



**FACTORS ASSOCIATED WITH THE MUSLIMS' USE  
OF CNN, BBC AND AL-JAZEERA: A USES AND  
GRATIFICATIONS PERSPECTIVE**

**BY**

**IBRAHIM YUSUF ABUBAKAR**

**A dissertation submitted in fulfilment of the requirement for  
the degree of Doctor of Philosophy in Human Sciences  
(Communication)**

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

**FEBRUARY 2015**

## ABSTRACT

Major previous studies on global media have hitherto been concentrating attention on the investigation of the hegemonic effects of such media on the audience. Hence, the global media audience members are generally perceived as passive and weak message recipients who are easily susceptible to global media effects. However, the gratifications scholars criticise this hypodermic needle assumption of global media and argue that the diverse global media audiences have their interpretative frameworks and that they are not only active in selecting the media that can gratify their needs, but also in ascribing their own meanings to global media messages. The scholars, therefore, stress the need for more investigations into the global audience media gratifications in different cultures and societies. The present study intends to fill this gap, especially in the context of Muslim environment. This study explores the Uses and Gratifications Theory to examine the gratifications sought and obtained by Muslims from the use of three popular global satellite news channels, the CNN, BBC and Al-Jazeera and their level of trust in the media. Results show that these three channels are widely used by Muslims, but out of the three major news gratifications tested, which are the need for cognition (NFC), the need for personal integration (NPI) and the need for ‘ummic’ integration (NUI), only NFC recorded a statistically significant positive relationship with the Muslims’ use of global media, after subjecting the data, collected through a cross-sectional method and self-administered questionnaire, from a sample of Muslim nations’ post-graduate students in selected Malaysian public universities, to the exploratory and confirmatory factor analyses as well as the structural equation modelling technique. This is, however, attributed to the relatively low Muslims’ trust in the reports of the channels, as the findings show that trust plays no significant role in the Muslims’ global media use behaviour. Following the implications of the findings, this study emphasises the need for the three global satellite news channels to strive hard to raise the level of Muslims’ trust in their reports, so as to gain their confidence. It also stresses the need for Muslims nations’ indigenous media to improve on their services, in order to reduce the Muslims’ dependency on foreign media for news gratifications. It also urges various Muslim government authorities to provide a congenial atmosphere, which is crucial for news media to thrive. This study also recommends the need for Muslims’ extensive private and public participation in the ownership and control of global media and the application of the Islamic ethics of journalism, so as to ensure a free, neutral, responsible and vibrant Muslim national and global media. This study attempts to advance the theory by expanding the Uses and Gratifications Approach to examine the Muslim global media use behaviour and it recommends the application of the combination of the “uses and effects” theory to further understand the uses and effects of the Muslims’ use of the global media.

## خلاصة البحث

كان الاهتمام في كثير من الدراسات السابقة عن وسائل الإعلام العالمية يركز حول تأثير هذه الوسائل وهيمنتها على الجمهور. لذا ينظر إلي جمهور هذه الوسائل عموما كمتلقين سلبيين و ضعفاء يتعرضون بسهولة لتأثيرات وسائل الإعلام العالمية. وقد انتقد علماء نظرية الاستخدامات والاشباع الإعلامية فكرة افتراض قوة الحقنة تحت الجلد لوسائل الإعلام العالمية و يقولون ان جماهير هذ الوسائل المتنوعة أطرها التفسيرية، وأنهم ليسوا نشطين فقط في اختيار وسائل الإعلام القادرة علي تلبية احتياجاتهم ولكن أيضا في إعطاء معانيهم الخاصة لمختلف رسائل هذه الوسائل الإعلامية. وبما أن هؤلاء العلماء اعترفوا بجزئية البحوث التي تدرس استخدامات وسائل الإعلام العالمية واشباعها الإعلامية للجمهور الدولي فإنهم أكدوا الحاجة إلى المزيد من البحوث التي تدرس هذه الظاهرة في مختلف الثقافات و المجتمعات. ولذلك تعتمزم هذه الدراسة ملء هذه الفجوة في بيئة المسلمين. وتستعمل الدراسة نظرية الاستخدامات والاشباع الإعلامية لبحث الاشباع التي يرغب المسلمون فيها أو التي يحصلون عليها من خلال استخدامهم لثلاث قنوات فضائية إخبارية عالمية مشهورة التي هي سي-أن-أن/ و بي- بي- سي/ و الجزيرة. وتظهر النتائج أن المسلمين يستعملون القنوات الثلاثة علي نطاق واسع. ومن ضمن الاشباع الإعلامية الرئيسية الثلاثة التي تم اختبارها والتي هي الحاجة إلى المعرفة والحاجة إلى التكامل الفردي والحاجة إلى الإدماج مع الأمة، فإن الحاجة إلى المعرفة وحدها هي التي سجلت وجود علاقة إيجابية ذات دلالة إحصائية معتبرة مع استخدام المسلمين لهذه القنوات الإعلامية العالمية بعد إخضاع البيانات التي تم جمعها من عينة طلاب الدراسات العليا من الدول الإسلامية الدارسين في الجامعات الحكومية الماليزية المختارة، إلى عوامل التحليل الاستكشافي والتأكيدي فضلا عن تقنية نمذجة المعادلة الهيكلية. وتعزي هذه النتيجة إلى انخفاض ثقة المسلمين نسبيًا في التقارير الإخبارية لهذه القنوات حيث تظهر النتائج أن الثقة لاتلعب دورا كبيرا في حث المسلمين علي إستخدام تلك القنوات. وبناء علي هذه النتائج، تؤكد الدراسة علي ضرورة قيام القنوات الفضائية الإخبارية الثلاث بالسعي لتحسين مستوى ثقة المسلمين في تقاريرها الإخبارية. وتشدد أيضا علي ضرورة قيام وسائل الإعلام المحلية في الدول الإسلامية بتحسين مستوى خدماتها الإخبارية وذلك للحد من اعتماد المسلمين علي وسائل الإعلام الأجنبية لإشباع حاجاتهم الإخبارية كما تدعو حكومات الدول الإسلامية المختلفة إلى توفير البيئة التمكينية اللازمة لوسائل إعلامها أن تزدهر. وتوصي الدراسة أيضا بضرورة مشاركة القطاع الإسلامي الخاص والعام علي نطاق واسع في الملكية والسيطرة علي وسائل الإعلام العالمية وضرورة تطبيق الآداب الإعلامية الإسلامية لتحقيق وسائل الإعلام مسلمة محايدة ومسؤولة. وحاولت الدراسة توسيع نطاق نظرية الاستخدامات والاشباع في فهم سلوك المسلمين تجاه وسائل الإعلام العالمية وتوصي بتطبيق مزيج من نظرية الاستخدامات والتأثير الإعلامي لفهم الآثار المرتبة علي استخدام المسلمين لهذه القنوات العالمية.

## **APPROVAL PAGE**

The Dissertation of Ibrahim Yusuf Abubakar has been approved by the following:

---

Syed Arabi Idid  
Supervisor

---

Che Mahzan Ahmad  
Internal Examiner

---

Ezhar Tamam  
External Examiner

---

Faridah Ibrahim  
External Examiner

---

Najibah Mohd Zin  
Chairman

## DECLARATION

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

Ibrahim Yusuf Abubakar

Signature.....

Date.....

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION  
OF FAIR USE OF UNPUBLISHED RESEARCH**

Copyright © 2015 by Ibrahim Yusuf Abubakar. All rights reserved.

**FACTORS ASSOCIATED WITH THE MUSLIMS' USE OF CNN, BBC  
AND AL-JAZEERA: A USES AND GARATIFICATIONS PERSPECTIVE**

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below.

1. Any material contained in or derived from this unpublished research may only be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieval system and supply copies of this unpublished research if requested by other universities and research libraries.

Affirmed by Ibrahim Yusuf Abubakar

.....  
Signature

.....  
Date

*This work is dedicated to:*

*the glory of Allah for His mercy and His Messenger (peace be on Him) for His*

*guidance;*

*my parents Alh. Garba Abubakar, Imam Eleyinla and Hajia Asiah Ibitokun for their*

*rare love and care;*

*my late granddads and grandmas, Imam Yusuf Zubair, Mall. Shuaib Ayinla Sebutu,*

*Hajias Baidah Iyanma and Asmah Iya-Laro for their passionate care;*

*my teachers both the living and the dead, including late Sheikh Adam Abdullah Al-*

*Ilori, Alfa Yahya Murtada Agodi and Alfa Adebayo Agboji Agbaji, for their selfless*

*service;*

*my late mentors and special people, including Alhs. Shuaib Oba Nguru, Uthman*

*Eleyinla, Mahmood Ambali, Sulaiman Alabere, Bayo Saka Adisa, Rahmah Abidjan*

*and Sulaiman Eleyinla for their positive role in my life;*

*my beloved wives hajias Afsah and Aisha, my children, Yahya, Amina, Yusuf, Adam,*

*Abubakar, Asiah, Abdur-Rahman, Abdullah, Uthman and Muhammad Bashir for their*

*patience, endurance, love and support.*

## ACKNOWLEDGEMENTS

“O my lord! Grant me (the wisdom and ability) that I may be grateful for your favour, which you have bestowed upon me and upon both my parents, and that I may do righteous good deeds that will please you, and admit me by your mercy among your righteous slaves.” (Suratul-Ahqaf, Q46: 15).

After expressing my profound gratitude to Allah, I would like to thank my supervisor, Professor Dr.Syed Arabi Idid for allowing me to share from his wealth of experience and valuable knowledge. Thank you sir for your academic guidance, encouragement, patience and fatherly advice, May Allah reward you abundantly. My special thanks also go to Professors Mohd. Yusof Hussain, Fazal Rahim Khan (now at Umm Al Qura University, Saudi Arabia), Azmuddin Ibrahim (now at Universiti Selangor) and Associate Professor Dr. Saodah Wok who did not only taught me during my coursework but I also benefitted from them in accomplishing this dissertation.

I also thank all my amiable teachers in the department of communication, IIUM, the present and former coordinator of Post-Graduate programmes in the department, Associate Professor Che Mahzan Ahmad and Assistant Professor Aida Mukhtar, my colleagues in the programme as well as the Research Assistant to my supervisor, sister Hartini Binti Wakichan for her cooperation and good coordination of my meetings with him.

This dissertation would not have been completed without special encouragement, support and prayer from my friends and academic colleagues, especially Dr. Yusuf Muhammad Bashir, brothers Mustapha Lambe Kayode, Ridwan Ayolo, AbdulHakeem Adejumo, Maruf Ibitoye, AbdulWasiu Abu Ammar, AbdulHakeem Oladapo, Sadiq Omoola, Drs.Yahya Murtada, AbdulHameed Badmus, Adurrazaq Nafiu and all those who assisted me during the data collection in various universities, including Drs. Bolaji Asaju, Abdul-Jalil Baba Anis, Ridwan Adeyemi, Mubarak Sani, brothers Lukman Abdurrauf, Abdurrazaq Ishaq, Ibrahim Lafiaga, Mrs Fatimoh Ayolo and a host of others who I could not mentioned due to a space limitation.

My gratitude cannot complete without acknowledging the contributions of my bosom friends, brothers, relatives and well-wishers, including Alhaji Ishaq AbdulKareem, Drs. AbdulGany Akorede AbdulHameed, Adurrazaq Alaro, Sulaiman Yusuf, Abdurrahman Ahmad, Muyidden Shuaib, Kabir Garba, Ibrahim Adebolu, Alhajis Saka Apo, Lawal Manjo, AbdulMumin Wara, Muri Olugbon, AbdulMumin Abubakar, Adurrazaq Abdullah, Uthman Nurain Abubakar, Kayode Muhammad Thani, Ameen Folounso, Jemilat and Ali Abubakar, Taju Saka Olaitan, Imam Aromaradu, Adam Yahya Murtada, Nasir AbdulKareem and sisters as well as Alh. Ishaq Ibrahim Shege for effectively running the affairs of my family during my absence.

Pursuing a PhD programme requires support and encouragement from different quarters; hence, I want to appreciate various encouragements received from Sheikh Jibril Sahban, Justice Idris Adam, Professors Ishaq Oloyede, Badmus Lanre Yusuf, Sheu Ahmad Abdul Salam, Associate Professor Abdul Kabir Hussain Salihu and family, Alh AbdulRahim Ibrahim, Imam Zakariyah Nafiu, Drs, Surajudeen Bilal Asra'a, Qusim Bidmas, Abideen Olawale, AbdulFatah and Khadijah, sisters Firdaos, Zahara, Sumayyah, Yania and all the NNN staff as well as Mr Doyin Mahmood, the late H.O.D, Mass Communication Department of the University of Ilorin, the present H.O.D, Alhaji Mahmood AbdulRahim and all the staff members of the department.

“Then Praise be to Allah, Lord of the heavens and Lord of the earth, Lord and Cherisher of all worlds. And on to Him (alone) belongs the majesty in the heavens and in the earth; and He is Exalted in power, Full of wisdom.” (Suratul-Jathiya, Q45:36-37).

# TABLE OF CONTENTS

Abstract .....	ii
Abstract in Arabic .....	iii
Approval Page.....	iv
Declaration .....	v
Copyright Page.....	vi
Dedication .....	vii
Acknowledgements .....	viii
List of Tables .....	xiii
List of Figures .....	xv
List of Abbreviations .....	xvi
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 Statement of Problem .....	3
1.3 Research Questions.....	5
1.4 Objectives of the Study.....	5
1.5 Significance of the Study.....	6
1.6 The Chapter Outline of the Study.....	9
<b>CHAPTER TWO: LITERATURE REVIEW.....</b>	<b>10</b>
2.1 Introduction.....	10
2.1.1 Theoretical and Conceptual Framework.....	10
2.1.2 History and Development of Uses and Gratifications Theory .....	11
2.1.3 Assumptions of Uses and Gratifications Theory .....	16
2.1.4 Criticisms of Uses and Gratifications Theory.....	22
2.1.5 Low Patronage of Uses and Gratifications Theory.....	29
2.1.6 Revival of Uses and Gratifications Theory.....	31
2.1.7 Early Research with the Uses and Gratifications Theory .....	33
2.1.8 Globalisation and global media.....	41
2.1.9 A Brief History of the CNN, BBC and Al-Jazeera.....	48
2.2 Major Audience Gratifications from News Media .....	52
2.2.1 Media Use and Gratification of the Need for Cognition (NFC) ...	53
2.2.2 Media Use and Gratification of the Need for Personal Integration (NPI).....	55
2.2.3 Media Use and Gratification of the Need for Ummatic Integration (NUI).....	56
2.2.4 Audience Trust, Media Use and Need Gratification.....	58
2.3 Research Model and Hypotheses of the Study .....	65
<b>CHAPTER THREE: RESEARCH METHODOLOGY .....</b>	<b>71</b>
3.1 Introduction.....	71
3.1.1 Research Design.....	71
3.1.2 Locale of the Study .....	72
3.1.3 Population of the Study.....	74
3.1.4 Sampling Procedure .....	74

3.1.5 Research Instrument.....	79
3.1.6 Questionnaire Technique .....	79
3.2 Conceptual and Operational Definitions of Measurement Items .....	82
3.2.1 Media use: .....	82
3.2.2 The Audience need for cognition (NFC): .....	83
3.2.3 The Need for Personal integration (NPI): .....	83
3.2.4 The Need for Ummatic integration (NUI): This is the belief that .....	84
3.2.5 Audience trust (ADT): .....	84
3.3 Pre-Testing of the Research Instrument .....	85
3.3.1 Reliability and Validity of Measurement.....	85
3.3.2 Reliability testing .....	86
3.3.3 Validity testing.....	88
3.3.4 Content Validity .....	88
3.3.5 Construct validity .....	89
3.3.6 Average variance extracted (AVE) .....	92
3.3.7 KMO and Bartlett's Tests .....	94
3.4 Data Collection .....	95
3.5 Data Analysis.....	95

**CHAPTER FOUR: DISCUSSION OF FINDINGS.....99**

4.1 Introduction.....	99
4.1.1 Participants in the Study .....	99
4.1.2 Demographic Profiles of Participants .....	99
4.2 Patterns of Global Media Use.....	101
4.2.1 Respondents' Media Sources of World News .....	102
4.2.2 Respondents' use of CNN, BBC and/or Al-Jazeera .....	103
4.2.3 Frequency of Global Media Use Per Week .....	106
4.2.4 Time Spent Using Global Media per day.....	106
4.2.5 Attention Given while Watching the Global Media .....	107
4.3 Motives or Gratifications Sought from Global Media.....	108
4.4 Gratifications Obtained from Global Media.....	110
4.4.1 Audience Gratification of the Need for Cognition (NFC) .....	111
4.4.2 Gratification of the Need for Personal Integration (NPI) .....	115
4.4.3 Audience Gratification of the Need for 'Ummatic' Integration (NUI) .....	118
4.4.4 Audience Trust in Global Media (ADT).....	122
4.5 Hypotheses Testing and Results .....	126
4.5.1 Results of the Exploratory Factor Analysis (EFA) .....	128
4.5.2 Results of the Confirmatory Factor Analysis (CFA) .....	131
4.5.3 Results of the Structural Equation Model (SEM) .....	135
4.6 Trust and the Muslims' use of Global Media .....	138
4.6.1 Level of Muslims' Trust in CNN, BBC and Al-Jazeera.....	138
4.6.2 Gender and Trust -Invariant of Muslims' Global Media Uses of and Gratifications Behaviours.....	140
4.6.3 Role of Trust in the Muslims' Global Media Uses and Gratifications Behaviours .....	141
4.6.4 Trust as a Mediator of the Muslims' Global Media Use Behaviours .....	143

4.6.5 Trust as an antecedent of the Muslims' Global Media Use Behaviours .....	144
4.7 Results of the Hypotheses Testing.....	145
<b>CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....</b>	<b>155</b>
5.1 Introduction.....	155
5.1.1 Summary of the Research Objectives .....	155
5.1.2 Summary of the Findings .....	156
5.1.3 Summary of Results of the Hypotheses Testing .....	158
5.1.4 The Study Conclusions .....	160
5.1.5 The Implications of the Findings .....	164
5.1.6 Recommendations of the Study .....	167
5.1.7 The Study Limitations and Suggestions for Further Studies .....	177
<b>REFERENCES.....</b>	<b>180</b>
APPENDIX A: QUESTIONNAIRE.....	196
APPENDIX B: NATIONALITY OF RESPONDENTS .....	205

## LIST OF TABLES

<u>Table No.</u>		<u>Page No.</u>
3.1	Population of universities and sample allocation	74
3.2	Percentage of Response	78
3.3	Measurement reliability test	88
3.4	Construct Validity of Items (Pre-test)	91
3.5	Construct Validity of items (Main Study)	92
3.6	Average variance extracted	93
3.7	KMO and Bartlett's Test for this study	94
4.1	Demographic Characteristics of the Respondents	100
4.2	Media Source of World News and Use of Satellite TV Channels	103
4.3	Respondents' use of CNN, BBC and Al-Jazeera	104
4.4	Motives or gratifications sought from the global satellite news channels	109
4.5	Gratification of the Need for Cognition (NFC)	112
4.6	Gratification of the Need for Cognition (NFC) from Al-Jazeera, CNN and BBC	114
4.7	Gratification of the Need for Personal Integration (NPI)	116
4.8	Gratification of the Need for Personal integration from Al-Jazeera, CNN and BBC	117
4.9	Gratification of the Need for 'Ummatic' Integration (NUI)	120
4.10	Gratification of the Need for 'Ummatic' Integration from Al-Jazeera, CNN and BBC	121
4.11	Level of Audience Trust (ADT) in Global Satellite News Channels	123
4.12	Level of Audience Trust (ADT) in Al-Jazeera, CNN and BBC	124
4.13	Construct Validity of items	129
4.14	KMO and Bartlett's Test	130

4.15	Average variance extracted	130
4.16	Squared Multiple Correlations: (Group number 1 - Default model)	134
4.17	Construct Validity of the measurement model	135
4.18	Level of Muslims' trust in CNN, BBC and Al-Jazeera	139
4.19	Results of the multiple group modelling	140
4.20	Results of the Hypotheses Testing	145

## LIST OF FIGURES

<u>Figure No.</u>		<u>Page No.</u>
2.1	Research model showing the relationship between the independent variables (NFC, NPI and NUI) and the dependent variable (UGM), while (ADT) is the proposed moderating variable. The model is adapted from Tsfati & Cappella (2005).	69
4.1	The measurement model of the Muslims' use of global media	133
4.2	Structural Model of the Muslims' uses and gratifications from global media	137
4.3	Role of trust in the Muslims' uses and gratifications from global media	142
4.4	Trust as a mediator of the Muslims' global media use behaviours	143
4.5	Trust as an antecedent of the Muslims' global media use behaviours.	144

## LIST OF ABBREVIATIONS

ADT	the Audience Trust
AJA	Al-Jazeera Arabic
AJE	Al-Jazeera English
AJR	Al-Jazeera
BBC	the British Broadcasting Corporation
CFA	the Confirmatory Factor Analysis
CNN	the Cable Network News
EFA	the Exploratory Factor Analysis
IIUM	the International Islamic University Malaysia
KMO	Kaiser-Meyer-Olkin
MOHE	the Ministry of Higher Education
NFC	the Need for Cognition
NPI	the Need for Personal Integration
NUI	the Need for 'Ummatic' Integration
OIC	the Organisation of Islamic Corporation
SEM	the Structural Equation Model
UGM	the Use of Global Media
UM	Universiti Malaya
UNESCO	United Nations Educational Scientific and Cultural Organisation
USM	Universiti Sains Malaysia
UUM	Universiti Utara Malaysia

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

Audience gratifications from the media have been the central focus of communication scholars since the introduction of the Uses and Gratifications approach in 1940s (Katz, Blumler & Gurevitch, 1974). Uses and Gratifications tradition is an audience-centred approach, which assumes that media audiences actively select the media and media contents that can satisfy their motives (Katz et al., 1974; Ruggiero, 2000; Staples, 1998). Since the introduction of this approach, uses and gratifications researchers have been conducting studies on the typology of gratifications that usually attract and engage different audiences to different media as well as different kinds of media contents that are produced to satisfy individuals' various social and Psychological media gratification needs (Ruggiero, 2000).

Expectedly, the advancement in technology has enlivened the research in Uses and Gratifications Theory. Since the advent of the industrial revolution, the communication field has continued to witness tremendous growth and development. Various technological developments have led to the emergence of new communication media and enhancement of the power of the existing traditional media (Harrison, 2006).

The development of satellite communication is regarded as one of the 21<sup>st</sup> century's giant strides in the communication industry. With the advent of satellites, the dream of sending audio-visual images across borders has become a reality. This eventually leads to the introduction of global satellite television news channels.

The channels are regarded as prominent among major global media, which have helped to connect the world together (Harrison, 2006; Idid, 2011). This, however, poses a new challenge to media gratifications scholars, as different international audiences in different nations may resort to different uses of global media in order to seek for different gratifications because of their different cultural settings and their socio political realities (Katz & Liebes, 2010; Rosengren, 1985; Roy, 2008).

The globalisation of television channels, for example, has contributed to increasing debates among global communication scholars, probably because of the controversy surrounding the concept of globalisation itself (McPhail, 2002). For instance, the neo-Marxist critical/ cultural and political economy schools, which focus attention on ownership and control of global media and its relationship with cultural and economic issues, view global television as another mode of Western cultural imperialism and economic manipulation. Satellite communication, according to these schools, has reinforced the Anglo-American domination of the world's one-way flow of information with its attendant cultural and economic hegemony against the sovereignty of nation-states (Boyd-Barrett, 2010; McChesney, 2010).

Uses and Gratifications theorists, however, argued that the critical/ cultural and political economy schools concentrate only on the production and distribution of global media materials and ignore the active role of diverse global audiences, who receive and use these media products purposefully to gratify their needs (Katz & Liebes, 2010; Rosengren, 1985; Roy, 2008). This state of affairs, according to Katz & Liebes (2010) emphasises the need for more research into audience media gratifications in different societies and countries so as to ascertain the possible differential effects of global media amongst diverse global audiences.

## **1.2 STATEMENT OF PROBLEM**

The power of global satellite communication and its effects on audience cultures have engaged the attention of scholars for decades (McPhail, 2002; Hussain, 2012a). The close connections between the rise of the new global media system and the expansion of the global capitalist political economy have led to considerable debates. Issues like the colonization of communications space, media imperialism, political and economic manipulation as well as cultural hegemony have become the focus of many communication researchers (Baran & Davis, 2012; Boyd-Barrett, 2010; McChesney, 2010; Tunstall, 2010).

In the Muslim world and other developing nations, political leaders and media researchers have expressed concerns regarding the cultural effects of global media on their citizens. Western global media are particularly criticised for imbalanced reporting and deliberate portrayal of negative images of the least developed countries (McPhail, 2002; Pintak, 2006; Poole, 2006; Tunstall, 2010). Muslims are particularly unhappy with the way in which these global media usually portray them and their religion (Haque & Hossain, n d; Idid & Galander, 2002; Khan, 2011; Shahandeh, 2010; Hussain, 2012a).

Hence, reports from the global media have occasionally led to religious tensions, protests and demonstrations by the youths in many Muslims nations. The crises that followed the publication of the Danish cartoon in 2005 and a video by an American filmmaker on the Prophet of Islam, shown on YouTube in 2012, typify an embittered and organised response to stereotypical portrayal of Islam and Muslims in the Western dominated global media.

Despite this pejorative and stereotypical coverage of Islam and Muslims, the Western dominated global media still command huge audience among Muslims.

Notable satellite news channels such as the CNN, BBC and the Arab owned Al-Jazeera are very popular in many Muslim countries (Ahmad, Abubakar & Mustapha, 2009; Idid, 2011; Zakaria & Abdullah, 2010).

Nevertheless, the available data on why Muslims use these global media despite the aforementioned problems is still inadequate. The motives of Muslims' use of these channels and the gratifications sought and obtained from global media are still under-researched in the Muslim environment. Occasional openly expressed anger and violent reactions by some Muslims to global media reports showed the influence of such media on Muslims. However, findings based on empirical research, are still scanty on the reasons behind such reactions, whether they reflect the Muslims' trust or mistrust of reports from these global media.

Although, the Muslims' lack of participation regarding the ownership and control of global media is notably deficient, the establishment of Al-Jazeera news network, broadcasting in both Arabic and English to global audiences, marked a positive development. Hence, the network has been able to attract a considerable attention of media researchers from both Muslim and non-Muslim nations.

However, the libraries are still ill-equipped with necessary comparative audience gratifications studies based on the use of the Arab-Muslim owned Al-Jazeera and the Western controlled CNN and BBC satellite channels. This is essential because such knowledge can assist in determining Muslims' perceptions of the three popular global news channels and their resultant effects on Muslims' use and their level of trust in the channels' news reports, which may also affect their worldviews. This identified gap in the literature is the vacuum, which this study aims to address.

### **1.3 RESEARCH QUESTIONS**

Based on the aforementioned statement of problem, this study seeks to provide answers to the following questions:

- RQ1. Why do Muslims use the CNN, BBC and Al-Jazeera global satellite news channels?
- RQ2. What are the determinants of the Muslims' use of the three news channels, i.e. the gratifications sought or obtained from the channels?
- RQ3. Do Muslims' trust the reports of the three global news channels, especially their news about Islam and Muslims?
- RQ4. What role does trust play in the Muslims' global media use behaviours?

### **1.4 OBJECTIVES OF THE STUDY**

The main objective of this study is to find out the patterns of the Muslims' use of CNN, BBC and Al-Jazeera global satellite news channels, the ensuing gratifications sought/obtained and their level of trust in the channels' news reports.

The specific objectives are:

1. To understand the rationale behind the Muslims' global media use behaviours, by examining the motives for their use of CNN, BBC and Al-Jazeera.
2. To find out the determinants of the Muslims' use of the three news channels, especially the gratifications sought/obtained from the channels.
3. To investigate and compare the level of Muslims' trust in the news report of the three news channels, especially as it affects Islam and Muslims.
4. To examine the role plays by trust in the Muslims' global media use behaviours.

## **1.5 SIGNIFICANCE OF THE STUDY**

The significance of this study is manifested in its attempt to contribute to theorisation of global media, especially in the area of the audience-global media behaviours in the Muslim environment.

Over the years, the theorisation of global media is predominantly based on the study of effects. Global media contents have hitherto been analysed based on the assessment of the message and the influence of the senders on receivers, while global media audiences are seen as passive recipients (Katz & Liebes, 2010). Hence, global media are negatively perceived as agents of neo-colonisation and imperialism (Boyd-Barrett, 2010). In addition, the advent of globalisation and the advancement of satellite communication have also compounded the problems associated with global communication, as global media are perceived as weapons of cultural hegemony and political economic domination (McChesney, 2004).

Criticising the hypodermic needle assumption of global media, Katz & Liebes (2010) argued that the diverse global media audiences have their interpretative frameworks and that they are active in giving their own meanings to various media contents, stressing that the receivers usually interpret the message to suit their purposes and not the senders.

Commenting on different perceptions of the American popular soap opera, *Dallas*, by various global audiences in different countries, Katz & Liebes (2010) admitted that studies on the gratifications sought and obtained by different international audiences from the global media still require more research attention. They emphasised the need for more of such studies.

The significance of this study is further attested to by such calls for more empirical studies on the use and gratification behaviours towards global media by global audiences in different societies and nations. The few available studies were conducted mainly in Western nations (Katz & Liebes, 2010; Rosengren, 1985).

Therefore, this study is an attempt to contribute to the literature on the international audience gratifications from global media in a locale that is absent in the extent literature. Through the application of the uses and gratifications approach to understand the gratification structure of global satellite news channels among different Muslim nationalities in Malaysia, the study is expected to add additional context to the theory.

Global satellite channels have connected the Muslim world together with sound and pictures, thereby serving as links between the diverse Muslim nations in the Middle East, Africa and Asia. This has assisted Muslims to know more about the situation of other Muslims in different countries (Idid, 2011; Ahmad et al., 2009; Khan, Azmuddin & Aharari, 2008). By connecting a vast Muslim population across the globe together, a sense of global Muslim brotherhood is further enshrined. Hence, an attempt by this study to test the need for ‘Ummatic’ integration as a gratification variable sought by Muslims from global media can also be a major contribution to gratification typology of uses and gratifications theory.

Beside the study of media gratifications, Western media scholars have expressed concerns on the growing decline in public media patronage due to mistrust of the media and other democratic institutions (Aupers, 2012; Golding, Sousa & Zoonen, 2012; Sandvoss, 2012).

Literatures on Muslims and global media have also highlighted the trend of general mistrust in such media because of their perceived negative reporting about Islam and Muslims (Hafez, 2000; Hidayat, 2011; Idid, 2011; Idid & Galander, 2002).

However, the study of the role of audience trust and how it affects the media use and gratification behaviours of individuals has not received adequate attention in the context of uses and gratifications paradigm. This is evident particularly in locales inhabited by Muslims, as the few available research works were conducted in the United States, Europe and Israel (Jackob, 2010;Tsfati, 2003a; Tsfati, 2003b Tsfati & Cappella, 2005). This study, therefore, seeks to investigate the phenomenon in the Muslim context.

Understanding the motives of the use and level of Muslims' trust in the global media may help media researchers to better understand their potential effects on Muslims. It may also provide media managers in Muslim nations with useful insights on why Muslim audiences are attracted to these global media.

The study may also provide operators of the three global news media, the CNN, BBC and Al-Jazeera, which are the focus of the study, with empirical research findings on Muslims' attitude towards their satellite news channels. The three channels were chosen as they were the only global news channels presently broadcasting their news in both Arabic and English languages, which probably contributed to their popularity amongst Muslim audiences.