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ATTITUDES OF MUSLIM COMMUNITIES TOWARDS RELIGIOUS MEDIA ON ISLAMIC ISSUES: THE MUSLIM COMMUNITY IN THAILAND AS A MODEL

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ABSTRACT

Religious media play a critical role in shaping the awareness of Muslim communities regarding religious and social issues. With the growing global media attention to Islamic affairs, it has become increasingly important to examine the extent to which Muslim communities rely on religious media and how such reliance influences their intellectual and cultural orientations. This study focuses on the Muslim community in Thailand, a religious minority living within a multicultural and multi-religious society, where the dynamics between religious media and minority identity warrant particular scholarly attention. The study employed a quantitative media audience survey methodology. Data were collected using a snowball sampling technique, resulting in a sample of 468 respondents. The findings indicate that 57.7% of participants' support strengthening the role of religious media to enhance effective communication with Muslim communities living in non-Muslim-majority countries. Furthermore, 56.6% of respondents acknowledged the significant influence of religious media in shaping community perspectives on Islamic issues. The study underscores the importance of conducting further research on religious media and its role in promoting religious and social awareness among Muslim minorities. The findings also provide valuable insights for media policymakers and content developers seeking to design programming that is more responsive to the needs, concerns, and cultural contexts of Muslim communities worldwide.

KEYWORDS: Media, Muslim Community, Thailand, Religious Issues, Atlantis, Minority Identity.

INTRODUCTION

The Muslim community in Thailand represents one of the most prominent Muslim minorities in Southeast Asia. Muslims constitute approximately 12% of the total population and are primarily concentrated in the southern provinces of Pattani, Yala, and Narathiwat. This community is characterized by distinctive cultural and religious features. Its members predominantly speak the Malay language and adhere to the Shafi'i school of jurisprudence and the Ash'ari creed, reflecting a clear religious and cultural distinction from the country's Buddhist majority (Asim, 2020, p. 46). Within this context of religious pluralism, religious media play a pivotal role in strengthening Islamic identity among members of the community. These media outlets include Islamic satellite channels and online platforms that provide diverse religious content, such as educational programs, fatwas, and lectures. Such content contributes significantly to enhancing religious and legal awareness among community members (Al-Haidari, 2009, p. 261).

Accordingly, this study seeks to explore the attitudes of the Muslim community in Thailand toward religious media and to analyze the extent of their influence in shaping perspectives on Islamic issues (Khalflawi, 2015, p. 311). The research aims to understand how members of the community utilize religious media to enhance their religious knowledge and how this engagement affects their attitudes and behaviors toward contemporary Islamic issues. This study gains particular importance in light of the challenges faced by Muslim minorities in multi-religious societies. Religious media serve not only as a means of reinforcing religious identity but also as a channel for communication within the community and as a platform for expressing views on religious and social matters. Understanding these attitudes can contribute to the development of more effective media strategies that support Muslim communities in preserving their religious and cultural identity. Through this research, the researcher aims to provide deeper insights into the role of religious media in shaping the perspectives of the Muslim community in Thailand, thereby contributing to enhanced mutual understanding and peaceful coexistence among the diverse components of society (Al-Khafajisnani, 2021, p. 562).

Significance of the Study

This study contributes to addressing a significant knowledge gap concerning how Muslim communities in Thailand utilize religious media and how such engagement influences their attitudes toward religious issues. Given the limited number of specialized studies

within this specific regional context, the research offers a valuable scholarly contribution to the field of religious media studies and its impact on Muslim minorities in multi-religious societies. The study provides a deeper understanding of the role of religious media in reinforcing Islamic identity and preserving the religious and cultural values of the community, particularly within a socially and religiously diverse environment. It further explores the extent to which religious media contribute to strengthening social cohesion and internal solidarity among members of the Muslim minority. In addition, the research offers insights into how the community benefits from Islamic satellite channels and online religious platforms in enhancing jurisprudential knowledge and religious awareness. Such insights may assist educators, media practitioners, and religious institutions in developing educational and media programs that are responsive to the needs of this community. These programs can support constructive engagement with contemporary issues while safeguarding the core values of Islamic teachings. Moreover, the findings can inform media policymakers and religious organizations in designing more effective religious media content tailored to the needs of Muslim minorities in Thailand. By strengthening the role of religious media as a platform for dialogue and cross-cultural understanding, the study contributes to promoting peaceful coexistence, social integration, and mutual respect among diverse religious and cultural communities.

Objectives of the Study

This study seeks to achieve a set of primary and secondary objectives, the most significant of which include:

- To examine the patterns of use of Islamic satellite channels and online religious platforms among members of the Muslim community in Thailand, and to identify the types of content they prefer, as well as the purposes of their engagement—whether for educational, intellectual, cultural, or informational reasons.
- To assess the extent to which these media outlets contribute to the development of religious knowledge and jurisprudential understanding among community members, and to evaluate their influence on shaping Islamic values, attitudes, and behavioral orientations.
- To explore the role of Islamic satellite channels and religious websites in shaping affective attitudes toward Islam, strengthening religious identity and sense of belonging, and mitigating feelings of isolation or marginalization within the broader societal context.

Study Problem

Muslim communities in Thailand face multiple challenges stemming from their status as a religious minority within a predominantly Buddhist society. In such a context, preserving religious and cultural identity becomes a matter of critical importance. Religious media—whether Islamic satellite channels or online platforms—have consequently emerged as key instruments for enhancing religious knowledge, reinforcing Islamic values, and providing spaces for engagement and discussion of contemporary religious issues. Despite this growing relevance, there remains a clear gap in scholarly research examining the attitudes of Muslim communities in Thailand toward religious media and the extent of their influence on religious knowledge, as well as affective and behavioral orientations toward Islamic issues. Existing literature tends to focus primarily on Muslim communities in Arab countries or South Asia, while the Muslim minority in Thailand remains comparatively underexplored, despite its distinctive cultural and religious characteristics. Accordingly, the central study problem is framed in the following question: How do religious media influence the attitudes of the Muslim community in Thailand toward Islamic issues, and what role do these media play in enhancing religious knowledge and strengthening cultural and religious identity?

Building on this foundation, there is a clear need for a systematic investigation to better understand:

- The patterns of use of Islamic satellite channels and religious websites among members of the Muslim community in Thailand.
- The cognitive and perceptual impact of these media outlets on levels of religious knowledge and religiously guided behavior.
- The emotional and social effects associated with religious identity and sense of belonging.
- The role of these media platforms in shaping attitudes toward contemporary Islamic issues.

Accordingly, the study seeks to provide clear answers to these questions. In doing so, it aims to address the existing research gap in this field and to offer practical insights that may assist media policymakers and religious institutions in designing more effective religious media content tailored to the needs of Muslim communities living in multi-religious societies such as Thailand.

Theoretical Framework

This study is grounded in theoretical perspectives that consider both the individual and the broader

social context, drawing primarily from social psychology. It adopts an integrative framework that incorporates the following key theories:

1. Acculturation Strategies Theory (John W. Berry)
2. Social Identity Theory
3. Social Representation Theory

Guided by these theoretical foundations, the study seeks to address the following central research questions:

- Do migrants from Arab nationalities reject the new identity associated with the host society and resist integration into it?
- Is there a relationship between identity formation, the preservation and expression of original identity, and the process of social integration?
- Is there a relationship between ethnic identity and social representations of the host country?

PREVIOUS STUDIES

1. Abu Rahma & Abu Laila (2024): *The Role of Social Media in Enhancing Cultural and Religious Identity among Palestinian University Students.*

This study examined the role of social media platforms in promoting cultural and religious identity among Palestinian university students. The researchers employed a descriptive survey methodology and utilized a digital questionnaire distributed to a sample of 173 undergraduate students.

The findings indicated that the role of social media in strengthening cultural and religious identity was relatively limited. This result was attributed, in part, to a lack of awareness among students and their tendency to prioritize other issues they perceived as more pressing or relevant.

Based on these findings, the study recommended that university faculty members play a more active role in promoting general principles related to cultural and religious identity. It also emphasized the importance of organizing training workshops aimed at developing students' skills in effectively utilizing social media platforms to produce and disseminate content that supports and reinforces cultural and religious identity.

2. Abudalou, Ben Yosuf (2024) *The Modern Religious Programs on Television and their Impact on Islam Advocacy*¹

This study examined the impact of contemporary religious television programs on Islamic da'wah (the

¹ Abudalou, H. Z. E., & Yosuf, D. Z. B. The Modern Religious Programs on Television and their Impact on Islam Advocacy.

call to Islam), employing a qualitative descriptive methodology. The research explored the emergence, significance, development, and defining characteristics of the “contemporary preacher” featured in such programs.

The findings revealed that religious television programs serve as a primary source of religious information for audiences and as an influential platform for promoting Islamic teachings. The study further indicated that these programs have undergone significant expansion in the modern era, particularly in terms of the number of broadcasting channels worldwide. They have also greatly benefited from digital advancements, resulting in diversified modes of presentation and wider accessibility. Among the various formats, talk shows were identified as the most popular and impactful type of religious programming for viewers. Additionally, the study concluded that the most essential qualities of an effective religious preacher include knowledge, sincerity, honesty, strength of character, humility, and strong persuasive and communication skills. Based on these findings, the study recommended that media institutions increase the production of religious programs and conduct audience surveys to better understand viewers’ preferences. It also emphasized the importance of leveraging social media platforms to disseminate religious content more effectively to targeted audiences.

3. Madani, Yassin (2023): *The Role of Social Media in Shaping Religious Awareness among University Students (Instagram as a Model): A Field Study*

This study aimed to identify the motivations behind university students’ use of Instagram and to examine the platform’s role in promoting religious awareness. The researcher adopted a descriptive survey methodology and employed a digital questionnaire distributed to a sample of 80 undergraduate and graduate students majoring in Media and Communication.

The findings indicated that students use Instagram primarily for purposes related to cultural enrichment and entertainment, including learning about Islamic jurisprudence (fiqh), Islamic legal rulings, and other religious topics. The study further revealed that the majority of respondents follow accounts that publish religious content. Among the most frequently followed content themes was the biography of the Prophet Muhammad (*peace be upon him*), in addition to other faith-based materials aimed

at strengthening religious knowledge and awareness.

4. Gantira, Ningsih, etc (2023) *The Role of Television Media in Shaping People's Perceptions of Religion*

This study aimed to examine the role of television channels in shaping public perceptions of Islam. It adopted a qualitative descriptive approach and utilized observation and interviews as primary research instruments.

The findings underscored the significant influence of media tools in guiding individuals toward adopting particular perceptions of religion. The study emphasized the necessity of establishing and supporting religious channels that present authentic Islamic narratives in order to counter misinformation and misconceptions regarding Islamic legislation and religious teachings. It also highlighted the substantial responsibility borne by religious figures, portraying them as authoritative community leaders upon whom society relies for accurate religious interpretation and guidance. Based on these findings, the study recommended that media institutions invest in producing more comprehensive, diverse, and innovative religious programming. It further encouraged leveraging modern digital technologies to enhance the quality, accessibility, and effectiveness of religious media content.

5. Harith Al-Farjani (2022): *Youth Attitudes toward the Role of Religious Satellite Channels in Promoting Islamic Culture*

This study aimed to identify the motivations behind youth engagement with religious satellite channels and to examine the impact of such engagement on the development of Islamic religious culture. The researcher employed a descriptive survey methodology and utilized a questionnaire distributed to a sample of media students.

The findings revealed that one of the primary motivations for following Islamic satellite channels is the desire to strengthen religious beliefs, take pride in Islamic identity, and acquire religious knowledge with the intention of practicing it. The study also identified several positive effects associated with exposure to religious programming, including promoting Islamic da’wah (the call to Islam), strengthening religious commitment, and contributing to the correction and refinement of beliefs and behaviors.

² Gantira, E., Ningsih, W., & Muna, A. N. (2023). The Role of Television Media in Shaping People's Perceptions of Religion. *Journal Transnational Universal Studies*, 1(10), 912-918.

Based on these findings, the study recommended that professionals working in religious satellite channels emphasize Islam's balanced and moderate approach in various aspects of life, thereby reinforcing a centrist and comprehensive understanding of Islamic teachings.

6. Ben Al-Shahm & Ben Ali (2022): Audience Attitudes Toward Religious Programs on Al-Shorouk Algerian Channel: A Descriptive Study³

This study sought to examine the motivations behind audience viewership of religious programs broadcast on Al-Shorouk Algerian Channel, as well as the effects and gratifications derived from such exposure. The researchers adopted a descriptive survey methodology and employed a questionnaire administered to a purposive sample of 60 Master's students in Media and Communication.

The findings indicated that the audience's strong interest in following Al-Shorouk's religious programming stems primarily from a desire to promote Islamic values and deepen understanding of religious matters. The results further demonstrated that these programs significantly contributed to strengthening religious commitment and raising moral awareness. Additionally, the programs played an important role in promoting moderation by encouraging audiences to avoid manifestations of extremism and intolerance, while reinforcing ethical principles rooted in Islamic law (Sharia).

The study also highlighted the flexibility and active engagement of audiences with the channel's official social media pages, reflecting the growing integration between traditional religious broadcasting and digital communication platforms.

7. Abu Shaisha (2021): Viewers' Attitudes Toward Religious Television Channels and the Religious and Sectarian The "Other"³

This study aimed to identify the religious television channels with the highest viewership rates and to examine their role and influence as sources of public information regarding different religious sects and denominations. It also sought to explore respondents' perceptions of the advantages and disadvantages of religious satellite channels.

The study adopted a descriptive survey methodology and employed a questionnaire distributed to a convenience sample of 218 Egyptian viewers of religious television channels aged 18 years

and above.

The findings revealed that Iqraa TV ranked first among the most-watched religious channels, followed by Al-Nas and Al-Rahma. The results further indicated that audiences increasingly prefer to follow these channels through their official social media pages. The primary motivations for viewership were obtaining accurate religious information and seeking religious rulings (fatwas) related to everyday life. In contrast, sectarian or denominational advocacy was identified as the least significant motivation for following religious channels.

Additionally, the study found that Egyptian audiences generally perceive financial funding as a key factor influencing how religious channels present their content, suggesting that economic considerations play a significant role in shaping programming style and editorial direction.

8. Chowdhury (2021) The role of Information and Communication Technology (ICT) in preaching Islam at present context³

This research paper examined the extent to which media are used to disseminate accurate information and authentic news about Islamic teachings, with the aim of promoting a correct understanding of Islam and emphasizing its fundamental principles. The study adopted a qualitative approach, relying on a review of selected previous studies and scholarly articles relevant to the topic.

The findings highlighted the significant role of media tools and platforms in shaping Islamic thought and public perceptions of Islam. The study also demonstrated that the digital sphere has facilitated access to diverse social groups across different communities, thereby creating broader opportunities for disseminating religious content to targeted audiences.

Accordingly, the study recommended maximizing the potential of digital communication platforms to present the true and tolerant image of Islam to various societies, thereby enhancing cross-cultural understanding and informed engagement with Islamic teachings.

9. Sultana, Sandeep, etc. (2020) Perception of Muslim Issues in Media Among Muslims and Non-Muslims: A Comparative Study⁴

This study primarily contributed by comparing perceptions between Muslims and non-Muslims

³ Chowdhury, M. S. A. (2021). The role of Information and Communication Technology (ICT) in preaching Islam at present context. *IJUC Studies*, 18(1), 89-100.

⁴ Sultana, T. N., Sandeep, & Kakade, O. (2020). Perception of Muslim issues in media by Muslims and non-Muslims – A comparative study. *International Journal for Innovative Research in Multidisciplinary Field*, 6(3), 56-62. <https://www.ijirmf.com>

regarding media coverage of Islamic issues. It examined the extent to which issues related to Islam and Muslims are presented fairly across various media platforms and highlighted gaps in media coverage of these topics.

The research employed a descriptive survey methodology and utilized a digital questionnaire distributed to a sample of 120 participants, equally divided between Muslims and non-Muslims.

The findings indicated that media coverage of Islamic issues is generally perceived as unbalanced. Television was identified as the leading medium in covering such issues, while Muslim audiences demonstrated a stronger preference for digital platforms as their primary source of information. Based on these results, the study called for increased investment in digital media to disseminate Islamic content in a more professional and effective manner. It also emphasized the importance of producing media content that reflects the cultural diversity of Islam and actively works to correct negative stereotypes often promoted in certain traditional media outlets.

10. Sarbini (2018) *Religious Content in the Mass Media and Its Implications for Society*⁵

This study aimed to examine the extent to which the formulation of religious content in the media is influenced by the editorial policies governing broadcasters and media gatekeepers. It also sought to explore the social implications that emerge in response to religious broadcasting and to assess the level of involvement of the Indonesian government in supporting media institutions in the production of religious content. The study adopted a qualitative descriptive methodology, utilizing various research tools, including observation, interviews, and a review of relevant literature. The sample comprised media professionals working in television channels, in addition to documentary data and written textual materials. The findings revealed that religious content is not formulated solely on the basis of commercial or pragmatic considerations; rather, it is also designed with the objective of fostering a morally upright society. Some media practitioners viewed the production of religious programming as an urgent and necessary responsibility. The study further demonstrated that media serve as a powerful instrument for disseminating Islamic teachings and values, with religious programs contributing to educating audiences about religious rulings and

encouraging adherence to them.

Moreover, the findings indicated that the Indonesian government plays a vital role in monitoring and reviewing broadcast content. In this regard, the government has shown commitment to producing religious content through its official media institutions. Based on these conclusions, the study recommended that governments take a more proactive and comprehensive role in supporting the development and production of religious media content.

A review of previous studies clearly demonstrates the prominent importance of media—both traditional and digital—as an effective instrument for conveying diverse cultural and religious messages and for shaping public orientations and attitudes. There is broad consensus among scholars that digital platforms providing religious content, alongside specialized television channels and programs, constitute the primary source for audiences seeking knowledge, religious education, and Islamic legal rulings (fatwas). This prominence is largely attributed to the fact that such platforms and programs are often administered by qualified scholars and specialists in Islamic jurisprudence, which enhances their credibility and public trust. Moreover, since its emergence, digital media has been characterized by flexibility in accessing information and rapid dissemination capabilities. Accordingly, the studies recommend leveraging these technological advantages to promote Islamic culture and teachings more effectively and expansively. With regard to research methodologies, the reviewed studies indicate that the descriptive approach is the most appropriate framework for investigating issues related to religious media. Researchers have relied on a range of descriptive tools—including surveys, content analysis, interviews, and observation—selected in accordance with the nature of the research sample and the objectives of each study.

Benefits Derived from Previous Studies

Recognizing that the review of previous researches play a central role in strengthening the quality and credibility of academic studies, the examination of earlier literature has substantially informed the present research. It contributed to identifying the research gap concerning the attitudes of the Muslim community in Thailand toward Islamic media, based on the conclusions and

⁵ Sarbini, A. (2018). Religious content in the mass media and its implications for society. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 12(2), 161-176. <https://doi.org/10.15575/idajhs.v12i1.6173>

recommendations highlighted in previous studies. Moreover, the review supported the formulation of clear, innovative research objectives and hypotheses, thereby avoiding unnecessary duplication and ensuring originality. It also guided the selection of appropriate theoretical frameworks aligned with the study's focus, as well as the most suitable research methodology and data collection instruments to ensure accuracy and methodological rigor. Additionally, previous studies aided in developing and analyzing the conceptual framework of the research, particularly in clarifying and contextualizing the key variables under investigation.

Theoretical Framework Uses and Gratifications Theory

Uses and Gratifications Theory first emerged in the early twentieth century and was formally articulated by Katz and Blumler in 1974. At a time when prevailing media theories emphasized the powerful and often negative effects of mass media on audiences, this theory offered a contrasting perspective by focusing on the active and purposeful role of the audience in selecting and using media. It is grounded in the assumption that individuals are not passive recipients of media messages; rather, they consciously choose media channels and content based on their specific needs for information and other gratifications.⁶

Over time, the theory has undergone significant development and refinement, becoming one of the most widely applied frameworks for understanding the relationship between audiences and media. It explains media consumption as a goal-oriented activity driven by a range of motivations. Among its principal dimensions are the need for information, entertainment and diversion, social interaction, and the desire to follow programs that align with an individual's ideology, interests, and personal values.⁷

The theory is grounded in a set of core assumptions that can be summarized as follows:

1. **Active Audience Assumption:** Audiences are active participants in the communication process and possess specific, diverse goals that motivate their use of media.
2. **Goal-Oriented Media Use:** Media users are capable of identifying their own motives for exposure and deliberately selecting content that aligns with their interests and needs.
3. **Awareness of Gratifications:** Audiences are generally aware of the benefits and gratifications they derive from using different forms of media

and can articulate the value these media provide to them.⁶

Media Dependency Theory

Media Dependency Theory was first introduced in 1976 by Sandra Ball-Rokeach and her colleagues. It is classified within the framework of social functionalist approaches, as it seeks to explain the relationship between audiences and media systems, particularly the conditions under which media exert strong and direct effects, and when their influence appears limited or indirect.⁶ The theory indicates that the power of media lies in their control over information resources upon which individuals depend to achieve their personal and social goals. The greater the audience's dependence on media for understanding events, forming opinions, or guiding behavior, the stronger the potential influence of media messages.

Scholars have identified several key effects associated with media dependency. These include:

1. **Cognitive Effects:** Media contribute to expanding individuals' knowledge, awareness, and belief systems by shaping how they perceive and interpret information.
2. **Behavioral Effects:** Continued exposure to media content may lead to changes in attitudes and behaviors, reflecting the internalization of media messages.
3. **Affective (Emotional) Effects:** Media content can evoke emotional responses, influencing feelings, sentiments, and psychological reactions among audiences.⁷

Accordingly, Media Dependency Theory provides a valuable framework for understanding the varying degrees of media influence, particularly in contexts where audiences rely heavily on media as primary sources of information and guidance. Badr (2020) argues that Media Dependency Theory elucidates the manner in which audiences interact with media during periods of societal crisis or when communities confront challenges that threaten their stability or future. The theory seeks to explain patterns of media exposure and the extent to which individuals are influenced by the messages disseminated through various media channels under such conditions. The theory further posits that ongoing transformations within the social system play a central role in shaping the public's need for information. In contexts of social instability or uncertainty, the demand for information intensifies, leading individuals to rely more heavily on media sources.⁶ Additionally, the theory assumes that individuals possess a continuous and increasing

need for information and news. As a result, their dependence on diverse media outlets grows in order to satisfy these needs. With heightened dependency, media become more influential at the cognitive, affective, and behavioral levels, thereby exerting a more substantial impact on audiences. 7.

METHODOLOGY

This study adopts a descriptive research design, which aims to provide a systematic and comprehensive description of a particular phenomenon. Descriptive research is significant in that it examines the nature of the phenomenon under investigation, its underlying causes, and the factors influencing it (Alsharairi, AL-Quran, et al. 2025). The study involves the collection and analysis of data using appropriate research instruments, primarily the questionnaire, in order to generate meaningful interpretations and conclusions. The study population consists of individuals targeted for investigation within the Muslim community in Thailand, particularly youth and young adults from diverse age groups, educational backgrounds, and income levels. This diversity allows for a more comprehensive understanding of patterns of religious media consumption across different demographic segments (Alsharairi et al. 2026; Alsharairi, Al-Souob, et al. 2025; Alyaqoub, Rahman, and Alsharairi 2023). Several factors were considered in determining the sample size, including the nature of the study population, the research design, the topic under investigation, and the level of precision required in the findings. Due to the large and difficult-to-define population size, and the challenges associated with accessing a comprehensive sampling frame, the researcher employed a non-probability sampling approach. Specifically, the study utilized the snowball sampling technique. This method involves initial participants referring the researcher to other potential respondents who meet the study criteria. Snowball sampling is particularly effective when studying specific communities or populations that may be difficult to access, as it allows participants to facilitate connections with other eligible individuals who can provide relevant information. The primary data collection instrument used in this study was a structured questionnaire. The questionnaire was selected as it is an appropriate and efficient tool for gathering relevant information and data related to the research problem. It was carefully designed to align with the study's objectives and research questions, ensuring that the collected data adequately address the key dimensions of religious

media usage and its perceived impact on the Muslim community in Thailand. This study adopts a descriptive-analytical approach to explore the attitudes of the Muslim community in Thailand toward religious media and to examine the impact of these media on religious knowledge, as well as on emotional and behavioral orientations toward Islamic issues. In addition, the study employs the media audience survey method as a primary research strategy for investigating and analyzing specific social phenomena. This method involves collecting data from a large number of respondents through structured questionnaires that have been carefully designed in advance. The survey approach enables researchers to examine detailed aspects of particular attitudes, sequences of events, or characteristics of specific groups within a defined population (Al-Mashoukhi, 2002, p. 18).

Study Population and Sample

The study population consists of all members of the Muslim community residing in the southern provinces of Thailand—Pattani, Yala, and Narathiwat—where there is a significant demographic and religious concentration of Muslims. The study sample was selected using the snowball sampling technique. This non-probability sampling method is particularly useful in reaching specific communities, as initial participants refer the researcher to other potential respondents who are able to provide relevant information. Through this referral process, the sample gradually expands in a manner similar to a snowball effect. Following the implementation of this procedure, the final study sample comprised 468 respondents. Furthermore, the instrument underwent a validation process through expert review. It was evaluated by specialized faculty members in the field of media studies, and their feedback and recommendations were incorporated into the final version of the questionnaire to enhance its clarity, relevance, and content validity.

Reliability Procedures

As shown in the table below, an examination of the Cronbach's alpha coefficients indicates that all dimensions of the instrument demonstrate a high level of internal consistency in relation to the overall scale (Alsharairi, Alazzah, et al. 2025; Alsharawi et al. 2025; Habes, Almutawa, et al. 2024; Habes, Alzahrani, et al. 2024). The first dimension achieved a reliability coefficient of (0.83), the second dimension (0.85), the third dimension (0.86), and the fourth dimension (0.87). The overall reliability

coefficient for the instrument reached (0.94). These values indicate a high degree of reliability for the instrument, confirming that the questionnaire demonstrates strong internal consistency and is suitable for measuring the study variables with a high level of statistical stability.

Reliability Coefficients (Cronbach's Alpha)

The following table presents the internal consistency coefficients (Cronbach's Alpha) for each dimension of the study instrument, as well as the overall reliability of the scale:

Table (1): Reliability of the Questionnaire

Dimension	Cronbach's Alpha
Viewing Patterns of Television Channels	0.83
Preferred Topics and Programs for Viewing and Following on Islamic Satellite Channels and Websites (and Degree of Preference)	0.85
Psychological Effects of Viewing and Following Islamic Satellite Channels and Online Websites	0.86
Cognitive Effects of Viewing and Following Islamic Satellite Channels and Online Websites	0.87
Affective (Emotional) Effects of Viewing and Following Islamic Satellite Channels and Online Websites	0.87
Overall Instrument Reliability	0.94

1. Personal Characteristics of the Respondents

Table (2): Demographic Characteristics of the Respondents

Variable	Category	Frequency	Percentage
Gender	Male	294	62.8%
	Female	174	37.2%
Educational Qualification	Secondary School	310	66.2%
	Diploma	82	17.5%
	Bachelor's Degree	52	11.1%
	Postgraduate Studies	24	5.1%
Age	18-25	224	47.9%
	26-35	112	23.9%
	36-45	42	9.0%
	46 and above	90	19.2%
Years of Residence	Less than 5 years	105	22.4%
	5-9 years	136	29.1%
	10-19 years	118	25.2%
	20 years or more	109	23.3%
Occupation	University Student	42	9.0%
	Self-Employed	157	33.5%
	Employee	104	22.3%
	Unemployed	165	35.3%
Total (N)		468	100%

The previous table, which presents the demographic characteristics of the respondents, indicates several notable findings.

With regard to gender, males constituted 62.8% of the sample, representing a higher proportion than females, who accounted for 37.2%.

Concerning educational qualification, the majority of respondents held a secondary school certificate (66.2%), representing the highest percentage within this category. In contrast, postgraduate degree holders constituted the smallest proportion of the sample at 5.1%.

In terms of age distribution, the largest percentage of respondents fell within the 18-25 age group (47.9%), while the lowest percentage was observed among those aged 36-45 years (9%).

Regarding nationality/residency status, the highest proportion (37%) consisted of individuals

holding temporary residency status, whereas the lowest proportion (12.6%) represented those with irregular residency status.

2. Field Study Results

Do you watch and follow Islamic channels and websites?

Table (3): Types of Islamic Media Followed by Respondents

Category	Frequency	Percentage
Islamic Satellite Channels	270	57.7%
Social Media Platforms	82	17.5%
Islamic Websites	116	24.8%
Total (N)	468	100%

The above table illustrates the extent to which respondents follow different types of Islamic media. The results indicate that the majority of participants (57.7%) reported following Islamic satellite channels,

representing the highest percentage. This was followed by respondents who reported following Islamic websites (24.8%). The lowest percentage (17.5%) consisted of those who indicated that they primarily follow Islamic content through social media platforms.

These findings suggest that traditional Islamic satellite channels remain the dominant source of religious media consumption among the respondents, compared to digital platforms and specialized Islamic websites.

1. Viewing Patterns of Television Channels

Table (4): Viewing Patterns of Television Channels

Viewing Pattern	Frequency	Percentage
Individually	257	54.9%
With Family	238	52.8%
With Friends	122	26.0%
Individually (Second Category)	141	30.1%
Total (N)	468	100%

Table (4) illustrates the diversity of television viewing patterns among the study participants. The

findings indicate that individual viewing ranked first, with 54.9% of respondents reporting that they watch television alone. This was closely followed by viewing with family members (52.8%). Meanwhile, 26% of respondents indicated that they watch television with friends. The table also shows a repeated individual viewing category at 30.1%, which suggests that the questionnaire may have included more than one classification of individual viewing (e.g., regular individual viewing versus occasional individual viewing). This duplication warrants clarification to ensure accurate interpretation of the data. Overall, the results suggest that television viewing among respondents is primarily either an individual or family-based activity, while social viewing with friends appears to be less common.

2) Research Question Three:

What are the preferred topics and programs for viewing and following on Islamic satellite channels and websites, and what is the degree of preference?

Table (5): Preferred Topics and Programs for Viewing and Following on Islamic Satellite Channels and Websites and Their Degree of Preference

Statement	Mean	Standard Deviation	Level of Agreement
Enhancing knowledge and understanding of religious matters	4.34	0.78	High
Promoting the teachings of Islam	4.12	0.71	High
Listening to the Holy Qur'an and Prophetic Hadith	4.05	0.74	High
Utilizing free time for Islamic values and purposes	3.95	0.90	High
Watching religious talk shows	3.97	0.81	High
Television coverage of religious events (e.g., Hajj)	4.00	0.79	High
Overall Mean	3.98	0.80	High

The topic of enhancing knowledge and understanding of religious matters ranked first, with a mean score of (4.34) and a standard deviation of (0.78), indicating that this dimension represents the highest level of interest among respondents. This was followed by promoting the teachings of Islam, which recorded a mean of (4.12) and a standard deviation of (0.71). Listening to the Holy Qur'an and Prophetic Hadith ranked next, with a mean of (4.05) and a standard deviation of (0.74). Meanwhile, utilizing free time for Islamic values and purposes (3.95), watching religious talk shows (3.97), and television coverage of religious events such as Hajj (4.00) received closely similar ratings, all within the high

level of agreement.

The overall mean across all topics reached (3.98), reflecting a high level of approval. These findings demonstrate that respondents exhibit a clear interest in following religious programs and topics through Islamic satellite channels and websites, with a particularly strong preference for content that directly enhances religious knowledge and promotes Islamic teachings.

Research Question Four:

What are the psychological effects of watching and following Islamic satellite channels and online websites?

Table (6): Psychological Effects of Watching and Following Islamic Satellite Channels and Online Websites

Statement	Mean	Standard Deviation	Level of Agreement
Islamic satellite channels and online websites provide me with psychological comfort	4.33	0.73	High
Islamic satellite channels and online websites help me reduce stress and anxiety	4.09	0.65	High
Islamic satellite channels and online websites help me overcome feelings of loneliness	3.95	0.90	High
They give me the ability to discuss Islamic topics with those around me	3.97	0.81	High
Islamic satellite channels and online websites guide me toward good moral conduct	3.60	0.86	High
Overall Mean	3.85	0.63	High

Table (6) demonstrates that the mean scores of the respondents' answers regarding the psychological effects of watching and following Islamic satellite channels and online websites were all rated at a high level. The arithmetic means ranged between (3.60-4.33), with standard deviations ranging from (0.65-0.90), indicating a consistent pattern of strong agreement among participants.

The most significant psychological effect reported was that Islamic satellite channels and online websites provide psychological comfort, which received the highest mean score. This was followed by the perception that such media guide individuals

toward good moral conduct ($M = 3.60$). Respondents also indicated that these platforms help them overcome feelings of loneliness. Finally, reducing stress and anxiety was reported as an important effect ($M = 4.09$), likewise rated at a high level. Overall, the findings reflect a strong perception of the positive psychological impact of Islamic media among the study sample.

Research Question Five:

What are the cognitive effects of watching and following Islamic satellite channels and online websites?

Table (7): Cognitive Effects of Watching and Following Islamic Satellite Channels and Online Websites

Statement	Mean	Standard Deviation	Level of Agreement
I follow Islamic satellite channels and websites to fill my free time	4.15	0.71	High
Islamic satellite channels and websites influence my thinking regarding religious behavior and knowledge	4.14	0.71	High
I am inclined toward Islamic satellite channels and websites to learn more about Islamic teachings	4.20	0.72	High
Islamic satellite channels and websites shape my emotional convictions toward Islam	4.04	0.76	High
Islamic satellite channels and websites help me understand information related to Islamic values	3.95	0.74	High
They provide me with specific information related to Islam	4.13	0.76	High
Overall Mean	4.12	0.57	High

The findings presented in Table (7) indicate that respondents perceive strong cognitive effects resulting from their engagement with Islamic satellite channels and online platforms. All items received high levels of agreement, with mean scores ranging between 3.95 and 4.20. The highest-rated statement was the inclination to follow Islamic media in order to learn more about Islamic teachings ($M = 4.20$), followed closely by using such media to fill free time ($M = 4.15$) and their influence on religious thinking and behavior ($M = 4.14$). Additionally, respondents affirmed that these platforms provide

specific information about Islam and help enhance understanding of Islamic values. The overall mean score of 4.12 reflects a strong perception of the cognitive impact of Islamic media, indicating that these platforms play a significant role in shaping knowledge, understanding, and belief systems related to Islam among the study participants.

Research Question Six

What are the affective (emotional) effects of watching and following Islamic satellite channels and online websites?

Table (8): Affective Effects of Watching and Following Islamic Satellite Channels and Online Websites

Statement	Mean	Standard Deviation	Level of Agreement
They provide me with guidance on how to interact with society and family	4.90	0.71	High
They enable me to understand correct Islamic values in dealing with family and parents	4.02	0.74	High
They enhance my emotional solidarity with fellow Muslims in various aspects of life	4.62	0.68	High
They help correct some of my misconceptions regarding the fundamentals of religion	4.18	0.69	High
They have contributed to shaping my attitudes toward religion and interpersonal relations	4.92	0.70	High
Overall Mean	4.13	0.56	High

Table (8) demonstrates that respondents reported high levels of agreement regarding the affective effects of watching and following Islamic satellite

channels and online platforms. The mean scores ranged from 4.02 to 4.92, indicating strong perceived emotional influence. The highest-rated item was the

contribution of Islamic media to shaping attitudes toward religion and interpersonal relations ($M = 4.92$), closely followed by providing guidance on how to interact with society and family ($M = 4.90$). Emotional solidarity with fellow Muslims also received a notably high mean score ($M = 4.62$). Additionally, respondents indicated that Islamic media help correct misconceptions about religious principles and foster a proper understanding of Islamic values in family relationships.

The overall mean score of 4.13 reflects a strong affective impact, suggesting that Islamic satellite channels and online platforms play a significant role in shaping emotional engagement, moral attitudes, and value-based orientations among the study participants

FINDINGS

The results revealed that the majority of members of the Muslim community in Thailand regularly follow Islamic satellite channels and religious websites, particularly during their free time and after performing prayers. Educational and religious satellite channels were identified as the most frequently used media sources, followed by websites that provide religious rulings (fatwas) and educational programs as well as The data indicated that the primary motive for following religious media is to increase religious knowledge and deepen understanding of Islamic values. A secondary motive includes entertainment and filling leisure time. Statistical means further demonstrated that exposure to religious media significantly contributes to the development of Islamic jurisprudential knowledge and religious understanding & Participants reported an enhanced ability to discuss religious issues with others and demonstrated a deeper understanding of Islamic behaviors and values, reflecting a positive impact on religious learning. The questionnaire also showed that religious media are frequently used to fill leisure time (with a high mean score), thereby creating greater opportunities for exposure to religious content. Add to Respondents exhibited a strong inclination toward "learning more about Islamic teachings" (mean > 4), indicating clear cognitive motivations. Furthermore, engagement with religious media was found to influence emotional values and attitudes toward religion,

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thereby strengthening religious affiliation and commitment. Oslo The findings also demonstrated notable affective effects. Islamic satellite channels and online platforms contributed to respondents' emotional solidarity with fellow Muslims across various aspects of life and played a role in shaping attitudes toward religion and interpersonal relations.

Overall, the study confirms that Islamic media exert significant cognitive, emotional, and behavioral influence on the Muslim community in Thailand

CONCLUSION

This study contributes to addressing a significant knowledge gap concerning how Muslim communities in Thailand utilize religious media and how such engagement influences their attitudes toward religious issues. Given the limited number of specialized studies within this specific regional context, the research offers a valuable scholarly contribution to the field of religious media studies and its impact on Muslim minorities in multi-religious societies. Therefore, the study recommends Enhance the production of diverse content that addresses both the cognitive and affective needs of the Muslim community, with particular emphasis on educational programs, religious rulings (fatwas), and interactive lectures Develop religious media platforms to incorporate interactive digital features that enable users to pose questions and participate in discussions, thereby fostering a deeper understanding of Islamic values and behavioral principles Integrate educational and guidance-oriented programs aimed at supporting youth and Muslim communities in applying religious values in their daily lives, thus strengthening religious identity and commitment. Encourage community members to engage positively with Islamic satellite channels and websites, promoting religious literacy and awareness of contemporary issues from an Islamic perspective It is proposed in the future Conduct comparative studies with other Muslim communities in multi-religious societies to explore differences in the influence of religious media across diverse cultural contexts & Design targeted media strategies for Muslim minorities in pluralistic societies, ensuring access to reliable, high-quality religious content that supports informed and balanced religious understanding.

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