

Program Quality and Viewer Satisfaction: A Study of Hope Channel Southeast Asia

Fan Yinuo^{1*} and Noah Anburaj Balraj¹

Asia-Pacific International University¹, Thailand

***Corresponding Author: estherfanyinuo@gmail.com**

Date Received: 15 May 2025 Revised: 15 September 2025 Accepted: 3 October 2025

Paper Type: Original Research

Abstract

Aim/Purpose: This research study aimed to address a lack of insight into the viewing behaviors and preferences of Hope Channel Southeast Asia's audiences. By examining content engagement, program length, media access, and content sharing behavior, the study endeavored to help the channel create more relevant programming. It also identifies regions with strong viewership to improve outreach and tailor promotional efforts. Understanding these dynamics is particularly important in the context of a rapidly evolving digital media landscape.

This research also sought to examine the relationship between audience perception and overall satisfaction with Hope Channel Southeast Asia programs. Beyond identifying viewing habits and engagement, it aimed to measure how viewers' perceptions of program quality—such as clarity of content, presenter effectiveness, technical production, and cultural relevance—influence their level of satisfaction and willingness to recommend the channel to others. By investigating this relationship, the research contributes to a deeper understanding of how perception drives satisfaction in faith-based media consumption. This objective is particularly important because it provides evidence-based insights to design programming strategies that would not only attract viewers, but that also sustain long-term engagement and loyalty.

Introduction/Background: Building on previous research about social media's role in religious outreach, the study explored the relationship between program quality and viewer satisfaction in the digital age. It investigated how content clarity, presenter style, technical quality, and cultural relevance influence viewer satisfaction and engagement. These factors were examined through the lens of the Uses and Gratifications Theory and Social Exchange Theory, which provided a framework for understanding audience motivation and the perceived rewards associated with media consumption.

Methodology: To explore these factors, a quantitative, descriptive, cross-sectional research design was employed. A survey utilizing a structured online questionnaire captured demographic information, viewer behaviors, satisfaction ratings, and a Net Promoter Score. Satisfaction was measured based on the perceived quality of program content, presenter effectiveness, technical quality, and perceived benefits for viewers. The target population consisted of followers of Hope Channel Southeast Asia on social media, estimated at around 20,800, with actual viewership likely exceeding this figure. A quota sample was used to ensure proportional representation across three key language groups: English (36%), Bahasa Malaysia (37.5%), and Thai (26.5%). The survey was available in all three target languages and took approximately 10–15 minutes to complete; a total of 359 responses were received. Confidentiality was maintained throughout the data collection and analysis process.

Findings: The study's findings revealed that Hope Channel Southeast Asia predominantly engages audiences between the ages of 21 and 50, with a slight majority of male viewers. The largest groups of respondents were from Malaysia and Thailand, and 83.88% of them identified as Seventh-day Adventists. Viewing habits varied by language group: English speakers tended to watch daily, Malays watched less frequently, and Thais engaged mostly on a weekly basis. Satisfaction levels were generally high across all groups, with mean scores above 3.41 for content quality, presenter style, technical aspects, and perceived program benefits. However, some areas for improvement were

identified, such as video consistency, presenter persuasiveness, and emotional engagement. Respondents expressed interest in topics related to health, family, Bible-based teachings, and addiction recovery, particularly among Thai viewers, while a large portion of respondents expressed willingness to share content.

Contribution/Impact on Society: This study contributes to the existing literature on Christian media by showing that Hope Channel Southeast Asia effectively reaches younger and middle-aged viewers, especially through short-form content on mobile and social media platforms. It also confirmed that perceived content quality—clarity, presenter expertise, and technical production—strongly influences viewer satisfaction, supporting the Uses and Gratifications and Social Exchange theories. The research highlighted evolving expectations for higher production quality in faith-based media, suggesting that viewers are increasingly seeking professional standards, even in religious programming. A significant contribution of this study was its identification of culturally specific content preferences, such as the Thai audience's interest in addiction recovery. This emphasizes the need for localized and culturally relevant programming.

Recommendations: Based on these findings, several recommendations are proposed for Hope Channel Southeast Asia. For English-speaking audiences, the channel should increase production of short-form, mobile-friendly content that blends spiritual insights with practical life applications. Malay programming should include more interactive formats, such as panel discussions and question-and-answer segments, alongside deeper spiritual content that resonates with local cultural values. For Thai audiences, the focus should be on addiction recovery, mental health, and personal transformation, with content that incorporates local testimonies and emotionally authentic presenters. Across all groups, improving technical quality, particularly video sharpness and audio clarity, along with enhancing presenter persuasiveness and emotional connection, would be crucial for fostering deeper engagement.

Research Limitations: While this research provides valuable insights, it has several limitations. The sample was predominantly composed of Seventh-day Adventists (83.88%), which may skew preferences and satisfaction trends, reducing generalizability to broader Christian or interfaith audiences. Additionally, the use of convenience sampling and reliance on online surveys likely overrepresented digitally engaged viewers, while underrepresenting those who consume content through traditional broadcast or offline means. Self-reported data also introduces the possibility of social desirability and memory biases, and the cross-sectional nature of the study prevents the analysis of long-term trends or causality.

Future Research: To address these limitations, future research could use stratified random samples to include a broader demographic representation. Longitudinal studies would enable researchers to track satisfaction changes over time as programming adjustments are implemented. Moreover, adopting a program-specific evaluation model where viewers assess individual programs would provide data that are more detailed and actionable. Finally, qualitative research methods, such as interviews or focus groups, would allow for a deeper understanding of the emotional and cultural factors influencing viewer satisfaction and content sharing.

Keywords: *Hope Channel Southeast Asia, viewer satisfaction, program quality*

Introduction

In today's digital and interconnected world, Christian media plays an increasingly vital role in reaching diverse audiences with spiritually enriching content. As traditional media consumption continues to evolve, religious broadcasting networks like Hope Channel have expanded their reach through various digital platforms to remain relevant and effective. Hope Channel Southeast Asia (HCSEA), serving audiences across different linguistic and cultural backgrounds, stands at the forefront of this shift, operating in a region characterized by a blend of religious diversity, technological advancement, and evolving media habits. Understanding how viewers interact with content, perceive

program quality (Lillard, 2022), and express satisfaction is crucial for ensuring that the channel's mission continues to resonate meaningfully within this complex environment.

This study addressed the growing need to systematically examine viewer engagement and satisfaction among Hope Channel Southeast Asia's (HCSEA) audiences. HCSEA is the regional affiliate of a global media ministry operated by the Seventh-day Adventist Church. It is dedicated to sharing God's love and promoting faith, community, and vibrant health through culturally relevant programming in multiple languages throughout Southeast Asia (Lee & Chow, 2022). The study specifically investigated three key areas: (a) the demographic backgrounds and viewing habits of HCSEA audiences, (b) the relationship between perceived program quality and viewer satisfaction, and (c) strategies that could improve program effectiveness to attract and retain a wider viewership. These objectives were framed within established theoretical models—Social Exchange Theory (Homans, 1958; Cropanzano & Mitchell, 2005), Uses and Gratifications Theory (Ruggiero, 2000), and Social Cognitive Theory (Bandura, 1999; Schunk, 2012)—which together offer a multi-faceted lens to understand the motivations behind media consumption, the value that audiences derive from content, and the behavioral patterns linked to media engagement and sharing (Webster, 1986; Musonda, 2022).

Prior research in Christian media engagement, including studies on Hope Channel North America, has emphasized the importance of content relevance, emotional resonance, and accessibility. However, the unique cultural and regional dynamics of Southeast Asia necessitate a localized understanding that extends beyond North American models. Emerging trends reveal that Southeast Asian viewers, particularly younger demographics, increasingly access religious content through mobile devices and prefer short-form, visually dynamic media formats (Moore College, 2020). Despite this shift, little systematic research has been conducted to specifically analyze Hope Channel Southeast Asia's performance in meeting these changing audience expectations.

To address this research gap, a cross-sectional survey method was utilized to gather data from respondents across English, Malay, and Thai-speaking viewer groups. This survey captured a broad spectrum of information, including demographic profiles, viewing frequencies, satisfaction across multiple dimensions of program quality (Szyndlar, 2023), and suggestions for future programming improvements. The study also critically examined how cultural context influences content preferences.

By systematically analyzing these factors, the researchers aimed to provide actionable insights for Hope Channel Southeast Asia's content creators, strategists, and leadership team. They sought not only to affirm what was working, but also to highlight specific areas where strategic adjustments could enhance engagement and satisfaction. In doing so, this study may contribute to the broader academic discourse on Christian media engagement in the digital age, offering lessons that may be applicable beyond the Southeast Asian context to other regions that face similar challenges of audience diversification and technological change. Ultimately, the findings may help to inform future content development, digital strategy refinement, and audience relationship-building efforts, ensuring that Hope Channel Southeast Asia remains a vibrant and transformative media ministry.

Literature Review

The advancement of digital technology has transformed how audiences engage with Christian media, creating new opportunities and challenges for religious broadcasters. Scholars such as Nduka and McGuire (2017) and Reddy (2019) have highlighted the shift from traditional television consumption to diverse digital platforms, emphasizing the importance of adapting content to meet the changing needs of believers and seekers. As Christian media outlets expand their digital footprints, it becomes increasingly important to understand the dynamics of viewer engagement, content satisfaction, and program effectiveness within different cultural and regional contexts (Dunaetz, 2019).

Previous research has extensively explored the intersection of technology, faith, and media. Wise (2014) argued that the relevance of Christian media lies in its ability to leverage digital platforms to foster community and spiritual connection. Brubaker and Haigh (2017) similarly emphasized that technological adaptation is critical for maintaining relevance, particularly as younger generations increasingly consume content through mobile applications, social media, and streaming services.

Hope Channel North America, serving as a case study, provided additional insights into viewer engagement trends. According to its Department of Analytics and Innovation, North American viewers primarily access Hope Channel content through cable TV, TV apps, and websites, with the largest viewer group composed of women over the age of 60 (J. Burt, personal communication, December 27, 2022). Engagement strategies have primarily targeted traditional media consumers, and patterns of content sharing were modest.

In contrast to prior studies, this research on Hope Channel Southeast Asia addressed a gap in the literature by focusing on highly mobile, digitally active, and culturally diverse audiences in Southeast Asia. The demographic profile captured in this study is notably different from North America: viewers come from Malaysia, Thailand, and surrounding countries, with Buddhists, Hindus, Muslims, other Christians, and atheists watching alongside Seventh-day Adventist viewers. Moreover, daily engagement patterns show strong influence from short-form content such as reels—particularly among English-speaking viewers—a finding not extensively documented in previous research.

While prior studies have identified content relevance, authenticity, and emotional resonance as drivers of viewer satisfaction (Nduka & McGuire, 2017; Ratcliff et al., 2017), this study built on these concepts by applying them within the regional context of Southeast Asia. While these factors remain critical, cultural and societal issues also play important roles in shaping content preferences. Furthermore, commercial marketing research, as cited by Gossen et al. (2019) and Appel et al. (2020), has underscored the effectiveness of short, visually engaging, and emotionally resonant content for maximizing online engagement.

Research Questions, Hypothesis, and Conceptual Framework

Research Questions

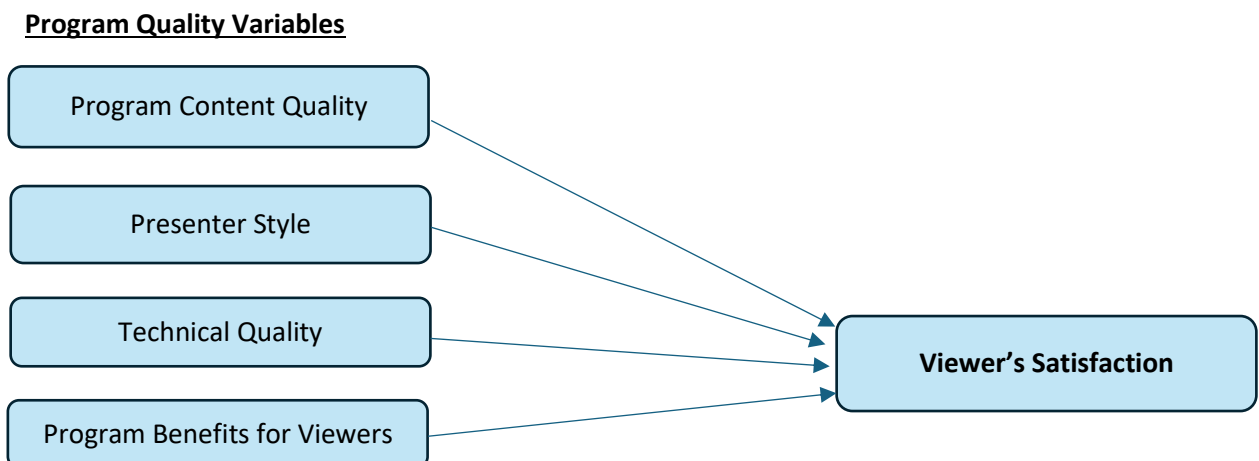
1. What are the demographic backgrounds and viewing habits of Hope Channel Southeast Asia viewers who view its English, Malay, and Thai programs?
2. What is the relationship between perceived program quality (Program Content, Presenter Style, Technical Quality, and Program Benefits) and viewer satisfaction?
3. How could Hope Channel Southeast Asia improve its program quality to attract and retain more viewers?

Hypothesis H_{1A} : There is a significant positive relationship between program quality and viewer satisfaction.

Conceptual Framework

The study's conceptual framework is shown below in Figure 1.

Figure 1 *Conceptual Framework*



This study examined the relationship between program quality—including content quality, presenter style, technical quality, and program benefits—and viewer satisfaction for Hope Channel Southeast Asia. Grounded in Social Exchange Theory, Uses and Gratifications Theory, and Social Cognitive Theory, the model hypothesized that higher program quality would lead to increased engagement and greater viewer satisfaction. Reflecting previous studies on Christian media trends and digital content consumption, this framework highlighted the importance of culturally relevant and high-quality programming. It provides a foundation for improving content strategies to better attract, satisfy, and retain viewers in Southeast Asian digital landscapes.

Methodology

In this study, a quantitative, descriptive, and correlational research design was adopted to examine the relationship between Hope Channel Southeast Asia's program quality and viewer satisfaction. Data were collected using a structured online survey questionnaire, divided into two main sections: (1) demographic information (Investopedia, 2023), and (2) factors influencing satisfaction, including content quality, presenter style, technical quality, and perceived program benefits.

The study targeted current viewers of Hope Channel Southeast Asia across English, Bahasa Malaysia, and Thai-speaking groups. The estimated population for all three languages, based on social media followers, was between 10,000 and 100,000. Using standard sample size guidelines (Veal, 2005), a minimum sample of 383 participants was sought to ensure a 95% confidence level with a 5% margin of error (Hertzog, 2008). Quota sampling was employed to proportionally represent each language group according to their share of total followers: 36% English, 37.5% Bahasa Malaysia, and 26.5% Thai.

After examining the instrument and data collection plan, permission and ethical approval for the study was granted by the Asia-Pacific International University Research Committee (AIU.RO. 23(4)/2023, 28 November 2023). Ethical standards were maintained by inviting—but not pressuring—potential respondents to participate, and by ensuring that their responses were confidential.

To ensure validity, the survey instrument was reviewed by two media research experts and pretested with a small group of 30 respondents to confirm clarity, cultural appropriateness, and alignment with the study objectives. Construct validity was reinforced by adapting items from established satisfaction studies in media research. Reliability was assessed using Cronbach's alpha, which demonstrated strong internal consistency across all satisfaction dimensions ($\alpha = .82-.91$). These steps ensured that the instrument provided accurate and dependable measures of audience perceptions and satisfaction.

A five-point Likert scale was used to measure viewer satisfaction across content quality, presenter style, technical quality, and program benefits. Scores were categorized as follows: 4.21–5.00 (Very Satisfied), 3.41–4.20 (Satisfied), 2.61–3.40 (Somewhat Satisfied), 1.81–2.60 (Dissatisfied), and 1.00–1.80 (Very Dissatisfied). This scale provided a clear and consistent method to quantify and interpret audience perceptions.

Participants were recruited through invitations posted on Hope Channel's social media platforms, website banners, web streaming pages, and call-to-action messages. A convenience sample was thus obtained, with access to the survey provided via direct links and messaging, and a total of 359 usable responses were received.

Findings/Results

Research Question #1: What are the demographic backgrounds and viewing habits of Hope Channel Southeast Asia viewers who view its English, Malay, and Thai programs?

Demographic Backgrounds of Viewers

Age

The age distribution of viewers across the English, Malay, and Thai groups revealed notable patterns, which are presented below in Table 1.

Table 1 *Hope Channel Viewer Ages by Program Language Group (n = 359)*

Language/Age	≤ 20	%	21–35	%	36–50	%	≥ 51	%	Total
English	10	6.90	78	53.79	41	28.28	16	11.03	145
Malay	9	7.97	50	44.25	43	38.05	11	9.73	113
Thai	13	12.87	42	41.59	41	40.59	5	4.95	101
Total	32	8.91%	170	47.36%	125	34.82%	32	8.91%	359

In the English-speaking group, most respondents (53.79%) were aged 21–35, followed by 28.28% who were aged 36–50, suggesting that younger to mid-aged adults formed the core audience. Similarly, in the Malay group, 44.25% of respondents were aged 21–35 and 38.94% were 36–50, reflecting a strong middle-aged viewership. The Thai group displayed a slightly more balanced distribution between the 21–35 (41.58%) and 36–50 (40.59%) age categories, with fewer respondents under 20 (12.87%) or over 51 (4.95%). Across all three groups, the 21–35 and 36–50 age ranges together accounted for most respondents, highlighting that Hope Channel Southeast Asia primarily reaches a young to middle-aged demographic, rather than a predominantly older audience.

Gender

The gender of Hope Channel Southeast Asia’s viewers for each language group is shown below in Table 2. Overall, male viewers accounted for 54.88% of the total respondents, while female viewers represented 45.12%, indicating a slightly higher male viewership.

Table 2 *Gender Distribution for Respondents from All Language Groups (n = 359)*

Age	Male	%	Female	%	Total
English	79	54.48	66	45.52	145
Malay	57	50.44	56	49.56	113
Thai	61	60.40	40	39.60	101
Total	197	54.88	162	45.12	359

The English and Malay groups showed a relatively balanced gender distribution, with males comprising 54.48% and 50.44% of viewing audiences, respectively. However, the gender gap was more noticeable in the Thai group, where males made up 60.39% of viewers.

Religion

Table 3 presents the religious affiliation of respondents from all language groups.

Table 3 *Religious Affiliation of Respondents from All Language Groups (n=359)*

	SDA	%	Christian	%	Buddhist	%	Other*	%	Atheist	%	Total
English	130	89.66	9	6.20	0	0	3	2.07	3	2.07	145
Malay	96	84.96	11	9.73	1	.88	2	1.77	3	2.65	113
Thai	75	74.26	9	8.91	15	14.85	2	1.98	0	0	101
Total	301	83.84	29	8.08	16	4.46	7	1.95	6	1.67	359

Note. *Other Religions=Hindu or Muslim

The religious affiliation of Hope Channel Southeast Asia viewers revealed a predominantly Seventh-day Adventist audience. Among 359 respondents, 83.84% identified as Seventh-day Adventists, reflecting strong engagement from the channel’s founding denomination. Another 8.08% were from other Christian denominations, suggesting a modest degree of cross-denominational appeal. Smaller numbers of viewers from non-Christian backgrounds were also recorded, including 16 Buddhists—most of whom were from the Thai group—along with five Muslims, two Hindus, and six atheists. Although these groups make up a small proportion of the total sample, their presence indicates that the channel’s content reaches beyond a purely Christian audience.

Country of Residence

The geographic distribution of Hope Channel Southeast Asia viewers showed that the majority, 50.97%, were based in Thailand, followed by 27.04% from Malaysia. Smaller groups of respondents were from the Philippines and Cambodia (3.34% each) and Singapore (1.11%). These results highlighted the fact that Thailand and Malaysia were the channel's strongest markets, while the presence of viewers from neighboring countries indicated a growing regional reach and influence beyond the core language groups.

Viewing Habits

Frequency of Watching Programs

Table 4 below shows how often viewers from all three language groups watched Hope Channel Southeast Asia programs.

Table 4 Viewers' Frequency of Watching for All Language Programs (n=359)

	Daily	%	Weekly	%	Monthly	%	< Once/Month	%	Totals
English	66	45.52	19	13.10	22	15.17	38	26.21	145
Malay	12	10.62	24	21.24	39	34.51	38	33.63	113
Thai	34	33.66	45	44.56	13	12.87	9	8.91	101
Total	112	31.20	88	24.51	74	20.61	85	23.68	359

The viewing frequency analysis of Hope Channel Southeast Asia showed distinct patterns by language group. In the English group, 45.52% of respondents watched daily, likely driven by the consistent release of short-form reels suited to mobile viewing habits. Meanwhile, the Malays showed a mixed trend, with 34.51% watching monthly, and 33.63% less than monthly. The Thais demonstrated higher levels of weekly engagement, with 44.56% watching every week, suggesting a scheduled viewing pattern.

Platforms Used to View Hope Channel Content

The survey results indicated that most viewers accessed Hope Channel content primarily through social media platforms, with Facebook and Instagram being the most popular, followed by YouTube. This trend is likely due to a lack of TV live streaming and delays in updating the Hope website and mobile application, which has resulted in relatively fewer viewers engaging through those platforms. As a result, the audience predominantly consisted of younger individuals who are more adept at using digital devices and viewing content on the Internet. Conversely, older audiences who may not be as familiar with these technologies represented a smaller portion of Hope's viewership. This digital divide highlights a significant limitation in this study, as the sample predominantly reflected younger, tech-savvy viewers, potentially skewing insights and limiting the generalizability of these findings to older demographic groups.

Research Question #2: What is the relationship between perceived program quality (Program Content, Presenter Style, Technical Quality, and Program Benefits) and viewer satisfaction?

Program Quality: English Language Programs

The study evaluated Hope Channel Southeast Asia's English programs based on 287 valid program evaluations from 145 respondents, focusing on content quality, presenter style, technical quality, and program benefits. Using a five-point Likert scale, all dimensions achieved mean scores within the "Agree/Satisfied" range; please see Table 5 for details.

Table 5 English Program Quality

<u>English Program Content Quality (Satisfaction)</u>	<u>Mean</u>	<u>SD</u>	<u>Level</u>
Program message's truth/accuracy	3.53	1.10	Satisfied
Program message's clarity	3.55	1.09	Satisfied
Program's originality and creativity	3.47	1.14	Satisfied
Program's value to me	3.43	1.11	Satisfied
Program's relevance to my life	3.49	1.17	Satisfied
<u>English Presenter Style Quality (Satisfaction)</u>			
Program presenter knowledge	3.45	1.10	Satisfied
Program presenter speaking clarity	3.46	1.11	Satisfied
Program presenter persuasiveness	3.41	1.08	Satisfied
Program presenter emotions	3.42	1.10	Satisfied
Program presenter clothing	3.45	1.18	Satisfied
<u>English Program Technical Quality (Satisfaction)</u>	<u>Mean</u>	<u>SD</u>	<u>Level</u>
Program set design	3.50	1.09	Satisfied
Program graphics quality	3.56	1.10	Satisfied
Program video quality	3.49	1.14	Satisfied
Program audio quality	3.58	1.14	Satisfied
Program music quality	3.50	1.14	Satisfied
<u>English Program Benefits to Viewers Quality (Agreement)</u>	<u>Mean</u>	<u>SD</u>	<u>Level</u>
HC programs give me hope for the present and future.	3.40	1.17	Agree
HC programs help me adopt and maintain a healthy lifestyle.	3.46	1.15	Agree
HC programs are helping me grow spiritually.	3.46	1.20	Agree
HC programs are helping me become a better person.	3.42	1.18	Agree
I share positive messages about HC programs with others.	3.41	1.18	Agree

Program Message's Clarity received the highest Program Content Quality satisfaction score ($M = 3.55$), while Program's Value to Me had the lowest score ($M = 3.43$) for this section, indicating opportunities for further enhancement in personal relevance. Presenter evaluations showed moderate levels of satisfaction across all aspects, with Presenter Speaking Clarity and Knowledge recording the highest score, while Persuasiveness showed potential for improvement. Technical quality also demonstrated positive feedback, with Program Graphics Quality and Audio Quality achieving relatively high mean scores, although variability suggested that there is room for consistent improvement in video and music quality. Program Benefits scores were satisfactory, particularly in encouraging healthy lifestyles and spiritual growth, though hopefulness and personal transformation could be strengthened. Willingness to share positive content also showed a moderate level of agreement. Overall, the English-speaking viewers expressed general satisfaction, but they also identified areas for creative and technical refinement.

Program Quality: Malay Language Programs

The Malay survey gathered 223 valid program evaluations from 113 respondents, assessing content quality, presenter style, technical quality, and program benefits. Program content quality was rated moderately positive, with Program Message's Truth/Accuracy and Relevance to My Life both scoring 3.45, and clarity at 3.41, indicating that while viewers generally agreed with the content quality, there remains room for improvement in clarity and perceived relevance. Originality and Creativity scored slightly lower ($M = 3.34$), suggesting the need for more engaging and innovative approaches.

Presenter style evaluations were similarly positive, with Presenter Clothing receiving the highest score ($M = 3.56$) and Presenter Persuasiveness rated the lowest ($M = 3.42$). While overall satisfaction was achieved, consistent variability indicated opportunities to strengthen emotional engagement and delivery clarity. Technical quality assessment was fairly strong, particularly for set design and video

quality (both $M = 3.51$), though variability in video satisfaction suggests room for standardization. Audio and graphics received slightly lower scores but still fell within the satisfied range.

Regarding Program Benefits, the highest-rated aspect was viewers' perception of becoming better individuals ($M = 3.54$), followed by sharing positive messages ($M = 3.48$). Although promoting hope and healthy lifestyles were also rated positively, spiritual growth showed the lowest satisfaction score ($M = 3.37$), suggesting a need to deepen and enhance the channel's spiritual content. Overall, while the Malay-speaking viewers expressed general satisfaction, strengthening the creativity, spiritual engagement, and emotional depth of the programming could further improve audience loyalty and impact.

Program Quality: Thai Language Programs

A separate dataset from the Thai-speaking group included 202 evaluations from 101 respondents, providing further insight into regional satisfaction patterns, assessing content quality, presenter style, technical quality, and program benefits. Across content dimensions, satisfaction levels generally fell within the "Somewhat Satisfied" range. Program Message's Truth/Accuracy and Clarity both scored 3.33, reflecting moderate satisfaction, but also notable variability, suggesting the need for clearer and more credible messaging. Originality and Creativity ($M = 3.36$) and Program's Relevance to My Life ($M = 3.33$) indicated areas for improvement, particularly through enhanced localization and creative engagement.

Presenter evaluations showed similar patterns, with Speaking Clarity ($M = 3.29$) and Persuasiveness ($M = 3.36$) needing improvement, while Presenter Clothing ($M = 3.42$) was rated highest. Technical quality scores for set design, graphics, video, and audio remained moderate, with the strongest area being program music ($M = 3.35$). Viewer benefits such as promoting hope, healthy living, and spiritual growth were positively rated but with high variability, indicating uneven perceptions of program impact. Compared to the English group, the Thai group's satisfaction was slightly lower across all areas, suggesting greater opportunities for improving content clarity, emotional engagement, and cultural relevance.

Research Question #3: How could Hope Channel Southeast Asia improve its program quality to attract and retain more viewers?

Suggested Topics

Viewer suggestions for future Hope Channel Southeast Asia programs revealed clear topic preferences across language groups. For the English group, Health (10.43%), Family (6.75%), and Bible-based messages (6.54%) emerged as top interests, alongside Interpersonal Relationships and Gardening. This indicated a strong desire for wellness, family-oriented, spiritual, and lifestyle content.

For the Malay group, Family, Health, and Bible-based messages each garnered 9.39% of responses, highlighting the importance of holistic well-being. Resource Management (7.94%) and End-time Events (7.22%) were also significant, suggesting interest in practical life management and prophetic or eschatological themes.

Among Thai viewers, the focus was heavily on spiritual and recovery-related topics. Bible-based messages were most requested (11.14%), followed by Addiction Recovery, Drugs, Gambling, and Pornography, each receiving 8.02%. The strong emphasis on addiction recovery may reflect societal concerns in Thailand, particularly following the proposed legalization of cannabis, underscoring the need for content addressing personal struggles and spiritual healing.

Overall, across all groups, viewers sought a blend of spiritual guidance, personal development, family strength, and practical advice. Tailoring future programs to these preferences could greatly enhance viewer engagement, relevance, and satisfaction across the diverse Southeast Asian audience.

Willingness to Share

The analysis of viewer willingness to share Hope Channel content revealed mixed results across the English, Malay, and Thai groups. In the English group, 47.59% were not willing to share, while 28.97% were very willing. The Malay group reflected a more balanced response, with 40.71% being unwilling and 30.09% being very willing to share. Thai viewers showed a 50.50% unwillingness, and only 19.80% were very willing, indicating a need for stronger engagement strategies. Across all groups, suggestions included enhancing content shareability, leveraging enthusiastic viewers, and developing content that encourages community building and resonates more strongly with audience preferences.

Research Questions and Hypothesis

The demographic analysis revealed that most Hope Channel Southeast Asia viewers are based in Thailand (50.97%) and Malaysia (27.04%), with a majority identifying as Seventh-day Adventists (83.88%). Daily viewing habits were strongest among English-speaking viewers, likely due to the daily release of short form reels across social media platforms like Facebook, YouTube, and Instagram.

Viewer satisfaction was positively linked to program quality across all groups. Content quality, presenter style, technical quality, and program benefits mostly fell into the “Agree/Satisfied” range. High satisfaction with clarity and presenter knowledge was noted, while technical aspects like video quality and persuasiveness showed room for improvement.

To improve engagement, Hope Channel should refine video production, enhance presenter training, and focus content on Bible-based teachings, addiction recovery, health, and practical life skills. Short, emotionally resonant content formats, such as reels, could further increase daily engagement.

Regarding the hypothesis, the results strongly supported the alternative hypothesis (H_{1A}): a significant positive relationship exists between program quality and viewer satisfaction. Mean scores across all quality dimensions exceeded 3.41, allowing rejection of the null hypothesis (H_{10}). This affirmed that higher perceived quality correlated strongly with greater viewer satisfaction across all language groups.

Discussion

The results of this study hold important implications for understanding media engagement within Christian broadcasting in Southeast Asia. Notably, the study highlighted that Hope Channel Southeast Asia effectively reaches a younger and middle-aged demographic, aligning with recent findings on Christian media consumption in the region. AsiaOne (2023) and Magnite (2023) both observed that younger generations, particularly Millennials and Gen Z, are leading the shift to mobile and streaming platforms for spiritual and entertainment content. This trend is echoed in the current research through the strong daily engagement observed among English-speaking viewers via short-form video content.

Viewer satisfaction was found to correlate strongly with perceived program quality, consistent with the theoretical expectations outlined in the Uses and Gratifications framework and Social Exchange perspective, which continue to be applied in current digital media research (Martinez et al., 2023; Adventist Research, 2024). As with recent studies of media engagement, clarity of presentation, content authenticity, and professional production quality were identified as essential for sustaining audience satisfaction. However, this study’s findings diverged slightly in noting that technical weaknesses—such as inconsistencies in video quality and delivery—still meaningfully impacted viewer satisfaction. This suggests that audiences in Southeast Asia may have rising expectations for professional standards in faith-based content, paralleling broader regional preferences for professionally produced videos over user-generated content (AVIA, 2025).

The pattern of content topic preferences underscored an important regional and cultural dimension not heavily emphasized in prior Western-focused studies. While health, family, and Bible-based teachings were universally valued—like global Christian media trends—Thai viewers’ strong emphasis on addiction recovery content reflects culturally specific concerns. This aligns with Symons (2024), who highlighted the broader national debate in Thailand following the proposed legalization

of cannabis, illustrating how social and policy changes can shape spiritual content needs in distinct cultural settings.

The willingness to share Hope Channel content, while present, suggests a potential area for growth. Unlike findings from recent marketing and social media research that highlight strong sharing behaviors when emotional resonance and community identity are high (NetInfluencer, 2025; Violot et al., 2024), a more cautious sharing tendency was seen, particularly among Malay and Thai audiences. This indicates that deeper emphasis on emotional storytelling, community belonging, and culturally sensitive outreach strategies may be needed to strengthen peer-to-peer distribution of Christian content in the region.

The significance of this study lies not only in its affirmation of established theories of media engagement, but also in extending them by providing culturally contextualized insights. While much of the existing research on Christian media has examined Western audiences, this study emphasized the importance of regional specificity, cultural sensitivity, and differentiated digital strategies. It highlights the growing importance of mobile-first engagement, the strategic value of short-form content, and the necessity of addressing real-world social issues such as health, addiction, and family challenges through faith-based programming.

This study contributes to the body of Christian media research by introducing regional, cultural, and technological nuances often absent from prior analyses. It provides both confirmation of universal engagement principles and practical, context-specific strategies for Hope Channel Southeast Asia and similar media ministries seeking to strengthen their outreach in the digital era. The findings underscore the need for tailored content that addresses localized concerns, leverages emotional and authentic storytelling, and maintains professional production standards as critical drivers of audience satisfaction and sharing.

Conclusion

This study set out to examine the demographic characteristics, viewing habits, and relationships between program quality and viewer satisfaction for Hope Channel Southeast Asia. Through a wide-ranging survey across English, Malay, and Thai-speaking audiences, the findings revealed that most viewers were young to middle-aged adults, with Thailand and Malaysia representing the strongest geographical bases. Viewer satisfaction was closely linked to the quality of content, presenter style, technical execution, and perceived program benefits. Across all language groups, dimensions such as content clarity and presenter knowledge were consistently associated with higher satisfaction levels, while areas like video quality and presenter persuasiveness indicated opportunities for further improvement. In addition, audience topic preferences showed strong interest in Bible-based messages, health, family life, and recovery-related content, particularly among Thai viewers. The study also confirmed the alternative hypothesis (H_{1A}), demonstrating a significant positive relationship between program quality and viewer satisfaction. Overall, the results provide important insights for strategic programming and audience engagement, highlighting the need for culturally tailored, emotionally resonant, and technically refined content to enhance Hope Channel Southeast Asia's future impact.

Recommendations/Implications

The findings of this study contribute to the current understanding of viewer engagement within Christian media in Southeast Asia, particularly in highlighting the importance of age, content format, and cultural relevance. Based on the results, several recommendations can be made to refine and strengthen Hope Channel Southeast Asia's programming strategies for English, Malay, and Thai audiences.

For the English-speaking group, expanding the production of short-form content, such as reels and YouTube Shorts, is essential to maintain high levels of daily engagement. Emphasizing mobile-friendly, spiritually enriching, and practical life-application themes would further deepen viewer loyalty. Enhancing presenter persuasiveness and technical quality, particularly in video sharpness and audio clarity, should also be prioritized to improve the overall viewing experience.

Among the Malay-speaking group, the focus should be on diversifying program formats, including more interactive elements such as panel discussions, question-and-answer sessions, and culturally contextual storytelling. Increasing spiritual depth and offering practical lifestyle guidance aligned with health, personal growth, and resilience could significantly enhance engagement.

The Thai-speaking group's lower satisfaction levels suggest an urgent need for culturally tailored content, particularly addressing issues of addiction recovery, mental health, and spiritual growth. Integrating localized testimonies, recovery-focused storytelling, and youth-targeted content could also resonate more deeply with this audience. Improving presenter speaking clarity and emotional authenticity is crucial for strengthening viewer connection and trust.

Overall, tailoring content strategies to each audience's cultural and spiritual needs, improving technical and emotional delivery standards, and investing in youth-oriented and mobile-first programming are vital. Such targeted efforts may not only sustain Hope Channel Southeast Asia's current reach, but also drive deeper, long-term impact across its diverse regional audiences.

Limitations and Suggestions for Future Studies

While this study provides valuable insights into the viewership patterns and satisfaction levels of Hope Channel Southeast Asia audiences, several limitations must be acknowledged. First, the sample consisted predominantly of Seventh-day Adventist respondents (83.88%), which may limit the generalizability of the findings to broader Christian audiences or interfaith viewers. The religious homogeneity could bias satisfaction trends and content preferences toward Adventist-specific expectations, rather than representing a wider spectrum of Southeast Asian religious demographics.

Additionally, the study employed a convenience sampling method through online surveys, primarily targeting active social media followers. This may have resulted in an overrepresentation of more digitally engaged viewers, while underrepresenting less active or offline audiences. As such, the findings may not fully capture the views of infrequent viewers or individuals who engage with Hope Channel through traditional television or offline platforms.

Another limitation is the reliance on self-reported data, which can be subject to response bias, such as social desirability or selective memory. The cross-sectional design also restricts the ability to draw conclusions about causal relationships between program quality improvements and changes in viewer satisfaction over time.

Future research could address these limitations by employing stratified random sampling methods to include a broader and more diverse audience base across different religious, age, and technological backgrounds. Conducting longitudinal studies would allow researchers to observe changes in satisfaction and engagement over time, particularly as new programming strategies are implemented. Moreover, future studies could adopt a program-based evaluation model, asking respondents to evaluate specific programs, rather than self-selecting their favorites. This approach would provide more standardized, comparable data across different types of content. Finally, qualitative research methods, such as focus groups or interviews, could complement survey data, offering deeper insights into the emotional and cultural factors influencing viewer satisfaction and content sharing behavior.

References

- Adventist Research. (2024). *Understanding and navigating the realities of social media*. Adventist Research. <https://www.adventistresearch.info/understanding-and-navigating-the-realities-of-social-media/>
- Appel, G., Grewal, L., Hadi, R., & Stephen, A. T. (2020). The future of social media in marketing. *Journal of the Academy of Marketing Science*, 48(1), 79–95. <https://doi.org/10.1007/s11747-019-00695-1>
- AsiaOne. (2023). *Southeast Asia moving towards a new model of TV consumption as more than one in three viewers stream OTT*. AsiaOne. <https://www.asiaone.com/business/southeast-asia-moving-towards-new-model-tv-consumption-more-one-three-viewers-stream-ott>
- Asia Video Industry Association (AVIA). (2025, March 7). *Around 90% of viewers in Indonesia, Thailand prefer quality of professional videos over social videos: Report*. Marketech APAC. <https://marketech-apac.com/around-90-of-viewers-in-indonesia-thailand-prefer-quality-of-professional-videos-over-social-videos-report/>

- Bandura, A. (1999). A social cognitive theory of personality. In L. Pervin & O. John (Eds), *Handbook of personality: Theory and research* (pp. 154–196). Guildford Publications. <https://admin.umd.edu.pk/Media/Site/STD1/FileManager/OsamaArticle/26august2015/Bandura1999HP.pdf>
- Brubaker, P. J., & Haigh, M. M. (2017). The religious Facebook experience: Uses and gratifications of faith-based content. *Social Media + Society*, 3(2). <https://doi.org/10.1177/2056305117703723>
- Cropanzano, R., & Mitchell, M. S. (2005). Social exchange theory: An interdisciplinary review. *Journal of Management*, 31(6), 874–900. <https://doi.org/10.1177/0149206305279602>
- Dunaetz, D. (2019, May 6). Evangelism, social media, and the mum effect. *Evangelical Review of Theology*, 43(2), 138–151. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3385872
- Gossen, M., Metag, J., & Schäfer, M. S. (2019). Comparing communication science and marketing perspectives on the strategic use of social media. *Public Relations Review*, 45(4), 101794. <https://doi.org/10.1016/j.pubrev.2019.04.002>
- Hertzog, M. A. (2008). Considerations in determining sample size for pilot studies. *Research in Nursing & Health*, 31(2), 180–191. <https://doi.org/10.1002/nur.20247>
- Homans, G. C. (1958). Social behavior as exchange. *American Journal of Sociology*, 63(6), 597–606. <https://www.jstor.org/stable/2772990>
- Investopedia. (2023, September 30). *Demographics: How to collect, analyze, and use demographic data*. Investopedia. <https://www.investopedia.com/terms/d/demographics.asp>
- Lee, J. T.-H., & Chow, C. C.-S. (2022). *Airing the Gospel: Christian radio broadcast and multiple narratives in early reform-era China*. *Inter-Asia Cultural Studies*, 23(2), 237–250. <https://doi.org/10.1080/14649373.2022.2064616>
- Lillard, K. (2022, April 13). *Social media and ministry: Sharing the Gospel in the digital age*. Lulu.com. <https://www.lulu.com/shop/kenneth-lillard/social-media-and-ministry-sharing-the-gospel-in-the-digital-age/paperback/product-14ny2d54.html?page=1&pageSize=4>
- Magnite. (2023, November 14). *Magnite research uncovers ad-supported streaming services deliver scale and impact for brands in Southeast Asia*. Magnite. <https://www.magnite.com/press/magnite-unveils-southeast-asia-streaming-research-study/>
- Martinez, L. M., Pacheco, N., Ramos, F. R., & Bicho, M. (2023). Would you try it again? Dual effects of customer mindfulness on service recovery. *Journal of Retailing and Consumer Services*, 74, 103438. <https://doi.org/10.1016/j.jretconser.2023.103438>
- Moore College. (6 Apr 2020). *Social media, content manipulation, and the light of the Gospel*. Moore Theological College. <https://moore.edu.au/resources/social-media-content-manipulation-and-the-light-of-the-gospel/>
- Musonda, N. (June 4, 2022). *Social media evangelism - How to effectively use social media to grow your ministry*. Delmethod.com. <https://www.delmethod.com/blog/social-media-evangelism>
- Nduka, E. C., & McGuire, B. (2017). *Social media and religious engagement: The use of Facebook among Christian youth in Enugu State, Nigeria*. *Journal of Media and Communication Studies*, 9(5), 33–43. <https://doi.org/10.5897/JMCS2017.0576>
- NetInfluencer. (2025, January 15). *Report: Short-form content dominates as cross-category collaborations drive engagement*. NetInfluencer. <https://www.netinfluencer.com/report-short-form-content-dominates-as-cross-category-collaborations-drive-engagement/>
- Ratcliff, C. D., McCarty, S., & Ritter, M. (2017). *Exploring faith-based media and its effects on attitudes and beliefs*. *Journal of Media and Religion*, 16(4), 145–158. <https://doi.org/10.1080/15348423.2017.1380061>
- Reddy, P. (2019). New media and religion: Implications for religious broadcasting in the 21st century. *Media Watch*, 10(2), 306–316. <https://doi.org/10.15655/mw/2019/v10i2/49668>
- Ruggiero, T. E. (2000). Uses and gratifications theory in the 21st century. *Mass Communication and Society*, 3(1), 3–37. https://doi.org/10.1207/S15327825MCS0301_02
- Schunk, D. H. (2012). *Learning theories: An educational perspective* (6th ed.). Pearson.
- Symons, A. (2024, February 7). *Why is Thailand's cannabis policy controversial?* Chatham House. <https://www.chathamhouse.org/2024/02/why-thailands-cannabis-policy-controversial>
- Symons, A. (2024, November 7). *Is weed still legal in Thailand? Here's what tourists need to know as government u-turns*. Euronews. <https://www.euronews.com/travel/2024/11/07/is-weed-still-legal-in-thailand-heres-what-tourists-need-to-know-as-government-u-turns>
- Szyndlar, M. (2023, October 28). *Customer satisfaction: Why it's important in 2023*. Survicate. <https://survicate.com/customer-satisfaction/importance-customer-satisfaction/>
- Veal, A. J. (2005). *Business research methods: A managerial approach*. Pearson Education Australia.

- Violot, C., Elmas, T., Bilogrevic, I., & Humbert, M. (2024). Shorts vs. regular videos on YouTube: A comparative analysis of user engagement and content creation trends. *arXiv preprint arXiv:2403.00454*. <https://arxiv.org/abs/2403.00454>
- Webster, J. G. (1986). Audience behavior in the new media environment. *Journal of Communication*, 36(3), 77–91. <https://doi.org/10.1111/j.1460-2466.1986.tb01439.x>
- Wise, J. B. (2014). *Digital religion: Understanding religious practice in digital media*. Routledge.