system more instead of abolishing film censorship which is important to society (Rao, 2013). Therefore, future research on the level of understanding towards the Film Censorship Board was suggested to be conducted in order to understand and ensure that young adults understand the importance of the Censorship Board.

5.4 Conclusion

In a nutshell, the impact of Film Censorship in Malaysia restricted young adults from watching sensitive films or content such as homosexual, political, and religious. Also, it is still relevant to young adults nowadays. The advancement of technology is unavoidable which allowed young adults could access to any films from the internet despite Malaysia cinema has censored the film or movie. Therefore, the Film Censorship Board is still essential and relevant to society to protect itself from any sensitive and offensive content. Therefore, further research could be carried out in order to examine the level of understanding of young adults regarding the purpose and importance of the Censorship Board in Malaysia instead of abolishing the Censorship Board.

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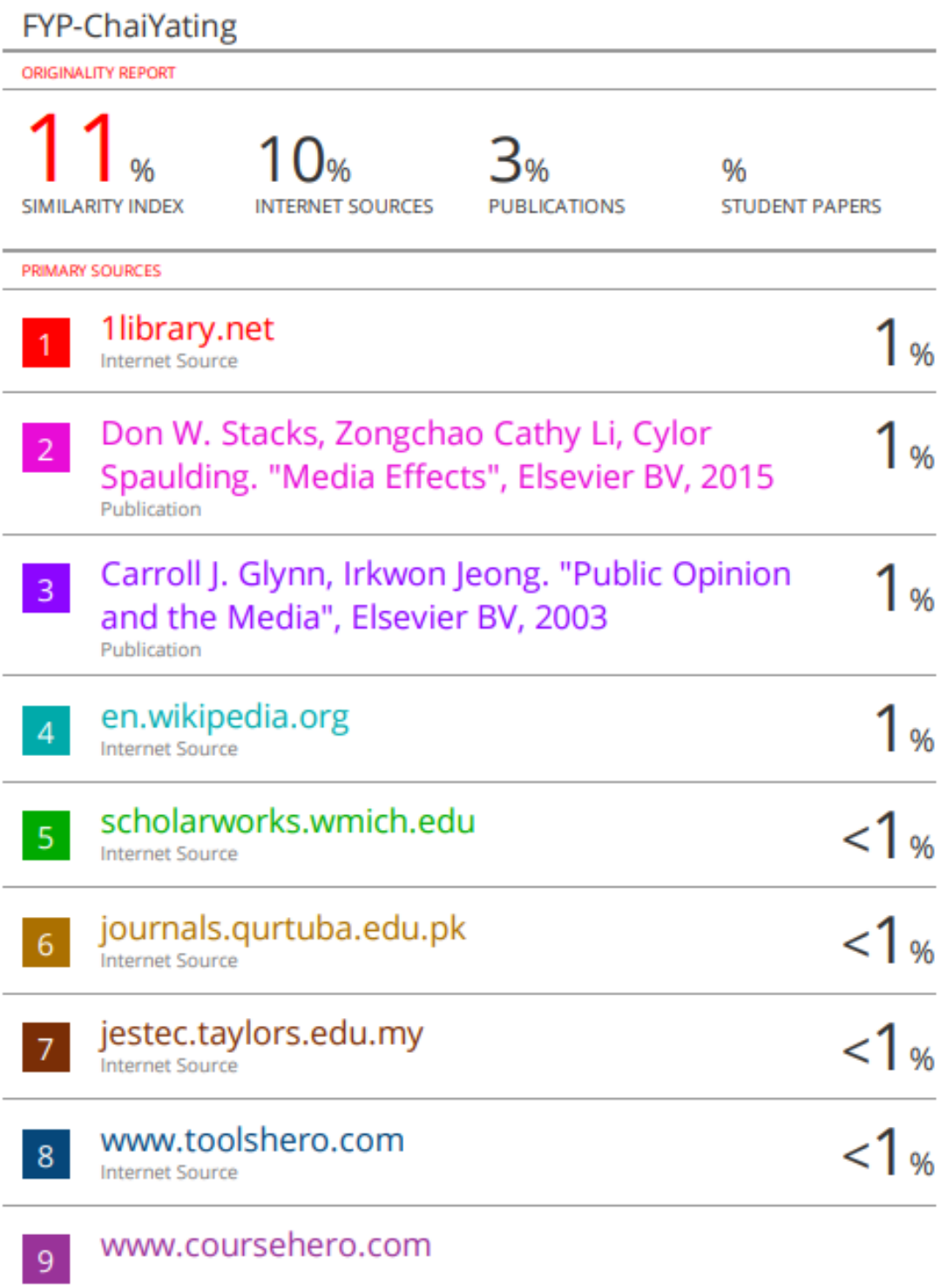
APPENDIX A TURNITIN REPORT



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APPENDIX B QUESTIONNAIRE

Dear respondents,

I am Chai Yating, a final year student from Universiti Tunku Abdul Rahman (Sungai Long Campus) currently pursuing Bachelor of Communication (Hons) Broadcasting. As part of the requirement to complete my program, I am conducting a final year research project.

The aim of the research questionnaire is to identify the impact of film censorship and its relevance to young adults in Malaysia today. The questionnaire consists of FOUR (4) sections and will take around ten (10) minutes to complete the whole survey. Please answer ALL questions in ALL sections. Your responses will be kept strictly CONFIDENTIAL and PRIVATE.

Please be informed that in accordance with Personal Data Protection Act 2010 ("PDPA") which came into force on 15 November 2013, Universiti Tunku Abdul Rahman ("UTAR") and policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies / guidelines are hereby bound to make notice and require consent in relation to collection, recording, storage, usage and retention of personal information.

Section A

Demographic

Instructions:

Kindly respond to the questions by ticking in the circle to which is most suitable for you that each item describes below.

1. **What is your gender?**
    - **a.** Male
    - **b.** Female
2. **What is your age range**
    - **a.** 18-20
    - **b.** 21-23
    - **c.** 24-26
3. **What is your race/ethnicity**
    - **a.** Malay
    - **b.** Chinese
    - **c.** Indian
    - **d.** Others
4. **Are you currently a university student?**
    - **a.** Yes
    - **b.** No
5. **What is your current academic level?**
    - **a.** Foundation/A-level/O-level/STPM
    - **b.** Diploma
    - **c.** Degree
    - **d.** Master
    - **e.** PhD
6. **How frequently do you watch films?**
    - **a.** Very Frequently
    - **b.** Frequently
    - **c.** Occasionally
    - **d.** Rarely

e. Very Rarely

f. Never

7. **What is/are your film's focus preferences?**

a. Homosexual

b. Political

c. Religious

d. All of above

8. **How do you watch films?**

a. With family

b. With friends

c. Alone

9. **Do you aware that Malaysia is practicing film censorship?**

a. Yes

b. No

Section B

To examine the perspective of young adults on homosexual, political, and religious films in Malaysia.

Instructions:

Below you will read through a list of statements. Please rate the truth of each statement as it applies to you. The following rating scale to make your choices where 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

Statement	1	2	3	4	5
1. I am interested in homosexual, political, and religious films.					
2. I will click on homosexual, political, and religious films to watch if it appears in the recommendation.					
3. I will search for homosexual, political, and religious films to watch.					
4. I will search for more information to clarify the content after watching homosexual, political, and religious films.					
5. I will start to be aware of the homosexual friends around me after watching homosexual films.					
6. I will start to be aware of the news and information about politics and religions after watching these films.					
7. My perspective and thoughts will start changing after watching homosexual, political and religious films.					

Section C

To identify the behavior of young adults towards film censorship in Malaysia.

Below you will read through a list of statements. Please rate the truth of each statement as it applies to you. The following rating scale to make your choices where 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

Statement	1	2	3	4	5
1. Watching homosexual, political, and religious films brought me a big behavioral change.					
2. A high classification level (“U”, “P13”, “18”) affects my decision to watch homosexual, political and religious films.					
3. I will add homosexual, political and religious films to my list without concerning any sensitive or offensive content issues.					
4. I will search online to check whether the content of the film is sensitive or offensive before deciding to watch a homosexual film.					
5. I will be participating in sharing my opinions and commenting on the films with my family and friends after watching political films.					
6. I will ask my friends about the content who share the same religion as the films that I have watched.					
7. I think the Malaysian audience is mature enough to differentiate any sensitive or offensive content that would trigger people.					

Section D

To study the relevancy of film censorship to young adults in Malaysia today.

Below you will read through a list of statements. Please rate the truth of each statement as it applies to you. The following rating scale to make your choices where 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree.

Statement	1	2	3	4	5
1. The film classification system ("U", "P13", "18") in Malaysia is acceptable.					
2. The film classification system "U", "P13", and "18" in Malaysia is effectively promoted.					
3. I will skip the sensitive part myself if I am not comfortable with the scenes.					
4. I will feel aggressive when some scenes were being censored from a film.					
5. I will choose to not watch the film if some scenes were being censored or cut.					
6. I will search outsource to watch a full version of films if some of the scenes were cut, or not allowed to be screened in Malaysia.					
7. The laws and regulations regarding film censorship should remain or change stricter in the future.					

APPENDIX C Research Project Evaluation Form

Faculty of Creative Industries

Research Project Evaluation Form

Supervisor / Reviewer:
_____

Student's Name :
_____

Student ID :
_____

Programmme :
_____

Research Project Title:
_____

_____
_____

Instruction: **Please score each descriptor based on the scale provided below:** **(1 = very poor, 2 = poor, 3 = average, 4 = good and 5 = very good)**

Abstract (5%)	**Score**	**Convert**
1. Adequately describes the entire project		

2. States clearly the research problem		
3. Describe briefly and clearly the approach/methodology of the study		
4. Highlights the outcomes/significance of the study		
Sum		
Subtotal (sum / 4)		
Remark:		

Introduction (10%)	**Score**	**Convert**
1. Fitting introduction to the subject of the study		
2. Concepts/definitions well explained		
3. Scope of study well described		
4. Statement of the research problem/research questions		
Sum		
Subtotal (sum / 2)		
Remark:		

Literature Review (15%)	**Score**	**Convert**
1. Latest research/work done in the area of study		
2. Explication of theories used		
3. Constructive discussion on publications in relation to the topic of study		
Sum		
	Subtotal (sum *1)	
Remark:		
Methodology (10%)	**Score**	**Convert**
1. Research method explained clearly(inclusive of clear explanation of sampling techniques used, where applicable only)		
2. Appropriate research design/framework/questionnaire		
Sum		
	Subtotal (sum * 1)	
Remark:		

Findings & Analysis (20%)	**Score**	**Convert**
1. Data analysis is appropriate		
2. Data analysis is detailed		
3. Pertinent use of diagrams/tables/graphs, correlated with content/Analysis supported by evidence		
4. Clear interpretation, well explained		
Sum		
	Subtotal (sum * 1)	
Remark:		
Discussion & Conclusion (15%)	**Score**	**Convert**
1. Appropriate; related to the objective of the study		
2. Shortcomings of the study & recommendations for future study		
3. Conclusion is apt, clear		
Sum		
	Subtotal (sum * 1)	
Remark:		

Language & Organization (15%)	**Score**	**Convert**
1. Correct use of English and technical language		
2. APA format is followed		
3. Comprehensiveness of content and presentation		
Sum		
Subtotal (sum * 1)		
Remark:		
Presentation (10%)	**Score**	**Convert**
1. Ability to answer questions from the panel (4 Marks)		
2. Presentation delivery is clear (4 Marks)		
3. Body language (2 Marks)		
Subtotal (sum * 1)		
Remark:		

	TOTAL	**100%**
Penalty: maximum 10 marks for late submission or poor attendance for consultation with supervisor		
	FINAL MARK	**100%**

****Overall Comments:**

Signature: _____ **Date:** **_____**

Notes:

(1) Sum: The sum of scores for the chapter

(2) Subtotal: Convert scores from the sum of scores for the chapter

(3) Total: The summation of all subtotal score

**It's compulsory for the supervisor/reviewer to give the overall comments for the research project with A & F grading.

APPENDIX D FYP Evaluation Form

FYP Evaluation Form

(Literature-based projects)

Supervisor: _____

Name :
_____

Student ID :
_____

Program :
_____

ProjectTitle:
_____

Abstract I. Adequately describe the entire thesis II. State clearly the research problem III. Describe briefly the approach to the research/ work/study IV. Highlight the outcome/significance of the study (impart sufficient depth in argument/discussion)	5 marks	
Context/Background I. Background of author and text II. Information about genre and/or historical time period of the text	15 marks	

III. Information about theory/theories used to analyze the text e.g. feminist/Marxist/etc. if any IV. Awareness of academic debates/discussions of text or theories used		
Close Reading/Analysis I. Original close reading that extends and expands our understanding of the text II. Analysis that is precise and well-supported by textual evidence III. Adheres to objectives of the project	30 marks	
Relationship of issues/themes to the entire text I. Relating close reading analysis to the text as a whole II. Looking at broader issues/themes in the text and their significance	10 marks	
Relationship of text to other works by the same author (if any) or in the same genre I. Able to relate text to other works or similar themes/issues explored by same author II. Able to relate text to works in the same genre	10 marks	
Organization I. Ideas well organized and flow smoothly II. Ideas in each chapter are coherent and self-contained. III. Relationship of chapter analysis to the thesis as a whole is well-elaborated and logical	10 marks	
Language I. Correct use of grammar and punctuation II. Correct use of technical language	15 marks	
Presentation of Project I. References/appendices correctly cited II. Thesis handed in on time and complete	5 marks	

TOTAL **100 MARKS** _____

Comments:

_____
__

_____
__

_____
__

_____
__

Signature: _____ Date: _____

APPENDIX E Checklist

Checklist

Whole the project		**Done**
1	Font size = 12 points	[ ]
2	Font type = Times New Roman	[ ]
3	No bold	[ ]
4	Italic for statistical symbols	[ ]
5	Margins = the left, top and bottom margins should be 1 inch.	[ ]
6	Spacing = double-spaced	[ ]
7	A4 paper	[ ]
8	No justification for APA; Justification for M LA ETC.	[ ]
9	Number of words = 6,500 to 10,000words (exclude reference and appendices)	[ ]

Abstract

1	Not more than 200 words	[ ]
2	No tab and in one paragraph	[ ]
3	Include the following information	[ ]

a. Statement of the problem,

b. A concise description of participants, the research method and design

c. Summary of major findings

d. Conclusions and suggestion

Level of writing

1	Level one (title of each section) = CENTERED in uppercase	[ ]
2	Level two = flush left, italicized, Title case	[ ]
3	Level three = indented, italicized, sentence case, ending with a period	[ ]

Appendix

1	Appendix materials should be grouped by type, e.g. Appendix A: Questionnaire; Appendix B: Original Data; Appendix C: Result	[ ]
2	Every appendix group starts from a new page	[ ]

Table

1	Tables are numbered consecutively (with Arabic numerals) throughout the research paper (including text and appendices), such as Table 1, Table 2	[ ]
2	Format:	
	a. Type the word Table and its Arabic numeral	[ ]
	b. Flush left at the **top** of the table.	[ ]
	c. Double-space	[ ]
	d. Begin the table title flush left,	[ ]
	e. Sentence case	[ ]
	f. Italicizing the title.	[ ]
	g. Insert into text,	[ ]
	h. Not more than 1 table in a page	[ ]

Figure

1	Figures are numbered consecutively (with Arabic numerals) throughout the research paper (including text and appendices), such as Figure 1, Figure 2…	[ ]
2	Format:	
	a. Type the word Figure and its Arabic numeral	[ ]
	b. Flush left at the **bottom** of the Figure.	[ ]
	c. Follow by the Figure caption flush left,	[ ]
	d. Sentence case	[ ]
	e. Italicizing the caption.	[ ]
	f. Insert into text,	[ ]

g. Not more than 1 figure in a page [ ]

Page header

1	First two or three words from the title	[ ]
2	Upper right-hand corner	[ ]
3	Sentence case	[ ]
4	12 points times new roman	[ ]
5	After page header, leave 2-5 spaces, follow by page number	[ ]
6	Start from introduction to the last page of appendices	[ ]

Pagination

1	Blank leaf, title page, acknowledgement and approval sheet = No pagination	[ ]
2	Abstract, declaration, table of contents, list of tables, list of graphs, list of plates and list of abbreviations = To be paginated as i, ii, iii…	[ ]
3	Introduction, Literature Review, Methodology, Findings & Analysis, Discussion & Conclusion, References and Appendices = To be paginated as 1, 2, 3	[ ]

Table of content

1	Blank leaf, title page, acknowledgement and approval sheet = not be listed	[ ]

Research spine

1	12-point, Times New Roman	[ ]
2	Lettered in gold	[ ]
3	Include the followings:	[ ]

a. Project/Research title (abridged version);

b. Faculty and

c. Year of submission

Project cover

1	12- point, Times New Roman	[ ]
2	Lettered in gold	[ ]
3	ALL in UPPER CASE	[ ]
4	Include the followings:	[ ]
	a. University logo	
	b. Title of thesis	
	c. Name of candidate;	
	d. Degree;	
	e. Faculty	
	f. Name of university	
	g. Month and year of submission.	

Submission

1	Two bound copies of research project to supervisor	[ ]
2	A soft-copy in the form of a compact disc to supervisor	[ ]
3	Signed the declaration	[ ]
4	Signed the approval sheet by supervisor	[ ]