

The Impact of Religiosity on Peer Communication, the Traditional Media, and Materialism among Young Adult Consumers

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Abstract

The main objectives of this study are to compare the differences between the various religious groups and peer communication, the traditional media and materialism among young adult consumers in Malaysia. This paper briefly conceptualizes the role of peer communication, and the traditional media in the development of values based on existing literature. Next, a brief review of literature is made to illustrate the association between religiosity and materialism. This study takes place in Malaysia, a country in the Southeast Asia embracing a multi-ethnic and multi-cultural society. Preliminary statistical procedures were employed to examine possible significant group differences in peer communication, traditional media and materialism based on various major beliefs system endorsed by Malaysians. A one-way analysis of variance was utilised to determine the significant differences in terms of religion with respect to their responses on the various measures. When there were significant differences, Post Hoc Tests (Scheffe) were used to determine the particular groups which differed significantly within a significant overall one-way analysis of variance. The implications, significance and limitations of the study are discussed as a concluding remark.

Keywords: Religiosity, Peer Communication, Traditional Media, Materialism, Young Adult Consumers.

Introduction

As reported by several studies on consumer socialization by Bindah and Othman (2012; 2011), most modern societies deals with at least eight major socialization agents (Reimer and Rosengren, 1990). Some examples are family, peer group, the media, work group, places of worship, schools and others. Studies have found that people often interact with socialization agents and then take in consciously and unconsciously social norms, values, beliefs, attitudes, consumer skills (e.g, Kasser, 2002; Korten, 1999). Ultimately, their purchasing decisions and consumption patterns are influenced by these agents. Ward (1974) offered a classical definition

of consumer socialization: “the processes by which young people acquire, skills, knowledge and attitudes relevant to their functioning as consumers in the marketplace” (Ward, 1974, p.2).

On the other hand, materialism among today’s youth has received strong interest among educators, parents, consumer activists and government regulators. However, the majority of researches on materialism were conducted mostly in the Western cultures, leaving room for speculations on the development of materialistic tendencies and inclination among young adult consumers in Eastern cultures, particularly in countries such as Malaysia.

Peers Influence. In the consumer context, many aspects of socialization, including an understanding of materialism, arise from peer communication. It has been recommended that research along these lines be furthered by breaking down peer relationships into factors such as frequency of interaction and communication. In this study, peer communication is investigated in an integrated model to capture its effect on the development of materialism among young adults. In addition, this study investigates the possible mediating effect of peer communication as suggested by prior research conducted in this domain.

Television viewing influence. Across diverse theoretical formulations, television is widely acknowledged as a powerful agent of socialization. Television has a number of essential qualities that may contribute to its impact as an agent of consumer socialization. First, television is ubiquitous. For instance in the U.S., the average American family watches more than seven hours of television per day, the average individual more than four hours per day (Nielsen, 1995). In terms of exposure, television rivals many traditional socialization agents such as school, church, and even parents.

Second, television's effects are often invisible. Because so many people watch television, its effects can become obscured. Watching television is so common that we may simply be too immersed to easily observe its influence. In addition, television has other characteristics that contribute to its socializing effect. Television supplies its viewers with images, accounts, and stories of life that are often far removed from the viewer's daily experience and social milieu (Richins, 1995). It offers a view of what Goffman (1966) referred to as "backstage behaviours," or those private moments of others to which we are typically not afforded access other than through reading or dramatization. Furthermore, whereas messages from other sources vary from household to household, television's message is much more homogeneous (Gerbner et al. 1982). Even with an increasing number of channels and some corresponding increase in programming diversity, many scholars (e.g., Fiske, 1987; Miller, 1988) argue that the basic structure and thematic center of television have not changed much at all.

The purpose of this study is not to reinvent the wheel on what has already been established in consumer socialization literature, but rather it is to briefly review existing knowledge, to confirm and compare our findings with other studies conducted cross-culturally where applicable. The specific objectives of this study are illustrated in the following section.

On these bases, this study attempts to investigate the effect of religiosity on peer communications, the traditional media and materialism among young adult consumers. This leads us to the objectives of this study.

Objectives Of The Study

The objectives of this study are as follows:

- a. To compare the differences between the various religious groups and peer communication among young adult consumers in Malaysia.
- b. To compare the differences between the various religious groups and the traditional media among young adult consumers in Malaysia.
- c. To compare the differences between the various religious groups and materialism among young adult consumers in Malaysia.

Literature Review

Materialism

This paper adapts the view of materialism as a value orientation, which is centred on three main components: acquisition centrality, acquisition as the pursuit of happiness, and possession-defined success (Richins and Dawson, 1990). According to Richins and Dawson (1990), materialism viewed as a value, is described as an organizing central value that guides people's choices and behaviour in everyday life. It is an enduring belief that acquisition and possessions are essential to happiness and success in one's life. Broadly defined, materialism is any excessive reliance on consumer goods to achieve the end states of pleasure, self-esteem, good interpersonal relationship or high social status, any consumption-based orientation to happiness-seeking and a high importance of material issues in life (Ger and Belk, 1999).

An Overview of the Relationship between Television Viewing and Materialism

Television has a number of essential qualities that may contribute to its impact as an agent of consumer socialization and materialism. Television is ubiquitous. In terms of exposure, television rivals many traditional socialization agents such as school, church, and even parents. Television supplies its viewers with images, accounts, and stories of life that are often far removed from the viewer's daily experience and social milieu (O'Guinn and Shrum, 1997). Over time, however, as stipulated by cultivation theory, dominant program contents including favourable portrays of materialism (see O'Guinn and Shrum 1997; Shrum et. al, 2005) will assimilate with personal values.

Accordingly, Moschis and Churchill (1978) detected a statistically significant association between the strength of favourable attitudes toward materialism and the amount of television viewing. They also found that amount of television viewing among adolescents decline with age. Studies such as Bybee, Robinson, and Turow (1985) also concluded that young heavy viewers of television are more vulnerable to televised materialistic values. Meantime, Brand

and Greenberg (1994) compared Channel One viewers and non-viewers among middle and high school adolescents in the United States. Channel One was the television program showing high school students a twelve-minute program with two minutes of commercials and it was discovered that more Channel One viewers than non-viewers reported greater desires on what was featured in the commercials, including designer's labels.

Similarly, using data from Simmons Market Research Bureau, 1996, and the General Social Survey, 1972-1996, Harmon noticed strong correlations between television viewing and materialism. Comparable findings were found when samples from Korea (Kwak et.al, 2002), and advanced and emerging economies (Smith and Roy, 2008). One explanation to this relationship is that by Shrum et.al (2005) which conjectures that television viewing cultivates perceptions of the prevalence of societal affluence through a memory-based process that relies on the application of judgmental heuristics. Recently, a study by Bindah and Othman (2012) among young adult consumers in Malaysia, detected a statistically significant association between the strength of favourable attitudes toward materialism and the amount of television viewing.

An Overview of the Relationship between Peer Communication and Materialism

There are very few and well established researches conducted in the area of peer communication and influences and its relationship with materialism (e.g., Moschis and Churchill, 1978; Churchill and Moschis, 1979; Bindah and Othman, 2012). Moschis and Churchill (1978) have examined the influence of family communication, on youth's development of specific consumer related motives and values in the context of consumer socialization among adolescents within the age group of (12 to 18 years old). It was reported that adolescent peer groups were particularly significant sources of influence. Children learned from peers "expressive elements of consumption" or "affective consumption" ("styles and moods of consumption"). In the study, the researchers hypothesized that the more frequently an adolescent communicated with their peers about consumption matters, the more positive the individual's materialistic attitudes would be. The result of the study indicated that the correlation between peer communication about consumption and materialistic values was positive and statistically significant and thus suggesting that youths may learn the expressive aspects of consumption from their peers. Adolescents appeared to acquire several cognitive skills by interacting with their peers.

Peer communication about consumption variable was related positively to the adolescent's and materialism. Churchill and Moschis (1979) conducted another research with adolescents from both urban and rural areas with respect to peer communication about consumption, in which the researchers hypothesized a positive relationship between the adolescent's frequency of communication with his/her peers about consumption matters and the strength of his/her materialistic attitudes. Their findings indicated that materialistic values increase with the extent of peer communication.

Bindah and Othman (2012) conducted another research with young adult consumers from urban areas with respect to peer communication about consumption, in which the researchers hypothesized a positive relationship between young adults' frequency of communication with his/her peers about consumption matters and the strength of his/her materialistic attitudes. Their findings indicated that materialistic values increased with the extent of peer communication.

Religiosity and its Association with Materialism

Studies on religiosity and materialism have also been a great subject of interest for researchers. Early study by Belk (1984) reported mean levels for three materialism traits (possessiveness, non-generosity, and envy). One of his findings indicated that religious institute students were less materialistic.

Flouri (2000) attempted an integrated model of materialism from adolescents. The result showed that materialism in adolescents was related to decreased religiosity. Burroughs and Rindfleisch (2002) examined the relationship between material values and other important life values. They proposed that the individual orientation of material values conflicts with collective-oriented values, such as family values and religious values. Their results found considerable support for this conflicting values perspective.

Kau et al. (2000) conducted a study in Singapore to measure the effect of materialistic inclination on the degree of life satisfaction. Based on a large scale values and lifestyle survey of consumers of 15 and above, the results indicated that the level of materialistic inclination deferred significantly between respondents with different religious affiliation. In the study, respondents from different religious affiliation were represented, namely, Islam, Christianity, Buddhism, Taoism, Hinduism and respondents with no religion. Their result indicated that people with no religious affiliation appeared to be more materialistic in their outlook.

On the basis of these previous research findings, the following hypotheses are developed for this study;

Ho1. There are differences between the various religion groups and peer communication among young adult consumers in Malaysia.

Ho2. There are differences between the various religion groups and the amount of television viewing among young adult consumers in Malaysia.

Ho3. There are differences between the various religion groups and materialism among young adult consumers in Malaysia.

Methodology

Sample and Procedures

Materialism and family communication amongst young Muslim and non-Muslim adult consumers were examined through a survey conducted in the Klang Valley in Malaysia between January to March 2011. The target population were college students in public and private institution of higher learning. College students were chosen because generally they represent the future of a country as with a good education, they will become middle-class professionals.

The questionnaire was given to 1,200 randomly selected university and college students. Of which, 956 completed questionnaires were usable for the data analysis.

Measures

All of the constructs were measured by multiple items. Generally, the respondents were asked to indicate on a five-point scale the extent to which they agreed with the statements (1=Somewhat Disagree, to 5= Strongly Agree).

Materialism. The key constructs were assessed using previously published, multi-item measures from Richins and Dawson (1992). A 15-item interrogative format was adapted from Wong et al. (2003) to measure materialism. The inter-item reliability (Cronbach's alpha) was 0.69. The mean formed the measure of materialism, with higher scores indicating stronger endorsement of materialistic values.

Television Viewing. Television viewing was measured by asking respondents how frequently they watched specific program categories (Chaffee, et al., 1971; McLeod and O'Keefe, 1972). These program categories were national and local news, sports events, movies, variety shows, cartoons, police shows, and adventure shows. The responses were measured on a five-point scale (every day = 5; never = 1), and summed to form the television viewing index. The items were adapted from a study by Bindah and Othman (2012) on peer communication influence on materialism. The inter-item reliability (Cronbach's alpha) was 0.77.

Peer communication. It was operationally defined as the overt peer-young adults' interactions about goods and services. Peer communication was measured with three items in which respondents were asked about the extent to which they interacted with their peers with regards to their buying habit and indicated the extent to which they agree or disagree with the statements. The items were adapted from Bindah and Othman (2012) in a recent study on the influence of peer communication and materialism. The inter-item reliability (Cronbach's alpha) was 0.69.

Religion variable was measured by asking the respondents which religious beliefs they endorsed. As Malaysia embraces a multi-ethnic and multi-cultural society, four main categories

of beliefs systems were identify, which were commonly practiced in the society. Respondents were asked to choose between “Islam”, “Buddhism”, “Hinduism”, “Christianity”, and “Others”.

Results

Respondent Characteristics

In this section, a general profile of the respondents is discussed. Table 1.1 presents the demographic characteristics of the respondents. Basically, of the 956 respondents who completed the questionnaire, 39.9% were males and 60.1% were females. In terms of age distribution, 63.6% of the samples were between the aged of 20-29 years old, followed by aged range of 19 years old and below (25.4%) and the remaining of the respondents 11% were aged 30 years old and above. The high percentage (63.6%) of respondents in the aged ranged of 20 to 29 years old, was explained by the fact that the subjects for this study were young adult consumers, and was therefore the main target for response.

In terms of ethnic group, the majority of the sample consisted of Malay respondents (52.2%), followed by Chinese respondents (28.2%) and Indians (10.7%) and other ethnic groups formed (9.0%) of the sample. The respondents’ characteristics in terms of ethnicity were generally consistent with the Malaysian Population Census (Department of Statistics and Economic Planning Unit, 2008). Consistent with the race composition of Malaysia, in terms of religious faith, the majority of the respondents endorsed Islam (58.2%), followed by Buddhism, (20.4%), Christianity (10.2%), Hinduism (9.4%) and others (2.0%).

It was observed that more than two third of the responding sample were single (87.8%), while (11.3 %) were married. In terms of education, the majority of the respondent in the sample group possessed a professional qualification (56.9%), and (32.2%) possessed a college diploma while 10.6% have obtained their SPM certificate. The main reason for the high

Table 1.1: Respondent Characteristics

Items		Frequency	Percentage (%)
Gender	• Male	381	39.9
	• Female	575	60.1
Age	• below 19	243	25.4
	• 20-29	608	63.6
	• above 30	105	11.0
Ethnicity	• Malay	495	51.8
	• Chinese	270	28.2
	• Indians	102	10.7

	<ul style="list-style-type: none"> • Others 	89	9.3
Religion	<ul style="list-style-type: none"> • Islam • Buddhism • Hinduism • Christianity • Others 	556 195 90 96 19	58.2 20.4 9.4 10.0 2.0
Marital Status	<ul style="list-style-type: none"> • Single • Married • Widow/Widower/Divorcee 	839 108 7	87.8 11.3 0.7
Education^a	<ul style="list-style-type: none"> • Primary School or Less • PMR/SRP/LCE • SPM/SPVM/MCE • College Diploma • Professional qualification/University degree. 	1 3 101 307 544	0.1 0.3 10.6 32.2 56.9

Note: ^a PMR/SRP/LCE is equivalent to nine years of formal elementary and middle school education.

Proportion of university degree holders in the sample was probably due to the characteristics of the urban population.

Testing the Assumptions of Multivariate Analysis

The test of assumptions was necessary as the violations of the assumptions affected subsequent use of multivariate statistical techniques (Hair et al. 2006). There were many assumptions and requirements associated with univariate and multivariate analysis. The present study performed assumption testing based on four commonly applied requirements: normality, homoscedasticity, linearity, and multicollinearity.

Test of Normality

Normality was tested by examining the univariate distribution as the assessment of multivariate normality is often difficult (Kline, 2005). Normality was required to use the F and t statistics. Hence, sufficiently large variation from the normal distribution will result in invalid statistical tests (Hair et al. 2006).

Two approaches were adopted to assess univariate assumptions. First, the distribution of data was examined using kurtosis and skewness. According to Hair et al. (2006), if the calculated z

value for either skewness or kurtosis exceeds the critical values of ± 2.58 (.01 significance level) or ± 1.96 (.05 significance level), the distribution of data is considered non-normal. The distributional statistics are presented in Table 1.2. Based on the univariate estimation of skewness and kurtosis, no serious violations of univariate normality were found.

Table 1.2: Summary of Distributional Statistics

Constructs	Kurtosis	Skewness
Television Viewing	10.122	2.604
Peer Communication	.163	-.504
Materialism	.268	.118

The kurtosis value and skewness value for television viewing variable falls outside the recommended range as television viewing variable is an outlier. Outliers are extreme values as compared to the rest of the data. Because television viewing variable is an outlier it renders the variable non-normal. However, just because a value is extreme compared to the rest of the data does not necessarily mean it is somehow an anomaly, or invalid, or should be removed. Television viewing variable is not discarded from the test of normality as it is a valid data.

Second, histogram was also used to compare the observed data values with a distribution approximating the normal distribution (Hair et al. 2006). All histograms generated for individual variables are presented in (see Appendix A). It can be seen the histogram of individual variable did meet the expectation for the normal shape distribution of data.

Test of Homoscedasticity

Homoscedasticity refers to the assumptions that dependent variable(s) exhibit equal levels of variance across the range of independent variable(s) (Hair et al. 2006). The test of homoscedasticity was needed because the variance of the dependent variable being explained in the dependence relationship should not be concentrated in only a limited range of the independent values (Hair et al. 2006). The present study tested the homoscedasticity for the metric variables using scatterplot (see Appendix B). It was shown from the scatterplot that the pattern of data points did not have any definite patterns and thus had not violated the assumptions.

Test of Linearity

The present study assessed linearity by running series of simple linear regression analysis and to examine the residuals using Normal Probability P-P Plot (Hair et al. 2006). The results for linearity assumptions are presented (see Appendix C). It was expected that the points to be almost a straight line around the diagonal axis so as not to violate the assumptions on the randomness of the residuals. In this case, the normal p-p plots seemed to conform to the expectation and thus had not resulted in the violation of the assumptions.

Among all the constructs, the mean score was highest for materialism ($M = 21.57$, $SD = 3.87$) and lowest for peer communication ($M = 10.91$, $SD = 2.43$). Indeed, the dependent variable materialism scored the highest mean value. Overall, the present study found that respondents had a favourable attitude toward materialism.

Table 1.3: Summary Descriptive and Distributional Statistics of Main Constructs

Constructs	Mean	Std.Dev.	Kurtosis	Skewness
Television Viewing *	21.35 (3.56)	1.74281	10.122	2.604
Peer Communication	10.91 (3.64)	2.43551	.163	-.504
Materialism	21.57 (3.59)	3.87206	.268	.118

Notes: Figures in parenthesis are proportional means; based on item score that range from 1 (strongly disagree) to 5 (strongly agree) except for television viewing construct; * open scale ranges from 0 to 48.

Referring to Table 1.3, respondents felt medium to moderately high for peer communication. Overall, the respondents had the highest score on materialism ($M = 21.57$, $SD = 3.87$), followed by television viewing ($M = 21.35$, $SD = 1.74$) with slightly lower mean score. The mean score for peer communication was the lowest ($M = 10.91$, $SD = 2.43$).

Religion Differences Between All the Constructs of the Study

The relationships between religion variable and all main constructs of this study were investigated by testing the significance of the mean differences between the four different religious groups. Due to a low sample size, the "Other" group for religion was dropped in the analysis.

The results in Table 1.4 showed that the mean differences between religious groups were significant for all the measures with the exception for materialism. Although the findings of this present study did not find any significant differences between the various religious group and materialism, other studies in South East Asia, did found differences between the two variables. For instance, Kau et al. (2000) conducted a study in Singapore, in an attempt to measure the effect of materialistic inclination on the degree of life satisfaction. Based on a large-scale values and lifestyles survey of consumers of 15 and above, demographically, the results revealed that the level of materialistic inclination deferred significantly between respondents with different religious affiliation. With regards to religion, respondents from different religious affiliation, namely, Buddhism, Taoism, Islam, Hinduism, Christianity and no religion were represented. It was noted that people with no religious affiliation appeared to be more materialistic in their outlook. In addition, early studies by Belk (1980) among subjects across a variety of

occupation indicated that the mean levels for three materialism traits (possessiveness, nongenerosity and envy) between two groups (Machine shops workers and religious institute students) found that religious institute students were less materialistic.

Referring to Table 1.4, the present study found that subjects who practiced “Islam” tended to watched television more frequently in comparison with subjects who practiced “Hinduism.” A possible explanation for the high tendency for subject who practiced “Islam” to watch television frequently could be that subjects were tolerant of advertising that does not go too far in confronting Islamic values and were more positive about its benefits (Al-Makaty et al. 1996). Hypothesis 2, which stated that there are differences between the various religion groups and the amount of television viewing among young adult consumers in Malaysia was supported.

A study conducted by Al-Makaty et al. (1996) in Saudi Arabia with male respondents aged between 17 to 55 years old to measure attitudes towards media usage identified three groups, Type 1, Type 2 and Type 3. In Type 1, men associated with this type saw television advertising, and perhaps television as a whole, as a threat. They felt more strongly than others that men should remove television set from their home when they caused family member to question values. They strongly felt that the promotion of a consumer culture was at odds with Islamic principles. They tended to feel that television advertising was more offensive to Islamic life than is print advertising. In Type 2, men of this type wished to protect Islamic values but were tolerant of advertising that does not go too far in confronting those values. Type 2 men acknowledged that the introduction of Western ideas through advertising had the potential to undermine Islamic values. They felt advertising encouraged people to be more interested in themselves than in others. Men associated with Type 3 tended to reject the idea that television advertising threatened traditional values, and they were more positive about its benefits.

Table 1.4: Religion Differences Between All the Constructs of the Study

Constructs	Religious Group (Mean)				F	Sig b	Group Comparison (Scheffe)
	G1	G2	G3	G4			
Television Viewing ^c	4.61	3.77	3.56	3.84	4.836	.002*	G1>G3
Peer Communication	3.69	3.57	3.50	3.59	2.416	.065	G1>G3
Materialism	3.54	3.48	3.63	3.53	.868	.457	Not Significant

Note1: a Higher scores represented greater agreement with the attributes; b Level of significance using one-way ANOVA; c open scale ranges from 0 to 48;

Note2: the “other” group was excluded due to too small the sample size (N=19) for one-way ANOVA analysis

Note3: Islam (G1); Buddhism (G2); Hinduism (G3); Christianity (G4)

* The mean difference was significant at $p < .05$

Referring to Table 1.4, the present study found that subjects who practiced “Islam” tended to communicate more frequently with their peers for their consumptions in comparison to subjects who practiced “Hinduism”, “Buddhism” and “Christianity”. On this basis, Hypothesis 3 which stated that there are differences between the various religion groups and peer communication among young adult consumers in Malaysia was supported.

The effect of peer communication and its relationship with religiosity has not been extensively studied in past research. Although peers are an important socializing influence, increasing with age as parental influence diminishes (Moschis and Churchill, 1978; Ward, 1974), a small amount of research exists on the topic (for e.g., Bachmann, John and Rao, 1993; Achenreiner, 1997). Hence, comparison with prior research in other cultural context could not be made.

Studies have not extensively explored the relationship between peer communication and its effect on religiosity. In support of the current findings, and in comparison to other belief systems, young adult consumers who endorses “Islam” tend to communicate more frequently with their peers with regards to their consumption could be explained from studies on “Muslim identity” (Modood, 2007). A possible explanation for the frequent communication with peers among respondents’ embracing “Islam” could be due to the fact that Muslims have the tendency to feel part of a ‘community membership’ and also feel “a sense of belonging to a family” within the community. Because of this sense of belonging, the frequency of interaction with peers about consumption matters is expected to be more frequent.

Discussion And Conclusion

The main purpose of this study was to investigate the effect of religiosity on peer communications, the traditional media and materialism among young adult consumers. This study attempted to compare the differences between the various religious groups and peer communication among young adult consumers in Malaysia. Next, it was also an attempt to compare the differences between the various religious groups and the traditional media among young adult consumers in Malaysia. Lastly, this study also compares the differences between the various religious groups and materialism among young adult consumers in Malaysia. It has briefly reviewed the peer communication processes and literature to illustrate the association between peer communication patterns and materialism. Also, a brief review of the relationship between television viewing and materialism was discussed.

The study was conducted in Malaysia, a multi-ethnic and multi-cultural society, where four main religious beliefs systems were commonly endorsed and practiced. Materialism, peer communication and television viewing were assessed using previously published multi-item measures and the inter-reliability scores ranged from 0.69 to 0.77.

Although the result of this study did not support the hypothesized relationship between religiosity and materialism, other interesting findings were found. For instance, the present study found that subjects who practiced “Islam” tended to watched television more frequently

in comparison with subjects who practiced “Hinduism.” A possible explanation for the high tendency for subject who practiced “Islam” to watch television frequently could be that subjects were tolerant of advertising that does not go too far in confronting Islamic values and were more positive about its benefits (Al-Makaty et al. 1996). Hypothesis 2 which stated that there are differences between the various religion groups and the amount of television viewing among young adult consumers in Malaysia was supported.

The present study also found that subjects who practiced “Islam” tended to communicate more frequently with their peers about their consumptions in comparison to subjects who practiced “Hinduism”, “Buddhism” and “Christianity”. Hypothesis 3 which stated that there are differences between the various religion groups and peer communication among young adult consumers in Malaysia was supported.

In support of hypothesis 3, research indicated that the frequency of communication with peers about consumption matters could be due to the fact that Muslims have the tendency to feel part of a ‘community membership’ and also feel “a sense of belonging to a family” within the community. Because of this sense of belonging, the frequency of interaction with peers about consumption matters is expected to be more frequent.

In terms of limitations, this study has employed a scale to measure materialism but it has not been widely tested cross-culturally. Perhaps more established measurement scale which has been tested cross-culturally could be employed in similar studies in future research. As a concluding remark, this present study is an attempt to provide information which could be meaningful to help marketers to get a better understanding of their target consumers, their values and consumption patterns.

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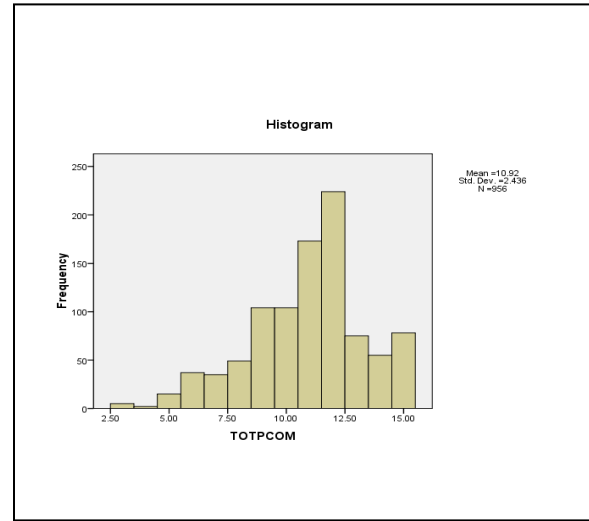
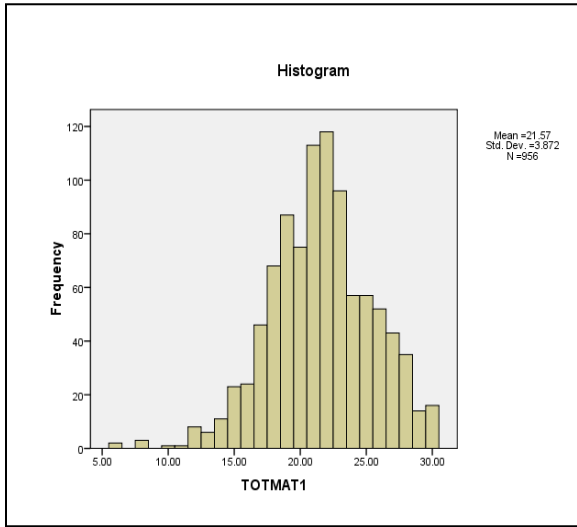
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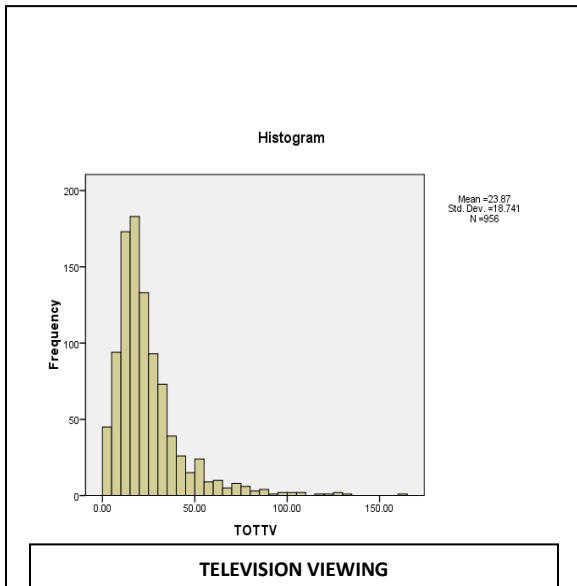
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Appendix A: Histogram For Normality Test



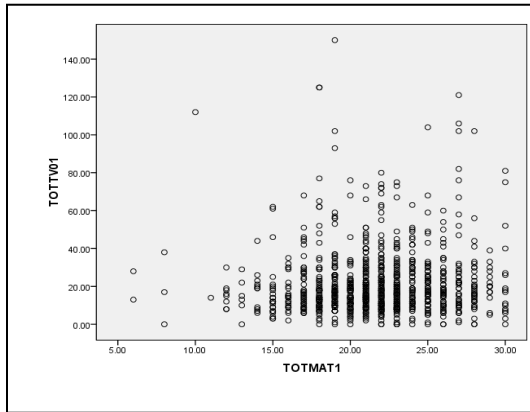
MATERIALISM

PEER COMMUNICATION

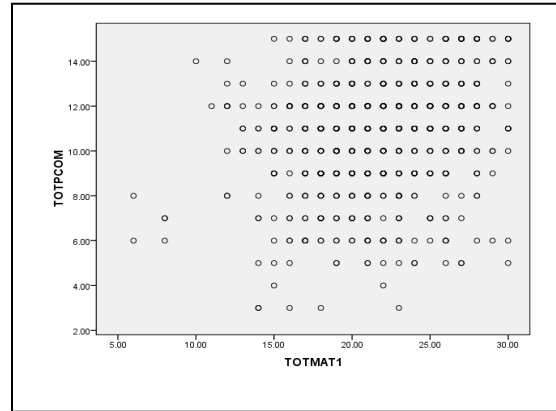


Appendix B: Test Of Homoscedasticity - Scatter Plot

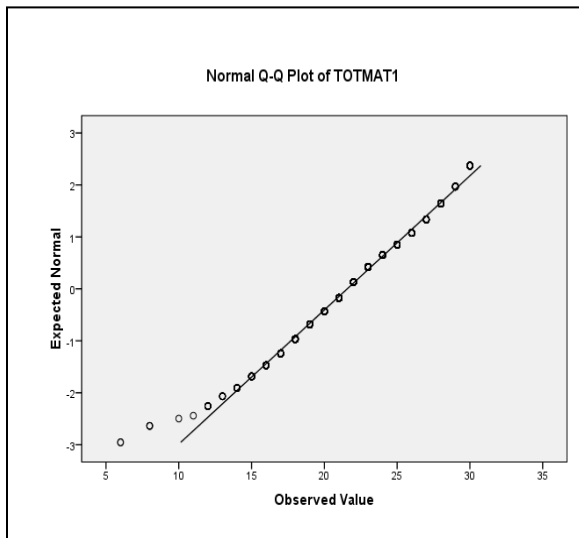
TELEVISION VIEWING



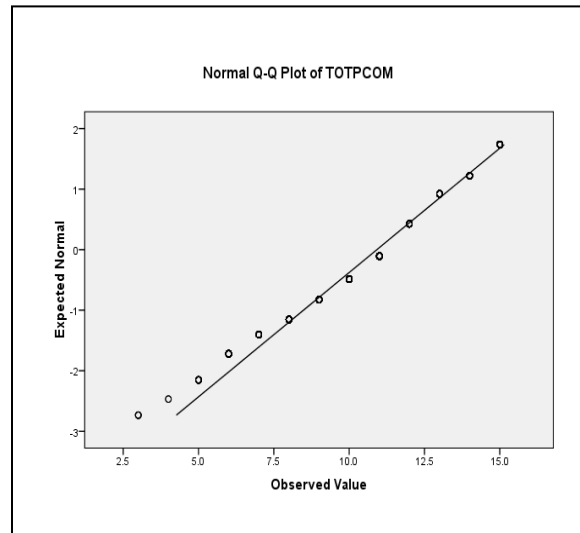
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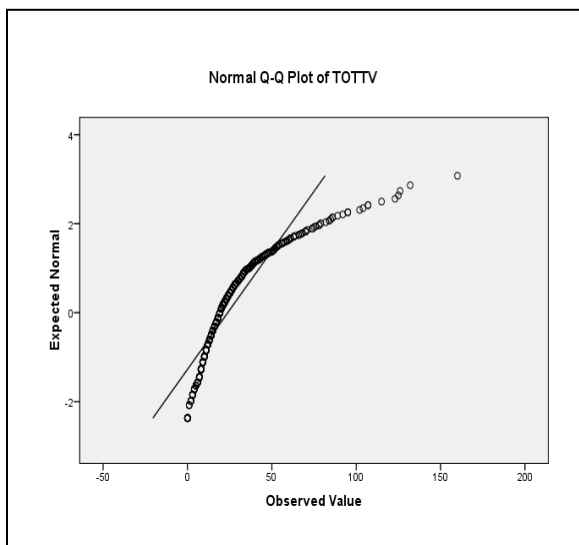
APPENDIX C: TEST OF LINEARITY- Normal Probability P-P Plot



MATERIALISM



PEER COMMUNICATION



TELEVISION VIEWING