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## The Influence of Anime on The Moral Value among Arts and Design Students: A Pilot Study in Uitm Shah Alam

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### Abstract

Students and the issue of moral decline has become a hot topic for the past centuries. It raises much concern, since students are the asset to the formation of human capital in the future. The sophisticated life that we have today has left an impact to their personality. The expansion of the technology at the fingertips expedites this impact. This is when the influence of the media often leaves an impact to the students. Anime is a popular Japanese animation among teenagers or specifically students. It is part of the mass media broadcasting with an increasing number of fans all over the world. With different moral values, manners and cultures, it is feared that one of the factors for moral decline among students lies in the destructive elements of violence, sex, imagination and superstition found in anime. Thus, this study is conducted to see the influence of anime from both the positive and negative perspectives on the morality of students in Design Arts course at Universiti Teknologi MARA (UiTM). The pilot study was conducted on 55 design arts course students as they are very attached to anime in terms of their background education and interest. This study adopts the quantitative method where questionnaires have been distributed. From the finding, it can be concluded that positive attitude formed from anime influence has given a significant impact to the *mahmudah* moral values, while the negative attitude leaves quite a big impact to the students' *mazmumah* moral values. The finding of this study can serve as reference to the Ministry of Communication and Multimedia Malaysia to increase the quality of the broadcasting material guideline for students or teenagers in general, so that the content would be more appropriate for Malaysian practice, religious belief and lifestyle. The finding will also be helpful for local broadcasting companies as they will be more sensitive and can better screen adverse elements in anime that can be demoralizing and are feared to push them further into various issues of morality.

**Keywords:** Students, Anime, Moral Values.

## Introduction

Animation from Japan, or better known as 'anime' is adapted from 'manga' or Japanese comics, that was previously popular in its society. Manga began at the end of the 19<sup>th</sup> century (Lent, 2001). Anime, on the other hand, started in the 20<sup>th</sup> century, as early as 1907 where Katsudo Shaschin was the first anime in Japan. Anime continues to soar outside Japan around the 1970s and until today, it has gained popularity and fans all over the world. With a rich array of genres that fulfills the needs for entertainment among people of various ages like children, teenagers and adults, anime has simply taken the world by storm. It has sparked a new phenomenon in the world of animation greater than it has been for Western animation. With various superhero characters, dramatic actions, exuberant graphic displays and unpredictable story lines, anime continues to appeal and is not boring to watch. The group that appears to be die-hard fans of anime is teenagers or students. That said, not all the content is appropriate to our culture and lifestyle as Japan tends to have different ways of life. What is most concerning is the fact that there are some unsuitable elements that can be a factor in influencing the moral decline of this younger generation. According to Novianti (2007) even though some people have warmly welcomed anime by learning Japanese, a lot of others have voiced their worry over the negative values that can be spread from anime.

The issues of moral decline can often be read on papers, and watched on the television. It is alarming that the issues have not been able to be curbed, but in fact, they have become rampant, in line with the media technology development that goes without boundaries. The involvement of students as our national human capital has brought everyone at tenterhooks.

The statistics established from *Agensi Antidadah Kebangsaan* (AADK) recorded that there had been an increase in the number of drug addicts by age, involving students at higher learning institutions from the year 2016 to 2020 which is from 506 cases to 568 cases (for diploma students). Meanwhile, in 2019 the cases escalated to 620 cases. For those doing degree/master/PhD, there was a reduction of 2 cases, from 96 cases in 2016 to 94 cases in 2020. The year 2019 showed the highest increase which is 129 cases.

Speaking in *Majlis Pelancaran Modul Kesedaran Jenayah Kanak-kanak dan Remaja Polis Johor* in collaboration with Universiti Teknologi Malaysia, Johor Chief Police Datuk Ayob Khan stated that although the statistics had shown a decrease, the rate was still a cause for concern. Some of the criminal offences involving students are theft, physical attacks, rape and robbery. For 2018. The decreased crime index involving students had reduced slightly from 1388 cases to 1230 cases in 2019. He added that 538 cases had been recorded from early January to October 2020. These crime cases are the factor behind the declining moral values of the students (Hashin, 2020)

Why do these moral issues happen and what is the reason that causes it to happen and that makes it increasingly serious? Many studies have been conducted on the possible factors. One study is Rashid et al (2006), where they pointed out that students' involvement in various social ills stems from the students' own internal factors such as personality development, the failing family institution, and peer pressure. Madon and Ahmad (2004) stated that the environment on campus is also another issue for the moral decline. Next, Muda et al (2015) related the internal factor with the student's own personality development and asserted that moral decline is bound to happen if the young people are not fully guided in confronting the many challenges in their teen lives. The study by Tamuri and Ismail (2005) stated that the negative content in the mass media also contributes to the moral issues among students. This view is supported by Hamid (2016), where it is stated that the mass media content that has negative elements can give effect to their moral display. This bad

consequence from the negative influence of the mass media is also agreed upon by Sulong and Abdullah (2010). Meanwhile, Ahmad (2022), opined that the factors that motivate students to fall into the trap of moral issues are peer influence, social media, life difficulties, the lack of religiosity, poor family background and curiosity.

The question is, do the negative elements found in anime also become the factor for students' moral issues? Several studies have established mixed findings. According to Diana (2021) anime-watching is mostly a pastime activity. However, if watched excessively, this will bring a negative impact to oneself and it can open doors to other social issues. She added that some of the negative impacts of watching anime include hallucinating or being lost in one's own world. This makes students get carried away into the world of anime from their actual reality. Their mental development will be at stake. The second impact is that they will feel lazy to do any activity as they spend most of their time watching anime; this will also disrupt their study routine. The third point lies in the unsuitable scenes often shown in anime, where they can be destructive to the moral. Hentai for example is the theme that carries pornography elements. As the next point, there will be an erosion of love towards one's own culture as anime promotes the lifestyle of the Japanese which is certainly quite different from our culture here.

Next, the study by Sameen (2014) found that anime can increase social interactions and instill the interest in arts but the writer did not refute the possibility that there will be ill consequences if there is too much viewing of anime. According to Diyan (2021) although anime (Naruto) highlights the values and the culture of Japan, it has a lot of good moral values as well. Through anime, Japanese cultural values have successfully been disseminated in a unique and creative way. As the result, the show easily appeals to the viewers to the point that they become interested in learning Japanese culture and language. The work by Yusof et al. (2019) revealed that anime has a significant influence on the moral of school-going students. The positive elements in anime can give positive influence to the respondents' morality, and vice versa. Thus, to see the influence of anime on the students' moral values and principles, this study is carried out on the design arts students in Universiti Teknologi MARA (UiTM) Shah Alam from various departments. Design arts students were selected as respondents as they were regarded as very attached to anime due to their study background.

### **Morality Among Students**

Generally speaking, morality is understood as the good or bad Attitude, manner or acts practiced and done by humans. According to Al-Ghazali (2010) morality is divided into two, the first is noble morality that reflects upon one's faith, and reprehensible moral that refers to the traits of munafiq, or hypocrites. Ibn Manzur t.th, mentioned that morality is the norm, the Attitude, religion or even the image of the inner being. Meanwhile, Miskawaih (t.th) made a point that morality is the state of the soul that pushes one to act spontaneously, without stopping to think; it is inherited by birth or developed through practice and normality.

According to Sirait et al (2017) morality is the most significant part that is inseparable in human life because without morality, humans will lose their dignity. Setiawan (2017) explained that morality is a strength that comes from within, having the combination between positive and negative tendencies. The issues of morality have gained a lot of attention in the shari'a of Islam. This is why Prophet Muhammad S.A.W. was sent down to educate human morality so that they will adopt good Attitude in living this life (Salsabila & Firdaus, 2018).

According to Bakar (2007), the decline in morality and the negative Attitude among students are on the rise and are alarming every year. Among the factors that become the

reasons behind this are the lack of balance in individuals, that is between the physicality and the spirituality, the mind and the heart, knowledge and morale, the absence of self-integrity, poor self-confidence, giving up easily and the thinning confidence in religion, shallow-mindedness, hardened hearts and not seeking for the truth and spending life focusing on imperfect materialistic things (Ahmad & Tamuri, 2006).

Referring to the previous works, there are many factors that influence students in morality issues, that can be divided into internal and external factors. A lot of studies have examined the internal factors such as the students themselves, family background, parental upbringing and religious education (Rashid et al., 2006). The study by Aziz et al. (2020), looked into the relationship between the family and student's self-identity crisis, as the internal factor for student's deviant Attitude. The study done by Nordin and Selamat (2018) found that upbringing and parents' weak control also contribute to delinquency in students. Meanwhile, Nazim et al (2013) stated that students who have the potential in deviant Attitude are from teenagers with malfunctioning family system. Another study was from Faizal and Ishak (2014) where it was revealed that negative Attitude leading to morality issues among students is caused by the conflicts and psychological pressure embroiled in the family system.

Meanwhile, according to Ibrahim (2012), among the factors why students are involved in morality issues are due to the lack of knowledge and religious education. This fact received support from Khadijah et al (2012) where they found that students with the lack of religious education and practice contribute to the reason why they are engaged in bad, negative activities. The work done by Faizal and Ishak (2014) was along the same direction, where poor religious background influenced the students' morality. Saleh and Saidi (2016) also discovered that another factor lies in the parents who do not prioritize religious obligations and practices like praying, fasting, doing charity, and so on.

The external factors concern with the environmental factors that can influence students. According to Madon and Ahmad (2004), the school environment also becomes one of the problems that trigger morality issues among students- one being that they are susceptible to the influence that their friends exert. According to Nordin and Selamat (2018) friends have a great impact on students' Attitude. They can influence one's discipline. If these peers do not respect the tenacity, responsibility, cooperation, time management, respect and compliance of their friends, these negative elements will definitely become a contributing factor. The study by Ybarra and Mitchell (2014) established that peer influence plays a very important role in the formation of student's Attitude, especially with regard to the use of the social media. This influence has been mentioned by Kreager et al. (2016) in their study on teenagers aged 11 to 16- they found that peer influence can strongly determine the Attitude of teenagers. This is consistent with the work by Lansu et al. (2015) where it is stated that peer influence can leave an impact to students' social lives and Attitude.

Other than the influence of peers, external factors like the mass media also play a great part in morality decline among students. This was proven by Ismail and Ali (2011) who showed that the more the use of the media, the lower the rate of morality in teenagers. Next, Faizal and Ishak (2014) also made a point that peer influence, the technology influence in the mass media also play a role in teenagers' morality crisis. Sulong and Abdullah (2010) also had the view that printed or electronic mass media does influence how the society behaves and this justifies the morality issues prevalent among students. Aziz et al. (2020) also agreed that the mass media stands as one of the factors for the students' morality problems.

According to Kayar (2007) the misuse of the mass media can give negative consequences to the morality of teenagers. Tamuri and Ismail (2005) stated that the students'

morality issues have reached a very worrying level due to the fact that their formation of personality is very much influenced by the mass media. Thus, the flaw in selecting entertainment materials can lead to humans being deprived of good morality and being easily influenced by unbecoming negative culture. The study by Yahya and Latif (2015) claimed that the negative elements found in the mass media such as films that they watch continuously and repeatedly can be detrimental to their morale and gradually lead to the increased number of crimes. Meanwhile, the study by Stapa et al (2012), asserted that the influence of the printed and electronic media showing pornographic films and images can influence students in doing something immoral and things that violate the social and moral boundaries. According to Ismail (2016) students' social issues in this country arise from the influence of the mass media. Thus, the use of the mass media requires monitoring from the authorities and parents so that the show of negative elements can be prevented from being viewed by these younger people.

The study on the influence of the mass media is also shared by Fitri et al (2018). It is stated that the sophisticated mass media technology has indirectly influenced teenagers' self-belief. The information fed by the mass media is sometimes inappropriate with teenagers, the majority of whom, are students. Meanwhile, the work by Bakar and Hamzah (2019) showed that the influence of the mass media has become one of the contributors to the social issues although it remained at moderate level. Thus, the mass media is not a side issue that can be taken lightly. A lot of studies have confirmed the fact that the mass media is one of the external factors that become the main contributors to multiple deviant Attitudinal issues, social issues and the moral flaw among students as aforementioned. Anime is one of the forms of entertainment in the mass media that is not strange to the teenagers and students. The world of anime is not alien to children from the 1980s to the era of digital technology, and the Internet has made it easy to be viewed freely. Such a long-standing influence has led to the transitional phase from teenage years to adulthood. They have been exposed to anime since they were children, they love anime for the characters, for the interesting story line and graphic displays and these influence students' positive and negative Attitudes (Yusof et al., 2019). Thus, this pilot study was conducted to see the influence of anime on the students' moral values and principles among design arts students who have a very close link with anime owing to their visual arts education background.

### **Anime and Its Influence Among Students**

Students in this study are teenagers defined by PBB (United Nations) as those from the age of 15 to 24 years old (Unesco.org). In general, teenagers constitute a transitional period from childhood to adulthood. Yahya and Latif (2015) defined teenagers as those aged 11 to 21 years old, and this is a transition between childhood and adulthood, involving biological, psychological, social and economic changes, other than involving the change from immaturity to maturity.

According to Eggen and Kauchak (2019) the teenage years are full of challenges and pressures. Within this phase, teenagers often want to try to do something and in these many attempts, it can create some social conflicts and they may even become anti-social. Meanwhile, according to Hashim (2012), teenagers are young people who are starting to love, have reached puberty, old enough to get married, are beginning to have passion and lust and they are no longer children. In other words, teenagers are the young generation who has already been separated from being children and is about to embark upon the world of adulthood.

In the world of teenagers, the mass media would pose as a challenge as they try to form their self-integrity and personality. This is admitted by Ismail (2016) where the mass media is seen to have greatly influenced teenagers' behavior and personality. This is due to the fact that they are easily influenced by new things as they are looking for their own identity.

One of the contents in the mass media that is very popular and synonymous among teenagers is the animation shows that were widely broadcast back in the 1980s. The influx of Japanese animation in Malaysia at the time was already a phenomenon globally accepted, known as the 'anime fever'. Anime is a special term to the Japanese animation as it comes in various genres, stories and themes. It was a source of craze to the viewers of various ages, not only to the children, the teenagers but also the adults. If the Western animation targeted at children as its viewers, anime has expanded to people of various ages with its many genres.

With the show of Doraemon on the Malaysian TV channel around the 1990s, this paved the way for other anime that was dubbed in Malay Language. These include Naruto Shippuden, Slam Dunk, Cardcaptor Sakura, Crayon Shin Chan, Bleach, Detective Conan and many other series. Consistent with the developing information technology and the increasingly sophisticated digital technology, anime is now watchable without much obstacle and boundaries. The genres that are only suitable for adult viewing are not easily available in the Internet. This is a cause for concern as it is feared that the negative elements can influence the viewers, especially children and teenagers.

In general, anime was originally an animation produced in Japan by the Japanese. The adaptation was from Japanese comics called Manga. According to Lent (2001) manga is the comic created in Japan by the Japanese in Japanese language, and adhering to the style developed in Japan at the end of the 19<sup>th</sup> century. The Japanese society in general read manga a lot as it has genres that suit people of various ages. Some of the genres are adventure, drama, love, sports, history, comedy, science fiction, fantasy, mystery, investigation, sex, business and so on (Gravett, 2017).

Mamat et al (2018) pointed out that manga and anime are closely linked with the culture, history, politics, economy, family, religion, belief and gender of the Japanese society. It reflects their fantasy, belief, values and myths. Manga and anime are two Japanese cultures that are very popular not only in Japan, but also all over the world. Manga and anime are very accessible, very easy to download, thanks to the Internet technology, and it is also shareable with many users, especially among avid fans.

History dictates that since the 1950s, manga has become one of the major publishing industries in Japan, before it soared to the whole world. Citing Davidson (2012), the market in Europe and Middle East recorded a profit up to 250 million dollars. The American market recorded a profit of 120 million dollars until the year 2012. Such is the popularity of manga all over the world. Anime came about after manga, where the comics were brought to life in the form of animation. Now, anime has taken over the popularity of manga and it has successfully outdone the grandiose appearance of western animation. According to Yusof (2019), there are three factors that have become the appeal of anime. The first one is through the superhero characters like Naruto, Uchiha, Goku, Conan, Luffy, Shin Chan and many others. The second factor lies in the interesting story line, and the third one is due to the beautiful and colourful graphic presentation.

Anime is now being watched as an entertainment media by children, teenagers and adults all over the world, and Malaysia is of no exception. The showing of anime series since the 1990s also brought in some other cultures, especially Japanese culture to infiltrate the minds and thoughts of our teenagers. According to Hashim (2012), inappropriate inculcation

of foreign culture, unsuitable to the local values and faiths, can give some negative impacts to teenagers. Meanwhile, Khattab and Tong (2008) shared the view that too much anime can be detrimental to teenagers' values and thinking, and it needs to be curbed. This has been raised, when local television channels for children's and teenagers' slots were full of anime series.

The debate on the weakness of anime was also taking place in Indonesia, where it was discussed in magazines and Internet chat rooms or pages. Seto (2001) a children psychologist in the magazine *Gamma*, opined that the character Crayon Shin Chan is unsuitable for children or teenagers as it is laden with rude and pornographic dialogues. This won the support of Suherman (2002) where Crayon Shin Chan does contain pornographic elements that are detrimental to the children and teenagers. Febriansyah and Rahim (2021), asserted that Crayon Shin Chan is under the classification of BO (*Bimbingan Orang Tua, or Adult Supervision*) in Indonesia. The illustrations contain some pornographic elements and impolite dialogues. The study done by Yusra (2018) established that anime that also contains pornographic content can influence one's mental health and causes them to fulfil their responsibility including religious acts of worship.

Chambers (2012) also stated that anime containing negative elements like violence is not appropriate to be watched by teenagers as it influences their behavior and urges them to commit violence. The study by Sallehuddin and Omar (2011) also established that most children and teenagers who are into anime, love it because of their great visuals, that it is funny and also contains some violence. Anime that has violent fighting scenes can contribute to aggressive behavior and attitude among teenagers.

However, there are also other studies that have shown some positive effects of anime-watching. The study conducted by Eng (2001) showed that anime can increase the social interactions among teenagers and increase their interest in the Japanese culture and language. Similarly, Mamat et al. (2018), mentioned that the use of manga and anime can help students master Japanese language more easily. Next, Gaylican (2013) found that those who are into anime tend to be more interested in arts, and Jesus (2014) discovered that teenagers who watch anime can increase their aesthetic appreciation on arts as they get older. This finding was supported by Sameen (2014), where it is stated that anime does not only make the audience appreciate arts better, but indirectly it can also increase their creativity. The work done by Sameen (2014) showed that anime can help teenagers understand the difference between what is right and wrong, and instill a sense of responsibility on one's own action other than teaching them how to be honest, generous and respectful of others.

According to Mamat et al (2012) manga and anime are positive materials to the students, because they can learn to study hard, appreciate their family and friends and they will not give up in pursuing their dreams and ambitions. This finding is in line with Mamat et al (2014) who found that there are some positive values in anime that can be emulated, for instance helping each other, being brave, not easily giving up, working hard, caring and loving their parents and so on. That said, it cannot be denied that anime can also give some negative effects if it is viewed excessively. The study by Yusof (2019) found that although anime gives a positive and significant impact on one's attitude and morality, it can also give some significant negative impacts. Thus, the excessive viewing of anime has to be prevented as it can become destructive to a teenager's self-development.

The excessive viewing of anime will make a teenager become fanatical and too engrossed in anime. This obsession is called otaku. According to Kamal and Ramadhan (2020),



otaku prefers to spend time watching anime, be alone and fantasize. They are lost in their own world and they do not like to socialize. Natalia et al. (2014), stated that otaku refers to those who are in Japanese sub-culture, like anime, manga, video games, tokusatsu and so on. The work by Kamal and Ramadhan (2020) found that there are several impacts on one's psychology if anime is watched excessively. The first one would be the cognitive impact where anime can influence the motivation and the pattern of thoughts in decision-making. The second one is the affective impact where due to excessive viewing, it can influence one's emotions and feelings and gradually produce the change in the behaviour and actions. The third impact is the attitudinal impact where anime can stimulate and influence one's behavior.

According to Ivan (2019), otaku is into anime excessively and they are really fanatical about it. A lot of them spend time watching anime, reading manga, buying anime-related items like posters, are into cosplay, action figures and so on as their personal collection that they do not mind spending a lot of money for them. This negative attitude will create personality and social issues that affect the norms of the community. In Malaysia, a piece of news on Harian Metro in the year 2017 had shaken us- it was about a 21-year old known as Miyyo Rizone from Kelantan who was willing to undergo surgery just to look like a character in Final Fantasy. Such is the influence of anime to the die-hard fans or fanatics known as otaku. On 12 to 16 Mei 2022, located in Paradigm Mall, Petaling Jaya a festival called 'Anime Fest' organized by Comic Fiesta was held- thousands of anime fans all over the country had gathered and thronged there. The majority of the fanatics came with cosplays of their favourite anime characters. The activities there include cosplay competition, singing performances, anime-related exhibition, exclusive anime merchandise being sold, anime collectibles and many other interesting activities for the otaku and anime fans.

### **Research Objective**

This study is done aiming to fulfil the following objectives

1. To identify the level of exposure of anime among design arts students in UiTM.
2. To identify the factors why UiTM design arts students are into anime.
3. To identify the attitude on the morality value principles from anime influence among design arts students in UiTM.

### **Methodology**

This pilot study adopts a quantitative approach using the 5 Likert Scale questionnaire set developed by researcher, with the reliability and validity values, 0.78 Cronbach alpha on the Morality Value Principles instrument and 0.95 on the Attitude from Anime Influence instrument.

The questionnaire set was built to measure the anime influence on the morality value principles among the design arts students in UiTM Shah Alam. The form is divided into three sections- Section A concerns with the respondents' demography, Section B deals with the items of attitude affected by the anime-watching, and Section C highlights the items on the morality value principles. The forms are distributed to respondents comprising of design arts students on UiTM Shah Alam main campus. The quantitative analysis uses the SPSS version 25 software. The anime influence on the morality value principles will be measured using the Moderate Linear Regression Test. The questionnaire forms were distributed to 55 design arts students serving as the respondents of this pilot study.

### Study Instrument

The study instrument was developed using the Attitude from Anime Influence instrument (Yusof, 2019) in Section B and the Morality Value Principles instrument adapted from the work by Tamuri and Ismail (2005) in Section C. The Section B instrument was divided into 90 items, while the Section C instrument was divided into 38 items. Section A include the respondents' demographic items such as gender, age, ethnicity, institution, department/field, state of residence, school, household income, anime-watching frequency, most favourite anime, anime collectibles, and the budget allocated. The Attitude Instrument from Anime Influence is divided into two domains, which is Positive Attitude and Negative Attitude where the distribution was at random in this questionnaire form. As for the Morality Value Principles instrument, there are three domains namely *Mahmudah* Morality, *Mazmumah* Morality and the Morality with Allah s.w.t.

Section B and C in this questionnaire form were designed using the Likert Scale except for Section A that is related to demography in the form of open questions and multiple-choice questions. According to Djaali (2008) the Likert Scale is used to measure, attitude or Attitude, opinion and perception of an individual or a group of people on an issue, where the scale is in general psychometrics often used in questionnaires. As another factor, the Likert Scale is used as it is easy to develop, and it is more appropriate for large study samples as to ensure that the statistics is precise.

### Marking

The Likert Scale Model was selected in this study. According to Murphy and Davidshofer (2013) the Likert Scale was used in most studies as it is easy and accurate, as well as highly reliable in obtaining the data. It is also commonly used as it can reduce the errors in data processing.

For this study, two Likert Scales with five possible answers are used for two different instruments. Table 1 below is the Likert Scale for the Attitude from the Anime Influence instrument, while Table 2 is the scale for the Morality Value and Principles instrument: -

Table 1

*Likert Scale's Degree of Agreement for Attitude from the Anime Influence instrument*

| Degree of Agreement | Score |
|---------------------|-------|
| Never               | 1     |
| Seldom              | 2     |
| Sometimes           | 3     |
| Often               | 4     |
| Always              | 5     |

Table 2

*Likert Scale's Degree of Agreement for Morality Value and Principles instrument*

| Degree of Agreement | Score |
|---------------------|-------|
| Never               | 1     |
| Seldom              | 2     |
| Sometimes           | 3     |
| Often               | 4     |
| Always              | 5     |

**Respondents**

The pilot study was carried out on the Muslim design arts students from Creative Arts Study College that was previously known as Faculty of Arts and Design in UiTM Shah Alam. Respondents were from various fields of arts such as Graphic Design, Textile, Fine Metal, Ceramic and Fashion totaling 55 students. The students were selected as respondents due to the factors of interest and education background that concentrate on the design field. This is seen as a field that is very close to the field of anime as it is a large group in visual arts.

**Study Findings**

Table 3. Demography- the following is the findings of the study, based on the demography of the respondents involved:

Table 3

*Respondents' Demography*

| Demography Variable | Frequency/Percentage  |
|---------------------|---|
| Gender              | Male (16/29.1%)<br>Female (39/70.9%)  |
| Age                 | 18 to 21 years (18/32.7%)<br>22 to 24 years (37/67.3%)  |
| Ethnicity           | Malay (55/100%)   |
| Department/Field    | Graphic (23/41.8%)<br>Textile (8/14.5%)<br>Fine Metal (8/14.5%)<br>Ceramic (9/16.3%)<br>Fashion (7/12.7%) |
| School Stream       | Religious (4/7.3%)<br>National (51/92.7%)   |
| Household Income    | RM10,971 above (1/1.8%)<br>RM4,851 to RM10, 970 (35/63.6%)<br>RM4,850 under RM (19/34.5%)                 |

The study demography in Table 3 above shows that the total number of female respondents is higher than the male respondents which is 70.9% compared to male, 29.1% only. Data also shows that respondents aged 22 to 24 years old are higher compared to those aged between 18 and 21 with the majority of 67.3%. All the 55 respondents are Malay.

The majority of the respondents are from the Graphics department, which is 41.8%, followed by Ceramics department students, 16.3% and from Textile and Fine Metal respectively, 14.5%. Respondents from Fashion department are 12.7%. Meanwhile, for school streaming, respondents from national schools dominate which is 92.7%, whereas respondents from religious schools are 7.3% only. If we look into the aspect of household income, the majority of the respondents are from M40 background with an income from RM4,851 to RM10,970. For B40 they constitute 34.5% and for T20 pula the percentage is only as high as 1.8%.

### The Reliability of Item

Table 4

*The reliability of item*

| Instrument                    | Cronbach Alpha | Number of Item |
|-------------------------------|----------------|----------------|
| Attitude from Anime Influence | 0.95           | 90             |
| Morality Value Principles     | 0.78           | 38             |

Table 5

*Mean Value and Standard Deviation*

| Variable                      | Mean | SP   | Level |
|-------------------------------|------|------|-------|
| Frequency of Watching Anime   | 1.82 | 0.90 | Low   |
| Attitude from Anime Influence |      |      |       |
| - Positive Value              | 3.83 | 0.48 | High  |
| - Negative Value              | 1.59 | 0.53 | Low   |
| Morality Value Principles     |      |      |       |
| - <i>Mahmudah</i> Morality    | 4.47 | 0.45 | High  |
| - <i>Mazmumah</i> Morality    | 1.93 | 0.70 | Low   |
| - Morality to Allah           | 4.76 | 0.37 | High  |

Referring to Item Reliability in Table 4 above, the item of Attitude from Anime Influence recorded 0.95 Cronbach Alpha value showing that the instrument with these 90 items is very reliable. As for the Morality Value Principles instrument, it also shows reliability with the Cronbach Alpha value 0.78 with 38 items. This confirms that both instruments in this study can be relied upon and can be used in the next analysis as they have surpassed the value of 0.60.

Meanwhile, Table 5 shows the mean value of 1.82 and standard deviation 0.90 for the frequency in watching anime, whereas Attitude from Anime Influence shows the mean value of 2.82 with the standard deviation 0.36 also the Morality Value Principles with the mean value 3.88 and standard deviation 0.27. Data shows that the level of anime-watching frequency is at low scale. The Positive Attitude from watching anime is at high level, while the

Negative Attitude is at Low level. Both *Mahmudah* and Morality to Allah Value Principles respectively show high mean scale. Only *Mazmumah* Morality is at low scale.

### Identifying The Level of Frequency of Watching Anime

Table 6

*The frequency of watching anime in a week*

| Hours of Viewing  | Number | Percentage |
|-------------------|--------|------------|
| 5 hours and below | 14     | 25.5%      |
| 6 - 10 hours      | 31     | 56.4%      |
| 11 - 15 hours     | 7      | 12.7%      |
| 16 - 20 hours     | 3      | 5.5%       |
| 21 hours above    | 0      | 0%         |
| Total             | 55     | 100%       |

The study findings in Table 6 above have reached the study objective. The findings illustrate the frequency in watching anime in a week among the respondents, which is around 6 to 10 hours a week, or 56.4%. The percentage for the respondents watching from 11 to 15 hours a week is 12.7%. The percentage for the respondents watching for 5 jam and below is only 25.5% whereas 5.5% respondents entertained themselves watching anime from 16 to 20 hours a week. None of the respondents watch anime more than 21 hours and this is categorized as Otaku. There are no studies that examine the actual time Otaku spends watching anime, or engaging in anime-related activities. Researcher did find some of the threads of conversations of this group in Quora.com. They include: -

*"I used to watch anime 20 hours or more and sometimes 16 hours without stopping on my mobile phone. I only stopped when I wanted to eat or when I wanted to use the toilet" - Berdins Joine*

*"when I was still new at watching anime, I spent time between 13 and 14 hours a day, but now I only watch 2 to 3 episodes a day" - Deepak Thakur*

*"I watch anime while I am playing games and when I am in the toilet, and when I am eating, so I am not just watching anime" -Yiğit Atas*

*"Before the pandemic, I didn't watch for too long like now, because I was schooling. I would spend 2 hours. But now we have online classes and after that I would spend about 7 to 12 hours at night watching anime" - Ayo Obviously*

**Factors of Students Interested in Anime**

Table 7

*The factors of design arts students being interested in anime*

| Factor   | Number | Percentage |
|--|--------|------------|
| Great characters such as having super power, funny, cute and so on | 18     | 32.7%      |
| Pleasant and interesting graphic visuals                           | 25     | 45.4%      |
| Interesting story lines  | 12     | 21.8%      |
| Total  | 55     | 100%       |

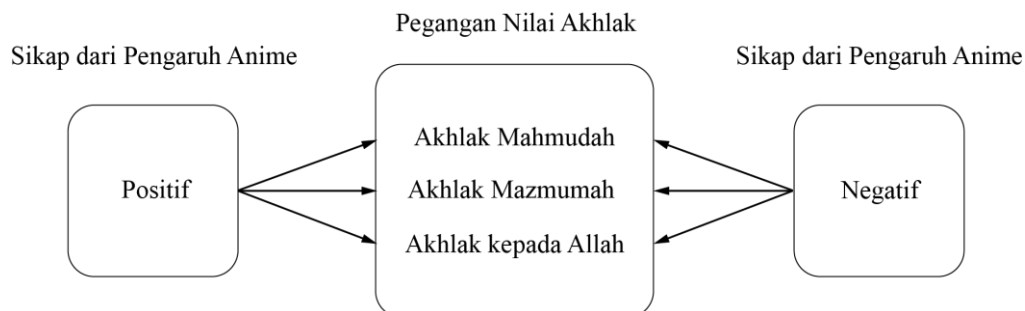
Table 7 above shows the three factors as to why the design arts students in UiTM Shah Alam are interested in anime. The majority of the respondents or 25 students (45.4%) are interested in anime due to its beautiful and interesting graphic visuals. 32.7% respondents are into anime as the characters are great (having super power, they are funny, cute and so on). The rest, or 21.8% are engaged in anime as the story line is engaging and it is not boring to watch. The finding is similar to that of Yusof (2018) the factors are the same but they are different in terms of the factor ranking owing to respondents' different ages and education backgrounds. The study by Mamat et al (2014) found that teenagers are into anime as they find the characters brave, hardworking, humorous, other than the fact that they appreciate relationships and they have special abilities. The study done by Nungki (2017) established that the majority of the teenagers are into anime due to the moral values, while the rest is down to the beautiful graphics, and the interesting characters. These findings automatically answer why the design arts students are into anime; due to the beautiful and interesting graphics. It is assumed that the choice is due to the education background that leans more on the aesthetic value commonplace in anime.

**The Influence of Anime on The Morality Value Principles**

Table 8 shows the influence of anime from the instrument of Attitude from Anime Influence as the variable linked with the Morality Value Principles instrument as the independent variable. To see the influence of anime on the Morality value principles, the linear regression analysis has been adopted. Table 8 shows the framework of the study, where the Attitude from Anime Influence is divided into two domains, namely positive and negative attitudes, whereas the morality value principles are divided into three domains, named *Mahmudah* Morality, *Mazmumah* Morality as well as the Morality with Allah s.w.t.

Table 8

*The framework of Attitude from Anime Influence on Morality Value Principles*



The analysis of the linear regression is used to measure the influence of the Positive and the Negative Values as the variables bound to the *Mahmudah*, *Mazmumah* and Morality to Allah s.w.t. Value Principles as the independent variables. To achieve the second objective of this study, the linear regression analysis has been used. The following is the result of the analysis

Table 9

*The Influence of Positive Attitude on Mahmudah Morality Value Principles*

| Variable                                  | Regression Coefficient | Beta  | Sig.  |
|---|------------------------|-------|-------|
| Constant                                  | 2.243                  |       |       |
| <i>Mahmudah</i> Morality Value Principles | 0.357                  | 0.334 | 0.013 |

F tabel= 6.665, Sig. 0.013

R2 = 0.112

Based on Table 9 above, the influence of anime Positive Attitude on *Mahmudah* Morality Value Principles is found significant with the regression value ( $F=0.357$ ,  $p<0.05$ ). Meanwhile, the R-square value shows a value as large as 0.112. This indicates that Positive Value contributes 11.2% on *Mahmudah* Morality Value Principles, while 88.8% more is contributed by other factors outside the scope of this study.

Table 10

*The Influence of Positive Values on Mazmumah Morality Value Principles*

| Variable                                  | Regression Coefficient | Beta  | Sig.  |
|---|------------------------|-------|-------|
| Constant                                  | 3.637                  |       |       |
| <i>Mazmumah</i> Morality Value Principles | 0.104                  | 0.151 | 0.273 |

F tabel = 1.229, Sig. 0.273

R2 = 0.023

Table 10 shows the influence of anime positive Attitude on the *Mazmumah* Morality Value Principles. This finding is found to be insignificant in this study as  $p>0.05$ .

Table 11

*The Influence of Positive Attitude on Morality Value Principles to Allah*

| Variable                           | Regression Coefficient | Beta   | Sig.  |
|------------------------------------|------------------------|--------|-------|
| Constant                           | 4.613                  |        |       |
| Morality Value Principles to Allah | -0.162                 | -0.123 | 0.369 |

F tabel= 0.821, Sig. 0.369  
 R2 = 0.015

Table 11 also shows that the influence of the anime positive Attitude on the Morality Value Principles to Allah is found insignificant as the  $p > 0.05$ .

Table 12

*The Influence of Negative Values on Mahmudah Morality Value Principles*

| Variable                           | Regression Coefficient | Beta   | Sig.  |
|------------------------------------|------------------------|--------|-------|
| Constant                           | 3.135                  |        |       |
| Mahmudah Morality Value Principles | -0.331                 | -0.291 | 0.031 |

F tabel= 4.906, Sig. 0.031  
 R2 = 0.085

Meanwhile, Table 12 above shows that the anime negative Attitude on the *Mahmudah* Morality Value Principles is found to be significant with negative regression value ( $F = -0.331$ ,  $p < 0.05$ ). Meanwhile, the R-square value shows a value as large as 0.085. This implies that the anime negative value contributed only 8.5% to the *Mahmudah* Morality Value Principles in a negative way.

Table 13

*The Influence of Negative Value Attitude on the Mazmumah Morality Value Principles*

| Variable                           | Regression Coefficient | Beta  | Sig. |
|------------------------------------|------------------------|-------|------|
| Constant                           | 0.611                  |       |      |
| Mazmumah Morality Value Principles | 0.509                  | 0.665 | 0.00 |

F tabel= 42.076, Sig. 0.00  
 R2 = 0.443

Table 13 above finds that the influence of anime negative Attitude on the *Mazmumah* Morality Value Principles is significant with the regression value ( $F = 0.509$ ,  $p < 0.05$ ). Meanwhile, the R-square value shows a value as large as 0.443. This shows that the negative Attitude contributes as much as 44.3% to the *Mazmumah* Morality Value Principles, while the remaining 55.7% is contributed by other factors outside this study.



Table 14

*The Influence of Negative Attitude on the Morality Value Principles To Allah*

| Variable                           | Koefisien Regresi | Beta   | Sig.  |
|------------------------------------|-------------------|--------|-------|
| Constant                           | 3.175             |        |       |
| Morality Value Principles to Allah | -0.344            | -0.228 | 0.095 |

F tabel= 2.894, Sig. 0.095

R2 = 0.052

Meanwhile, Table 14 shows the influence of the anime negative Attitude on the Morality Value Principles to Allah. The finding is found insignificant in this study as  $p > 0.05$ .

### Conclusion

The results of this pilot study are preliminary findings to see the attitude of anime's influence on moral values among the arts and design students at UiTM Shah Alam. From the above findings, it can be concluded that the frequency of watching anime among art and design students in UiTM Shah Alam is at a low level if viewed at the mean score. Meanwhile, the visual factor which is beautiful and interesting graphics becomes the main factor why the students are interested in anime. This is followed by the anime characters and the story line. According to the attitude that the anime influence on morality value principles, the positive values are only significant on the *mahmudah* morality by 11.2%, however it is not significant in this study for the *mazmumah* morality and the morality to Allah. This shows that the influence of positive Attitude will only give little impact to the respondents' *mahmudah* morality. As for the negative Attitude, there is a significant relationship on both *mahmudah* and *mazmumah* morality, with the only difference is that the negative Attitude gives a negative influence to the *mahmudah* morality. This shows how morally sound values can mitigate a negative influence. The study finding also reveals that the negative Attitude exerts a big influence to the *mazmumah* morality by 44.3%. This explains that there is a significant negative influence towards the students' morality as the effect from the influence of the negative Attitude brought upon by anime. Based on the findings of this study, several suggestions can be highlighted to reduce the impact of the negative influence that anime brings on the students moral values. The first suggestion is to reduce the anime viewing time. This may be effective because the data shows students who watch anime less often show a mild influence compared to students who regularly watch anime. Next, screening the watched anime programmes is the second recommendation. When picking which anime to watch, students should exercise caution and steer clear of those that can be harmful. Furthermore, the final suggestion is that students need to be able to distinguish good and bad content in an anime. As a mature university student, they should be wise to refuse bad elements in anime and only take good elements to set an example. The conclusions of this study only represent a small part of the sample of respondents involved in this pilot study. The findings may differ if they involve a larger sample with a wider location coverage and a higher level of anime exposure.

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