INTERNATIONAL JOURNAL OF EDUCATION, PSYCHOLOGY AND COUNSELLING (IJEPC)

www.ijepc.com

THE INFLUENCE OF PSYCHOLOGY IN SUPERNATURAL BELIEFS THROUGH ENJOYMENT IN WATCHING HORROR MOVIES

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Abstract:

The Malaysian film industry in the 21st century is overwhelmed with the production of various genres of films with the horror genre was seen dominating other genres in the industry. Amidst concerns by both the public and leaders on the effect on horror movies to the society, audiences seem to continue to enjoy watching horror movies as seen from the movie ticket sales trend in the market. This has raised a question on the factors leading to the enjoyment of watching horror movies and the effect on supernatural belief. The basic model of Suspense Enjoyment Watching Horror Movies developed by Zillmann (1996) and Zillmann and Weaver (1996) was used to identify the relationship between big five personalities and psychology towards supernatural beliefs through the influence of enjoyment. Specifically the study looks into the effect of the psychology factors namely (i) empathy; (ii) negative feelings; and (ii) positive feelings on supernatural belief through the mediating role of enjoyment. In the first phase of the research, data was collected to explore on the preferred horror movie genre among the audience. 36.1% of the respondents were in favor of the psycho thriller genre compared to eight other genres, such as horror, crime thriller, horror, action horror, drama horror, comedy horror and romantic horror. Based on the results in the first phase of data collection, *Jwanita* (2015) film was chosen to prime stimulus for the research. Interviews with the experts in the film studies were also conducted to support the findings. The next phase involved 317 Muslim adolescent audiences aged 14 to 23 from Kedah, Malaysia who agreed to take part in the research. Structural Equation Modeling, together with SmartPLS 3.0 software were used to analyse 23-research hypotheses developed. The results showed

that there is a significant correlation between the three variables in psychology (empathy, positive feelings and negative feelings) with enjoyment. Further findings indicate on the significant mediating effect of enjoyment on the relationships between positive feelings with supernatural beliefs. The importance of enjoyment as a mediating factor is proven from the full mediation result between with supernatural beliefs. The forecasting model through SEM analysis showed a high goodness of fit (GoF) value of 0.832. The findings of the study can be used to extend the Model of Suspense Enjoyment in watching horror movies through scientific evidences and analysis.

Keywords:

Empathy, Enjoyment, Negative Feeling, Positive Feeling, Supernatural Belief

Introduction

The Horror genre remains one of the most popular and profitable film genres even during the Covid-19 pandemic. This is evident when the remake of the horror classic Candyman has collected more than $56 million in domestic market box office sales. This shows that 6 million tickets were sold in the US, during the Covid-19 pandemic (Clasen, Kjeldgaard-Christiansen, & Johnson, 2020). On closer inspection, it is not so paradoxical. They only expect to feel fear, dread, anxiety, horror and disgust when they look for horror movies. In addition, they also expect fun. Fear will give pleasure from their negative emotions. If they expect only to be scared by a horror movie, it has a real paradox. The question is, how can people derive pleasure from scary enjoyment?

The early emergence of horror films in Malaysia as mentioned above was driven by film producers from India who began to highlight the horror genre. This is because many of the producers and directors at that time were from India. Nevertheless, Malay horror films still retain the characteristics of local myths against supernatural beliefs such as vampires and form their own uniqueness from the narrative aspect of the film (Norman Yusof, 2003). This is evidenced in the film Pontianak (1957) which has attracted the interest of the audience and received a "break the stage" (box office) at that time. The main character in the film held by Maria Menado tells the story of the mother -child relationship and it has attracted the interest of the audience so that the film spread throughout Asia (Azlina Asaari & Jamaluddin Aziz, 2017). In fact, the film also participated in the Asia Pacific Film Festival Awards in Tokyo in the same year (Mohd Nasif, 2007).

However, past studies on horror films in Malaysia are very little done from the aspect of scientific research, especially audience research. Studies on horror films in Malaysia specialize in the study of content analysis of horror films (Azlina Asaari & Jamaluddin Aziz, 2013; Badrul Redzuan & Faridah, 2011; Hani Salwah, 2016, 2018). In fact, research on audiences related to aspects of personality, psychology, as well as enjoyment of supernatural beliefs is less done empirically in Malaysia. This is because film studies in Malaysia are more focused on textual analysis studies such as the studies of Azlina Saari and Jamaluddin Aziz (2017), Hani Salwah (2015, 2018), Badrul Redzwan (2014), Mohd Zohdi (2014).

However, different studies on audiences about the pleasure of watching horror movies are widely done abroad. The personality of the big five and the psychology of horror film viewers

towards supernatural beliefs have done a lot. Thus, what was a gap in previous studies was that the studies were not conducted in detail.

Past studies have focused more on one factor in each study such as focusing only on the influence of personality or psychology only (Zillmann & Weaver, 1996; Costa & McCrea, 1991). Nevertheless, past studies are more likely to measure the direct relationship of personality with the pleasure of watching horror films (Weibel, Wissmath & Stricker, 2011; Kallias, 2012). In fact, studies from a psychological aspect are also directly measured by the enjoyment of watching horror films (Zillmann, 1991a, 1991b, 2006b).

However, this research extends past studies by examining the enjoyment of watching horror movies as an intermediate variable. In addition, this study tested the supernatural belief construct as a dependent variable. This is due to the increase in viewing horror films and also the culture of the Malay community who easily believe in the supernatural (Rahimah A. Hamid, 2015) which starts from oral until audio visualized.

That is why horror films in Malaysia are able to survive from decade to decade due to the perception of the audience which is influenced by the element of fear even with the passage of time (Lee Yuen Beng & Balaya, 2016). Thus, these fear emotions are interrelated with the psychology of empathy, positive feelings and negative feelings of the audience in enjoying the pleasure of watching horror movies (Hasrul Hashim, Jamaluddin Aziz, & Faridah Ibrahim, 2014). In addition, enjoyment was used as an moderating variable which previously, through past studies of enjoymrnt constructs was measured as a dependent variable (Bartsch, 2012; Brianna, 2014).

Through these cases, this situation can describe the psychology of the audience has a strong relationship with the emotions of empathy, positive feelings and negative feelings of the audience who want to know the real truth through what is presented in a horror film. The high nature of empathy makes them indirectly driven to want to know the real story. Even high positive feelings such as bold, enthusiastic and excited nature (Raney, 2002) have a psychological impact on the audience in knowing more about the location of filming against supernatural beliefs. The sequence from the story illustrates the mindset of a society that easily believes in supernatural powers and mythical things that are passed down from generation to generation (Mohd Zohdi, 2014).

Thus, it clearly shows that watching horror films has an impact, which in turn affects the audience's belief in the supernatural. In addition, the influence of psychology also influences the beliefs of Muslim audiences (Sinar Harian, 2013). Thus, this study extends the previous study suggested by Mohd Zohdi (2014) who studied on "Jin menurut perspektif sunnah dan budaya Melayu: Analisis kesan kepercayaan dalam kalangan remaja" on the effect on belief in the supernatural. The gap provides a continuation to this study by assessing the impact on supernatural beliefs from the enjoyment of watching horror films through the psychological aspects of empathy, positive feelings and negative feelings.

Literature Review

Empathy

Empathy refers to the level of the audience's relationship with what is being watched or the situation in which the audience feels the emotional experience played out by the characters in the film. Empathy encompasses two main aspects namely cognitive as well as affective as stated by Davis (2018) and Davis, Hull, Young and Warren (1987). Thus, through this study only measuring these two aspects is used in measuring the enjoyment of watching horror movies against the belief in the supernatural.

Second, it refers to the emotional reaction in which a person imagines themselves to be in a situation faced by another, at the same time they feel the feelings of another (Zillmann, 2006, 151):

> *Empathy is often thought is mediated by an ability of persons to place themselves, mostly deliberately, but on occasion spontaneously, into observed others 'emotional experiences. The resultant affections are construed as 'feeling with' or 'feeling for' the persons whose emotions were witnessed. Such feelings are also deemed 'vicarious' emotions.*

Thus, empathy not only refers to emotions, but is more appropriately conceptualized as an affective reaction (Nathanson, 2003; Zillmann, 2006). These affective reactions involve a variety of emotions; among them are the fear, anger, passion, joy and humor displayed by a person. This empathic reaction can result when a person personally witnesses an event or witnesses it in film, television and media displays (Zillmann, 2006). Viewers are often concerned about the characters featured in the film, for which they can sense the existence of a connection between themselves, and the situations experienced by the characters in the film (Vorderer, Klimmt & Ritterfeld, 2004). The sharing of feelings with the characters in the film is small, but it refers to the reaction of empathy either in a positive or negative state (Nathanson, 2003).

Whereas the affective component refers to a person's ability to handle experiences and emotions towards others. According to Colley (1998), this aspect consists of sharing, sympathy and sensitivity to the suffering experienced by others, such as a feeling of understanding the difficulties and difficulties of others imagined as if experienced by oneself. Add Colley (1998) again, affective empathy is a condition in which a person can feel the emotions of others based on past experiences that he has experienced.

Meanwhile, Davis (1983) argues that empathy consists of several different aspects namely 1) the cognitive component consisting of Perspective Taking (PT) and Fantasy (FS) and 2) the affective component consisting of Empathic Concern (EC) and Personal Distress (PD). These four sub-components have their own meanings. Perspective Taking (PT) means a person's tendency to spontaneously take the psychological point of view of others. The tendency towards perspective taking in every act is not considered selfish but is considered as the ability to take into account the interests of others and not solely self-interest oriented. Fantasy (FS) is the ability of a person to change oneself imaginatively by serving feelings and acting following the appreciation and imagination from reading story books, characters in movies and so on. Fantasy is an aspect that influences a person's emotional reactions to others and gives rise to monologue behaviors to oneself. Meanwhile, Empathic Concern (EC) includes experiences

such as tension and grief due to accidents, death and so on. Personal Distress (PD) is self - oriented personal anxiety and restlessness when seeing distress and anxiety from the emotions of others (Davis, 1980).

Duan and Hill (1996) comment that empathy is extensively explained in the studies of Buie (1981), Sawyer (1975), Hogan (1969), Rogers (1957), Ianotti (1975) and Davis (1983) in which they argue that empathy is a disposition or orientation. Therefore, in this study, the researchers used Disposition Theory to measure the influence of psychology through pleasure in watching horror movies in this study. Disposition Theory by Zillmann and Cantor (1977), was initially constructed to measure the audience's feelings from the aspects of comedy and pleasure. Later, this theory was developed to measure the audience's enjoyment in watching sporting events and the audience's enjoyment in enjoying the content.

Positive Feelings
Positive feelings (PA) are classified as high courage, confidence and enthusiasm while watching a movie. High positive feelings will increase positive emotions towards the content of the film being watched (Bartsch, Appel & Storch, 2010). Thus, through this study, researchers use the definition of positive feelings which refers to the measurement of the audience's positive feelings such as brave, enthusiastic and have high confidence while watching horror movies.

Accordingly, Zillmann (2000) has used HOT measurement with the Emotion Management Theory approach (Zillmann, 2000) to explore the management of individual feelings in enjoying horror media content. This theory suggests that individuals who enjoy horror media content will experience a craving known as hedonic. This hedonic desire will maintain or increase positive feelings and reduce negative feelings while watching (Appel et al., 2010). An individual who experiences hedonic cravings while watching horror movies will also produce high levels of stimulation while watching (Zuckerman, 1996). High stimuli to pleasure cause viewers not to feel anxious or scared while watching horror movies (Huesmann & Kirwil, 2007). Still, anger at what is being watched will arise when some of the individuals reach a high level of pleasure while watching a horror movie. This process is known as sensitivity (Huesmann & Kirwil, 2007) whereby high sensitivity will increase enjoyment.

The findings of the study are supported by Minnebo and Eggermont (2012) who stated that individuals who frequently watch horror movies will experience a process of storyline appreciation and subsequently experience high positive feelings. This is also the case in Malaysia where a group of teenagers have gone to the actual location (Highland Towers) after watching the horror film Highland Towers (2013). This is because the element of horror in a film has become ingrained in the individual so that there is no more fear, which indicates that the negative feelings of the individual have become weak (Minnebo & Eggermont, 2012).

Accordingly, Krahe (2018), in their study stated that anxious and violent stimuli broadcast in the media would be liked by viewers who experienced high positive feelings because of the assumption that the matter was normal. For example, Kirwil's (2009) study in Poland of adolescents found that individuals who experienced high positive feelings towards horror and violent media would react aggressively in their behavior. This is because they have had fun while watching.

A study by Fanti, Vanman, Henrich and Avraamides (2009) that focused on psychological factors in measuring heart rate, blood pressure, skin conduction and brain activity while watching horror movies also found that an individual who is at a high level of positive feelings will experience pleasure at a high level. A previous study by Bartholow, Bushman and Sestir (2006) also examined the brain's response system to violent and horror video games. The findings of their study show that individuals who use high thinking abilities in the fun of playing horror and violent videos will make their brain systems react aggressively.

As a conclusion the study on positive feeling factors showed significant findings on the enjoyment of watching horror movies. It can be evidenced through the studies of Zuckerman (1996), Bushman and Sestir (2006), Huesmann and Kirwil (2007), Kirwil (2008), Fanti et al., (2009), Krahe et al., (2011) and Minnebo and Eggermount (2012).

Negative Feelings

Negative feelings (NA) refer to feelings of anxiety and fear experienced while watching a movie. NA is created in horror films as an antonym to negative feelings. When the viewer begins to experience negative feelings while watching, it means the viewer experiences high levels of negative emotions (Bartsch, Appel & Storch, 2010). Thus, through this study, researchers take into account the definition of negative feelings as a measure of fear, anxiety and fear while watching horror movies.

Low positive feelings or negative feelings (NA) will result in a person being in sadness and lethargy. In contrast to negative feelings where it is used to measure an unpleasant feeling that involves feelings such as anger, doubt, disgust, guilt and fear. Thus, individuals who experience low negative feelings will feel calm. Through the suspenseful enjoyment approach through Disposition Theory, horror filmgoers dispose of themselves with the pleasure of the horror film being watched, simultaneously experiencing both of those feelings (Carnagey et al., 2007; Minnebo & Enggermont, 2012). Thus, low negative feelings in watching pleasure will lead to anxiety, nervousness, fear and restlessness (Carnagey et al., 2007).

The findings of the study contradict the study of Titus (2010) who found that individuals with low negative feelings will do violent and aggressive things. Nevertheless, the results of the study of Batholow, Bushman and Sertir (2006) are in line with the statement of Watson et al. (1988) (inventor of the HOT measurement) that individuals with low negative feelings will feel calmer in many situations. Moreover, Brianna (2014), in her study on the influence of negative feelings on the enjoyment of watching horror movies conducted on 145 students aged between 18 to 23 years in Florida, USA found that a total of 85 students responded that they were influenced by negative feelings when watching horror films, the effects of their experiences since childhood. Meanwhile, 20 students responded that they only had negative reactions when watching horror movies, an effect of their experiences while studying in college. A further 19 students responded that negative reactions did not cross their minds while watching horror movies.

In summary, past studies have shown that the variables of positive feelings and negative feelings while watching horror movies are a material of satisfying the desires of the audience. Viewers will feel satisfied when achieving high positive feelings and negative feelings in the pleasure of watching horror movies. Watching satisfaction is assessed through the level of positive feelings or negative feelings because each individual has a different level of

satisfaction achievement. Some individuals feel satisfied when they can feel the pleasure of watching a horror movie in the presence of fear at a high level. Meanwhile, there are also individuals who feel quite satisfied and enjoy watching horror movies with positive feelings at a high level. In fact, Oliver (1993b), in his statement has emphasized that there are other factors that influence both positive and negative feelings of an individual:

> "Viewers who enjoy sad films are not necessarily disappointed because the films ultimately succeed in making a positive impact, instead it is because of past experiences of sadness that give satisfaction to the audience."

Enjoyment

Enjoyment refers to an individual's satisfaction in watching a horror film (Hoffner & Levine, in Raymond et al., 2007). Moreover, it also refers to the enjoyment of watching horror film content (Gunter, 1985). Therefore, in this study the researcher took into account the definition in measuring the feelings of the audience while enjoying the pleasure of watching horror movies.

In this case, pleasure is defined as part of the term 'favourite'. Favourite refers to a positive evaluation of a program or character (Hoffner, 1996; Krcmar & Kean, 2004; Valkenburg & Cantor, 2000). However, these two terms actually carry different meanings (Nabi & Krcmar, 2004). A fond reaction is to measure the reaction cognitively and affectively or both to the message conveyed by the media.

Whereas, enjoyment refers to the reaction to the message and experience of watching a film, related to situational and contextual elements (Nabi & Krcmar, 2004). In general, pleasure is defined as "the sense of pleasure that one derives from consuming media products" (Raney, 2004, pp. 348-349). In this study, researchers used both of these elements of pleasure from affective (e.g., Zillmann, 2006) and cognitive aspects (Grodal, 2000; Raney, 2003; Vorderer, 2000). These affective and cognitive processes will produce pleasure in response to received stimuli (Vorderer & Knobloch, 2000). However, the emotions that result while watching are not necessarily fun. Sometimes, the negative emotions experienced while watching will cause a person to think and feel his excitement afterwards. Thus, pleasure also involves complex cognitive processes (Vorderer, 2001).

Most studies in the field of filmmaking focus on the affective reactions experienced by audiences (Raney & Bryant, 2002). Early theories in media effects such as Disposition Theory which measured affective reactions in terms of pleasure were used to refer to the audience's emotional response to the characters in the film (Zillmann & Bryant, 1994). Raney and Bryant (2002) have used the Pleasure Integration Theory to measure the affective and cognitive reactions of audiences that influence their character and ultimately affect pleasure in them.

In addition, the enjoyment of watching horror movies is also influenced by various factors. Among them pleasure is measured by watching motive (Aselawati et al. 2019). The relevance of the viewing motives is a strong factor for an individual to enjoy the pleasure of horror film content. This is because high viewing pleasure will affect physiological stimuli (Zillmann, 2006). In addition, the study of Aselawati et al. (2019), found that audio visual factors that evoke stimuli to emotions lead to the pleasure of watching horror movies.

Supernatural Belief

Supernatural belief refers to a human holding, knowledge and experience of something extraordinary that cannot be seen with the naked human eye such as supernatural events, religious beliefs and so on (Hume, 1998). Thus, in this study, the researcher took the definition of supernatural belief is based on the stance, knowledge and experience of the audience towards the realm that is not visible to the normal eye.

Belief in the supernatural means an individual's belief in the realm that cannot be seen by the human eye (Dewan Bahasa, 2001). In other words, the supernatural realm is a realm that is believed to exist, yet it cannot be seen with the normal human eye. The meaning of this meaning can be strengthened by the verse of the Qur'an in surah Al-Baqarah which means: "Believing in the unseen is a characteristic of a pious person." In parallel, Imam Ibn Kathir, in his Tafsir Ibn Kathir has stated that a believer is a person who believes and is convinced of the unseen. This matter is included in the Pillars of Faith which obliges a Muslim to believe in Allah, angels, books, messengers, the hereafter, heaven and hell, meeting with Allah and resurrection after death (Abdul Hadi Awang, 2008).

Accordingly, according to scholars, the word 'alam ghaib' means 'al-sam'iyyat', which is the unseen thing that is not visible through the senses and intellect. It is considered metaphysical, such as the Day of Judgment, the Day of Resurrection, the Day of Reckoning and the Day of Judgment. In that case, the matter is guided by the Pillars of Faith, namely believing in Allah SWT, believing in angels, believing in the book, believing in the Prophet, believing in the Day of Judgment and believing in qada and qadar (Abdul Hadi Awang, 2008), the Malay community also believes in the belief in the supernatural from a medical point of view (Muhd Abdul Hadi, 2019) such as taboos.

In addition, in the Western consensus, Carl Sagan (1995), defines the supernatural as a belief in ghosts, as well as having a communication relationship with the dead, mentally ill, believe in UFOs, the existence of aliens, the existence of angels, believe in the greatness of satanic power and belief in past lives. Whereas, (van Elk, Rutjens, van der Pligt, & van Harreveld, 2016), describes an inidvidu believing in the supernatural due to various reasons. The first is that the results of past learning have resulted in an individual.

Belief in the supernatural in horror films in Western countries continued into the 1950s era. However, in this era, filmmakers in Western countries are trying to incorporate new elements, namely horror and science fiction. In this era also they began to create elements of abjection and techno -science in the narrative of horror films. For example through the films House of Wax (1953), Tarantula (1955), King Kong (1952), Cat Woman of the Moon (1953), Invaders from Mars (1953) and I Married a Monster from Outer Space (1958) (Steffen, 2017). In short, belief in the supernatural cannot be separated from human belief in something even if it is not visible to the senses. In fact, it is clearly transformed into horror films in the West as well as other countries around the world.

Disposition Theory

Disposition theory was first introduced by Zillmann and Cantor (1976) through a study of the audience's enjoyment of an event. Initially, this theory was built to measure the emotions of the audience in serving the emotions of comedy stories and merry -go -round stories. Thereafter, it was developed to measure audience enjoyment of sporting events as well as

enjoyment of media content (Zillmann & Weaver, 1996) such as violence, horror and so on (Hoffner & Cantor, 1991; Raney, 2002).

Disposition theory can help researchers identify structural and narrative elements through character displays to determine pleasure through watching horror films against supernatural beliefs. Thus, empathy is measured as a measure to the emotions of the audience to elicit a stimulus response to fear, dread, horror and worry in watching horror films. For example, in a study by Raney (2002), empathy was measured through two aspects namely 1) Perspective Taking and 2) Personal Distress. Raney's (2002) findings show that two aspects of audience empathy measured were found to have a positive relationship to the enjoyment of watching horror films.

It is also explains that viewers who enjoy media content will make an assessment of the character whether the character is a protagonist or an antagonist through the film narrative (Zillmann 2003 & 2006b). This assessment will ultimately affect the enjoyment of enjoying the narrative (Zillmann 2003 & 2006b; Zuckerman, 1996). This theory was pioneered by Zillmann and Cantor in 1972 (Zillmann & Weaver, 1996), and has been applied in various fields of entertainment (Raney, 2006). Generally, the audience will evaluate a character continuously until they are able to identify whether the character is good or bad. Thus, this theory can explain how emotions play a role in the affective viewing experience.

However, Raney (2006) has expanded the function of this theory with six principles that underlie the application in the study namely:
i. Emphasis on enjoyment and appreciation of media content.
ii. Attention is focused on emotional responses to media content.
iii. The excitement about the media starts from the audience's feelings towards the character.
iv. Perceptions of character are constructed and remain at an extreme cognitum i.e. either overly positive or overly negative.
v. This theory relies on an assessment of the conflict between characters.
vi. This theory recognizes differences between individuals in terms of emotions, past experiences, moral considerations, psychological factors and social psychological factors.

Thus, a strong audience disposition towards the character will increase the viewing pleasure due to the high emotional awakening towards the narrative. In addition, audience disposition also influences individual factors and audience psychological factors as well as film factors during the viewing process (Dumsday, 2012). According to this theory, media entertainment enjoyment is a function of the audience's emotional connection with the characters and with the narrative outcomes associated with the characters in the story. Pleasure in this tradition is most often described by using emotional terms related to appeal such as happiness, liking and enjoyment (Raney, 2011 & 2006). In fact, emotions related to entertainment towards the media can be characterized as an assessment of the character (Haidt, 2003). This theory explains that in everyday life, individual behaviour or individual intuition (Haidt, 2001 & 2007) will influence every what the audience watches in enjoying a horror film. Next, Raney (2006), described each character in a story watched by audience will influence behaviour as well as belief values.

Conceptual Framework

The theoretical framework of this study is based on the literature review that has been discussed previously. The theoretical framework of this study involves the application of Disposition Theory (Zillmann & Weaver, 1996). It was adapted through the Suspense Enjoyment Model to identify the audience's appreciation process in watching horror movies. The relationship between psychological variables and mediating variables of enjoyment is applied from Disposition Theory. Similarly, with the supernatural belief variable extended in this study with reference to Disposition Theory in figure 1.
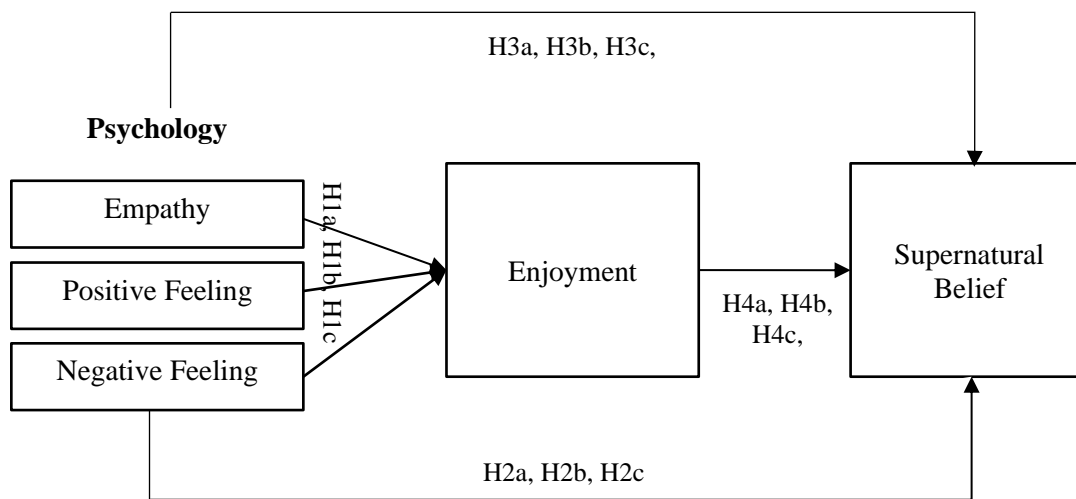

Figure 1 Conceptual Framework of the Study

Source: Addition model from the original model of Zillmann (1996) and Zillmann & Weaver (1996

In previous studies, psychological factors were only measured in general and were not classified into sub -dimensions. This is because psychological factors can influence human emotions positively as well as negatively (Watson et al., 1988a & 1988b). Refer to figure 1, the variable enjoyment was measured as an intermediate variable to the psychological influence of empathy, positive feelings and negative feelings with supernatural beliefs. Therefore, through this study Disposition Theory is used to support the psychological variables of empathy, positive feelings and negative feelings. This theory is also used to support the pleasure variable that serves as an intermediary of the study and the belief of the supernatural as the dependent variable of the study. This is because it takes into account the definition of Disposition Theory presented by Zillmann & Weaver, (1996) which is to measure the emotions of the audience in the pleasure of watching a horror film as well as making an assessment in a matter. Therefore, in this study positive and negative feelings are one aspect studied to measure their influence on the pleasure of watching and belief in the supernatural.

H1a: Empathy has a positive influence with supernatural beliefs.
H1b: Positive feelings have a positive influence with supernatural beliefs.
H1c: Negative feelings have a positive influence with supernatural beliefs.

Accordingly, with the limitations and gaps of previous studies on the pleasure variable as an intermediate variable and the belief of the supernatural as a dependent variable, the following hypothesis is formed:

H4a: Enjoyment has a mediating effect on the relationship of empathy with supernatural beliefs.
H4b: Enjoyment has a mediating effect on the relationship of positive feelings with supernatural beliefs.
H4c: Enjoyment has a mediating effect on the relationship of negative feelings with supernatural beliefs.

Methodology

Quantitative approach are suitable for this research. The researcher distributed the questionnaire themselves because the researcher wanted the respondents to get a detailed explanation of the study construct. The first phase involves the process of determining the study construct and the formation of the study instrument. Two methods were used to form the study construct, namely through a pilot study conducted to determine the genre of horror films preferred by the audience and adaptations from previous studies.

Prior to that, researchers first interviewed respondents before the data collection session began about the frequency and viewing of horror films (Fudge, 1997, 1998). Respondents were asked about their past experiences of watching horror movies. If the respondent consisted of an audience who frequently watched the film, then the researcher offered to engage in watching the horror film and agreed to be recruited at a set time. Therefore, a questionnaire form was distributed to the respondents (Suckfüll, 2004) during the film screening. However, adolescent respondents aged 14 to 23, Muslims were selected and agreed to commit to this study and taken as the study sample. There is no element of coercion in the study and also reduce to bias. At the initial stage of data collection, respondents were given RM5 as a sign of their commitment (Lee & Andrade, 2010) to this study. This data collection was conducted for five months from October 2015 until March 2016. The selected film sample was the film Jwanita (2015) which was screened on 24 September 2015 in cinemas. The film was selected based on the findings of the first phase study which will be discussed in the next section.

In addition, the results of interviews with study informants found that they agreed with the selection of the film sample Jwanita (2015) as a stimulus and stimulation because this film has dimensions to be studied. Past studies also over the past four decades, have investigated the level of audience stimulation towards the enjoyment of watching horror movies. They found that horror films can stimulate or provide stimulation to adolescents through different levels of stimulation according to the individual (Berlyne, 1960; Raju, 1980; Zuckerman, 1990). Therefore, in this study the film Jwanita (2015) was chosen to provide stimulation and stimulation to the audience through four aspects namely (i) the effect of horror on pleasure and supernatural beliefs, (ii) they are stimulated by past experiences when seeing horror in the film (empathy), (iii) excitement (positive or negative feelings), and (d) they enjoy the state of horror (Raju, 1980). Therefore, with this film sample it is hoped to influence the perception of adolescent viewers in enjoying the pleasure of watching horror films and belief in the supernatural.

To determine the selection of the study population based on the study conducted by Bartsch et al. (2010) and also Iman Ubong (2015) who targeted audiences who watched horror films and agreed to engage and were randomly selected. Respondents only involved a sample in Alor Setar, Kedah who wanted to participate in this study. However, many film studies in Malaysia are conducted in the central zone and in large cities. Researchers chose this area due to the constraints of obtaining data done by projection. If the location made is large, the data cannot be collected because the respondents who are in a remote place are not able to spend time in the collection process as described in the paragraph above. The sample size used in the recruiting process as conducted by Bartsch et al., (2010) was a total of 119 people who agreed to engage. Therefore, the final sample after the abortion process in this study of n = 317 with simple random selection is sufficient for this study.

Finding And Discussion

The findings show that the majority of respondents are female which is 203 people (64.7%), while the rest are male 113 people with a percentage (35.0%). In addition, the age profile of the respondents showed that the majority were in the range of 19-23 years old with a percentage value of 65.6% which is a total of 208 respondents. Meanwhile, respondents aged 14-18 years old as many as 109 equivalent to a percentage of 34.4 %. Meanwhile, one respondent did not provide feedback on age.

Table 1 Distribution of Respondents by Gender, Age, Ethnicity and Education (N = 317)

Profile	Frequency	Percent (%)
Gender		
Male	113	35.6
Girl	203	64.0
NA	1	0.3
Age		
14-18	109	34.4
19-23	208	65.6
Etnik		
Malay	313	98.7
India	1	0.3
Lain-lain	3	.09
Education		
PT3	58	18.3
SPM	59	18.6
Sijil	11	3.5
STPM	82	25.9
Diploma	6	1.9
Ijazah Sarjana Muda	101	31.9

Note: N/A refers to missing data

Reliability Test

Test the reliability of the item or indicator first before testing on the reliability of the construct is carried out. Meanwhile, for the Cronbach's alpha value, the highest value was 0.951 for the

Enjoyment variable and the lowest was 0.735 for empathy. According to Hair et al. (2010), if the cronbach's alpha value is in the range between 0.60 to 0.70, it indicates that the value is a low acceptance limit, while the value between 0.70 to 0.80, is considered adequate and if it exceeds 0.80 it indicates the measurement reliability is at a high level. Thus, based on the mean and cronbach's alpha values in Table 2, all the study variables are at the accepted level and high and suitable for further study analysis.

Table 2: Mean and Cronbach's Alpha Values for Each Variable

Variables	Indicator	Min	Alfa Cronbach
Negative Feeling	8	4.46	0.882
Positive Feeling	7	4.14	0.831
Enjoyment	10	4.377	0.951
Supernatural Belief	10	5.897	0.925
Empathy	7	4.563	0.735

Measurement of Analysis Model

The analysis of this study model will showcase the results of the study findings. It consists of the findings of the study the results of the analysis of the measurement model that will explain about the reliability and validity of the study instrument. The purpose of constructing this measurement model was to examine for evidence of convergence and discrimination. There is validation as well as internal reliability or consistency of the item. Once validity and reliability are confirmed, the items can be used in further analysis.

Indicator / Item Reliability

The reliability of the indicator should be tested first by looking at the value of the load factor of each indicator to achieve the reliability of the construct. The generally accepted indicator loading value is 0.70, a load factor of 0.50 is also acceptable (Hair et al. 2014). In studies involving newly developed variables such as this study model and a loading value of 0.4 is still acceptable (Henseler et al. 2009; Hair et al. 2012). In fact, Hair et al. (2011) argue that, sometimes weak indicators need to be maintained to ensure content authenticity. For reflective constructs, a step to drop items should be performed to add a better value to the extracted mean variance (AVE). However, the abortion measure needs to be done with caution because during the abortion of an indicator in the PLS it will be prone to bias in estimating the model measurements.

This study tested five dimensions of latent variables or independent variables consisting of empathy, positive feelings, and negative feelings. Meanwhile, this study also tested one intermediate variable which is pleasure and one dependent variable or endogenous variable which is belief in the supernatural. Results from indicator reliability testing with PLS Algorithm analysis found that the empathy psychological variable experienced five abortions out of eight indicators. Indicators with high loads excluded from abortion were EM3, EM4 and EM5. Meanwhile, for the positive feeling variable, also experienced only one abortion which is labelled with PA4. Thus, the remaining indicators are PA1, PA2, PA3, PA5, PA6, PA7 and PA8. Similarly, with the negative feeling variable experienced one abortion of the seven indicators namely NA2.

Meanwhile, for the intermediate variable of pleasure labelled with FUN, five indicators were dropped. So, the remaining indicators are SERONOK3, SERONOK4, SERONOK6, SERONOK7 and SERONOK8. The last variable was the dependent variable or the endogenous variable of supernatural beliefs labelled with KAG undergoing six abortions of indicators namely KAG1, KAG2, KAG3, KAG4, KAG6 and KAG7. Qualifying indicators with high load and AVE values are KAG5, KAG8, KAG9 and KAG10. Therefore, all the indicators for each variable are summarized in Table 3 below.

Table 3: Quality of Reliability and Validity for Measurement Models

Empathy	EM3	0.841	0.552	0.830
	EM4	0.736		
	EM5	0.695		
Positive Feeling	PA1	0.798	0.587	0.908
	PA2	0.813		
	PA3	0.700		
	PA5	0.833		
	PA6	0.770		
	PA7	0.623		
	PA8	0.784		
Negative Feeling	NA1	0.682	0.518	0.8865
	NA3	0.708		
	NA4	0.775		
	NA5	0.740		
	NA6	0.752		
	NA7	0.716		
Enjoyment	SERONOK3	0.824	0.720	0.951
	SERONOK4	0.860		
	SERONOK6	0.832		
	SERONOK7	0.831		
	SERONOK8	0.847		
Supernatural Belief	KAG5	0.922	0.689	0.925
	KAG8	0.941		
	KAG9	0.895		
	KAG10	0.922		

Note: *Item* or indikator was delated (EM1, EM2, EM6, EM7, KAG1, KAG2, KAG3, KAG4, KAG6, KAG7, PA4, SERONOK1, SERONOK2, SERONOK5, SERONOK9, SERONOK10).

Convergent Validity

In the previous discussion, a total of 15 indicators were discussed that were dropped in the measurement model analysis process. Abortion of indicators is allowed to meet accepted reliability measurement criteria (Hair et al. 2010; Hair, Hult et al. 2014). Testing of 25 indicators representing 5 study variables found that all variables met the criteria for measuring the reliability of the construct, namely the internal consistency accepted by the researcher. It means that all constructs have met the criteria of the mean of the extracted variance, or the AVE has reached a value above 0.50.

Discriminant Validity

It also aims to find out whether the variables used are exclusive enough to measure the concepts represented by those variables. It is evaluated in two ways, first by comparing the square root of all variances. The results show that the discriminant validity test of the indicators used shows that all the indicators used do not face the problem of overlap with each other. Table 3 shows the findings of discriminant validity through the findings of the Fornell-Larcker Criterion. Therefore, through these findings it turns out that there is no problem in terms of indicators used. This is due to the boldly written upper corner findings for Empathy (EM), enjoyment (SERONOK), supernatural beliefs (KAG), neuroticism (N), negative feelings (NA), openness to experience (O) and positive feelings (PA) found> 0.50. Thus, it is concluded that the measurement model of the study meets the criteria of discriminatory validity.

Table 3 Fornell-Larcker Criterion

	EM	KAG	NA	PA	SERONOK
EM	**0.803**				
KAG	0.107	**0.920**			
NA	0.388	0.178	**0.729**		
PA	0.256	0.663	0.322	**0.763**	
SERONOK	0.166	0.757	0.266	0.750	**0.839**

Furthermore, as noted previously, discriminant validity can also be determined by comparing the indicator load based on the cross load of each indicator (Chin, 1998). To achieve adequate discriminant validity, Chin (1998) suggested that all indicator loads should be higher than the load cross -section. Table 4 shows the results of the discriminant validity test through the evaluation of HTMT Heterotraites. With this, the findings of the Heterotrait-monotraite (HTMT) evaluation results for each construct are less than the required critical value of 0.85 (Clark & Watson 1995; Henseler et al., 2009; Kline 2011;). Therefore, the findings marked in bold indicate all corner values are smaller than 0.85. Thus, these findings indicate that discriminant validity is sufficient for further analysis.

Table 4 Findings of The Heterotrait-Monotraite (HTMT) Evaluation

	EM	KAG	NA	PA	SERONOK
EM	**0.266**				
KAG	0.270	**0.132**			
NA	0.137	0.474	**0.187**		
PA	0.266	0.337	0.718	**0.337**	
SERONOK	0.244	0.206	0.821	0.221	**0.833**

Structural Model Analysis

Structural model analysis is the evaluation of predictive or cause and effect relationships between constructs in a model (Kijsanayotin et al., 2009). In a similar way, it involves cause and effect links between latent variables i.e. internal pathway models with hypothetical theoretical models (Ringle et al., 2012). The structural model is evaluated after examining the validity and reliability of the constructs in the measurement model. An analysis of the structural model based on the study data observed and developed in this section. In this stage, a discussion

of the five elements of the study findings on i) collinearity testing, ii) direct relationship hypothesis testing, iii) intermediate effect hypothesis testing and iv) predictive relevance testing of the study model. Whereas, to evaluate the structural model, the following analyzes are required i) evaluation of total variance or R squared, (R^2) ii) importance of coefficient path evaluation, iii) direct, indirect and total effect evaluation, and iv) evaluation of intermediate variables.

Evaluation of Extracted Variance of Endogenous Variables

In addition, the structural model is evaluated based on the predictive power of the model i.e. the explanatory power of exogenous variables on endogenous variables. Explanatory power was obtained by evaluating the R^2 of endogenous variables. The larger the value of R^2, the higher the predictive capability of the model. R^2 values represent the proportion of variation in endogenous variables that can be explained by one or more predictor variables (Elliott & Woodward, 2007; Hair et al, 2010; Hair et al, 2006). Although the acceptable level of R^2 values depends on the research context (Hair et al., 2010). SmartPLS was used to obtain the value of R Square (R^2). The definition of R^2 refers to an endogenous construct. The value of R^2 is the coefficient of determination on the endogenous construct. According to Chin (1998), R^2 values were calculated> 0.67 (strong),> 0.33 (moderate) and 0.19 (small). The variance results were extracted (R^2) in the structural model and are presented in Table 5 below.

Table 5 Relevance R^2 Values Endogen Constructs

Constructs	R Value	Relevance
Enjoyment	0.573	Moderate
Supernatural Belief	0.570	Moderate

In Table 5 shows the evaluation of the total variance or R^2 found for the endogenous variable that is the belief of the supernatural is at a moderate level with a value ($R^2 = 0.573 <0.67$) (Chin, 1998). Meanwhile, R^2 for the pleasure variable was ($R^2 = 0.570 <0.67$) was also at a moderate level. However, Falk and Miller (1992) suggested a value of R^2 0.10 as the minimum acceptable level. With this, the researcher concluded the endogenous R^2 value as 57% is acceptable.

Hypothesis Testing and Direct Relationships

An important step in testing structural models is to test the relationship of hypotheses by conducting bootstrapping analysis through PLS-SEM 3.0. According to Hair et al. (2011), in PLS analysis, the value of the path coefficient is very important for the evaluation of the path coefficient of the coefficient or beta. Significance levels were determined with reference to t-statistic values and p values. This path of coefficients is very important for explaining the hypothesis. However, through PLS SEM analysis hypothesis determination refers to the findings of t-statistical values. The t-statistic values for the one-tailed test used through SmartPLS, must be guided by significance levels> 1.64 (with a significance level of 1%), 1.96 (with a significance level of 5%) and 2.58 (with a significance level of 10%).

Thus, by using the polarization analysis of the constructed hypotheses, the findings obtained as follows for H4a showed empathy had a positive relationship with supernatural beliefs with values of $\beta = 0.046$, p = 0.671, t = 0.425 were found to be insignificant. H4b, positive feelings have a positive relationship with supernatural beliefs was found to be significant with values of $\beta = 0.225$, p = 0.000, t = 3.606. However, for the H4c hypothesis, negative feelings had a

positive relationship with supernatural beliefs were found to be insignificant with values of β = 0.055, p = 0.586, t = 0.544. Table 4.5 presents a summary of the results from testing the direct relationship of exogenous variables to pleasure as well as supernatural beliefs.

Next, the findings for H4a showed empathy had a positive relationship with supernatural beliefs with values of β = 0.046, p = 0.671, t = 0.425 were found to be insignificant. H4b, positive feelings have a positive relationship with supernatural beliefs was found to be significant with values of β = 0.225, p = 0.000, t = 3.606. However, for the H4c hypothesis, negative feelings had a positive relationship with supernatural beliefs were found to be insignificant with values of β = 0.055, p = 0.586, t = 0.544. Table 4.5 presents a summary of the results from testing the direct relationship of exogenous variables to enjoyment as well as supernatural beliefs.

Mediating Effect Hypothesis Testing
Hypothesis testing for this intermediate effect involves the third objective of the study which is to evaluate the effect of watching enjoyment as a mediating factor to the relationship between the psychology of empathy, positive feelings and negative feelings with supernatural beliefs in horror films.

For the next test, H4a: Enjoyment has a mediating effect on the relationship of empathy with supernatural beliefs, the test results found that empathy has a non-significant direct relationship to supernatural beliefs (KAG) (path a6) with crossing coefficient value β = 0.046, t value = 0.425, p = 0.671. However, the second test was conducted with the presence of a mediating variable of enjoyment between empathy and supernatural belief, found significant results with values of β = 0.156, t = 2.970, p = 0.003. Thus, the H4a hypothesis was rejected.

The next test is H4b: Enjoyment has a mediating effect on the relationship of positive feelings with supernatural beliefs, the results of the study found that positive feelings have a significant direct relationship of supernatural beliefs (KAG) (path a7) with crossing coefficient value β = 0.225, t value = 3.606, p = 0.000. Next, a second test was conducted with the presence of an intermediate variable of pleasure between positive feelings and supernatural beliefs, also found to be significant with a value of β = 0.792, t = 32.474, p = 0.000. With this, the researcher concluded that there is an intermediate effect influence on positive feelings with supernatural beliefs. Thus, the H4b hypothesis is accepted.

A final test was made on the H4c hypothesis: Enjoyment had a mediating effect on the relationship of negative feelings with supernatural beliefs. The results of the study found that negative feelings had a non-significant direct relationship to supernatural beliefs (KAG) (path a8) with a crossing coefficient value of β = 0.055, t value = 0.554, p = 0.586. However, a second test that was conducted with the presence of a mediating variable of enjoyment between negative feelings and supernatural beliefs, was found to be significant with values of β = 0.231, t = 4.564, p = 0.000. However, the researchers concluded that there was no influence of the intermediate effect of enjoyment on the relationship between negative feelings and supernatural beliefs. Thus, the H4c hypothesis is unacceptable. Table 6 summarizes the findings obtained from direct and indirect testing of the intermediate effects of enjoyment.

Table 6 Summary of Findings of Intermediate Effects of Enjoyment

Hypothesis		a		b		Indirect Relationship			
		β	p	β	p	β	p	SE	Result
H5f	Empathy -> Enjoyment -> Supernatural Belief	-0.046	0.671	0.778	36.896	0.156	0.000***	0.053	Not Significant
H5g	Positive Feeling -> Enjoyment -> Supernatural Belief	0.225	0.000***	0.778	36.896	0.792	0.000***	0.024	Significant
H5h	Negative Feeling -> Enjoyment -> Supernatural Belief	-0.055	0.586	0.778	36.896	0.231	0.000***	0.051	Not Significant

Then, a bootsrapping testing was performed as proposed by Precher and Hayes (2004) to determine the effect of simple mediating or full mediating size. The findings of the study showed five hypotheses that were found to be significant between both the direct relationship of exogenous variables and endogenous variables (path a*b and path a*c). While one hypothesis shows that the findings are not significant for the two direct relationships that is (path a*b and path a*c).

With this a further procedure is to decide for the strength of the intermediate variables of pleasure on the relationship between the exogenous variables to the supernatural beliefs. This test was performed by using the measurement of Variance Accounted For (VAF) on hypotheses that were successfully supported or accepted empirically only as in Table 4.6 (b). In this case VAF <20% indicates no mediation effect (no mediation), 20% ≤ VAF ≤ 80% = partial mediation or (partial mediation) and VAF> 80% indicates it there is full mediation or also known as (full mediation) , then this indicates the strength of the variables in the model used. In connection with this, the proposed formula of Hair et, al. (2014) are:

VAF = indirect relationship / actual findings (total effect).

Table 7 Mediating Effects of Enjoyment Variables and VAF

Relationship	Indirect Effect	Total Effect	VAF	Size Effect Mediating Testing
Positive Feeling -> enjoyment -> supernatural belief	0.792		3.52	Full Mediation

Note: VAF= *Variance Accounted For*

Testing the Relevance of the Study Model

The final process in data analysis using SEM-PLS analysis method is to perform a model relevance test that is to determine the ability of the study model developed from predictions made with blindfolding procedure. The significance test of Prediction relevance or Q squsre (Q^2) was done using a construct-validated redundancy approach as shown in Table 8.

Q^2 is also known as Stone-Geisser's. Findings were rated as 0.02 (small), 0.15 (medium) and 0.35 (large). However, the Q^2 test was only performed for endogenous constructs that had reflective indicators only. Since this study has only one endogenous construct and is reflective in nature, it was only tested for supernatural beliefs. The blindfolding procedure recommended by Geisser and Stone was used to analyze the prediction of the endogenous variables of supernatural beliefs (Geisser, 1974; Stone, 1974). The Geisser and Stone test is to predict the relevance or goodness-of-fit (GOF) in the SmartPLS analysis approach (Duarte & Raposo, 2010). Blindfolding is a technique for predicting the strength and capabilities of a study model through the endogenous variables of supernatural beliefs.

Since this study used constructs of a reflective nature, a validated redundancy assessment analysis was used (Chin, 1998, 2010; Hair et al. 2014). This is because the validated redundancy method measures Q^2 as a whole using estimates of both the study model i.e. the measurement model and the structural model. According to Henseler et al. (2009), research models with Q^2 greater than zero are considered to have predictive relevance. Moreover, the study model with a higher positive Q^2 value showed more relevance of its predictions to the study.

Table 8 Validated Redundancy Q^2

Construct	SSO	SSE	Q^2 (=1-SSE/SSO)
Supernatural Belief	1,268,000	659,737	0.480
Enjoyment			

As shown in Table 9, the validated redundancy of Q^2 for the latent variable of supernatural belief (KAG) was above zero with (Q^2 = 0.480> 0), indicating to have a predictive relevance from the Chin model, (1998), Henseler et al. al, (2009). Therefore, size effect testing was conducted for the latent variable of supernatural belief (KAG) in this study. To calculate the effect of Q^2 size, the blindfolding approach was used in complete models as well as models that did not have mediating variable. Calculation of the size effect for Q^2 is as below.

$$\frac{Q^2 \text{included} - Q^2 \text{excluded}}{q^2 \text{ KAG} = 1 - Q^2 \text{included}} = \frac{0.570 - 0.466}{1 - 0.570}$$

$$= \frac{0.104}{0.430}$$

$$= 0.241$$

The findings showed that the value of Q^2 in this study was 0.241 <0.15. This indicates that the effect size value of the endogenous variable of supernatural belief is at a moderate level.

Table 9 Relevance Value Assumption and Size Effect

Construct	Q²Included	Q²Excluded	Finding Q²	Relevance Value Assumption
Supernatural Belief	0.570	0.466	0.241	Moderate

The results of the Q² test in Table 9 found that the endogenous variable of supernatural beliefs had acceptable relevance. Thus, the results of the findings formulated the effect size of the predictive relevance value for the endogenous variable of supernatural belief has a size effect that is (Q²≥0.241≤0.15). Based on the standards by Hair et al. (2014), the effect size of supernatural beliefs is at a moderate level.

Goodness of Fit (GoF) Model
The final stage in the analysis process with the use of the PLS approach after making a prediction of the relevance of the model is to make an estimate to the model of matching accuracy or Goodness of Fit. The SEM PLS approach facilitates the derivation of variance values from statistics between endogenous variables. Values for endogenous variables are predicted in models such as:

$$GoF = \sqrt{R^2 \; x \; AVE}$$

GoF can be described as the mean geometric value of mean and the mean of R² with reference to endogenous variables (Wetzels et al., 2009). A minimum value of 0.5 is proposed (Fornell & Larcker, 1981) with reference to R² and AVE values in the PLS model (Wetzels et al., 2009). To make GoF estimation in PLS modeling, Wetzels et al. (2009) suggest using the following formula:

Table 10 Goodness of Fit Model

Construct	R²	AVE
Supernatural Belief	0.570	0.689
GoF		0.830

Table 10 shows the model values of matching accuracy in this study (Hossain, 2013). The result of the calculation using the above formula shows that the value of matching accuracy for the study model is GoF = 0.830. The accuracy value of this matching model shows to be at a high level as suggested by Wetzels et al. (2009), small = 0.1, medium = 0.25 and large = 0.36. Thus, the researcher concluded that the prediction of the study model is in line with a high level. Further discussion will be detailed in chapter five which is the discussion and summary of the study.

Discussion And Conclusion
To answer the research question on the psychology of empathy, the analysis conducted showed a significant negative relationship between empathy and enjoyment. This situation shows empathy can influence the enjoyment of watching horror movies. Regardless, the findings suggest the results refute a study conducted by Hoffner (2009) who found that empathy had an

insignificant relationship with the enjoyment of watching horror movies. Hence, adolescent empathy in this study is the orientation in which individuals who watch horror films experience high empathy and in turn affect enjoyment.

These findings, too, support a previous study conducted by Harris and Cook (2010) in which viewers had a high level of empathy uncomfortably uncomfortable and less enjoyed horror films. Moreover, the disturbing content of the horror film manages to give a pleasant ending to the viewers who experience these negative feelings because the Muslim teenage viewers in the country have high empathy.

The results of the study also, found that positive feelings have a significant relationship with pleasure. This is because viewers who experience positive feelings while watching are more alert, enthusiastic when watching and active. High positive feelings make an individual enthusiastic and energetic in whatever movie content they watch. This situation is known as 'hedonic desire', (Zillamann, 2000) in which they will produce positive feelings. In turn, positive feelings will stimulate curiosity at each scene watched, indirectly it reduces negative feelings (Appel et al., 2010). The results of this study, support the studies of Zillmann (1996, 2006), Huesmann and Kirwil, (2007), Minnebo and Eggermont (2012), Bartch (2012), who showed that positive feelings have a significant effect on the enjoyment of watching horror movies.

Furthermore, for the psychological findings, negative feelings were found to have a significant negative relationship with the pleasure of watching horror movies. This situation shows that the Muslim adolescent viewers in this study have high feelings of anxiety, fear, nervousness towards horror movies, but those feelings encourage them to continue watching. Regardless, they managed to control those negative emotions and ended up watching horror movies with a sense of enjoyment.

This finding contradicts a previous study by Zillmann (1996), which showed that negative feelings have a positive direct relationship with the pleasure of watching horror movies. However, these findings are in line with studies by King et al. (2007), Hoffner (2009), Bartch (2012). Kuck (2014) and Brianna (2014) that negative feelings have a negative relationship with the pleasure of watching horror movies. Thus, the results obtained through this study found that psychological factors (empathy, positive feelings and negative feelings) with all three hypotheses constructed showed a significant relationship result with pleasure.

Further, the findings suggest that the psychology of empathy and negative feelings has an insignificant relationship with supernatural beliefs. The psychology of empathy and negative feelings of Muslim adolescents in this study showed to be at a low level, hence it is not able to affect the belief in the supernatural after watching horror movies. However, the findings on the psychological relationship of positive feelings with supernatural beliefs were found to be significant. This illustrates the situation of adolescent viewers who have high positive feelings towards the narrative and characters, have the effect of believing in the supernatural after enjoying watching horror movies.

Meanwhile, studies related to the enjoyment of watching horror movies prove that pleasure is a factor and effect on an issue. However, it contrasts with this study, which found that enjoyment exists as a significant intermediary with the psychological relationship of positive

feelings to supernatural beliefs. Indirectly, it can be said that pleasure is indispensable in a model of measuring the effects of horror film viewing in measuring the audience's perception of supernatural beliefs. At the same time, the psychology of positive feelings was found to be able to contribute to the enjoyment of watching among Muslim adolescents in the country to believe in the existence of the supernatural.

Thus, this model of suspense enjoyment and supernatural beliefs that have been tested have high predictive relevance. This indicates that the researcher's approach of integrating the constructs of psychology, pleasure and supernatural beliefs has been able to understand attitudes towards the pleasure of watching horror films and the impact on supernatural beliefs in detail and depth. Among the key details contributed by this study are the psychological characteristics of empathy, positive feelings and negative feelings influencing the enjoyment of watching horror movies and the impact on supernatural beliefs. Testing this model of suspenseful pleasure and supernatural beliefs found that Muslim adolescent viewers were influenced by factors of positive feelings, empathy, and negative feelings towards the pleasure of watching horror films. In fact, this model also succeeds in proving that positive feeling factors influence supernatural beliefs.

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