

## CHAPTER FIVE

**Social Behaviour and Religiosity**

The present urban Malays are exposed in many ways to circumstances which are very different from Malays of previous generations. The differences include education, mass media, the speed of diffusion of Western and non-Malay Asian values, welfare facilities, income, occupation and opportunities, political and economic power, exposure to Islam, and economic orientation (shifting from an agricultural to an industrial society). In these distinctive circumstances, i.e. the present circumstances and the circumstances in the 1960s, the concern of the study is to determine the relationship between man, religion and the society among urban Malay Muslims.

The study, first of all, examines the religious attachments of both the young and elderly generations, then, through a typology of religiosity, it attempts to find the relationship between the degree of religiosity and certain social variables.

**5.1 Young and Elderly Generations' Religiosity**

To determine the religious attachment of the young couples of the 1960s and to compare them to the young couples of the 1990s, a set of questions was asked. The elderly respondents were asked

to describe their present religious practice and attitudes and also to recall their religious attitudes and behaviour when they were young in the 1960s. The questions were related to praying, reciting the Qur'an, praying at the mosque, the religious congregations, Islamic education, the importance of religion in everyday life and the elderly perception of youth religiosity. Such variables cover some, but not all, of the important Islamic practices and attitudes which will provide an adequate insight into the question of religious attachments of both generations.

### 5.1.1 Religious Practice

**Praying:** The young couples of the 1990s are more mindful about praying on time and not missing prayers than the young couples of the 1960s. The former are punctual about praying almost 'usually' on time, while the latter between 'seldom' to 'sometimes' pray on time (table 5.1). The young couples of present time less than 'seldom' miss their prayers compared to the almost 'seldom' of the 1960s generation. These young couples are almost the same as the elderly couples in paying attention to praying on time.

**Table 5.1: Punctuality in Praying  
by The Young and Elderly Husbands and Wives\***

	Praying on time		Missing prayer	
	1960s	1990s	1960s	1990s
Young husbands	1.50	2.69	0.97	0.86
Young wives	1.47	2.57	0.94	0.88
Elderly husbands	-	2.72	-	0.48
Elderly wives	-	2.60	-	0.48

\* The mean results from the following scores: never = 0, seldom = 1, sometimes = 2, usually = 3, and always = 4.

However, the elderly couples are more concerned about not missing prayer than the younger generation.

**Reciting the Qur'an:** The young couples of today recite the Holy Qur'an less than the elderly couples and less than the young couples of the 1960s<sup>1</sup>. The young husband and wives of present time recite the Qur'an slightly more than once a week, while the young couples of the 1960s used to recite almost twice a week (table 5.2). Both young husbands of the 1990s and 1960s dedicate more of their time to reciting the Qur'an than their wives. The elderly husbands recite the Qur'an more frequently than their wives; they recite two or more times a week and the elderly wives almost twice a week.

**Table 5.2: Qur'an Recitation  
by The Young and Elderly Husbands and Wives\***

	1960s	1990s
Young husbands	3.61	3.20
Young wives	3.44	3.08
Elderly husbands	-	3.94
Elderly wives	-	3.75

\* The mean results from the following scores:  
never = 0, seldom = 1, once or twice in a month = 2, once in a week = 3, two times or more in a week = 4, and at least once in a day = 5.

<sup>1</sup> In the 1960s about 99.1 percent of the now elderly husbands and wives, then young couples, were able to recite the Holy Qur'an. The present young and elderly couples' ability to recite the Qur'an is shown in the following table:

	Very fluent	Fairly good	Not very well	Poor	Not at all
Young husbands	11.3	74.2	10.4	2.9	1.3
Young wives	10.8	72.5	14.2	1.7	0.8
Elderly husbands	15	81.6	2.1	0.4	0.9
Elderly wives	12.8	82.9	3.4	0.4	0.4

**Mosque Attendance:** The young couples of the 1990s attend the mosque less frequently than the elderly couples as well as the young couples of the 1960s (table 5.3). The young husbands of present time attend the mosque more than once a week, while the young husbands of the 1960s used to go to the mosque close to two times per week. The elderly husbands go to the mosque two times or more a week.

**Table 5.3: Mosque Attendance  
by the Young and Elderly Husbands and Wives\***

	1960s	1990s
Young husband	3.67	3.38
Young wives	2.53	1.91
Elderly husband	-	4.08
Elderly wives	-	2.82

\* The mean results from the following scores:

no attendance = 0, seldom = 1, once or twice in a month = 2,  
once in a week = 3, two times or more in a week = 4, and  
at least once a day = 5.

The young wives of present time go to the mosque almost once a month, compared to the young wives of the 1960s who used to go to the mosque between twice a month and once a week. The elderly wives attend mosque close to once a week.

**Religious Congregation:** The respondents were asked about four religious group activities namely *kuliah subuh*, *usrah*, *merhaban*, and *Yassin*. The young couples of the 1960s and the 1990s are almost the same in their participation of *kuliah* activities but both are less active in that group than the elderly couples (table



5.4). The wives attend less (between never to seldom) than the husbands (almost seldom).

There are similarities for *usrah* activities between the young and elderly generations, although the husbands and wives of the 1960s were slightly less interested in this activity. The husbands more than the wives involve themselves in *usrah* group activities. Generally the respondents go to this Type of activity between almost 'never' to 'seldom'.

**Table 5.4: Participation in Kuliah Subuh, Usrah, Merhaban, Yassin by The Young and Elderly Husbands and Wives\***

	Kuliah subuh	Usrah group	Merhaban group	Yassin Group
Young husbands (1990s)	0.92	0.68	0.60	1.42
Young wives (1990s)	0.52	0.50	0.32	1.15
Elderly husbands (1990s)	1.25	0.68	0.44	1.77
Elderly wives (1990s)	0.72	0.48	0.44	1.40
Young husbands (1960s)	0.95	0.52	0.78	1.49
Young wives (1960s)	0.55	0.38	0.41	1.25

\* The mean results from the following scores: never = 0, seldom = 1, sometimes = 2, usually = 3, and always = 4.

The *merhaban* activity like the *usrah* is not frequently attended by the respondents and they generally attend between almost 'never' to 'seldom'. The young husbands of present time involve themselves in *merhaban* group activities less than the young generation of the 1960s but more than the elderly husbands. The young wives of the present time attend slightly less than the young wives of three decades ago and less than the elderly wives.

*Yassin* reading activities more frequently attended by the respondents than the other mentioned religious gatherings. They

gather for this activity more than 'seldom' and less than 'sometimes'. The young couples attend Yassin activity less than the elderly couples and less than when the elderly couple were young (1960s). The husbands are more active in this group activity than their wives.

### 5.1.2 Religious Attitudes

To gauge the degree of religiosity of the young and elderly couples, questions were asked about their attitude towards the content of Islamic school materials and the role of Islam in the society. The elderly couples were also asked about their perception of the youth's religiosity.

**Table 5.5: The Young and Elderly Couples' Attitudes Towards the Content of Islamic Materials in the School Texts (%)**

	Insufficient material	Sufficient material	More than enough	Others	%
Young husbands (1990s)	79.2	17.4	0.4	3.0	100
Young wives (1990s)	78.2	16.8	0.8	4.2	100
Elderly husbands (1990s)	87.2	10.7	0.9	1.2	100
Elderly wives (1990s)	87.2	10.3	0.9	1.6	100
Young husbands (1960s)	61.1	18.8	1.3	18.8	100
Young wives (1960s)	61.4	19.7	0.9	18	100

**Islamic Education:** The elderly husbands and wives compared to the young couples are less happy with the content of school text books regarding Islamic teaching (table 5.5). About 87.2 percent of the elderly couples express dissatisfaction, compared to 79.2 and 78.2 percent of young husbands and wives. The young couples of

the 1960s were less unhappy with the Islamic content of school texts compared to the present situation.

**Role of Islam in the Society:** Islam plays an important role in directing the everyday life of the respondents. All the respondents say Islam is more than 'fairly important' to less than 'very important' in their daily behaviour and attitudes (table 5.6). The importance of religion is slightly less for the young couples than the elderly ones and also compared to the elderly ones when they were young.

**Elderly Perception of Youth's Religiosity:** The elderly couples view the young generation's religiosity as being slightly less than their own (table 5.7). While 47.9 percent of the elderly husbands and 47 percent of the elderly wives believe that the younger generation are as religious or more religious than they are, the remaining respondents think the youth are either less religious than them or not religious at all.

**Table 5.6: Role of Islam in the Daily Life by the Young and Elderly Husbands and Wives**

	1960s	1990s
Young husbands	2.52	2.45
Young wives	2.51	2.45
Elderly husbands	-	2.53
Elderly wives	-	2.54

\* The mean results from the following scores: not important at all = 1, of little importance = 2, fairly important = 3, and very important = 4.

**Table 5.7: Religious Perception of Younger Generation by  
Elderly Husbands and Wives (%)**

	Husbands	Wives
They are more religious than us	10.1	10.5
They are as religious as us	37.8	36.5
They are less religious than us	41	42.9
They do not pay attention to religion	11.1	10.1
Total	100	100

## 5.2 Types of Religiosity

The respondents have been grouped according to five levels of religiosity by scoring their religious behaviour. The basic foundation to form levels of religiosity includes religious behaviour and actions as well as the background of the respondent's religious training. The inner beliefs of the respondents are not included. The study is also based upon the respondent's confession of religious behaviour and not by observation of his or her religious behaviour.

Nine variables were chosen to determine the degrees of religiosity of the respondents<sup>2</sup>: Islamic education (*pondok*, *madrasah*, university as well as informal education), praying, reciting the Qur'an, mosque attendance, pilgrimage to Mecca (including saving in *Lembaga Urusan dan Tabung Haji*),

<sup>2</sup> These variables are regarded as important characteristics of Islamic behaviour, although Islamic social and individual behaviour is not limited to these variables. The importance of the chosen variables has been seen both from the Islamic perspective and within the Malay-Islamic social context.

participation in informal Islamic group activities (such as *kuliah subuh*, *kumpulan usrah*, *kumpulan marhaban*), participation in formal religious groups (such as PAS, PERKIM, ABIM, *Juma'at Tabligh*), observing *halal* food, and observance of Islamic dress code.

The score of each variable varies because of the differences in importance of each variable. Based on their score on each of these issues, the respondents are categorised into either one of following Types:

- **Type A = Not religious:** This means that the world view of the respondent is not based on Islamic belief but on secular one. However, he may be a Muslim and believe in God and the Prophet as the messenger of God and occasionally follow Islamic practices.
- **Type B = Slightly religious:** He or she is a believer but not strong in his or her Islamic practices. Therefore, he or she often inclines to see matters in a secular perspective.
- **Type C = Moderately religious:** He or she is a believer and on important matters holds an Islamic world-view.
- **Type D = Quite religious:** The respondent is a strong believer and often holds an Islamic world-view.
- **Type E = Very religious:** the respondent is a very strong believer and 'always' holds an Islamic world-view.

In this study the term '**less religious**' means both Type B and Type C, and the term '**more religious**' means both Type D and Type E.

The data indicates that majority of the young couples and almost all of the elderly couples are 'moderately religious' (Type C) or more than 'moderately religious' (table 5.8). About 75.1 percent of the young husbands and 64.7 percent of the young wives are at least 'moderately religious' (Type C), while 93.6 percent of the elderly husbands and 92.8 percent of the elderly wives are so. Therefore, the elderly couples are more religious than the younger ones. While the young husbands are more religious than the young wives, the elderly husbands and wives are almost identical in religiosity.

**Table 5.8: Types of Religiosity of The Young and Elderly Husbands and Wives**

	Young husbands	Young wives	Elderly husbands	Elderly wives
<b>Type A: Not religious</b>	5.8	5.4	1.7	2.1
<b>Type B: Slightly religious</b>	19.1	29.9	4.7	5.1
<b>Type C: Moderately religious</b>	40.2	39.0	24.3	33.2
<b>Type D: Quite religious</b>	26.6	17.8	46.4	39.6
<b>Type E: Very religious</b>	8.3	7.9	23.0	20.0
<b>Total</b>	100	100	100	100
<b>Mean</b>	3.12	2.93	3.84	3.70

\* The mean is the result of the following scores: not religious = 1, slightly religious = 2, moderately religious = 3, quite religious = 4, and very religious = 5.

Generally the young husbands are more than 'moderately religious' or Type C (M = 3.12) and the young wives are almost 'moderately religious' or Type C (M = 2.93). The elderly husbands

( $M = 3.84$ ) and wives ( $M = 3.70$ ) are less than 'quite religious' or Type D. Thus the husbands of both generations are more religious than their wives and the elderly couples are stronger in their religious practices than the younger ones.

### 5.3 Religiosity by Social Variables

The respondents' social behaviour in terms of religiosity has been examined by implementing ten social variables. The aim is to determine the relationship between religiosity and social behaviour among urban Malay husbands and wives. The variables include marriage, birth control practice, child rearing, husband-wife relation, role of women in the family and society, attire, use of modern appliances, recreation, mass media, and ethnic relations<sup>3</sup>.

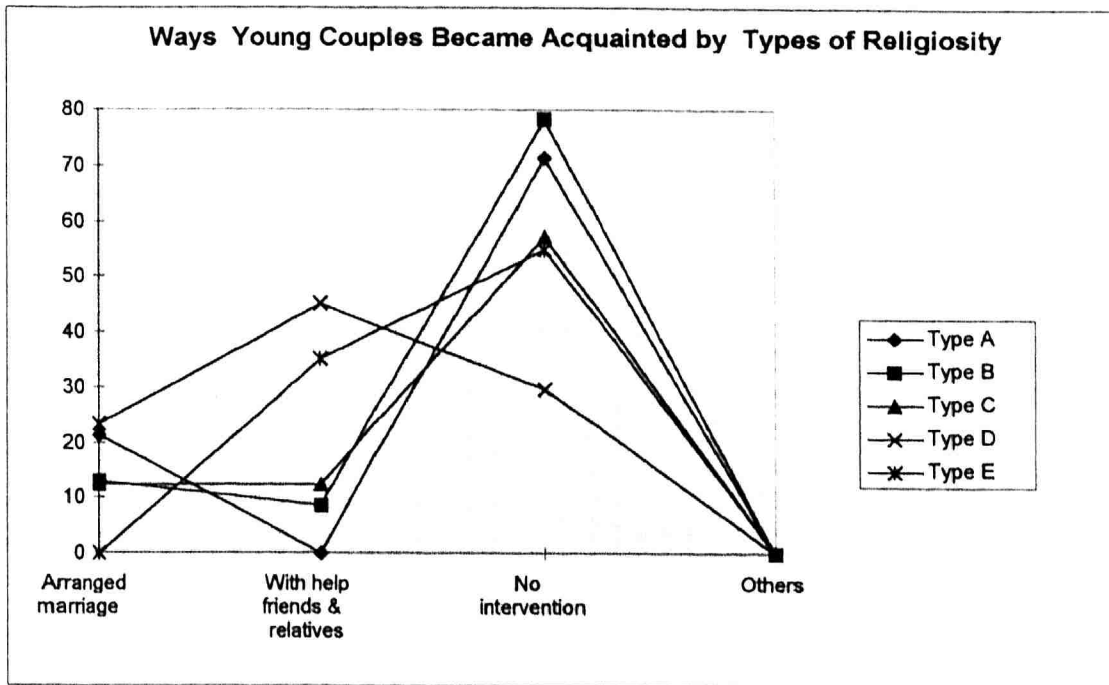
#### 5.3.1 Marriage

Two stages in the marriage process are examined: selection of a spouse and premarital meeting with prospective spouses. The couples were asked to relate their own experiences and then to state their preferences vis-à-vis the choice of partners for their young sons and daughters. They were also asked about their attitudes towards their young sons and daughters premarital relationships.

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<sup>3</sup>Further explanation for each variable can be found in chapter four.

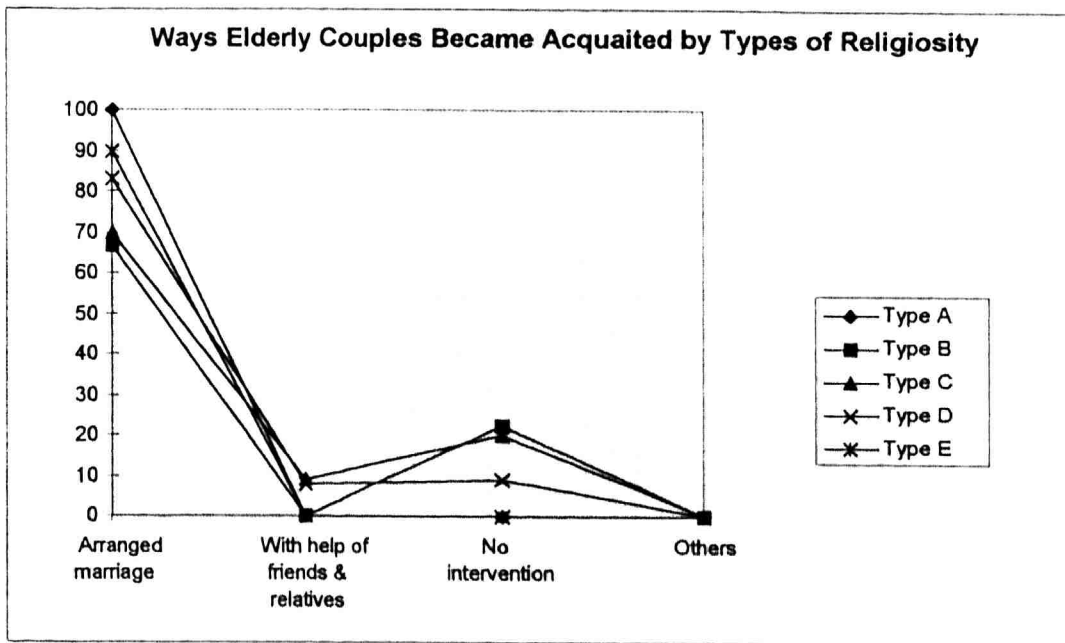
Figure 5.1



**Acquaintance before Marriage and Religiosity:** It has been discovered that, Types A, B, and C young couples became acquainted before marriage with each other more directly than the 'more religious' ones (means Types D and E). There is no relationship between those young couples who married through arranged marriage and their types of religiosity. It seems this kind of marriage among the young couples depends on other factors like the authority of the parents over the children. Becoming acquainted through the help of friends and relatives to some extent depend on the types of religiosity. The data indicates that the young religious couples more experience this way of getting to know each other than with other ways (figure 5.1).



Figure 5.2



Except Type A elderly couples, the more religious the elderly couples are, the more they have experienced arranged marriages (figure 5.2). There are other factors involved in other ways of courtship, rather than religious factors, for the elderly couples.

**Selection of a Spouse for Young People:** An arranged marriage is only supported by Type D young couples as a way of acquaintance between young sons and daughters for the purpose of marriage (tables 5.9 and 5.10). The other Types do not favour this option. The less religious the young couples are, the more they are opposed to arrange marriage. Search for a mate through the help of parents and relatives or through the help of friends and colleagues is more accepted by more religious young couples. All types of young husbands and wives favour, with differing degrees, the choice of no intervention. The most support for this choice

come from Type A and the least from Type D young couples. The young couples from all types of religiosity mostly do not support parents' right of approval for their children's choice of marriage except Type E couples and Type B husbands.

**Table 5.9: Selection of Spouse for Young People by Types of Religiosity of Young Husbands\***

	Type A	Type B	Type C	Type D	Type E
Arranged marriage	1.43	2.41	2.22	4.13	2.50
Through help of parents	2.93	3.93	4.03	4.41	3.85
Through help of friends	2.71	3.07	3.37	3.64	4.15
No intervention	4.29	3.35	4.12	3.17	3.60
Parents' approval	2.64	3.17	2.74	2.00	3.70

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

**Table 5.10: Selection of Spouse for Young People by Types of Religiosity of Young Wives\***

	Type A	Type B	Type C	Type D	Type E
Arranged marriage	1.46	2.19	2.78	4.19	3.05
Through help of parents	2.69	3.92	4.13	4.21	4.00
Through help of friends	2.77	2.93	3.53	3.19	4.11
No intervention	4.15	3.63	3.68	3.05	3.79
Parents' approval	2.62	2.96	2.47	2.60	3.16

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

**Table 5.11: Relationship Between Religiosity of Young Husbands and Wife and Their Attitudes Towards Selection of Spouse**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Arraigned marriage	0.32218	almost weak (+)	0.33918	almost weak (+)
Through help of parents	0.19270	weak (+)	0.12651	weak (+)
Through help of friends	0.25076	weak (+)	0.18812	weak (+)
By themselves	- 0.11365	weak (-)	- 0.12879	weak (-)
Parents' approval	- 0.06409	very weak (-)	- 0.03879	no relation

The above correlation signifies that the more religious the young couples are, the more keen they are to find a mate for young people by arrange marriage, through the help of parents and relatives, through the help of friends and colleagues; and they are less interested that young boys and girls select by themselves (table 5.11). For these relationships, the husbands generally have stronger negative or positive attitudes compared to the wives.

Likewise, between the types of religiosity of the young couples and the idea of the approval of parents for their young sons and daughters' choice of mate, there is a very weak negative relationship where young husbands are concerned and no relationship with young wives.

An arranged marriage is supported only by Types D and E elderly couples; wives more than husbands (tables 5.12 and 5.13). Choosing a mate through the assistance of parents or relatives is supported by a majority of all types of religiosity of the elderly couples and enjoys stronger support by 'more religious' types. The 'more religious' elderly couples reject courtship with no intervention. The right of parents to accept or reject their

children's choice of marriage partner is accepted by all types, but more strongly by Type A ones.

**Table 5.12: Selection of Spouse for Young People by Types of Religiosity of Elderly Husbands\***

	Type A	Type B	Type C	Type D	Type E
Arranged marriage	2.25	1.64	2.84	4.06	4.52
Through help of parents	3.25	3.45	4.44	4.39	4.19
Through help of friends	3.25	2.91	2.33	2.85	2.93
No intervention	3.25	3.55	3.98	3.20	2.19
Parents' approval	4.50	3.27	3.25	3.23	3.81

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

**Table 5.13: Selection of Spouse for Young People by Types of Religiosity of Elderly Wives\***

	Type A	Type B	Type C	Type D	Type E
Arranged marriage	2.00	2.67	2.95	4.45	4.70
Through help of parents	3.60	4.00	4.41	4.41	4.04
Through help of friends	2.80	2.83	2.53	2.76	2.96
No intervention	3.60	3.00	4.22	2.76	2.30
Parents' approval	4.60	3.42	3.19	3.38	3.66

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

Also, between the types of religiosity of the elderly couples and the idea of the approval of parents for their young sons and daughters' choice of mate, there is a very weak positive relationship where the husbands are concerned and no relationship with the wives.

**Table 5.14: Relationship Between Religiosity of the Elderly Husbands and Wives and Their Attitudes Towards Selection of Spouse**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Arranged marriage	0.55395	moderate (+)	0.55791	moderate (+)
Through help of parents	0.09322	very weak (+)	- 0.01724	no relation
Through help of friends	0.12207	weak (+)	0.08701	very weak (+)
By themselves	- 0.34785	almost weak (-)	- 0.38524	almost weak (-)
Parents' approval	0.06607	very weak (+)	0.01868	no relation

The correlation indicates (table 5.14) that the more religious the elderly couples are, the more they have positive attitudes towards arranged marriage and to a lesser degree the selection of spouse through help of friends and colleagues. On the other hand, the more religious the elderly couples are the less they believe that a young boy or girl should select his or her mate by himself or herself. Between the types of religiosity of elderly husbands and their attitudes towards selection of a mate through help of parents and relatives and parent's approval for the marriage, there is a very weak positive relationship.

Thus, the role of parents and relatives in the choice of a mate for young people is related to the types of religiosity. The more religious the respondents are, the more they emphasise the control of family over mate selection. The 'more religious' young and elderly couples support both arranged marriages and intervention of parents and relatives. While the 'less religious' young and elderly couples reject arranged marriages and they support intervention of parents and relatives less than Types D and E. The elderly religious couples, more than the young religious couples, see the importance of family influence on this matter. The young religious couples, unlike the elderly ones,

accept other intervention ways such as 'by help of friends and colleagues' as an alternative way.

**Premarital Meeting:** Type A young couples support the idea and the practice of free meeting between prospective spouses (table 5.15). The other types of young couples are strongly opposed to this option with the highest opposition coming from the more religious ones. There is a vigorous negative attitude among all types towards no meeting between the prospective spouses; the 'less religious' types being more opposed compared to the 'more religious' ones. All young couples, except Type A, strongly support the idea that before marriage young men and women should meet, provided there is a chaperon at the meeting. The more religious the young couples are, the more eager they are to accept this option.

**Table 5.15: Premarital Meeting by Types of Religiosity of Young Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Meeting freely	4.08	3.75	1.48	1.35	1.16	1.08	1.13	1.26	1.05	1.05
No meeting	1.31	1.00	1.17	1.24	1.14	1.15	1.06	1.16	1.85	1.32
In the presence of the chaperon	1.77	1.92	4.00	4.06	4.51	4.61	4.65	4.40	4.70	4.89
In a public place with parents' permission	3.85	3.83	3.91	4.15	4.70	4.53	4.32	4.09	3.25	4.21

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

The correlation shows that the more religious the young couples are, the more opposed they are to meeting freely with a prospective spouse before getting married. Meanwhile, they favour more the idea that a prospective spouse should be met in the

presence of a chaperon. Between the types of religiosity of young husbands and their attitudes towards 'no meeting' for a prospective spouse till the time of marriage, there is a weak positive relationship. The young husbands have stronger positive or negative attitudes towards choices of premarital meetings compared to the young wives.

**Table 5.16: Relationship Between Religiosity of the Young Husbands and Wives and Their Attitudes Towards Premarital Meeting**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Meeting freely	- 0.42825	moderate (-)	- 0.33107	almost weak (-)
No meeting	0.10473	weak (+)	0.02004	no relation
In the presence of a third person	0.48426	moderate (+)	0.40679	moderate (+)
In a public place with parents permission	- 0.03666	no relation	0.03162	no relation

All types of elderly couples strongly believe that young men and women should not meet freely before marriage (except Type A) and also oppose the option that there should be no meeting during the premarital period (table 5.17). The more religious they are, the more negative their attitudes are towards these options. The options that young men and women 'could meet in the presence of a chaperon' and 'have the permission of their parents before they meet in public places' are supported by all types of the elderly couples. The 'more religious' types favour more the first option and less the latter as compared to 'less religious' ones.

The correlation indicates that the more religious the elderly couples are, the more opposed they are to the idea that prospective spouses can meet freely or can meet in public places

with the permission of parents (table 5.18). On the other hand, the more religious they are, the more favourable they are to the choice of 'meetings of prospective spouses' in the presence of a chaperon.

**Table 5.17: Premarital Meeting by Types of Religiosity of Elderly Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Meeting freely	3.33	3.50	2.00	1.64	1.12	1.22	1.15	1.07	1.00	1.04
No meeting	1.67	1.50	1.27	1.27	1.16	1.18	1.17	1.14	1.22	1.15
In the presence of the chaperon	3.00	2.75	3.91	4.27	4.81	4.70	4.73	4.74	4.57	4.57
In a public place with parents' permission	5.00	5.00	4.91	4.09	4.79	4.82	4.71	4.58	3.28	3.47

\*The mean is the result of the following scores: strongly disagree = 1, disagree = 2, uncertain = 3, agree = 4 and strongly agree = 5.

**Table 5.18: Relationship Between Religiosity of the Elderly Husbands and Wives and Their Attitudes Towards Premarital Meeting**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Meeting freely	-0.30756	almost weak (-)	-0.31704	almost weak (-)
No meeting	-0.02068	no relation	-0.06459	very weak (-)
In the presence of a chaperon	0.12891	weak (+)	0.15110	weak (+)
In a public place with parents permission	-0.37007	almost weak (-)	-0.27826	weak (-)

The attitudes of young couples are more related to their types of religiosity compared to the elderly couples, when talking about premarital meetings of their young sons and daughters. 'Meeting freely' is more negatively related to the types of religiosity whereas 'meeting in the presence of a chaperon' is related more positively. Thus the young and religious couples are



more strict than the elderly couples on prospective spouse relationships but are more willing to accept other religiously approved relationships.

### 5.3.2 Birth Control

This section first examines the relationship between the desired number of children (before marriage) with types of religiosity and second the relationship between religiosity and using or not-using contraceptive methods and finally the reason for not practising birth control for non-users.

**Desired Number of Children:** Type A young couples want to have two or three children although the wives want fewer children than their husbands do (table 5.19). For all other types of the young couples, five or six children is desirable. Among the religious types, Type E young husbands have the lowest interest in having this number of children.

**Table 5.19: Desired Number of Children by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.7	2.9	2.99	2.98	2.64
Young wives	1.58	2.93	3	2.97	2.93
Elderly husbands	2	2.7	3.36	3.32	3.1
elderly wives	2	2.7	3.43	3.21	3.2

\*The scores' mean includes: 1-2 children = 1, 3-4 children = 2, 5-6 children = 3, 7-8 children = 4, and 9 children and more = 5.

Types C, D and E elderly couples wish to have at least five to six children while Types A and B of the same generation are interested in having less than five to six children.

**Table 5.20: Relationship Between Religiosity of the Young and Elderly Families and Desired Number of Children**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Young families	0.17988	weak (+)	0.18965	weak (+)
Elderly families	0.08099	very weak (+)	0.07967	very weak (+)

There is a weak positive relationship between the types of religiosity and the desired number of children for young husbands and wives; and a very weak positive relationship for elderly husbands and wives (table 5.20).

The desired number of children is related, not strongly, to the types of religiosity. The more religious the respondents are, the more they are interested in having children. This relationship is weaker among the elderly couples compared to the young couples.

**Family Planning:** The 'less religious' of both generations are the main users of contraception (figure 5.3). Over 70 percent of Type C young and elderly couples use or have used contraceptives<sup>4</sup>. The 'more religious' of both generations, less than the other types, practice or have practised birth control methods.

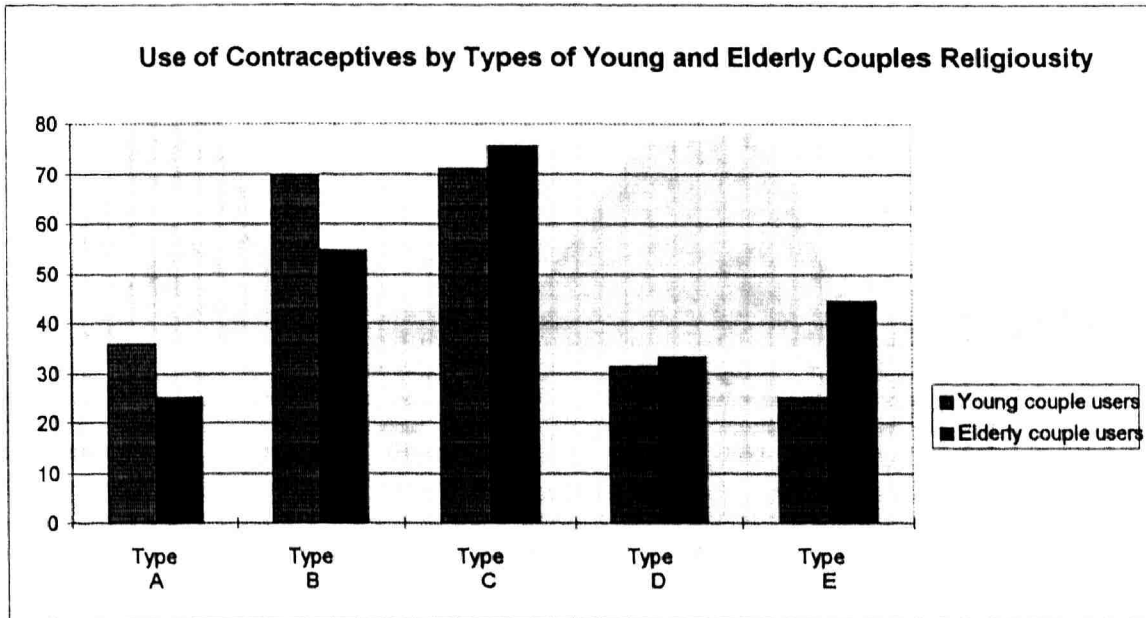
There is a weak negative relationship between the types of religiosity of the young and elderly couples and the use of contraceptive methods. This relationship is more negative for young couples ( $r = -0.24226$ ) than elderly couples ( $r = -0.16480$ ).

Therefore, the more religious the respondents are the less they use contraceptive methods. The 'more religious' young couples

<sup>4</sup>About 71.1 percent of Type C and 69.6 percent of Type B young couples and 75.5 percent of Type C and 54.5 percent of Type B elderly couples have used contraceptive methods.

are more reluctant to practice birth control methods compared to 'more religious' elderly couples.

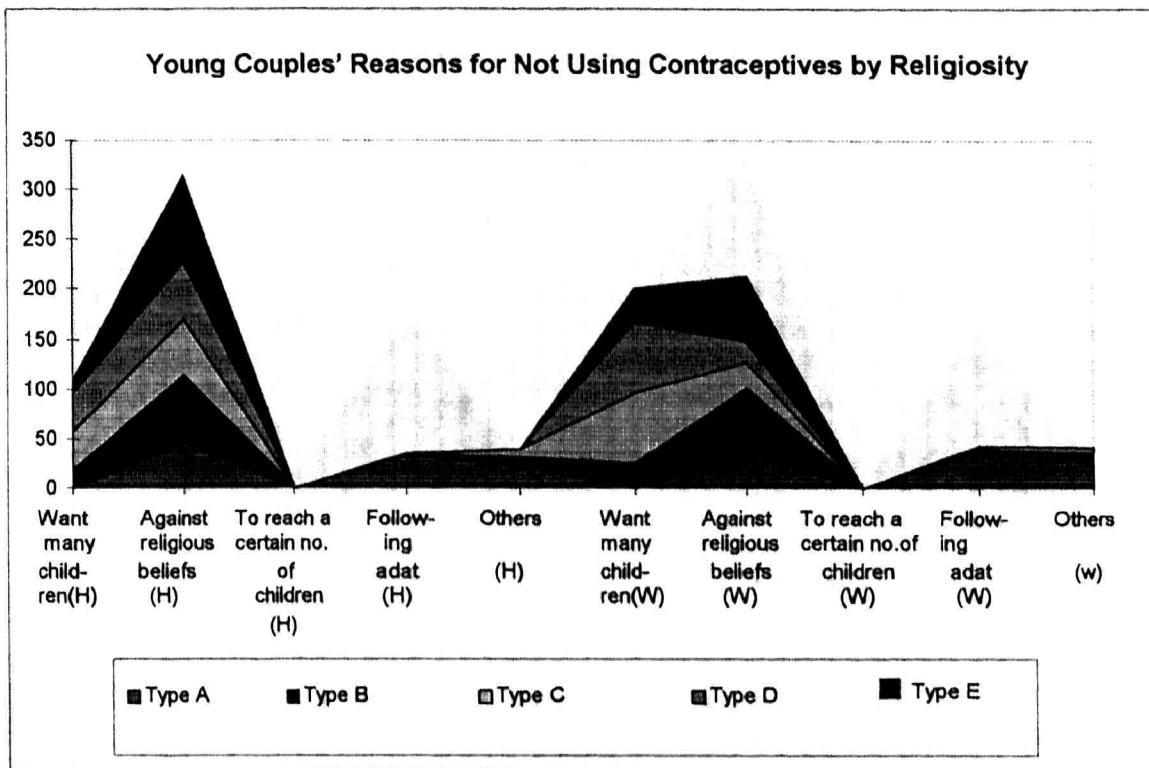
Figure 5.3



**Non-Contraception Users:** All types of young husbands point to the religious explanation as the main reason for not practising birth control. For Types B and E young wives the prime reason preventing them from using contraceptives is religious belief (figure 5.4). This reason, for Types C and D is second after willingness to have many children; while for Type A, the first reason is traditional adat then religious belief.

All types of young husbands more than their wives, give a religious explanation for not using contraceptives. On the other hand, for all types of young wives willingness to have many children is more of a motivation than it is with their husbands.

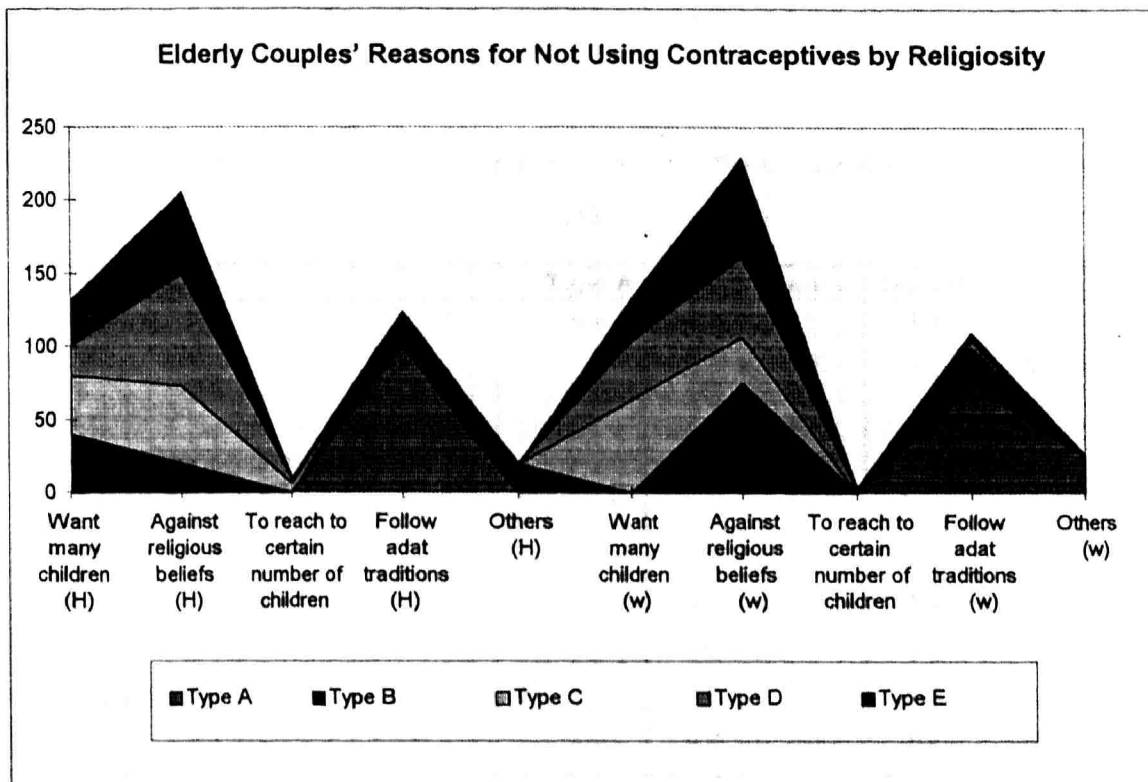
Figure 5.4



The Type A elderly couples who have had no experience in using contraceptives did not use it because they believed it is against the adat (figure 5.5). For the non-user 'more religious' elderly couples and Type B husbands and Type C wives of the same generation, being against the will of God is mentioned as the prime reason. The willingness to have many children is the first reason for Type B husbands and Type C wives and the second reason for Type C husbands and 'more religious' elderly couples.

As a reason for not using contraceptives, all types of elderly wives more than their husbands point to the religious belief while the latter more than the former mention willingness to have many children.

Figure 5.5



### 5.3.3 Child Rearing

The aim here is to determine the relationship between religiosity and three aspects of child rearing, namely main anxieties concerning children, correcting child's misbehaviour and parental tolerance of a young child's career choice.

**Child Rearing Anxieties:** For Type A young husbands, lack of responsiveness to parental advice is the most feared anxiety followed by failing in studies and then drug addiction (table 5.21). For 'less religious' not praying is the first, and drug addiction and lack of responsiveness to parental advice are the second and the third anxieties. The 'more religious' young husbands see lack of responsiveness to parental advice as a prime

anxiety followed by not praying ( second for Type D and third for Type E) and lack of manners and propriety (second for Type E and third for Type D).

**Table 5.21: Young Husbands Anxieties by Their Types of Religiosity (%)**

	Type A	Type B	Type C	Type D	Type E
Gambling	4.2	4.3	1	0.9	0
Drinking	0	2.2	1.6	0	0
Drug addiction	16.7	21.5	28	5	4.2
Lack of manners & propriety	4.2	4.8	2.8	11.5	33.3
Lack of responsiveness to parental advice	45.8	14	15.7	41.6	37.5
Not praying	0	38.7	35.1	34.2	25
Not doing well in study	29.1	9.1	9	4.4	0
Lack of work ethics	0	1.6	1.4	0.6	0
Lack of ambition	0	3.8	5.4	1.8	0
	100	100	100	100	100

**Table 5.22: Young Wives' Anxiety by Their Types of Religiosity (%)**

	Type A	Type B	Type C	Type D	Type E
Gambling	4.2	2.6	.8	2	7.1
Drinking	0	3.3	1.2	0	4.8
Drug addiction	12.5	14.1	22	4.6	2.4
Lack of manners and propriety	4.2	2.6	6.2	10.8	21.4
Lack of responsiveness to parental advice	33.3	13.3	23.9	42.6	28.6
Not praying	0	47.8	32.9	34.9	30.1
Not doing well in study	37.5	8.9	7.8	5.9	4.8
Lack of work ethics	8.3	1.5	.8	1	0
Lack of ambition	0	5.9	3.9	3.2	0
	100	100	100	100	100

Type A young wives consider failing in studies as the most fearful anxiety, followed by lack of responsiveness to parental advice and drug addiction. Not praying is the first anxiety for Types B, C and E and second for Type D, while other main anxieties are drug addiction (second for Type B and third for Type C), lack of responsiveness to parental advice (first for Type D, second for Types C and E and third for Type B), and lack of manners and propriety (third for Types D and E).

To Types B, C, D elderly husbands 'not praying' is their prime anxiety with their young children (table 5.23). This issue also bothers Type E elderly husbands but it ranks second, the first being the lack of responsiveness to parental advice which ranks second for Type D ones. Drug addiction ranks second for Types C elderly husbands, while it is the third fear for Types B and D ones. The other main anxieties of elderly husbands are failing in studies (ranks second for Type B and third for Type C), and lack of manners and propriety (ranks third for Type E).

**Table 5.23: Elderly Husbands' Anxieties by Their Types of Religiosity (%)**

	Type A	Type B	Type C	Type D	Type E
Gambling	0	0	.7	.8	1.1
Drinking	0	0	1.3	4.2	5.4
Drug addiction	0	8.3	28	16	10.7
Lack of manners and propriety	0	0	1.3	9.3	14.6
Lack of responsiveness to parental advice	0	0	7	24.4	31.1
Not praying	0	50	47.7	37.5	23.6
Not doing well in study	0	12.5	10.7	4.7	6.8
Lack of work ethics	0	0	0	.7	3.9
Lack of ambition	0	4.2	3.3	2.4	2.9
	0	100	100	100	100

Not praying is the chief anxiety that Types B, C and D of the elderly wives have for their young children (table 5.24). For Type E elderly wives, lack of responsiveness to parental advice ranks first followed by not praying. Lack of responsiveness to parental advice ranks second for Type D and ranks third for Type B elderly wives. Fear of drug addiction ranks second for Type B and C, while it is the third for Type D elderly wives. Other main anxieties of the elderly wives include lack of manners and propriety (ranks third for Type E), and failing in studies (ranks third for Type C).

**Table 5.24: Elderly Wives' Anxiety by Their Types of Religiosity (%)**

	Type A	Type B	Type C	Type D	Type E
Gambling	0	9.5	1.6	.2	3.3
Drinking	0	4.7	1.8	4.7	5.4
Drug addiction	0	16.7	28.9	12.9	7.9
Lack of manners and propriety	0	2.4	1	11	11.7
Lack of responsiveness to parental advice	0	14.3	5.4	29.6	31.2
Not praying	0	42.8	46.6	34.9	26.2
Not doing well in study	0	4.8	12.7	3.9	9.2
Lack of work ethics	0	0	.8	1	.4
Lack of ambition	0	4.8	1.6	1.8	4.6
	0	100	100	100	100

Thus, besides not praying and lack of responsiveness to parental advice, the 'less religious' young and elderly couples worry about drug addiction and failing in studies as new disquiets, while the 'more religious' ones have more fear for lose of conformity to the prevailing traditional behaviour, speech, or morality. The elderly generation is more worried about not praying



compared to the younger generation. This is more true among the 'less religious' than the 'more religious' ones. The lack of responsiveness to parental advice is a strong fear among the 'more religious' younger generation compared to the elderly ones which indicates the importance of adat tradition and family obligations as well as religious values among Malay families.

**Correcting Child Misbehaviour:** Type A young couples 'seldom' use advice and almost 'never' or 'never' use other methods to correct their children's misbehaviour (table 5.25). Types B to E young couples 'usually' (except Type E husbands who use more than 'sometimes') use advice to rectify their children's misbehaviour and 'sometimes' and more than 'sometimes' imply religious reasoning. These Types almost 'never' to 'seldom' use scolding, isolation, and deprivation while they almost 'seldom' to more than 'seldom' use beating.

**Table 5.25: Correcting Child Misbehaviour by Types of Religiosity of the Young Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Advice	1.00	0.85	3.00	2.81	2.94	2.95	2.94	2.91	2.2	2.85
Scolding	0.14	0.00	0.85	0.94	1.16	1.17	1.08	0.93	0.55	0.89
Isolating	0.00	0.00	0.22	0.21	0.28	0.38	0.78	0.77	0.40	0.68
Deprivation	0.00	0.00	0.33	0.35	0.55	0.66	0.95	1.07	1.15	1.11
Religious reason	0.14	0.00	1.87	1.79	1.98	2.13	2.52	2.51	1.70	2.32
Beating	0.00	0.00	0.7	0.72	0.92	1.13	1.41	1.42	0.40	0.95

\*The score of the mean includes: never = 0, seldom = 1, sometimes = 2, usually = 3.

There is no relationship between the types of religiosity of young couples and scolding and caning for rectifying a child's wrong doing. Likewise, no relationship exist between the types of religiosity of young husbands and giving advice to correct a child's misbehaviour. (table 5.26). For other methods of rectifying a child's misbehaviour, there are positive relationships. Therefore, the more religious the young couples are, the more keen they are to use isolation, depriving, beating, and religious reasoning as methods to rectify their child's misbehaviour.

**Table 5.26: Relationship Between Religiosity of the Young Husbands and Wives and Methods of Rectifying Child's Misbehaviour**

Methods	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Giving Advice	0.01559	no relation	0.07891	very weak (+)
Scolding and canning	0.03682	no relation	-0.00352	no relation
Isolating	0.30193	almost weak (+)	0.34044	almost weak (+)
Depriving	0.30430	almost weak (+)	0.29621	weak (+)
Religious reasoning	0.34161	almost weak (+)	0.36954	almost weak (+)
Beating	0.27621	weak (+)	0.24205	weak (+)

Using advice as a method of correcting a child's misbehaviour is the prime method used by elderly couples (table 5.27). Type A elderly couples 'sometimes' use advice and other types 'usually' use it. The second method commonly used by all types of elderly couples is religious reasoning with degrees of differences between the types. Type A elderly couples use religious reasoning almost 'seldom' while Types B to E use it 'sometimes' and more than so. Scolding is 'seldom' used by all types of the elderly couples. Types A and E ones use this method less frequently than the other types. Isolation and deprivation of the child is used almost 'never' to 'seldom' by Types B to E

elderly couples. Finally beating is almost 'never' used by the Type B wives and 'seldom' by their husbands. It is more frequently used by Type D couples than by Type E ones and more by 'more religious' wives than their husbands.

**Table 5.27: Correcting Child Misbehaviour by Types of Religiosity of the Elderly Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Advice	2.00	2.20	3.00	3.00	2.95	2.96	2.97	2.96	2.91	2.91
Scolding	0.50	0.60	1.00	0.92	1.05	1.13	1.12	1.13	0.85	0.79
Isolating	0.00	0.00	0.27	0.17	0.18	0.09	0.32	0.45	0.41	0.45
Deprivation	0.00	0.00	0.27	0.33	0.28	0.15	0.53	0.73	0.69	0.66
Religious reasons	0.75	0.40	2.00	1.92	2.00	2.10	2.44	2.39	2.41	2.51
Beating	0.00	0.00	0.36	0.92	0.70	0.60	1.33	1.39	1.02	1.15

\*The score of the mean includes: never = 0, seldom = 1, sometimes = 2, usually = 3.

**Table 5.28: Relationship Between Religiosity of Elderly Husband and Wives and Rectifying Child's Misbehaviour**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Advice	- 0.08352	very weak (-)	- 0.08525	very weak (-)
Scolding	- 0.06994	very weak (-)	- 0.10074	weak (-)
Isolating	0.10045	weak (+)	0.20329	weak (+)
Depriving	0.17977	weak (+)	0.24384	weak (+)
Religious reasoning	0.34843	almost weak (+)	0.38529	almost weak (+)
Beating	0.22888	weak (+)	0.25850	weak (+)

There is a negative relationship (very weak to weak) between the types of religiosity of elderly couples and giving advice, and scolding and caning to correct a child's misbehaviour (table 5.28). The more religious the elderly couples are, the more they use isolation, depriving the child of its privileges, beating, and religious reasoning to correct a child's misbehaviour. The relationship between the types of religiosity and all methods of

rectifying a child's misbehaviour is slightly stronger for wives compared to their husbands.

Thus, the more religious the young and elderly respondents are, the more keen they are to use religious reasoning as well as rigid rectifying methods to correct a child's misbehaviour. There is a relationship between religious attachment and being more conscious about a child's propriety; therefore, the 'more religious' couples are more strict than the 'less religious' couples in rearing their children.

**Child's Choice of Career and Parents' Religiosity:** The attitudes of parents towards three careers for their children - movie star, musician, and singer - which are characteristic of the modern entertainment industry, are examined to further delve into the question of religiosity of the respondents.

The attitudes of Type A to Type D young and elderly couple towards their children becoming a movie star, a musician, and a singer is between 'undesirable' to 'dislike' (tables 5.29 and 5.31). For Type E young and elderly couples these occupations are between 'rejection' and 'undesirable'.

Therefore, the most negative attitudes come from Type E couples. Altogether, they reject the idea of their children becoming movie stars and singers though becoming a musician is tolerated to a certain extent. The more religious the young and elderly couples are, the more negative are their attitudes towards the above occupations.

**Table 5.29: Child's Choice of Entertainment Career By Types of Religiosity of the Young Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Movie star	2.83	2.91	2.04	2.17	2.53	2.42	2.10	1.93	1.35	1.37
Musician	3.17	3.09	2.87	2.55	2.84	2.65	2.55	2.26	1.45	1.53
Singer	2.92	2.82	2.13	2.23	2.63	2.43	2.10	1.95	1.35	1.42

\* The mean is the result of the following scores: rejection = 1, undesirable (possible compromise) = 2, dislike (but respectful of child choice) = 3, and desirable = 4.

There is a weak negative relationship between the types of religiosity of young and elderly husbands and their attitudes towards being a movie star or singer as a young child's possible choice of career (table 5.30). For young and elderly wives there is a moderate negative relationship between the types of religiosity and the choice of movie star and singer as professions.

**Table 5.30: Relationship Between Religiosity of the Young Husbands and Wives and Entertainment Career for Young People**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Movie star	-0.20728	weak (-)	-0.49701	moderate (-)
Musician	-0.30882	almost weak (-)	-0.35750	almost weak (-)
Singer	-0.23658	weak (-)	-0.43394	moderate (-)

**Table 5.31: Child's Choice of Entertainment Career by Types of Religiosity of the Elderly Husbands and Wives**

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Movie star	2.67	3.25	2.64	2.08	3.04	2.88	2.31	2.16	1.48	1.49
Musician	3.00	3.25	3.00	2.42	3.14	2.97	2.71	2.46	1.96	1.87
Singer	3.33	3.25	2.64	2.17	3.09	2.92	2.35	2.18	1.52	1.51

Between the types of religiosity and the attitudes of the young and elderly couples towards the choice of being a musician there is a 'weak' to an 'almost weak' negative relationship. For the young couples this negative relationship is stronger compared

to elderly couples. Also the young wives exhibit a stronger negative relationship on this matter than their husbands.

**Table 5.32: Relationship Between Religiosity of the elderly couples and Entertainment Career for Young People**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Movie star	-0.23318	weak (-)	-0.42364	moderate (-)
Musician	-0.25648	weak (-)	-0.33281	almost weak (-)
Singer	-0.22986	weak (-)	-0.43394	moderate (-)

#### 5.3.4 Husband-Wife Relationship

There are four issues which are included in the study on the role of religion in decision-making: responsibility for child-rearing, where to live and what kind of car to buy, subsistence of the family and who makes the decision on whether the wife should go to work or not.

**Child-Rearing Responsibility:** The wives have slightly more responsibility than the husbands over the issue of child-rearing in the view of Type A to Type C young husbands and with all types of young wives. The 'more religious' husbands believe that husbands and wives have equal power over child-rearing (table 5.33).

Types A and B elderly husbands and Types A and C elderly wives believe in the power of husbands over the issue of child-rearing as slightly more than their wives. The 'more religious' elderly couples believe that wives have equal responsibility or slightly more responsibility compared to husbands over child-rearing.

**Table 5.33: Husband-wife Responsibility for Child Rearing by Type of Religiosity of the Young and Elderly Couples\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.73	2.85	2.69	2.92	3.06
Young Wives	2.23	2.60	2.80	2.72	2.63
Elderly husbands	3.67	3.18	2.32	2.66	2.96
Elderly wives	3.5	2.73	3.39	2.83	2.93

\*The means' scores include: wife always = 1, wife more than husband = 2, husband and wife together = 3, husband more than wife = 4, and husband always = 5.

**Buying a Car or a House:** Buying a car depends more on the husband's decision than that of the wife according to all types of young couples and elderly husbands (table 5.34). The 'more religious' types more than the 'less religious' ones, emphasise the role of husbands on this matter.

**Table 5.34: Husband-wife Responsibility for What Car to Buy by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.55	3.13	3.33	3.70	3.50
Young wives	3.05	3.31	3.54	3.60	3.11
Elderly husbands	3.33	3.36	3.33	3.69	3.63
Elderly wives	3.25	2.73	2.69	3.04	3.04

\*The means' scores include: wife always = 1, wife more than husband = 2, husband and wife together = 3, husband more than wife = 4, and husband always = 5.

Buying or renting a house or an apartment is also more dependent on the husbands' decision than that of the wives in the view of Types C to E young couples and all types of elderly couples (table 5.35). The 'more religious' types of both generations more than the 'less religious' ones believe that the husband has the priority in deciding where to live.

**Table 5.35: Husband-wife Responsibility for Where to Live by Types of Religiosity of the Young and Elderly Husbands and Wives**

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.73	2.96	3.15	3.31	3.44
Young wives	2.77	2.85	3.13	3.33	3.16
Elderly husbands	3.67	3.09	3.14	3.36	3.58
Elderly wives	3.75	3.18	3.15	3.47	3.38

**House Necessities:** Types C young and elderly couples believe that the amount of money to be spent monthly for food is more the decision of wives than that of husbands. Type D of both generations see it was as an equal task for both husband and wife while Type E among them say that it is more the husband's responsibility than the wife's (table 5.36).

**Table 5.36: Husband-wife Responsibility for Food Budget by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.43	3.02	2.87	2.97	3.05
Young wives	3.58	3.01	2.87	3.05	3.53
Elderly husbands	3.00	2.64	2.44	2.91	3.30
Elderly wives	2.75	3.00	2.52	3.02	3.34

\*The means' scores include: wife always = 1, wife more than husband = 2, husband and wife together = 3, husband more than wife = 4, and husband always = 5.

All types of the young couple and Types B and C of the elderly couples say, but not strongly, that buying and changing furniture is more the wife's responsibility than the husband's (table 5.37). Types A and D elderly husbands and Types D and E elderly wives view this matter as an equal task for both husband and wife.



**Table 5.37: Husband-wife Responsibility for Buying Furniture by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.82	2.22	2.85	2.83	2.72
Young wives	2.38	2.54	2.88	2.77	2.58
Elderly husbands	3.00	2.64	2.58	3.04	2.62
Elderly wives	3.25	2.73	2.69	3.04	3.04

\*The means' scores include: wife always = 1, wife more than husband = 2, husband and wife together = 3, husband more than wife = 4, and husband always = 5.

**Decision about Wife's Job:** The 'more religious' young wives and elderly couples point to the husband's decision as being more important than the wife's whether or not the wife works outside the house. For Types A, B, and C elderly couples and C young couples it is equally the concern of both husband and wife (table 5.38). The 'more religious' wives more than the 'less religious' ones emphasise the role of the husband in making the decisions on this matter.

**Table 5.38: Husband-wife Responsibility for Wife's Job by Type of Religiosity of the Young and Elderly Husbands and Wives**

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.14	2.67	2.91	3.09	2.55
Young wives	2.25	3.03	3.09	3.52	3.12
Elderly husbands	3.00	2.91	3.02	3.28	2.89
Elderly wives	3.00	2.92	3.03	3.36	3.96

The correlation indicates that between the types of religiosity of the young couples and child rearing, buying and

changing furniture there is a positive relationship acknowledging the responsibility from 'wife more than husband' to 'husband and wife together' (table 5.39). Also between the types of religiosity of the young couples and buying a car, buying or renting a house, and whether the wife quit or continue to work, there is a positive relationship acknowledging the responsibility of the husband.

In all the above correlation, there is a stronger relationship for the young husbands than for the wives.

**Table 5.39: Relationship Between Religiosity of the Young Husbands and Wives and Decision Making Over Family Affairs**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Child rearing	0.13863	weak (+)	0.11367	weak (+)
Buying car	0.19176	weak (+)	0.12783	weak (+)
Buying/ renting house	0.28182	weak (+)	0.26545	weak (+)
Budget for food	- 0.03153	no relation	0.03416	no relation
Buying furniture	0.19234	weak (+)	0.17283	weak (+)
Wife' work	0.31007	almost weak (+)	0.21330	weak (+)

**Table 5.40: Relationship Between Religiosity of the Elderly Husbands and Wives and Decision Making Over Family Affairs**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Child rearing	0.11119	weak (+)	0.17085	weak (+)
Buying car	0.17053	weak (+)	0.08857	very weak (+)
Buying/ renting house	0.05374	very weak (+)	0.11482	weak (+)
Budget for food	0.33260	almost weak (+)	0.30785	almost weak (+)
Buying furniture	0.00452	no relation	0.19192	weak (+)
Wife' work	- 0.01036	no relation	0.39789	almost weak (+)

The above correlation show that between the types of religiosity of the elderly couples and child rearing, and between the types of religiosity of elderly wives and buying a car and buying and changing furniture, there is a positive relationship acknowledging the responsibility of husband and wife together (table 5.40). There is also a positive relationship between the

types of religiosity of elderly couples and buying or renting a house and daily budget for food; and between the types of religiosity of elderly husbands and the decision about a wife's job, acknowledging the responsibility of the husband.

In the relationship between religiosity and child rearing, buying or renting a house, buying furniture, and a wife's job, there is a stronger relationship with the elderly wives compared to the husbands. Among young couples, the more religious the respondents are, the more they emphasise the role of the husband in making decisions to buy a car, to buy or rent a house, and about a wife's job. On decisions related to child rearing and changing furniture the 'less religious' young couples see the wife as having more responsibility than the husband while the 'more religious' ones point to the husband and wife as being equally responsible.

### **5.3.5 Women**

How much authority does a wife have in the family and to what extent is this related to religiosity? To answer this, three main areas of women's activities and rights are examined. They include the wife's authority over outdoor activities (shopping, social activities, religious activities and visiting friends and relatives), the wife's right to take a job, and matters related to hair styling and using cosmetics.

**Wife's Authority over Shopping** The young and elderly husbands and wives of different types mostly claim that wives almost 'consult'

or 'consult' their husbands before going shopping<sup>5</sup>. Only Type A young husbands and elderly couples say that the wives go shopping without getting permission or consulting their husbands<sup>6</sup>.

Figure 5.6

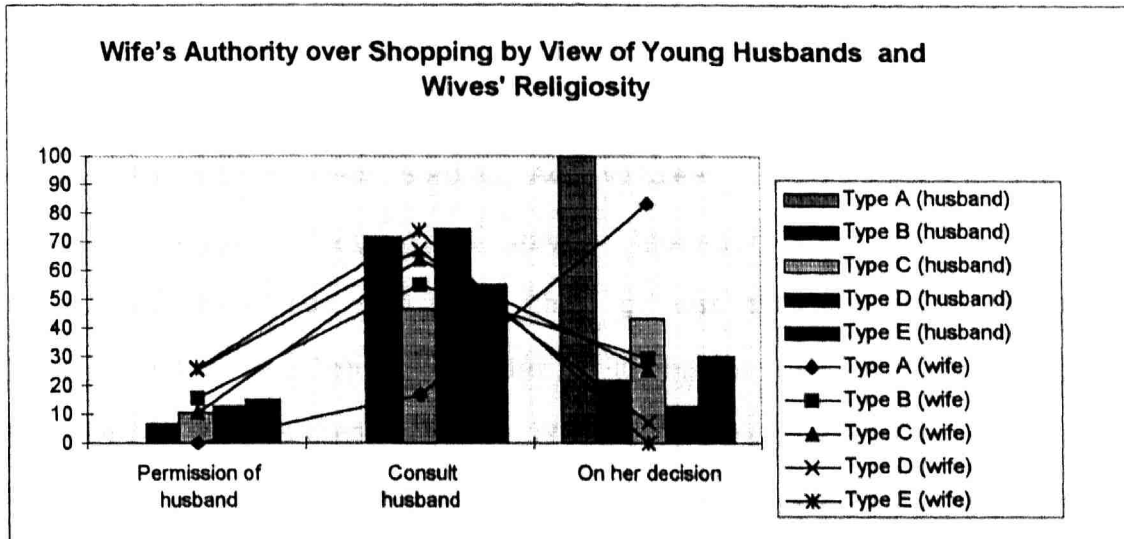
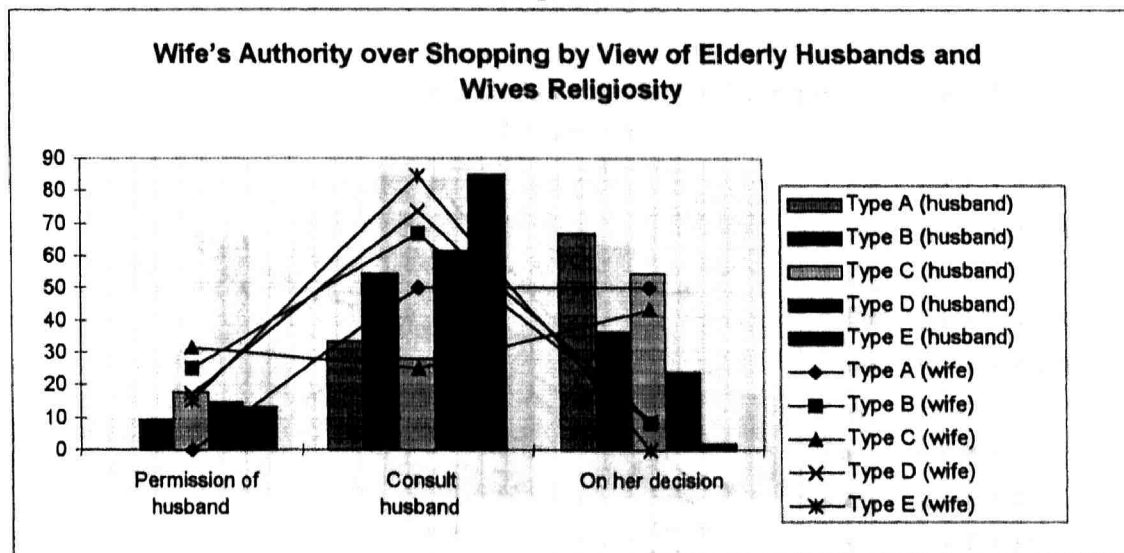


Figure 5.7



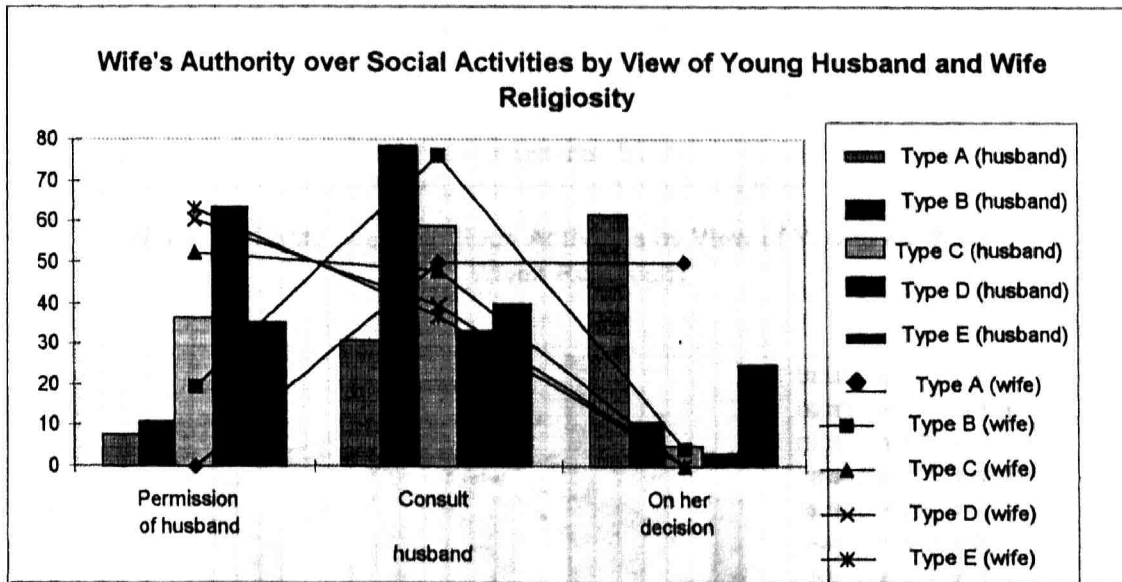
<sup>5</sup>There are differences between the husband's claim and the wife's claim on the wife's authority to go shopping. The former acknowledge much less than the latter claim. See chapter four page 125.

<sup>6</sup>Means vary from 2.37 to 1.89 for husbands and from 2.14 to 1.74 for wives. The mean is the result of the following scores: permission of husband = 1, consult with husband = 2, and by own decision = 3.

Thus the more religious the respondent is, the more likely he or she believe that the wife seeks her husband's consent whenever she wants to go shopping (figures 5.6 and 5.7). In addition, the young and elderly wives claim that they are more dependent on their husbands' consent than their husbands care to admit.

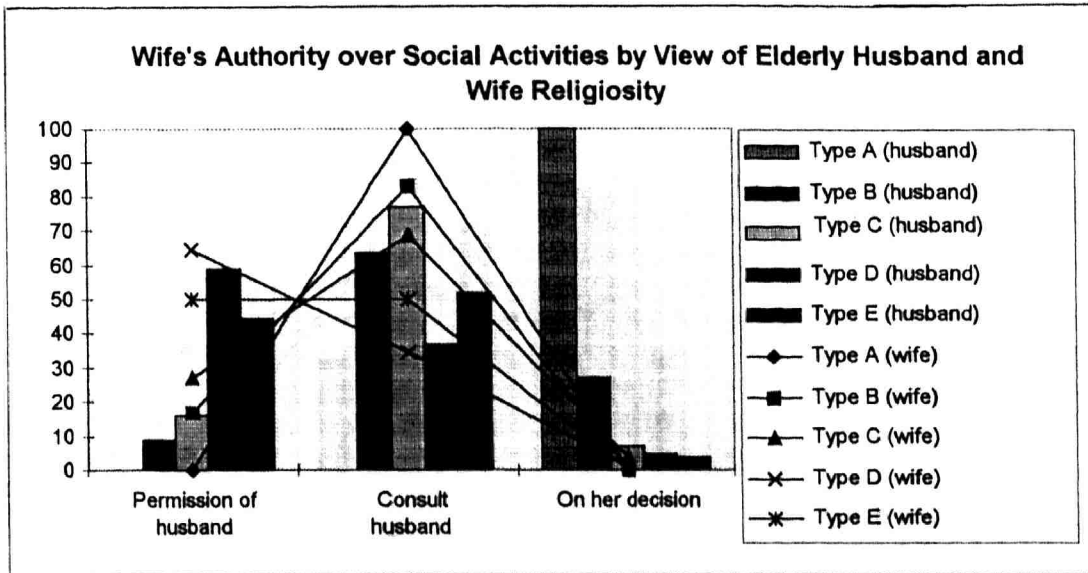
**Wife's Authority over Social Activities:** Types B to E young and elderly couples claim that wives 'consult' or ask 'permission' from their husbands whenever they go out for social activities<sup>7</sup>. Type A young couples and elderly husbands say that wives go out for social activities without informing their husbands (figure 5.8 and 5.9). Thus, the more religious the respondent is, the less authority the wife has over her social activities.

Figure 5.8



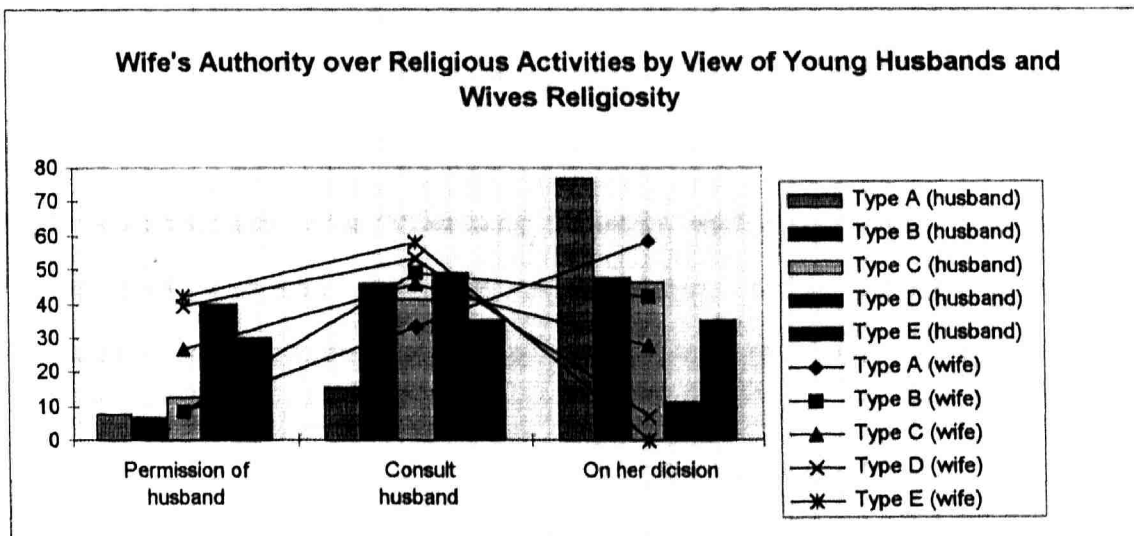
<sup>7</sup>Means vary from 1.40 to 2.28 for husbands and from 1.34 to 1.85 for wives. M = 2.54 for Type A elderly husbands, and M = 2.50 for Type A young wives.

Figure 5.9



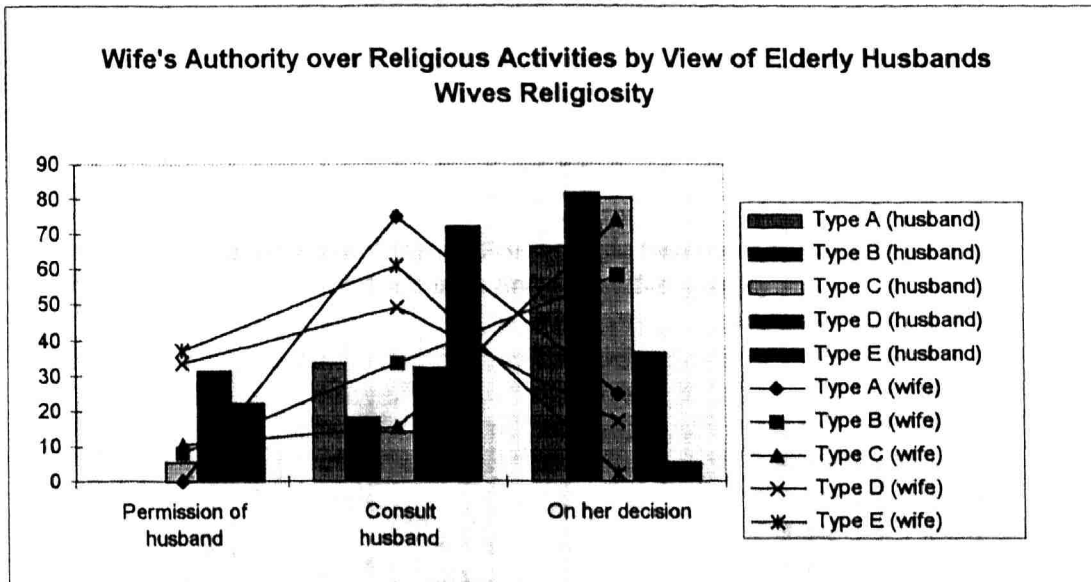
**Wife's Authority over Religious Activities:** Types A, B and C young and elderly husbands (figures 5.10 and 5.11) say that their wives make their own decision about going to religious activities <sup>8</sup>. The 'more religious' husbands of both generations admit that their wives consult them or seek their permission before making the decision to take part in a religious activity.

Figure 5.10



<sup>8</sup>Means vary from 2.34 to 2.82 for Types A, B, and C husbands; and means vary from 1.71 to 2.05 for the 'more religious' husbands.

Figure 5.11



Types A and B young and elderly wives, as well as Type C elderly wives, admit that they are inclined to be independent about religious activities<sup>9</sup>. The 'more religious' types of young and elderly wives say that they ask permission or consult their husbands about going to religious activities.

Thus, the more religious the respondent is, the less authority the wife has over outdoor religious activities. The 'less religious' elderly wives, more than the younger ones, have authority to go out for religious activities.

**Wife's Authority over Visiting Friends and Relatives:** Types B to E young and elderly couples admit that their wives ask their husband's permission or consult them before they go out to visit

<sup>9</sup>Means vary from 2.25 to 2.64 for Types A and B wives of both generations and Type C elderly wives; and means vary from 1.58 to 1.84 for the 'more religious' wives.

friends and relatives<sup>10</sup>. Type A young and elderly couples say that the wives are inclined to be independent about visiting their friends and relatives.

Figure 5.12

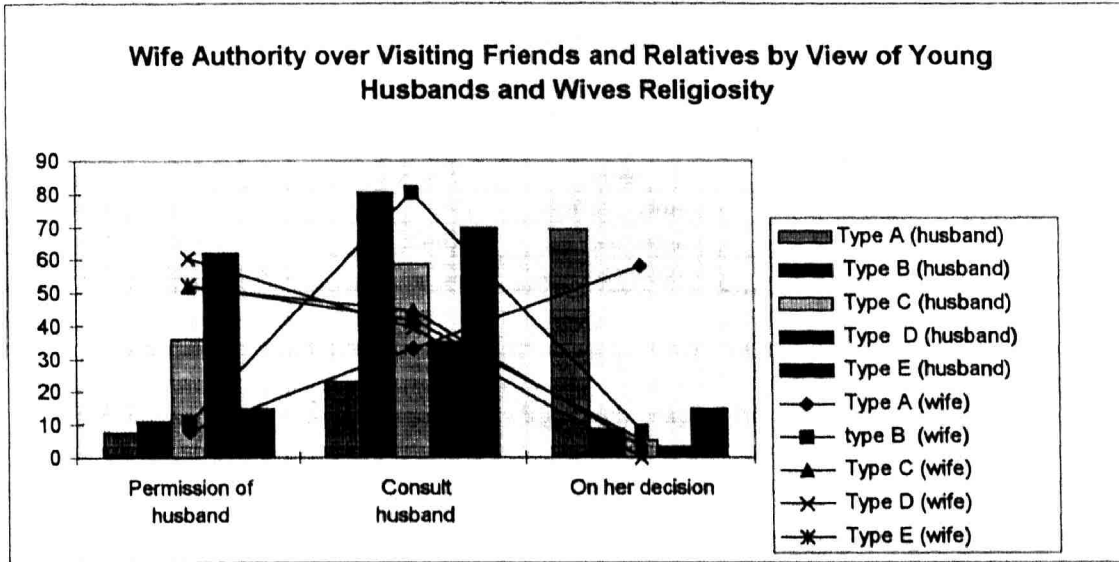
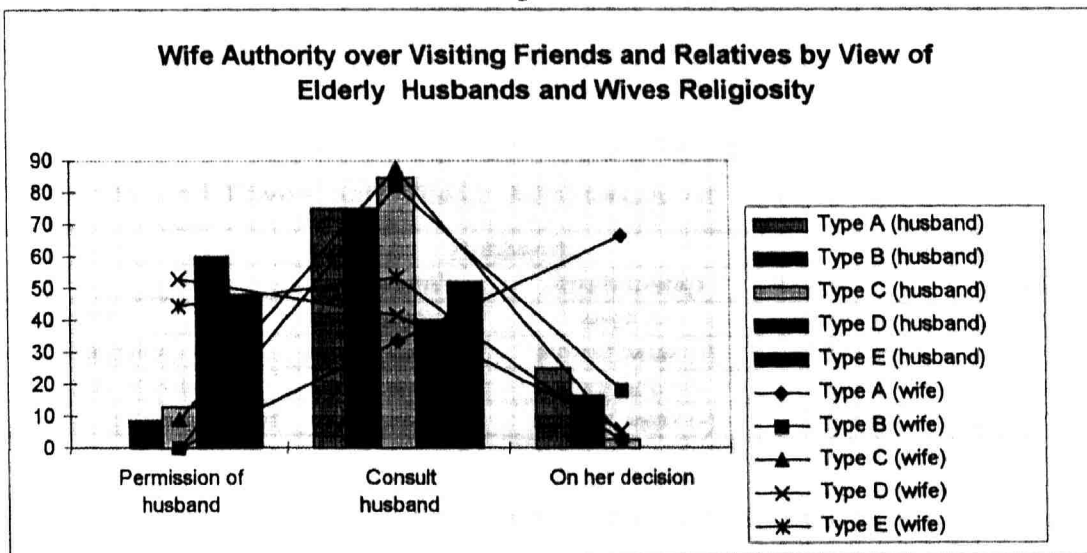


Figure 5.13



Thus, the 'more religious' the respondent is, the less authority the wife has over visiting her friends and relatives.

<sup>10</sup>Means vary from 1.41 to 2.18 for husbands; and means vary from 1.40 to 2.08 for wives.



The wife's authority over visiting friends and relatives according to the wives of all types and of both generations, is less than what their husbands believe.

**Table 5.41: Relationship Between Religiosity of the Young Husbands and Wives and Their Admission of Wife's Social Authority**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Shopping	- 0.23328	weak (-)	- 0.31465	almost weak (-)
Social activities	- 0.31645	almost weak (-)	- 0.42396	moderate (-)
Religious activities	- 0.33460	almost weak (-)	- 0.38386	almost weak (-)
Visiting friends/relatives	- 0.30121	almost weak (-)	- 0.40922	moderate (-)

The correlation reveals that the more religious the young couples are, the less authority the wife has over shopping, social activities , religious activities, and visiting friends and relatives (table 5.41). These negative relationships are stronger for social and religious activities and visiting friends and relatives compared to shopping, and stronger in the wives' view compared to the husbands'.

**Table 5.42: Relationship Between Religiosity of the Elderly Husbands and Wives and Their Admission of Wife's Social Authority**

	Husbands		Wives	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Shopping	- 0.26818	weak (-)	- 0.15613	weak (-)
Social activities	- 0.33661	almost weak (-)	- 0.27545	weak (-)
Religious activities	- 0.43898	moderate (-)	- 0.45507	moderate (-)
Visiting friends/relatives	- 0.35017	almost weak (-)	- 0.39569	almost weak (-)

The correlation shows that the more religious the elderly couples are, the less authority the wife has over shopping, social and religious activities, and visiting friends and relatives (table 5.42). A stronger negative relationship exist with social and religious activities and visiting friends and relatives.

Thus, there is a negative relationship between increased degrees in religiosity as exemplified by types of religiosity, and attitudes towards wife's outdoor activities. The above correlation more strongly exist with elderly husbands compared to the young ones while it is weaker among elderly wives than the younger ones.

**Reasons over Wife's Quitting Work:** There are several reasons given for the wives not working. Types C to E young wives and Type D elderly wives say that they found it difficult to work and be a housewife at the same time. The main reason given by Type B young wives and Types A, B and E elderly wives is that their husbands do not permit them to work.

**Hair Dressing:** There are not many differences among different types of female respondents on how and who styles their hair. The 'more religious' young and elderly wives more than the 'less religious' ones, style their hair themselves (tables 5.43 and 5.44).

Types A and E young wives, less than the other types, ask their mothers or sisters to help them style their hair. All types of elderly wives, especially the 'more religious' ones, almost 'never' ask close relatives or a friend to help them style their hair. The 'less religious' young wives may ask, but 'seldom', a friend to help them style their hair; the 'more religious' ones almost 'never' ask.

The 'less religious' young wives 'sometimes' and elderly wives 'seldom' go to female hairdressers to style their hair, while the 'more religious' young wives 'seldom' and elderly wives almost 'never' do it. The frequency of going to a male hairdresser for the

'less religious' young wives is 'seldom', for the 'more religious' ones almost 'never', and for all types of elderly wives 'never'.

**Table 5.43: Who Does Hair Style of the Young Wives by Types of Religiosity\***

	Type A	Type B	Type C	Type D	Type E
Themselves	3.73	3.83	3.92	3.90	3.93
With help of mother or sister	0.09	0.95	0.81	0.55	0.21
With help of a friends	0.82	0.84	0.62	0.36	0.29
Female hairdresser	2.64	1.63	0.95	0.45	0.57
Male hairdresser	1.18	0.49	0.24	0.12	0.21

\*The score of the mean includes: never = 0, seldom = 1, sometimes = 2, usually = 3, and always = 4.

**Table 5.44: Who Does Hair Style of the Elderly Wives by Types of Religiosity\***

	Type A	Type B	Type C	Type D	Type E
Themselves	3.75	3.64	3.91	3.80	3.89
With help of mother or sister	0.25	0.64	0.12	0.11	0.09
With help of a friend	0.25	0.64	0.09	0.04	0.02
Female hairdresser	0.75	0.73	0.06	0.08	0.07
Male hairdresser	0.00	0.00	0.01	0.04	0.04

\*The score of the mean includes: never = 0, seldom = 1, sometimes = 2, usually = 3, and always = 4.

**Table 7.45: Relationship Between Religiosity of the Young and Elderly Wives and Who Style Their Hair**

	Young		Elderly	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Herself	0.12822	weak (+)	0.04838	no relation
With help of mother/sister	- 0.13895	weak (-)	- 0.10633	weak (-)
With help of friend	- 0.22269	weak (-)	- 0.16022	weak (-)
Female hairdresser	- 0.44556	moderate (-)	- 0.14534	weak (-)
Male hairdresser	- 0.24858	weak (-)	0.04952	no relation

The above correlation indicates that the more religious the female respondents are, the less they are willing to get help from their mother and sisters, friends, and female hairdressers to style

their hair (table 5.45). There is a positive relationship between types of religiosity of young wives and styling their hair by themselves, while a negative relationship exist for going to a male hairdresser.

Stronger positive and negative relationship exist with young wives compared to elderly wives for hairdressing. Thus, the more religious the young wives are, the more opposed they are to getting help from others to style their hair.

**Use of Cosmetics:** The 'less religious' young and elderly wives between 'usually' to 'always' use simple make-up; elderly wives more than young wives (tables 5.46 and 5.47). Type D young wives 'usually' and type E ones 'sometimes' use simple make-up. Type D elderly wives more than 'usually' and type E ones almost 'always' use simple make-up.

**Table 5.46: Use of Cosmetics by Types of Religiosity of the Young Wives\***

	Type A	Type B	Type C	Type D	Type E
Simple make-up	4.00	4.08	4.44	3.94	2.94
Complete make-up	2.75	1.67	1.28	1.28	1.11
Manicure	1.00	1.00	1.14	1.22	1.06
Perfume	3.75	2.92	1.64	2.19	1.79
Deodorant	1.50	1.67	1.53	2.05	2.15

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, usually = 4, and always = 5.

Type C to E young wives almost 'never' apply complete make-up while Types B to E elderly wives apply it more than 'seldom'. Type A young wives almost 'sometimes' and elderly wives almost 'usually' apply complete make-up.

**Table 5.47: Use of Cosmetics by Types of Religiosity of the Elderly Wives\***

	Type A	Type B	Type C	Type D	Type E
Simple make-up	4.08	4.28	4.62	4.42	4.83
Complete make-up	3.75	2.36	2.24	2.37	2.50
Manicure	3.08	1.66	1.87	1.98	1.17
Perfume	4.67	3.54	3.23	3.00	3.50
Deodorant	4.00	2.90	2.86	3.65	4.28

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, usually = 4, and always = 5.

Type C and 'more religious' young wives almost 'never' manicure their nails. The 'less religious' and Type D elderly wives almost 'seldom' manicure their nails. Types A and B young wives and E elderly wives 'never' manicure their nails.

Type C to E young wives 'seldom' use perfume while Types B to E elderly wives 'sometimes' or more use it. Type A young wives almost 'usually' and elderly wives almost 'always' apply perfume.

The 'less religious' young wives almost 'seldom' and 'the more religious' ones 'seldom' use deodorant. Types A, D and E elderly wives 'usually' use deodorant while Types B and C elderly wives 'sometimes' use deodorant.

**Table 5.48: Relationship Between Religiosity of the Young and Elderly Wives and Applying Cosmetics**

	Young		Elderly	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Simple make-up	0.13858	weak (+)	- 0.31727	almost weak (-)
Complete make-up	- 0.12993	weak (-)	- 0.25817	weak (-)
Manicure	- 0.15030	weak (-)	0.01697	no relation
Applying perfume	- 0.21592	weak (-)	- 0.09756	very weak (-)
Using deodorant	0.16909	weak (+)	0.15653	weak (+)

The correlation indicates that between types of religiosity of young wives and using simple make up and deodorant, there is a positive relationship (table 5.48). A negative relationship exist between types of religiosity of young wives and using complete make-up, manicure, and perfume. Among the elderly wives the only significant positive relationship is for using deodorant, while for simple and complete make-up, and using perfume it is negative. The differences in applying cosmetics is more significant among the young wives compared to the elderly ones.

### **5.3.6 Traditions and Ceremonies**

Of Malay traditions and ceremonies, the study deals only with the marriage ceremony and costume.

**5.3.6.1. The Marriage Ceremony:** The extravagant marriage ceremony is not commonly practised by all types of young couples. The highest percentage of extravagant ceremonies among young couples belong to Type D. According to elderly couples, except Type C, about half of the other types of elderly couples married in an extravagant way (tables 5.49 and 5.50).

The simple ceremony is the most common marriage ceremony for Types B to E. It is also mainly followed by Type C elderly couples and to a lesser degree, by Types B, D, and E of the same generation. The modern ceremony was mainly followed by Type A young couples. Furthermore, 35.7 percent of type E young couples have pointed to other ways such as a more religious ceremony for getting married.

Thus, among Types C to E elderly couples, the more religious they are the more extravagant their marriage ceremony was; and the less religious they are, the more it was a simple one. There is no relationship between the types of religiosity of the young couples and the kind of ceremony they had for their wedding ( $r = 0.04559$ ). Between the types of religiosity of the elderly couples and the types of marriage ceremony, there is a weak negative relationship ( $r = -0.12475$ ).

**Table 5.49: Types of Religiosity of the Young Couples and Kind of Marriage Ceremony (%)**

	Type A	Type B	Type C	Type D	Type E
Extravagant	18.2	15.4	7.5	22.9	14.3
Simple	27.3	84.6	82.2	73.5	42.9
Modern	45.5	0	8.4	1.2*	7.1*
Others	9.1*	0	1.8	2.4	35.7

\* Only one case

**Table 5.50: Types of Religiosity of the Elderly Couples and Kind of Marriage Ceremony (%)**

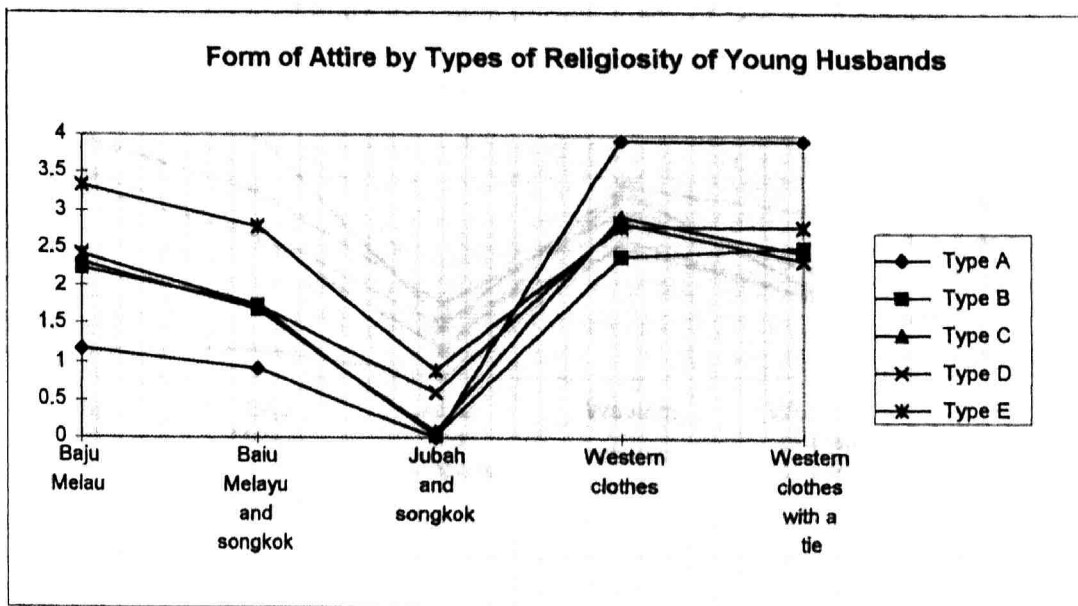
	Type A	Type B	Type C	Type D	Type E
Extravagant	*	50.0	6.9	48.4	53.3
Simple	0	50.0	92.0	47.6	40.0
Modern	0	0	1.1	2.4	0
Others	0	0	0	1.6	6.7*

\* There is only one case.

**5.3.6.2. Attire:** The customs of both male and female respondents were studied with regard to their religiosity.

**Urban Malay Husband's Attire:** The attire of urban Malay husbands is to some extent related to their types of religiosity (figure 7.14). Type A young husbands more than 'usually' ( $M = 3.21$ )<sup>1</sup> wear Western clothing with or without a tie, and they do this more than the other groups. However, they are the least likely to use other forms of attire. The 'less religious' young husbands 'sometimes' wear traditional *baju Melayu*, and *baju Melayu* and *songkok*, and almost 'usually' wear Western clothing with and without a tie. The 'more religious' types of young husband 'sometimes' wear a diversity of clothes from traditional *baju Melayu* and *baju Melayu* with *songkok* to Western clothes with or without tie. *Jubah* and *songkok*, which is commonly considered the attire of the devotee, is also worn (almost seldom) by the 'more religious' young husbands.

Figure 5.14

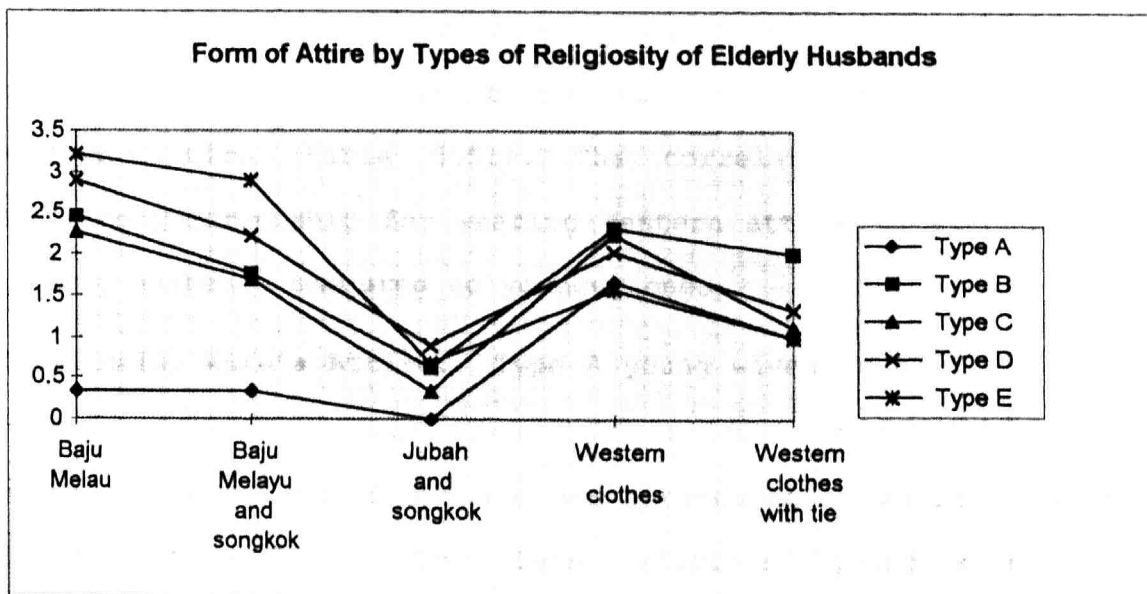


<sup>1</sup> The mean is the result of the following scores: never = 0, seldom = 1, sometimes = 2, usually = 3, and always = 4.



Type A elderly husbands almost 'never' ( $M = 0.33$ ) wear traditional clothes and are more keen to wear Western clothes (almost 'usually'). The 'less religious' more than 'sometimes' wear *baju Melayu* and less than 'sometimes' wear *baju Melayu* with *songkok* (figure 5.15). They 'usually' wear Western clothes without a tie and more than 'sometimes' to 'usually' wear Western clothes with a tie. The 'more religious' elderly husbands are more keen to wear *baju Melayu* ('usually') as well as *baju Melayu* with *songkok* (between 'sometimes' to 'usually'). Wearing Western clothing is less common among the 'more religious' elderly husbands (between 'seldom' to 'sometimes'). Types B to E elderly husbands wear *jubah* with *songkok* between almost 'never' to 'seldom'.

Figure 5.15



Thus the 'less religious' husbands of both the young and elderly generations wear Western types of clothing more and less the traditional and religious ones. Even so, the young 'less religious' husbands are more keen to wear Western clothes and are

less interested in wearing traditional attire than the elderly ones. The 'more religious' young and elderly husbands, are eager to wear traditional and religious attire and less interested in wearing western clothes. However, the elderly religious husbands are more likely to wear traditional and religious attire and are less interested in wearing Western clothes than the younger ones.

**Table 5.51: Relationship Between Religiosity of the Young and Elderly Husbands and Forms of Attire**

	Young		Elderly	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Baju Melayu	0.40443	moderate (+)	0.45913	moderate (+)
Baju Melayu with songkok	0.31497	almost weak (+)	0.17259	weak (+)
Jubah with songkok	0.37650	almost weak (+)	0.43870	moderate (+)
Western clothes	- 0.09485	very weak (-)	- 0.37875	almost weak (-)
Western clothes with a tie	- 0.26252	weak (-)	- 0.32824	almost weak (-)

There is a positive relationship between the types of religiosity of young and elderly husbands and the wearing of traditional and religious attire; but it is negative for wearing Western attire (table 5.51). The correlation shows that the negative relationship for wearing Western attire is stronger among elderly husbands compared to younger ones.

**Urban Malay Wife's Attire:** Type A young wives 'usually' ( $M = 3.17$ ) dress up like Westerners, more than 'seldom' ( $M = 1.42$ ) wear *baju kurung* without a scarf and are not interested in wearing religious dress (figure 5.16). The 'less religious' young wives almost 'sometimes' wear *baju kurung* without a scarf and more than 'sometimes' *baju kurung* with a scarf. They almost 'sometimes' wear Western dress.

Figure 5.16

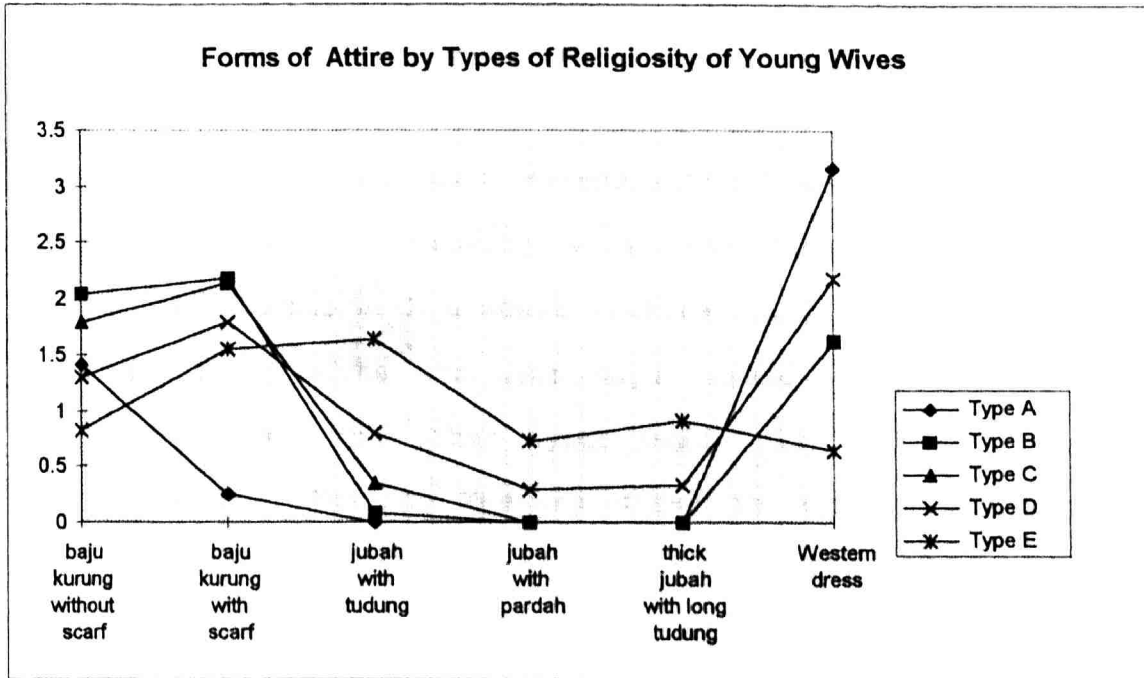
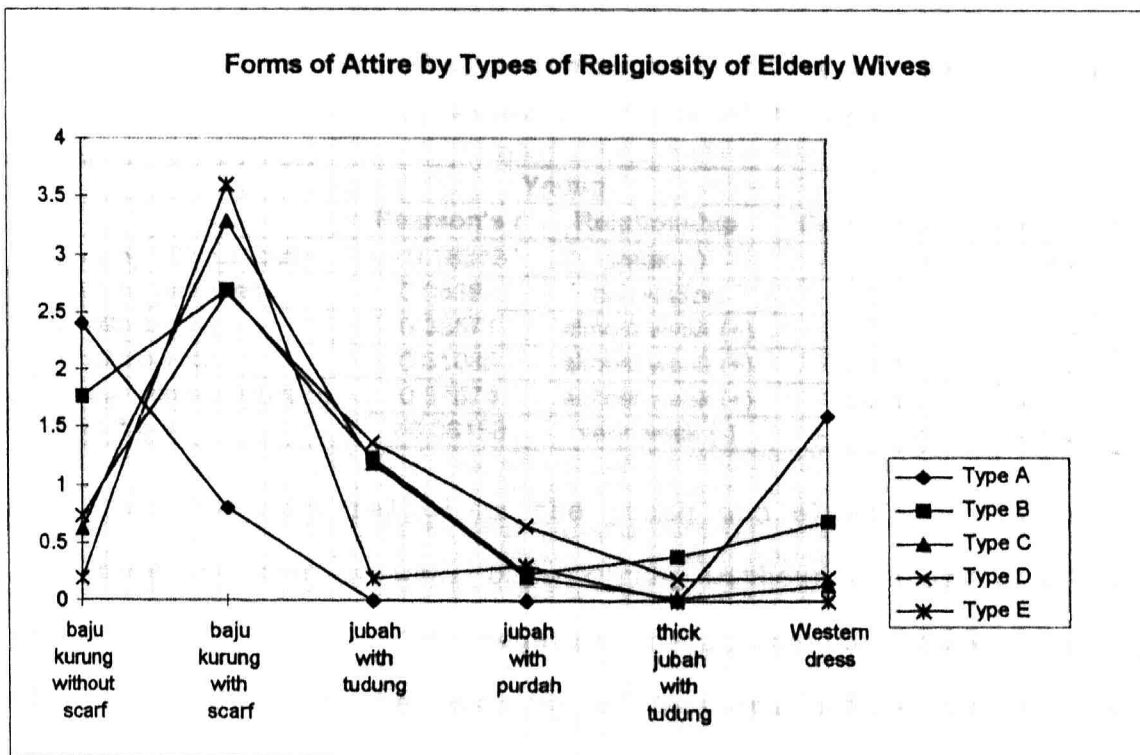


Figure 5.17



The 'more religious' young wives wear less than 'sometimes' *baju kurung* with a scarf, 'seldom' *Baju kurung* without a scarf, and

between almost 'never' to less than 'sometimes' wear religious dress.

Type A of the elderly wives are more than 'sometimes' keen to wear western dress and *baju kurung* without a scarf ( $M = 2.48$  and  $2.40$ ). Types B to E elderly wives are 'usually' interested in wearing *baju kurung* with a scarf (figure 5.17). Except for the Type B among elderly wives who wear *baju kurung* without a scarf less than 'sometimes', the other types wear this kind of attire less than 'seldom'. Wearing Western dress is also common among the religious elderly wives. Types B to E elderly wives 'sometimes' wear Western dress. Of the religious attire *jubah* with *tudung*, it is between almost 'never' to more than 'seldom' worn by 'more religious' elderly groups.

**Table 5.52: Relationship Between Religiosity of the Young and Elderly Wives by Forms of Attire**

	Young		Elderly	
	Pearson's $r$	Relationship	Pearson's $r$	Relationship
Baju kurung without scarf	- 0.18343	weak (-)	- 0.16374	weak (-)
Baju kurung with scarf	0.04384	no relation	- 0.07861	very weak (-)
Jubah with tudung	0.35571	almost weak (+)	0.07969	very weak (+)
Jubah with purdah	0.31085	almost weak (+)	0.23314	weak (+)
Jubah with complete tudung	0.37874	almost weak (+)	0.06315	very weak (+)
Western dress	- 0.06158	very weak (-)	- 0.07494	very weak (-)

Thus the more religious the young and elderly wives are, the less they are keen to wear *baju kurung* without a scarf and Western attire (table 5.52) . The negative relationship between the types of religiosity and the wearing of Western attire is very weak. Therefore, *Baju kurung* without a scarf and to a lesser degree Western attire which is habitually worn by the Type A elderly wives, are not common attire for other types. On the other hand,

the more religious the female respondents are, the more they are interested to wear religious attire. Of the non-traditional religious attires, *jubah* with *tudung* is more accepted by some elderly wives of the 'less religious' and Type D than other forms of religious attire. The type E elderly wives are not interested in wearing non-traditional religious dress.

The correlation shows that there is a stronger relationship between types of religiosity and forms of dressing among young wives compared to elderly wives.

### 5.3.7 Use of Modern Appliances

There are three categories of modernity: less modernised, moderately modernised, and quite modernised<sup>2</sup>. The 'less religious' young families, especially Type A ( $M = 2.85$ ), enjoy using modern appliances more than the other groups<sup>3</sup>. Their level of use of modern appliances is close to 'quite modernised'. Types C to E young families, although they live in circumstances which they may label as more than 'moderately modernised', have a strong tendency towards the level of 'quite modernised'.

Types A and B elderly families live in circumstances which have the use of all the appliances of a modernised middle class society and can be considered 'quite modernised' (table 5.53). Type C elderly families have a tendency to be 'quite modernised'. The 'more religious' elderly families benefit from a 'moderately modernised' level with a tendency towards the higher level.

<sup>2</sup> To find out about the items of modernity used in the present study and how they are categorised see chapter four page 138.

<sup>3</sup> Includes both husbands and wives.

**Table 5.53: Level of Use of Modern Appliances by the Young and Elderly Families\***

	Type A	Type B	Type C	Type D	Type E
Young families	2.85	2.70	2.43	2.29	2.55
Elderly families	3.00	2.91	2.60	2.22	2.30

\* The score of mean includes: less modernised = 1, moderately modernised = 2, and quite modernised = 3.

Thus the 'less religious' types of both young and elderly families enjoy the highest level of use of modern appliances and the 'more religious' groups live in 'moderately modernised' circumstances with a tendency towards the higher level. There is a weak negative relationship between the use of modern appliances and the types of religiosity for young families at point -0.18961, and for elderly families at point -0.16491.

### 5.3.8 Recreation

Five recreational activities which are examined in terms of their relationship with religiosity include: visit to the park, club, cinema and theatre, music, and sport.

**Visit a Park:** Types B to E young families and Types B and D elderly families are less than 'sometimes' keen to go to a park (tables 5.54 and 5.55). Type A young families almost 'usually' and elderly families 'usually' go to a park whenever they have time.

**Club Activities:** The 'less religious' young families 'less than seldom' and the 'more religious' ones almost 'never' go to a club. Only Type A young families are involved in club activities. They go 'sometimes' to a club for recreation.

The 'less religious' elderly families 'less than seldom' to 'seldom' go to a club, while the 'more religious' ones almost 'never' to 'never' get involved in any kind of club activity.

**Table 5.54: Recreational Activities by Types of Religiosity of Young Families\***

	Type A	Type B	Type C	Type D	Type E
Visit to the park	2.50	1.82	1.72	1.80	1.64
Club activities	2.08	0.50	0.57	0.20	0.09
Going to the Cinema	1.75	0.48	0.48	0.63	0.36
Playing music	2.25	1.08	0.69	0.25	0.36
Listening to music	2.77	2.10	2.23	1.94	1.67
Playing sports	2.23	1.67	1.92	1.85	2.00
Watching sports	2.54	1.93	2.21	1.97	2.08

\* The score of mean includes: never = 0, seldom = 1, sometimes = 2, and usually = 3.

**Table 5.55: Recreational Activities by Types of Religiosity of Elderly Families\***

	Type A	Type B	Type C	Type D	Type E
Visit to the park	3.00	1.50	1.13	1.48	1.24
Club activities	0.50	1.10	0.65	0.22	0.02
Going to the Cinema	0.60	0.30	1.18	1.36	1.36
Playing music	1.50	1.20	0.85	0.38	0.11
Listening to music	2.50	2.00	1.73	1.86	1.34
Playing sports	1.50	1.90	1.24	1.53	1.34
Watching sports	1.33	2.18	1.78	2.08	1.61

\* The score of mean includes: never = 0, seldom = 1, sometimes = 2, and usually = 3.

**Going to a Cinema:** Going to a cinema is not a favourite entertainment for the young and elderly families except for Type A young families who almost 'sometimes' go to a cinema. Types C to E elderly families more than 'seldom' go to a cinema, while the other types of both generations almost 'never' go.

**Music:** The more religious the young and elderly families are, the less interested they are in playing music. Type A young families more than 'sometimes' and Type B of the same generation 'seldom' play music, while the 'more religious' types almost 'never' play any kind of musical instrument. Type A elderly families less than 'sometimes' play music. The 'less religious' types of the elderly families 'seldom' and the 'more religious' one almost 'never' play music.

The more religious the young families are, the less interested they are in listening to music. Meanwhile, Type A of young and elderly families less than 'usually' and type E elderly families more than 'seldom' listen to music. The other types of both generations 'sometimes' enjoy listening to music.

**Sport:** The young families of different types of religiosity 'sometimes' play sports. Types A, B, and D elderly families are less than 'sometimes' involved in sport activities. The other types more than 'seldom' play sports.

Watching sports is a popular hobby for both young and elderly families. Type A young families less than 'usually' and elderly families more than 'seldom' watch sports. The other types of both generations 'sometimes' watch sports but with different degrees of frequency.

A negative relationship exist between the types of religiosity of young families and going to a park, a club, a cinema, playing a music instrument, listening to music and watching sports (table 5.56).



The correlation indicates that there is a negative relationship between the types of religiosity of elderly families and going to a park, a club, playing a musical instrument, listening to music, and watching sports. Only for going to a cinema is the correlation for elderly families showing a positive relationship. Therefore, the 'more religious' the young and elderly families are, the less interested are they to get involved in entertainment activities.

The strongest negative relationship for both generations exist with involvement in club activities and playing a musical instrument. The above correlation also reveals that the negative relationship is stronger among young families compared to elderly families. Therefore, the differences between 'less religious' and 'more religious' families on matters related to entertainment are lesser among elderly families that among the younger ones.

**Table 5.56: Relationship Between Religiosity of the Young and Elderly Families and Recreational Activities**

	Young		Elderly	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Park	- 0.13274	weak (-)	- 0.09262	very weak (-)
Club	- 0.39241	almost weak (-)	- 0.47557	moderate (-)
Cinema & theatre	- 0.18322	weak (-)	0.09111	very weak (+)
Play music	- 0.47895	moderate (-)	- 0.53438	moderate (-)
Listen to music	- 0.29096	weak (-)	- 0.21276	weak (-)
Play sports	0.00625	no relation	- 0.01999	no relation
Watching sports	- 0.10581	weak (-)	- 0.06945	very weak (-)

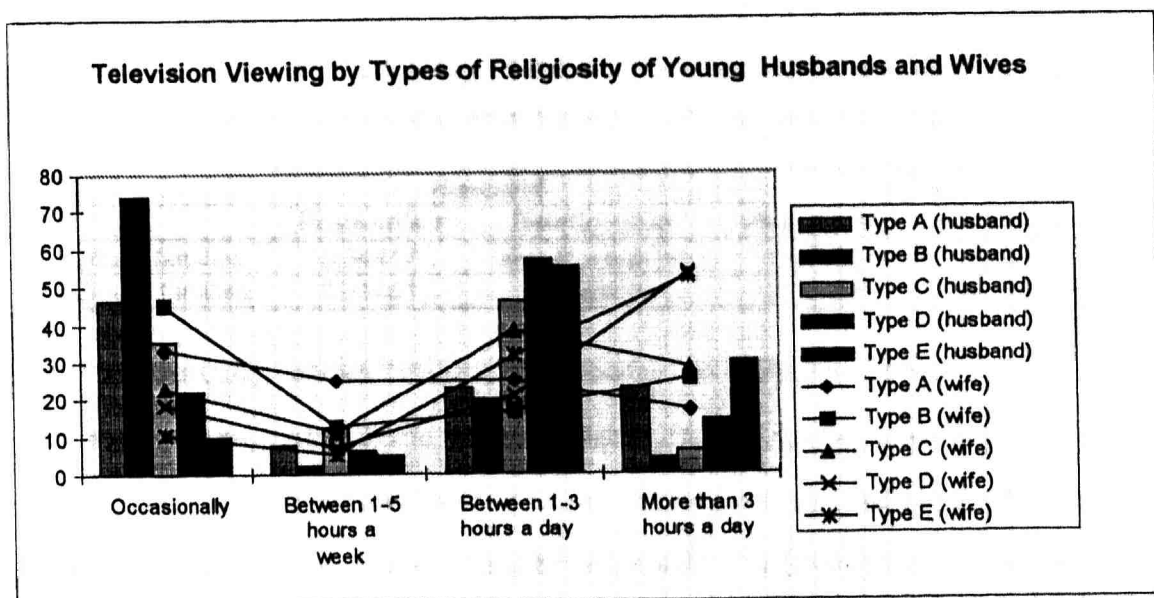
### 5.3.9 Mass Media

In this section the study focuses on the relationship between the types of religiosity of the respondents and watching television and video and reading magazines.

**5.3.9.1 Television:** To gauge the relationship between television viewing and the types of religiosity two questions were asked: How much time do the respondents spend watching television? and, What kind of programme do they watch?

**Time:** Type A young couples watch television between one to five hours a week (figure 5.18). Among the other types of both young husbands and wives, Type B ones spend the least amount of time watching the television while Type E young couples spend between one hour to two hours a day watching television. Moreover, the young wives of all types view television more than their husbands.

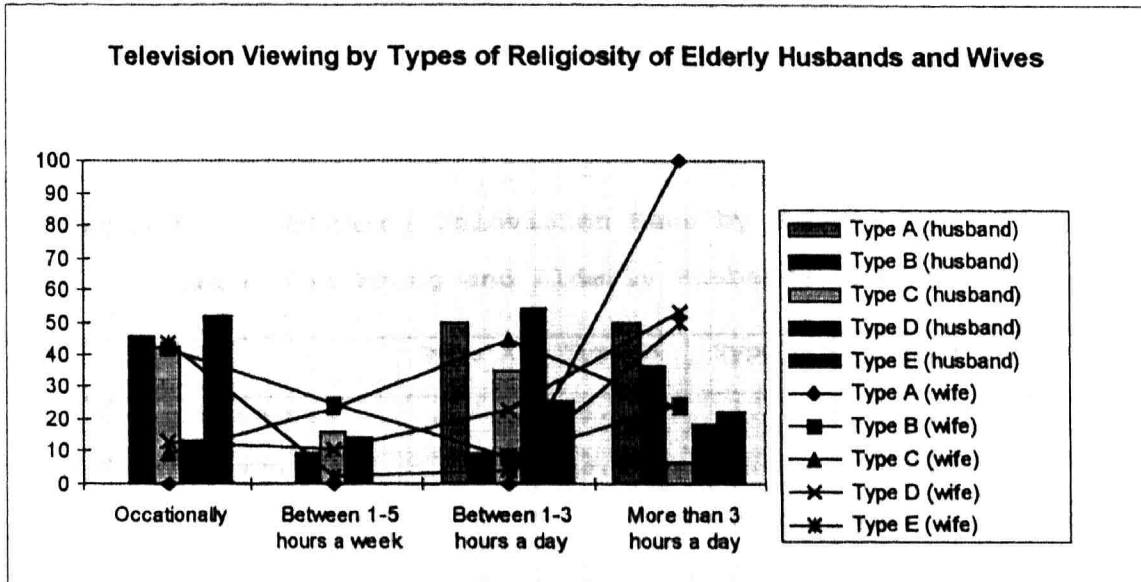
Figure 5.18



Type A elderly couples watch television the most (figure 5.19). They watch television for three hours or more in a day. Among the elderly husbands, Type D ones watch television close to one to three hours a day while the other types watch one to five hours a week. The other religious types of elderly wives watch

television, more or less, one to three hours a day (with the exception of Type B elderly wives who watch television less).

Figure 5.19



**Table 5.57: Relationship Between Religiosity of the Young and Elderly Husbands and Wives and Television Viewing**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Young families	0.34417	almost weak (+)	0.28728	weak (+)
Elderly families	0.01451	no relation	0.00106	no relation

The study shows that the 'more religious' the young husband and wives are, the more they spend their time viewing television (table 5.57). For elderly families there is no relationship between their religiosity and entertainment activities. A positive relationship is stronger among husbands compared to wives.

**Programme:** The respondents were asked to respond to eight kinds of television programmes namely news, information and education (local and foreign productions), movie (local and foreign productions), entertainment (local and foreign productions) and religion.

**News:** The 'more religious' young couples watch the news more than the 'less religious' ones. However, all types of young couples are keen to watch the news between 'sometimes' to 'usually' (table 5.58). Watching the news on television by types of the elderly husbands vary between more than 'sometimes' and less than 'usually'.

**Table 5.58: Watching Television News by Types of Religiosity  
Among the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.46	3.48	3.45	3.75	3.82
Young wives	3.25	3.00	3.24	3.29	3.08
Elderly husbands	3.50	3.82	3.25	3.61	3.50
Elderly husbands	3.33	3.33	2.86	3.21	2.83

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Information and Education:** Watching local and foreign television programmes on information and education by all types of the young and elderly couples vary between less than 'seldom' to more than 'seldom'. From Type A young and elderly couples to Type D ones,

**Table 5.59: Watching Local Television Programmes on Information and Education by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husband	2.31	2.20	2.04	1.75	2.64
Young wives	2.42	2.30	1.92	1.83	2.25
Elderly husbands	2.50	2.27	2.18	1.97	2.07
Elderly wives	2.33	2.17	2.10	1.86	1.98

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

the more religious they are, the less interested they are in watching both local and foreign television programmes on information and education (tables 5.59 and 5.60).

**Table 7.60: Watching Foreign Television Programmes on Information and Education by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.54	2.16	2.04	1.85	2.55
Young wives	2.58	2.27	1.92	1.90	2.17
Elderly husbands	2.00	2.18	2.12	1.90	1.93
Elderly wives	2.00	2.00	2.08	1.78	1.91

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Movies:** Watching local movies which are screened on television by types of the young and elderly couples vary between more than 'seldom' to 'sometimes' (table 5.61). Local movies are watched more by all types of wives than the husbands of both generations. The 'more religious' young couples, more than 'less religious' ones, watch local movies; whereas for elderly couples it is the other way around, i.e. the former group watch less than the latter.

**Table 5.61: Watching Local Television Movies by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.15	2.16	2.31	2.30	2.82
Young wives	2.17	2.59	2.63	2.79	3.17
Elderly husbands	3.00	2.55	2.54	2.43	2.33
Elderly wives	3.00	2.67	2.97	2.85	2.68

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

For all types of both generations, watching foreign movies vary from 'seldom' to more than 'sometimes'. Watching foreign movies is more favoured by the young and elderly wives than their husbands, with the exception of Type A young wives and Type B elderly wives (table 5.62). Type A among the young and elderly couples, more than other types, and the 'less religious' elderly couples more than the 'more religious' ones, watch foreign movies.

**Table 5.62: Watching Foreign Television Movie by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.08	2.42	2.27	2.12	2.70
Young wives	3.00	2.69	2.54	2.60	2.73
Elderly husbands	3.00	2.55	2.11	2.11	1.92
Elderly wives	3.33	2.50	2.49	2.47	2.17

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Entertainment:** All types of the young and elderly couples, watch local entertainment television programmes in varying frequency from 'seldom' to more than 'seldom' (table 5.63). Types A young and elderly couples, more than other types are keen to watch it. Types B to E young and elderly wives more than their husbands, are keen to watch local entertainment programmes.

Type A young and elderly couples less than 'sometimes' and 'sometimes' watch foreign entertainment television programmes, which is more than how much the other types do (table 5.64). The other types of the young and elderly couples are 'seldom' or less than 'seldom' interested in watching such programmes. These kinds

of programmes are watched by 'less religious' young couples and elderly wives slightly more than the 'more religious' ones.

**Table 5.63: Watching Local Entertainment Television Programmes by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.46	2.21	2.06	2.05	2.10
Young wives	2.42	2.34	2.21	2.29	2.18
Elderly husbands	2.50	1.82	1.79	1.99	1.92
Elderly wives	2.33	2.08	2.05	2.08	2.07

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Table 5.64: Watching Foreign Entertainment Television Programmes by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.85	2.00	2.03	1.98	1.80
Young wives	2.58	2.17	2.02	2.00	1.82
Elderly husbands	3.00	1.82	1.60	1.83	1.64
Elderly wives	2.67	2.08	1.74	1.78	1.72

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Religion:** The 'more religious' young and elderly couples, more than the other types, watch television programmes on religion. They 'sometimes' or more than 'sometimes' view such programmes (table 5.65). Type A young couples have the lowest interest in watching programmes on religion. They 'seldom' and less than 'seldom' watch such programmes. The other types of young and elderly couples watch television programmes on religion between less than 'sometimes' to 'sometimes'.

**Table 5.65: Watching Television Programmes on Religion by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.85	2.60	2.78	3.02	3.30
Young wives	2.00	2.71	2.72	3.07	3.27
Elderly husbands	2.50	2.55	3.05	3.08	3.28
Elderly wives	2.67	2.58	2.97	3.15	3.33

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Table 5.66: Relationship Between Religiosity of the Young Husbands and Wives and Watching Television Programmes**

T V programmes	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
News	0.20166	weak (+)	0.07413	very weak (+)
Local information	- 0.09259	very weak (-)	- 0.19676	weak (-)
Foreign information	- 0.14519	weak (-)	- 0.21651	weak (-)
Local movie	0.20445	weak (+)	0.25049	weak (+)
Foreign movie	- 0.19428	weak (-)	- 0.07866	very weak (-)
Local entertainment	- 0.16667	weak (-)	- 0.08177	very weak (-)
Foreign entertainment	- 0.22577	weak (-)	- 0.23685	weak (-)
Religion	0.45769	moderate (+)	0.36717	almost weak (+)

The above correlation indicates that there is a negative relationship between the types of religiosity of young couples and local and foreign information and education programmes, foreign movies, and local and foreign entertainment (table 5.66). Therefore, the more religious the young respondents are, the less interested they are to watch such programmes. On the other hand, the more religious the young couples are, the more they are keen to watch news, local movies, and programmes on religion. The strongest negative attitudes exists for foreign entertainment, and the strongest positive relationships for local movies.



**Table 5.67: Relationship Between Religiosity of the Elderly Husbands and Wives and Watching Television Programmes**

T V programmes	Husband		Wife	
	Pearson's $r$	Relationship	Pearson's $r$	Relationship
News	0.06652	very weak (+)	- 0.04319	no relation
Local information	- 0.10313	weak (-)	- 0.13682	weak (-)
Foreign information	- 0.13963	weak (-)	- 0.13380	weak (-)
Local movie	- 0.14365	weak (-)	- 0.11588	weak (-)
Foreign movie	- 0.20185	weak (-)	- 0.16667	weak (-)
Local entertainment	0.07880	very weak (+)	0.00727	no relation
Foreign entertainment	- 0.05437	no relation	- 0.12760	weak (-)
Religion	0.27857	weak (+)	0.32831	almost weak (+)

The correlation shows that the more religious the elderly respondents are, the less interested they are to watch local and foreign programmes on information and education, local and foreign movies, and foreign entertainment (table 5.67). On the other hand, programmes on religion have a positive relationship with the types of religiosity of the respondents, i.e. the more religious they are, the more they are keen to watch religious programmes. The strongest negative relationship exist for foreign movies, while the strongest positive relationship is for religious programmes.

Thus, foreign films and programmes are significantly negatively related to the types of religiosity of the respondents.

**5.3.9.2. Video.** Those respondents who have a video player were asked how much time they spent watching videos and what kind of films they watched. Both questions are examined in terms of religiosity.

**Time:** Type A young and elderly husbands and wives more than the other types are keen to watch video (figures 5.20 and 5.21). Type A young couples watch video less than five hours a week, and Type A of the elderly couples watch it close to one to two hours a day.

Other types of the young and elderly couples occasionally watch video. For both generations the husbands view video more than the wives.

Figure 5.20

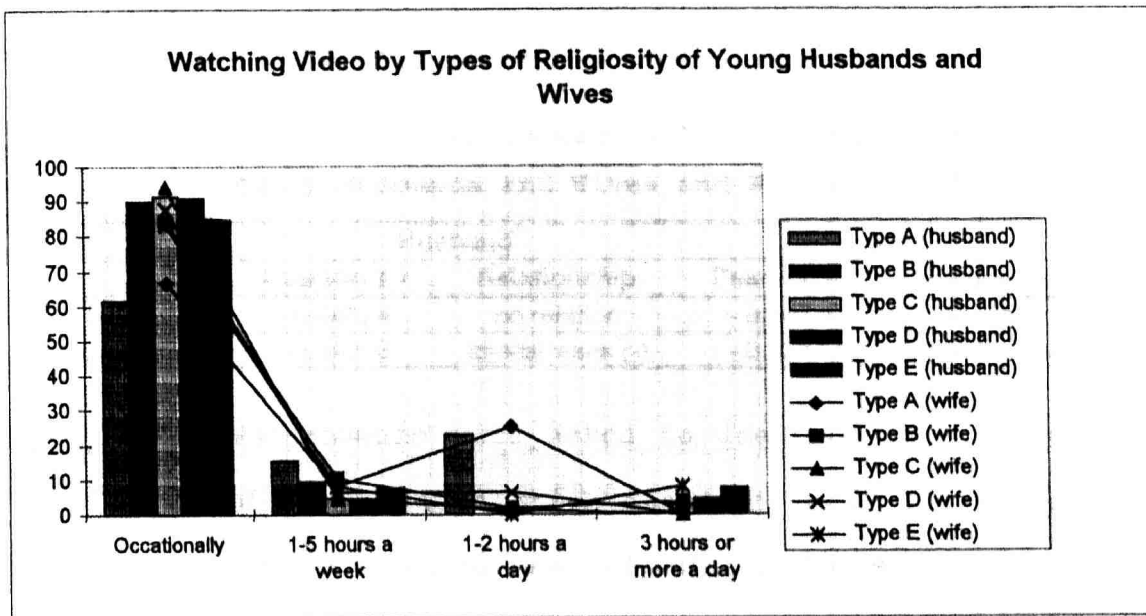
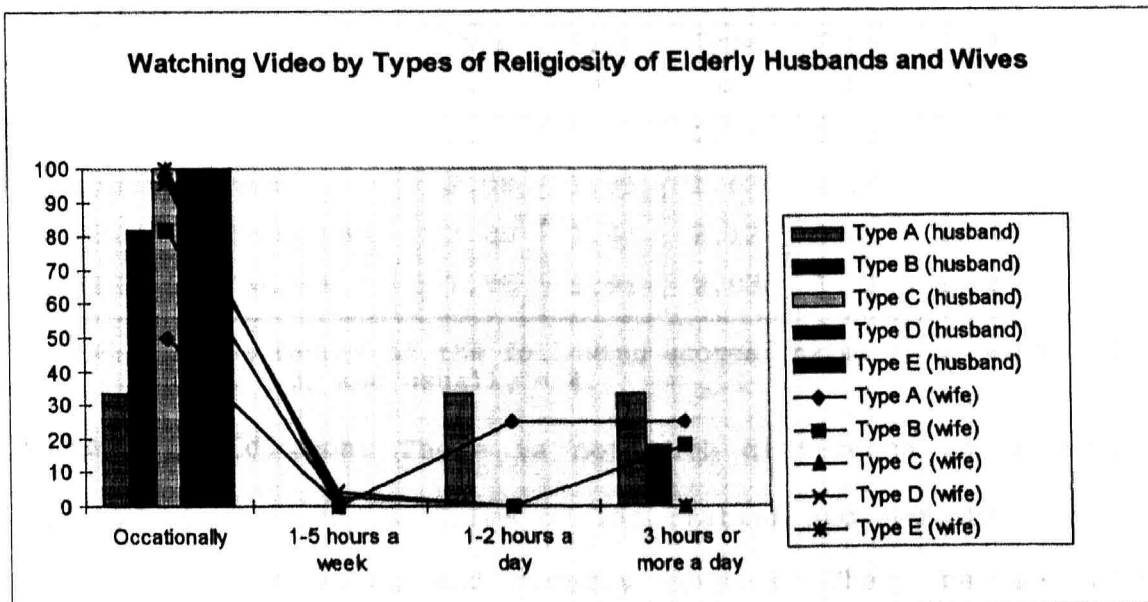


Figure 5.21



Between the types of religiosity of the young couples and spending time watching video (table 5.68), there is no relationship with husbands and a very weak negative relationship with wives. Between the types of religiosity of the elderly couples and spending time watching video, there is an almost weak negative relationship. Thus the more religious the elderly couples are, the less interested they are to watch video.

**Table 5.68: Relationship Between Religiosity of the Young and Elderly Husbands and Wives and Watching Video**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Young	- 0.04124	no relation	- 0.08749	very weak (-)
Elderly	- 0.39203	almost weak (-)	- 0.35542	almost weak (-)

**Film Type:** Respondents were asked to identify their interest in seven kinds of video films which included local and foreign film productions on: information and education, movies, entertainment, and films on religion.

**Table 5.69: Watching Video on Local Information and Education by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.77	1.85	1.73	1.43	1.80
Young wives	2.08	1.91	1.62	1.34	1.67
Elderly husbands	2.00	1.64	2.12	1.32	1.76
Elderly wives	1.75	1.91	2.03	1.39	1.48

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Information and Education:** There is not much difference where watching local and foreign video films on information and education in terms of the types of young and elderly couples. They, between almost

'never' to 'seldom' watch such kind of video films (tables 5.69 and 5.70). The 'less religious' elderly couples, slightly more than the 'more religious' ones, watch local and foreign video films on information and education.

**Table 5.70: Watching Video on Foreign Information and Education by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.69	1.82	1.71	1.45	2.00
Young wives	2.08	1.91	1.62	1.34	1.67
Elderly husbands	2.00	1.64	2.03	1.32	1.47
Elderly wives	1.75	1.91	1.97	1.31	1.29

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Movie:** The time that different types of the young and elderly couples spend for watching local video movies is almost the same. They watch local video movies from 'seldom' to more than 'seldom' (table 5.71).

**Table 5.71: Watching Local Video Movies and Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	2.38	2.13	2.56	2.39	2.40
Young wives	2.25	2.52	2.53	2.24	2.67
Elderly husbands	2.33	2.18	2.41	2.42	2.41
Elderly wives	2.00	2.73	2.74	2.45	2.39

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

The young couples of all types, with the exception of type E ones, are more interested in watching foreign video movies than local video movies (table 5.72). Type A young and elderly wives watch foreign video movies more than the other religious types of both generations; the elderly ones more than the young ones. The 'less religious' elderly couples are more interested in watching foreign video movies than the 'more religious' ones.

**Table 5.72: Watching Foreign Video Movies by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.00	2.51	2.67	2.68	2.40
Young wives	3.08	2.70	2.67	2.66	2.67
Elderly husbands	3.33	2.82	2.65	2.42	1.88
Elderly wives	3.50	2.55	2.63	2.32	2.03

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Table 5.73: Watching Videos on Local Entertainment by Types of Religiosity of the Young and Elderly Husbands and Wives\***

Respondent	Type A	Type B	Type C	Type D	Type E
Young husbands	2.36	1.94	1.92	1.61	1.60
Young wives	2.08	2.09	1.91	1.52	1.50
Elderly husbands	2.00	1.36	1.76	1.47	1.53
elderly wives	1.75	1.73	1.92	1.56	1.29

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Entertainment:** Local and foreign entertainment videos are watched by the 'less religious' young couples (almost 'seldom' to 'seldom') more than the 'more religious' ones (almost 'never' to 'less than seldom'). Type A young and elderly couples watch videos of foreign

entertainment more than local one and more than the other types (tables 5.73 and 5.74).

**Table 5.74: Watching Videos on Foreign Entertainment by Types of Religiosity of the Young and Elderly Husbands and Wives\***

Respondent	Type A	Type B	Type C	Type D	Type E
Young husbands	2.46	1.92	1.98	1.50	1.40
Young wives	2.42	2.12	1.86	1.47	1.33
Elderly husbands	3.00	1.36	1.68	1.42	1.32
elderly wives	2.50	1.64	1.76	1.45	1.19

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Religion:** There is not much differences between young and elderly couples regarding watching video films on religion . The 'less religious' elderly couples, more than the 'more religious' ones watch video films on religion. Type A young couples are the least video viewer on religion among both generations, whereas type E young couples are the most. The other types of the young and elderly couples watch videos on religion between less than 'seldom' to more than 'seldom' (table 5.75).

**Table 5.75: Watching Video Films on Religion by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.38	2.25	1.98	1.84	2.60
Young wives	1.42	2.26	1.85	2.03	2.33
Elderly husbands	2.00	2.00	2.41	1.71	2.38
Elderly wives	1.75	2.18	2.29	1.86	2.16

\*The mean is the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

**Table 5.76: Relationship Between Religiosity of the Young Husbands and Wives and Watching Videos**

Video Film	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Local information	- 0.14017	weak (-)	- 0.23368	weak (-)
Foreign information	- 0.11874	weak (-)	- 0.24299	weak (-)
Local movie	0.08941	very weak (+)	- 0.02565	no relation
Foreign movie	- 0.03236	no relation	- 0.09155	very weak (-)
Local entertainment	- 0.26706	weak (-)	- 0.30079	almost weak (-)
Foreign entertainment	- 0.30873	almost weak (-)	- 0.36745	very weak (-)
Religion	0.07871	very weak (+)	0.07334	very weak (+)

The above correlation (table 5.76) shows that the more religious the young respondents are, the less interested they are watching local and foreign video films on information and education and entertainment. This negative relationship is stronger among the young wives compared to their husbands (except for foreign entertainment). A very weak positive relationship exist between types of religiosity of young husbands and viewing local video movies, and a very weak negative relationship between types of religiosity of young wives and watching foreign video movies. There is a positive relationship between types of religiosity of young couples and watching video films on religion.

**Table 5.77: Significant Relationship Between Religiosity of the Elderly Husbands and Wives and Watching Videos**

Video Film	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Local information	- 0.15299	weak (-)	- 0.26063	weak (-)
Foreign information	- 0.27233	weak (-)	- 0.37635	almost weak (-)
Local movie	- 0.05633	no relation	- 0.10394	weak (-)
Foreign movie	- 0.37609	almost weak (-)	- 0.31784	almost weak (-)
Local entertainment	- 0.09413	very weak (-)	- 0.28234	weak (-)
Foreign entertainment	- 0.26048	weak (-)	- 0.36949	almost weak (-)
Religion	0.00968	no relation	- 0.04614	no relation

Thus the above relationship indicates that the 'more religious' the elderly couples are, the less interested they are to watch local and foreign video films on information and education, movie, and entertainment (table 5.77). There is a stronger negative relationship between the wives' viewing compared to the husbands (except for foreign movies).

The negative relationship between types of religiosity of the elderly couples and watching video films is stronger than the younger ones. For watching video films on religion, Type A and the 'less religious' young couples are not keen to watch while no relationship exist with the elderly viewer of this kind of video films and their types of religiosity.

**5.3.9.3. Printed Materials:** The respondents' attitudes towards eight types of printed materials commonly published in magazines is examined in terms of religiosity. They include women, youth, science, religion, news, entertainment, information and education, and socio-political issues (tables 5.78 and 5.79).

Women: Type A elderly husbands seldom, and the other types of the young and elderly husbands almost 'never' or less than 'seldom' read materials on women (tables 5.78 and 5.79). Types A and E of young women more than 'sometimes', and the other types of young wives less than 'sometimes' read material on women. Reading materials on women by all types of elderly wives is limited to less than 'seldom' and more than 'seldom'.

Youth: Of each type the young husbands less than the young wives read materials on youth. The former between almost 'never' and



'seldom' read such materials and the latter between less than 'seldom' to more than 'seldom'. The more religious the young husbands and wives are, the more they are interested to read materials on youth.

**Table 5.78: Interested Reading Materials of Magazines by Types of Religiosity of the Young Husbands and Wives\***

Materials	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Women	1.31	3.27	1.49	2.81	1.49	2.63	1.23	2.80	1.77	3.31
Youth	1.31	1.73	1.44	1.84	1.70	1.83	1.85	2.00	1.92	2.46
Science	2.08	2.45	1.76	1.73	1.95	1.82	1.73	1.71	2.08	2.08
Religion	1.85	1.91	2.76	2.61	2.74	2.76	2.95	2.95	3.31	3.38
News	3.69	3.36	3.34	3.00	3.49	3.27	3.72	3.46	3.83	4.00
Entertainment	3.00	2.82	1.83	2.09	1.90	2.11	2.00	2.02	2.42	2.17
Information & education	2.92	2.82	2.51	2.40	2.30	2.16	2.17	1.90	3.08	2.58
Socio-political issues	2.92	2.18	2.51	2.23	2.45	2.04	2.05	1.59	3.08	2.08

\*The means are the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

Type A elderly couples more than 'seldom' read about youth, while the other types of both gender almost 'never' read such materials.

**Science:** Type A and type E young couples more than 'seldom' read science materials in the magazines. The other groups of young husbands and wives less than 'seldom' read articles on science.

Type A elderly husbands and wives 'seldom' read scientific material. The other types of elderly husbands and wives almost 'never' to less than 'seldom' read articles on science.

**Religion:** The 'more religious' couples more than the 'less religious' ones, read materials about religion in magazines. Type A of young couples less than 'seldom' read such materials. Type B to

Type D of the young couples less than 'sometimes' read about matters related to religion. Type E of young couples have the highest interest in such materials (i.e. more than 'sometimes').

**Table 5.79: Interest in Reading Material in Magazines by Types of Religiosity of the Elderly Husbands and Wives\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Women	2.00	2.25	1.27	2.58	1.19	1.58	1.10	2.06	1.25	2.00
Youth	2.33	2.25	1.27	1.58	1.30	1.33	1.28	1.42	1.35	1.30
Science	2.00	2.00	1.82	1.67	1.82	1.38	1.63	1.53	1.44	1.40
Religion	2.33	2.50	2.91	2.92	3.09	2.86	2.99	2.98	3.27	3.13
News	4.00	4.00	4.00	3.08	3.25	2.80	3.48	3.39	3.43	3.02
Entertainment	2.33	2.25	1.36	1.75	1.37	1.39	1.67	1.68	1.51	1.60
Information & education	2.33	2.25	2.45	2.33	2.23	2.03	2.07	1.78	2.08	2.02
Socio-political issues	2.67	2.00	2.45	2.00	2.33	1.72	2.27	1.80	2.19	1.79

\*The means are the result of the following scores: never = 1, seldom = 2, sometimes = 3, and usually = 4.

Type A of elderly couples more than 'seldom' and Type B ones less than 'sometimes' read religious materials. The other groups of the elderly husbands and wives 'sometimes' or more than 'sometimes' read about matters of religion.

**News:** Reading news in magazines and other printed materials attract all the types of respondents more than all other materials. They read news between 'sometimes' to 'usually'. The 'less religious' young couples less than 'more religious' ones read news. Except Types A and B elderly couples, the other types of elderly couples read news less than the younger ones.

**Entertainment:** Type A of young couples, more than other types of both generations (i. e. 'sometimes'), read entertainment materials in magazines. The other types of young couples 'seldom' read

entertainment materials while the other elderly couples between almost 'never' to less than 'seldom' do. The 'less religious' young and elderly husbands less than the 'more religious' ones, read such materials .

**Information and Education:** Types A and E young couples 'sometimes' read articles on information and education in magazines. The other groups of young couples more than 'seldom' read this kind of articles. Type B to Type D, the more religious the young respondents are, the less interested they are to read material on information and education. The elderly husbands and wives of all types, less than the young couples, are interested to read such materials . The 'less religious' elderly couples compared to the 'more religious' ones, are more keen to read materials on information and education.

**Social and Political Issues:** Types A and E of young husbands more than other groups of the young couples are interested to read (i.e. 'sometimes') social and political issues in magazines. From Type B to Type D, the more religious the young couples are, the less interested they are to read such materials. Except Type D elderly couples, the other types of elderly couples, less than young couples, read materials on social and political issues. The more religious the elderly husbands are, the less interested they are to read such materials.

The correlation shows that the more religious the young couple are, the less interested they are to read materials on entertainment, information and education, and socio-political issues (table 5.80). On the other hand, the more religious the

respondents are, the more keen are they to read news and materials on religion. Speaking of the relationship between types of religiosity and materials on entertainment, information and education, socio-political issues, and news the young wives possess stronger negative attitudes.

**Table 5.80: Relationship Between Religiosity of the Young Husbands and Wives by Interest in Reading Materials in Magazines**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Women	- 0.01796	no relation	0.01874	no relation
Youth	0.31130	almost weak (+)	0.24273	weak (+)
Science	- 0.02729	no relation	- 0.05181	no relation
Religion	0.38298	almost weak (+)	0.37388	almost weak (+)
News	0.16482	weak (+)	0.23408	weak (+)
Entertainment	- 0.07586	very weak (-)	- 0.14162	weak (-)
Information & education	- 0.07719	very weak (-)	- 0.16121	weak (-)
Socio-political issues	- 0.10535	weak (-)	- 0.19607	weak(-)

**Table 5.81: Relationship Between Religiosity of the Elderly Husbands and Wives by Interest in Reading Materials in Magazines**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Women	- 0.03490	no relation	0.05673	no relation
Youth	- 0.05531	no relation	- 0.13089	weak (-)
Science	- 0.22952	weak (-)	- 0.05832	very weak (-)
Religion	0.19064	weak (+)	0.20325	weak (+)
News	- 0.04750	no relation	0.05055	no relation
Entertainment	0.04437	no relation	0.02633	no relation
Information & education	- 0.15119	weak (-)	- 0.09045	very weak (-)
Socio-political issues	- 0.10170	weak (-)	- 0.04731	no relation

The above correlation indicates that the more religious the elderly couples are, the less interested they are to read printed materials on youth, science, information and education, and social and political issues (table 5.81). Moreover, the more religious the elderly couples are, the more they are keen to read printed

materials on religion. The negative relationship between types of religiosity of elderly respondents and printed materials reveal that the wives have a stronger negative relationship compared to the husbands for reading materials on youth and science; and a weaker negative relationship for materials on information and education, and social and political issues.

Thus, the young couples religious attachment have a positive role on reading materials on youth and news and negative role on materials on entertainment, while these materials have no significant relationship with the religious attachment of the elderly couples. Other differences between the young and elderly couples include reading materials on science which has no significant relationship for young couples but has a negative relationship for elderly couples.

### **5.3.10 Ethnic Relations**

The relationship between religiosity and three aspects of ethnic relations are examined, namely patronage of public eating houses owned by Malays and non-Malays, the neighbourhood they live in, and the circle of friends they keep.

**5.3.10.1 Patronage of Eating Places:** Eating in four kinds of restaurants namely, Malay, Indian, Chinese, and the Western style fast food restaurants is examined in terms of religiosity of the respondents.

**Malay Restaurant:** The 'less religious' young couples, more than the 'more religious' ones, go to Malay restaurants (table 5.82). The former almost 'always' and the latter between 'usually' to 'always' go to Malay restaurants.

The young and elderly husbands, more than their wives (except Type C elderly), eat at Malay restaurants. All groups of elderly husbands 'always' or almost 'always' go to Malay restaurants. The 'more religious' elderly wives, less than the 'less religious' ones, dine at Malay restaurants.

**Table 5.82: Dining in A Malay Restaurant by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.45	3.96	3.89	3.65	3.71
Young wives	3.44	3.74	3.77	3.43	3.58
Elderly husbands	-	4.00	3.72	3.94	3.93
Elderly wives	1.50	3.83	3.74	3.66	3.53

\*The mean is the result of the following scores: never = 0, seldom = 1, sometime = 2, usually = 3, and always = 4.

**Indian Restaurant:** The more religious the young and elderly couples are, the less they are interested to eat at an Indian restaurant. Type A young couples more than 'seldom' while other types of respondents between less than 'seldom' to 'never' dine at Indian restaurants (table 5.83).

**Table 5.83: Dining at Indian Restaurants by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.45	0.54	0.36	0.07	0.00
Young wives	1.33	0.62	0.19	0.06	0.05
Elderly husbands	-	0.67	0.40	0.14	0.00
Elderly wives	-	0.67	0.36	0.13	0.00

\*The mean is the result of the following scores: never = 0, seldom = 1, sometime = 2, usually = 3, and always = 4.

**Chinese Restaurant:** The most negative attitude towards dining out is shown by the respondents towards Chinese restaurants (table 5.84). While Type A young couples almost 'sometimes' eat at a Chinese restaurant, the other types of the young and elderly couples between less than 'seldom' to 'never' dine there. The more religious the young and elderly couples are, the less they are inclined to go to a Chinese restaurant.

**Table 5.84: Dining at Chinese Restaurants by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	1.91	0.23	0.09	0.10	0.00
Young wives	1.78	0.24	0.00	0.15	0.00
Elderly husbands	-	0.67	0.02	0.02	0.00
Elderly wives	-	0.50	0.05	0.00	0.00

\*The mean is the result of the following scores: never = 0, seldom = 1, sometime = 2, usually = 3, and always = 4.

**Table 5.85: Dining at Fast Food Restaurants by Types of Religiosity of the Young and Elderly Husbands and Wives\***

	Type A	Type B	Type C	Type D	Type E
Young husbands	3.00	2.42	2.10	1.67	1.64
Young wives	2.89	2.41	1.92	1.57	1.79
Elderly husbands	-	2.00	1.17	1.12	0.87
Elderly wives	-	2.17	1.02	1.12	1.29

\*The mean is the result of the following scores: never = 0, seldom = 1, sometime = 2, usually = 3, and always = 4.

**Fast Food Restaurant:** Dining at fast food restaurants, compared to Indian and Chinese restaurants, is more popular among the respondents. Type A young couples 'usually' go to fast food restaurants, and the other types of young and elderly couples



between more than 'sometimes' to almost 'seldom' dine at such restaurants (table 5.85). The more religious the young couples and elderly husbands are, the less they are disposed to go to a fast food restaurant.

**Table 5.86: Relationship Between Religiosity of the Young Husbands and Wives and Eating Places**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Malay restaurant	- 0.18274	weak (-)	- 0.13497	weak (-)
Indian restaurant	- 0.34430	almost weak (-)	- 0.33507	almost weak (-)
Chinese restaurant	- 0.28976	weak (-)	- 0.23296	weak (-)
Fast food restaurant	- 0.24072	weak (-)	- 0.17597	weak (-)

The above correlation shows that the more religious the young husbands and wives are, the less interested they are to dine out (table 5.86). The negative relationship is stronger for eating at Indian and Chinese restaurants and more stronger by types of religiosity of the husbands than the wives.

**Table 5.87: Relationship Between Religiosity of the Elderly Husbands and Wives and Eating Places**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Malay restaurant	0.09699	very weak (+)	- 0.06581	very weak (-)
Indian restaurant	- 0.27667	weak (-)	- 0.26026	weak (-)
Chinese restaurant	- 0.26427	weak (-)	- 0.18019	weak (-)
Fast food restaurant	- 0.27948	weak (-)	- 0.14660	weak (-)

The correlation indicates that the more religious the elderly couples are, the less interested they are to eat at an Indian, Chinese or fast food restaurants (table 5.87). Going to a Malay restaurant is positively related to types of religiosity where elderly husbands are concerned, and negatively related with the



elderly wives. The study shows that a stronger relationship exist between the elderly husbands and dining out compared to the wives.

**7.3.10.2 Neighbourhood They Live In:** The 'less religious' young and elderly families live in places which have more non-Muslim neighbours than do the 'more religious' ones (table 5.88).

**Table 5.88: Non-Muslim Neighbours by Types of Religiosity of the Young and Elderly Families**

	Type A	Type B	Type C	Type D	Type E
Young families	2.00	1.88	1.79	1.70	1.71
Elderly families	-	2.00	1.83	1.67	1.53

The mean scores for having non-Muslim neighbours are: no = 1 and yes = 2.

Between the types of religiosity and having non-Malay neighbours, there is a weak negative relationship ( $r = -0.19223$ ) for young families, and an almost weak negative relationship ( $r = -0.33394$ ) for elderly families. Thus the more religious the young and elderly couples are, the less non-Muslim neighbours do they have.

Of those young families who do not have non-Muslim neighbours, living in an Indian-Malay area is not desirable at all for Types A and B young couples, and its desirability is weaker for more religious ones. Of the Type B young respondents, 60.9 percent of the husbands and 37.5 percent of the wives prefer to live in a Malay-Chinese area. With Types B to E young couples, the more religious they are, the less interested are they to live in a Malay-Chinese area (table 5.89). The maximum willingness for all

Malay places belong to almost one third of Type A young husbands and Type C young Couples. The choice of living in an all Malay place for Type B young couples is less than the choice of living in a Malay-Chinese area. However, for 'more religious' couples, a Malay-Chinese area is less desirable than an area where all the residents are Malays.

**Table 5.89: Choice of Place of Residence by Types of Religiosity of the Young Husbands and Wives(%)**

Place of Choice	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Malay-Indian	0.0	0.0	0.0	0.0	1.0	0.9	1.4	4.7	9.0	0.0
Malay-Chinese	22.2	28.6	60.9	37.5	34.3	33.6	17.6	16.3	9.0	6.3
All Malay	33.3	14.3	4.3	18.8	33.3	37.9	31.1	25.6	18.2	25.0
Others	44.4	57.1	33.8	43.7	31.3	27.8	50.0	53.5	63.7	68.7

Of all the types of religiosity among elderly couples none of them are interested to live in an area which is a mixture of Indian and Malay (table 5.90). The 'less religious' elderly couples, more than the 'more religious' ones, are interested to live in a Malay-Chinese place. However the majority of 'more religious' elderly couples are keen to live in a place where all of the neighbours be Malay.

**Table 5.90: Choice of Place of Residence by Types of Religiosity of the Elderly Husbands and Wives(%)**

Places of Choice	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Malay-Indian	0.0	0.0	0.0	0.0	1.1	1.1	0.0	0.0	0.0	0.0
Malay-Chinese	0.0	0.0	33.3	33.3	64.4	61.8	20.4	22.9	20.0	13.3
All Malay	0.0	0.0	0.0	0.0	21.8	20.2	64.6	56.7	80.0	86.7
Others	0.0	0.0	66.7	66.7	12.6	16.9	14.2	10.5	0.0	0.0

**Having Non-Malay Friends:** The religious attachment of the respondents is examined with respect to having friends from four types of non-Malays, i.e. Chinese, Indians, Eurasians, and foreigners.

**Chinese Friends:** More than 80 percent of all types of young couples have Chinese friends. All of the Type A of young and elderly couples and Type B elderly wives and type E of young wives have Chinese friends. The more religious the elderly couples are, the less is the possibility of having Chinese friends (tables 5.91 and 5.92).

**Table 5.91: Types of Religiosity of the Young Husbands and Wives by Having Non-Malay Friends\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Chinese	2.00	2.00	1.82	1.85	1.83	1.82	1.88	1.80	1.93	2.00
Indians	2.00	2.00	1.69	1.73	1.80	1.80	1.78	1.78	1.93	1.93
Foreigner	1.33	1.37	1.13	1.13	1.17	1.05	1.02	1.10	1.53	1.24
Eurasian	1.33	1.37	1.08	1.07	1.05	1.01	1.03	1.17	1.33	1.29

\*The mean is the result of following scores: no = 1, and yes = 2.

**Table 5.92: Types of Religiosity of the Elderly Husbands and Wives by Having Non-Malay Friends\***

	Type A		Type B		Type C		Type D		Type E	
	H	W	H	W	H	W	H	W	H	W
Chinese	2.00	2.00	1.91	2.00	1.85	1.75	1.82	1.87	1.69	1.65
Indians	2.00	2.00	1.82	1.82	1.81	1.75	1.82	1.75	1.49	1.57
Foreigner	1.50	1.33	1.09	1.09	1.04	1.01	1.04	1.03	1.00	1.00
Eurasian	1.00	1.00	1.00	1.00	1.04	1.03	1.00	1.01	1.00	1.00

\*The mean is the result of following scores: no = 1, and yes = 2.

**Indian Friends:** All of the Type A young and elderly couples and 93 percent of type E young couples have Indian friends. Type E elderly

couples have the least percentage of having Indian friends. More than three quarters of the other types of the young and elderly husbands and wives have Indian friends.

**Foreigner Friends:** Types A and E of young couples, more than the other types, have foreigner friends. Type E of elderly couples have no such friends. Only a few percent of the remaining types of the young and elderly couples have foreigner friends; the elderly couples less than the younger ones. The more religious the elderly couples are, the less is the possibility of having foreigner friends.

**Eurasian Friends:** Types A and E of young couples more than other types have Eurasian friends (means vary from 1.29 to 1.37). Between one to 17 percent of the other types of young couples have Eurasian friends. The elderly couples have almost no Eurasian friends.

Between the types of religiosity of the young couples and having non-Malay friends, there is no relationship except for young wives who show a very weak positive relationship (table 5.93). Thus having non-Malay friends for young couples is not related to the types of religiosity.

**Table 5.93: Relationship Between Religiosity of the Young Husbands and Wives and Having Non-Malay Friends**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Chinese	0.03720	no relation	- 0.00114	no relation
Indian	0.04459	no relation	0.04422	no relation
Foreigner	0.01723	no relation	- 0.01967	no relation
Eurasian	0.00860	no relation	0.09887	a very weak (+)

The correlation shows that the more religious the elderly couples are, the less they have non-Malay friends (table 5.94). The

negative relationship is stronger for the husbands compared to the wives.

**Table 5.94: Relationship Between Religiosity of the Elderly Husbands and Wives and Having Non-Malay Friends**

	Husband		Wife	
	Pearson's <i>r</i>	Relationship	Pearson's <i>r</i>	Relationship
Chinese	- 0.15165	weak (-)	- 0.11442	weak (-)
Indian	- 0.22740	weak (-)	- 0.14671	weak (-)
Foreigner	- 0.16551	weak (-)	- 0.13735	weak (-)
Eurasian	- 0.09592	a very weak (-)	- 0.05100	no relation

Thus, the religious attachment for having non-Malay friends while applicable for elderly couples, is not related for young couples.

## 5.4 Conclusion

As has been seen in this chapter, the coefficient of correlation examined the relationship between the types of religiosity of the respondents and ten social variables. There is a negative relationship between the types of religiosity of young and elderly couples and the following variables: selection of spouse without intervention, using contraception, young sons and daughters' choice of career, acceptance of wife's outdoor activities, use of modern appliances, recreational activities, watching video and dinning out particularly at non-Malay restaurants.

The study reveals that a positive relationship exists between the types of religiosity of young and elderly couples and the following variables: selection of spouse through help of parents and friends and decision making over family affairs acknowledging the responsibility of the husband over the wife.

The coefficient correlation is negative when it is between the types of religiosity of elderly couples and giving advice or scolding as methods of rectifying child's misbehaviour while it is positive for other methods for both generations. A positive relationship exists between watching television and the types of religiosity of young families but no relationship exist for elderly ones. Also a negative relationship exists between having non-Malay friends and the types of religiosity of the elderly couples and no relationship for younger ones.

There is a positive relationship between the types of religiosity of the young and elderly husbands and traditional and religious attire and a negative relationship for wearing Western clothes. A negative relationship is also observed between the types of religiosity of young and elderly wives and the use of cosmetics (except for using deodorant), wearing Western attire, baju kurung without scarves and styling hair with the help of someone or hairdresser.

Thus the more religious the respondents are the more they are resistant to change. This relationship is more significant among the elderly couples than the young ones.