

## CHAPTER 2: LITERATURE REVIEW

### 2.1 Introduction

This chapter was important as it introduced the fundamental knowledge and contents of this research. This chapter described the theme that researcher used in this study. The researcher explained the detail concepts of *da'wah*, *dai*, and reality television programs. Numbers of various studies regarding the topic also been attached to facilitate the readers full understanding of the topics.

### 2.2 *Da'wah*

#### 2.2.1 The Concept of *Da'wah*

The word *da'wah* is literally derived from Arabic words; دعا, يدعو, دعوة, دعاية (Mu'jam A'rabiyy Al-Asasiy, 1999). It gives various understanding according to the usage and its interpretations. In the verbal form, this word brings the basic meaning, which is to call, to summon, or to invite. The term *da'wah* thus becomes “a call” or “an invitation” (Poston,1992). In the Qur'an, the concept of *da'wah*, which has been described in *Surah Nahl*, verse 125, bring out the idea of invitation, missionary activities, and exhortation (Poston,1992). *Da'wah* according to Zaydan (1975), is a call to the one and only Allah's religion. Islam that came through the Prophet Muhammad SAW has been revealed in the Qur'an and *Sunnah*. Al Qardawi (1996) describes *da'wah* as an attempt to attract others to Islam and implement all the provisions of Allah SWT.

The exercise of devout Muslims is a powerful attraction to immerse the society of Muslims and non-Muslims about Islam as the way of life. Syed and Mohd (2009) explained *da'wah* as the act that covers all aspect of life, including worship, moral, *muamalah* and *syariah*. During the *da'wah*, Allah's guidance has been transferred to the human being. The messages of *da'wah* carry the objective that every individual need to submit according to the determination of Allah SWT (Al-Faruqi in Poston,1992). As the *da'wah* itself is a process of calling towards the truth, the important dimensions are

“advising or preaching people to obey the commands of Allah SWT and defy the evil dictates” (Abdus, 1996).

In accordance with the common interpretation of Islam as peace, *da'wah* activities should always be conducted with the intention of inviting people to Allah SWT to live peacefully (Mohd, 2016). Although *da'wah* is about telling people about the true religion, Muslims are not only advised, as they are also encouraged to show good examples in their behaviours in a way to attract people to convert into Islam. There are no force and compulsion in religion as Islam.

The message of *da'wah* is universal and the world is sharing it. There is one God, and one religion into which all people would be invited (Arnold, 1913). This strong principle has created a well-structured of *da'wah* journey during the period of the Prophet Muhammad SAW. Arnold (1913) explained that an invitation made by Prophet to the Governor of *Yaman* about embracing Islam has given more open and widespread expression of universal acceptance onto Islam.

The continuous effort from the previous prophet of Adam *a'laihissalam* until the prophet Muhammad S.A.W. is to remove all mankind from the ignorance and divert them into the light of Islam (Mariam and Marlon, 2013). It is part of the life mission towards happiness and prosperity in the world and hereafter by pleasing Allah SWT (Mulkan, 2014). The nature and demand of *da'wah* which are accounted as personally obligatory (*fardhu ain*) and communally obligatory (*fardhu kifayah*) should be conducted in proper structured and well-organised planning (Syarul, Azizah and Solahuddin, 2006). This beyond proselytization and humanitarian activities carried out by the Muslims to enlist the society with the Islamic Shariah (Ayaan, 2013). Syarul et. al (2006) verify that the Islamic Sharia conferred by Allah SWT to the prophet Muhammad S.A.W. is compatible with the need of the society until the end of time. Toriman (2012) revealed that the spread of Islamic *da'wah* is growing much more firms. Siti Rugayah, Jawiah, Fariza, Wan Fariza Alyati, Abdul Ghafar (2012) enhances the support by stating the dissemination Islamic Sharia as a process that requiring both dynamic individuals, namely *da'i* and effective method towards the efficiency of *da'wah*.

## 2.2.2 Methodology of *Da'wah* According to the Qur'an and Sunnah

*Da'wah* methodology is a crucial part in performing *da'wah* works. Abdul Aziz (1996) emphasises that *da'i* needs to use proper methodology in delivering the message of Islam in a way to achieve the successful *da'wah*. *Da'wah* methodology has been defined by Su'aidi (2007) as “a discipline which concerns with the question of how *da'wah* is performed systematically and strategically”.

The Qur'an, as the most authentic book provides a complete set of rules and principles of *da'wah* methodologies (Abdul Ghafar, 2012). It is used as a guidance that applied by the Prophet as His messenger and *da'i* as the successor in the *da'wah*. The prophet, by making himself as the role model also provides the prophetic *da'wah* methodology with further explanation and direct example. Abdul Ghafar (2012) in his study also stressed that the methodologies provided should always be competence with the current situation and dealt with differ background of society.

The verse 125 of Surah *An-Nahl* in the Qur'an could be used as the main reference to *da'i*, as it is stating about how the *da'wah* works should be conducted:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ  
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

*Call men to the path of your Lord (O Muhammad) with wisdom and good counsel. Reason with them in ways that are best and most gracious. For your Lord best knows those who stray from His path and those who are rightly guided.*

(Al-Qur'an. An-Nahl 16: 125)

From this verse, Allah SWT commanded His Prophet to invite people towards Islam by applying three methods: be it in the wisdom (*hikmah*), good counsel and argumentation by the better way. The wisdom as described by Abdul Aziz (1996) is the

message of *da'wah*, where it must be acceptable to the *mad'u* (influence target) according to their different background regardless lifestyle, level of education, and religion practices. He added on direct understanding of *hikmah* that *da'wah* content must be relates to the daily issues. The presentation of *da'wah* contents also need to be delivered in various ways to attract and influence the *mad'u*. Zeinab (2017) also supports this explanation of *hikmah* where she believes that the messages need to reach the *mad'u* in clear, proper and convincing ways, by following their level of understanding, background and culture. It is easier for the *mad'u* to understand Islam if the knowledge and its presentation matches their abilities and personal response.

Ibnu Abbas in his *tafseer, Tanwir al-Miqbas min Tafsir Ibn 'Abbas* (2007) is likely to emphasise that calling with *hikmah* is likely the calling towards Allah SWT guidance, which includes Qur'an, hadith and everything related to good lessons. Both Qur'an and hadith have been complete with instruction, restriction, and story from the humankind in the previous generation as the object lesson and precautions for mankind from Allah's punishment. Thus, Allah SWT commanded the prophet to perform the call in a way of gentle and graceful, imitating the action of previous prophet; Mosses and Harun when they were sent to Pharaoh:

﴿٤٤﴾ فَقَوْلًا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

*But speak to him mildly; perchance he may take warning or fear (Allah)*

(Al-Qur'an. Taha 20: 44)

Sayyid Qutb (2015) in his *tafsir Fi Zilalil Qur'an*, makes a very comprehensive interpretation regarding the words *hikmah*. He expresses that it is the duty of *da'i* to take into consideration the situation and circumstances of the people whom he addresses. He must consider about how to properly address them and how to diversify the method in accordance with different circumstances. Besides, the *da'i* should never make things difficult and burden them with the long duties before they fully prepared to it. There are no such pressure and compulsion in Islam, as being described in the verse below:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and know all things.*

(Al-Qur'an. Al-Baqarah 2: 256)

The second method of *da'wah*, mentioned by the Qur'an is *mau'idzhah hasanah* (good counsel). Ibnu Katsir (1998), as one of the highly influential *mufasssir* (exegete) however argues on *mau'idzhah hasanah*, by defining it as fair preaching with exhortation and stories from the events of the people that are mentioned in the Qur'an. Ibnu Katsir (1998) emphasises that this counsel may include the warning and punishment of Allah SWT regarding the do's and the don'ts of human's actions.

In this method, Abdul Aziz (1996) addresses that *mau'idzhah hasanah* is an applicable choice that could be conducted through the public. He believes that good words can penetrate human heart and delicate the soul. This *mau'idzhah hasanah* if it has been properly planned and systematically organised would enable the *mad'u* to understand the message without disregard the simple knowledge. Shehu (2017) when proposing the idea of "*Methodology of Prophetic Da'wah and Its Relevance to Contemporary Global Society*" displays a very reasonable elaboration about *mau'idzhah hasanah*. According to Shehu (2017), *da'wah* should be based on harmonious conversation to make it easy for others to receive the right perception about the truth in Islam. Hence, the Muslims are encouraged to present Islam in the way of love and respect, while at the same time, neglecting hatred and disgrace among others.

The Qur'an guides the prophet and all the Muslims to applying the good and appealing advice. Allah's encouragement towards the implementation of *mau'idzhah hasanah* is one of the greatest actions. Allah SWT states in the Qur'an, since the best words is the speech that calling to Allah SWT and His truth.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ

إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

*Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?*

(Al-Qur'an, Fussilat 41: 34)

The *Jidal billati Hiya Ahsan* is the method of better way argument that plays its effective part in *da'wah*. This is one of the practical methods to be followed especially to the matured Muslims in his *da'wah*. Hamka (2003) views *jidal* in a better understanding by conveying its meaning through the element of affections. He explains that if the *da'i* must come up with the arguments or debates, they must appropriately exchange the thoughts and differentiate the feeling of hatred or affections with the one they are arguing. Hamka's idea however seem reliable where the *mad'u* need to be refuted by the best way, dispersed and be invited to the truth until they are willingly and ready to accept Islam.

Shehu (2017) gives a further elaboration on the words *jidal*, where she found this kind of conversation is part of mutual respect and gained better understanding. She explained as the followings:

*"Enable man of wisdom and sound intellect to oppose the philosophical and conservative challenges faced by him in his inner-consciousness and thoughts, which are linked with the evolving movement regarding his way of thinking transferring him from the darkness of scepticism, infidelity, and aberration, to the light of faith, monotheism and guidance".*

Allah SWT emphasised this third method with the verse:

❖ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

*And do not argue with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."*

(Al-Qur'an, Al-Ankabut 29: 46)

Meanwhile, the Prophet Muhammad also instructed the Muslims to invite people to Islam steadily in order of their importance. This guideline is important to see their response, whether they refuse or accept the whole teachings. He said in the hadith narrated by Ibn Abbas:

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مُحَمَّدٍ، عَنْ زَكْرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مُعْبِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ :  
 "ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ".

The Prophet SAW sent Mu`adh to Yemen and said, "*Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger*

*SAW and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."*

(Hadith. Bukhari. Chapter of the obligation of Zakat; Juz' 24: No. 1)

Hence, the Qur'an has explained the rules of *da'wah* and principles that the noble Messenger of Prophet Muhammad SAW and the *da'i* need to comply in doing their *da'wah* works. These appropriate *da'wah* methods can be used as the instrument that leads the humankind towards goodness (Fariza, 2013). The lessons and precautions have completely been described in both Qur'an and hadith, and these two should become the main sources of guidance. A call in a good way, well-spoken and intelligent way indeed may help the *ma'du* to approach Islam without any hesitation.

Su'aidi (2007) when raises the idea of practical *da'wah* methodology in modern context identifies that contemporary *da'i* face great challenges to deliver *da'wah*. He finds that successful *da'i* is not merely convey the message of *da'wah* but beyond to the role of educating young Muslim generations. Due to these great challenges, the practical of *da'wah* methodology needs to be systematically planned with the modern context. The term of techno-*dai'e* is presented by Sua'di to strengthen *da'wah* with technology and accomplish the *da'wah* objectives. The techno-*dai'e* is described purposely for new generation of Muslim preachers, who are advance in technology while preaching the *da'wah*, in this present time.

To fulfil the narrow gap between the *da'i* and community, technology can become part of the solution that should not be taken for granted. Su'aidi (2007) highlights that technology can provide endless opportunity for the techno-*dai'e*. The contents of Qur'an, prophetic traditions, history of Islam, scholarly works of Islamic jurisprudence can be creatively repackaged with the latest technology and helps to facilitating the task of *da'wah*. It is strengthening and complementing *da'wah* works rather than replacing the traditional and conventional methods of *da'wah*. Therefore, a

strong connection between technology and *da'wah* must be established for the *da'wah* of 21<sup>st</sup> century to become successful.

### 2.2.3 The Development of Da'wah through Mass Media in Malaysia

Mashitah (2016) explored the emergence and the progress of Islamic resurgence based on the timeline of its development and how it also contributed to the emergence of *da'wah* through mass media in Malaysia. In the 1970-1981, the *da'wah* phenomenon has started to replace the socialist ideology in the urban area with the ideal concept of Islam as a comprehensive system of life. There are increasing efforts to create the Islamic atmosphere where the public focus their interest on Islamic subject and the concept of life under the Islamic worldview. The physical attitudes can be spotted within the organisation of Islamic and spiritual programmes by the local community and authority, as well as the printed and electronic mass media (Mashitah, 2016).

Through printed mass media, the development of Islamic magazines can be published following the two biggest factors; high awareness of Islam and the national revivalism within Malay community (Ahmad Faisal, 2013). The publication of Islamic magazines such as *Al-Imam*, *Al-Islah* and *Pengasuh* are the top publication during the Islamic resurgence to stimulate and instil the sentiment of Islam throughout the community. Through the electronic mass media, the development of Islam begins to be seen during the establishment of Television Malaysia in 1963 (Md Rozalafri, Megat Al Imran, Rosya, Nor Azura, 2018). Radio Television Malaysia (RTM) has been acting as a disseminator of the government's agenda and official information of the country. Although that, the development of Islamic television shows does not grow rapidly that time because religious matters are considered as sensitive matters on television. In 1965, religious programs have begun to take place with the Asar azan capsule, Hari Raya Haji special program and Hari Raya Haji forum are broadcasted especially on the important days of Islamic calendar such as *Ramadhan*, *Hari Raya*, *Maulidur Rasul* and *Awal Muharam* (Md Rozalafri, Megat Al Imran, Rosya, Nor Azura, 2018).

In the 1970s, the government has provided more time for Islamic television shows, from azan prayer slots, Quran recitation competitions, to Islamic education

programs, produced to meet a demand from the Muslim population and educate Muslim and non-Muslim communities. Zulkiple (1995) mentions that it has become a standard practice for broadcasting stations in Malaysia to begin their daily programmes with the presentation of the Qur'an recitation and to sign off the programmes with the same way. Malaysian television also has set a dress code for all local artists appearing on television where artists have been given conditions to cover their *aurah* (Md Rozalafri, Megat Al Imran, Rosya, Nor Azura, 2018).

The launch of the *da'wah* month (Bulan Dakwah) is also an effort to expand Islamic *da'wah* all over the country during the 1970s. This mega programme organized by Yayasan Dakwah Islamiah Malaysia (YADIM) in 1978 has had an impact on society until now. The implementation of the programme is to uphold the call to return to the path of Allah. The daily newspapers of the country contain some different religious articles. In addition, there have been changes in radio and television broadcasts. The *da'wah* songs and the theme song of the *da'wah* month "Islam Menjamin Keselamatan Ummah" are played on the television. The implementation of *da'wah* month programme has enabled the meaning and concept of *da'wah* to be revealed and understood by the public. The community begins to talk about *da'wah* and its effects with full honesty and sympathy (YADIM, 2018).

In the 1982-1998 under the rule of Tun Mahathir, Malaysia has witnessed the rapid growth of Islamic development in many areas of education, social, administration and economic, also the Islamic institution such as International Islamic University Malaysia (IIUM) and Islamic Bank (Bank Islam) has been established (Mashitah, 2016). In the private sector, Malaysia's first private television station, TV3 has begun operating on 1 June 1984 by Sistem Televisyen Malaysia Berhad (STMB). As for the television, TV3 publishes Islamic television shows as a social service effort, but as a profit-oriented corporate entity, TV3 has used its entertainment strategy to increase its rating. This television station has started broadcasting its first Islamic television show Ad-Din in 1995 (Md Rozalafri, Megat Al Imran, Rosya, Nor Azura, 2018).

During the 1990s, *nasyid* has been introduced as an alternative entertainment genre in Malaysia. Many famous religious independent preachers have emerged after

RTM published on air the program of *Forum Perdana Ehwat Islam* on TV1. Following to this Islamic program, more creative and innovative products of Islam have appeared as a response to fulfil the Muslims demand (Mashitah, 2016). On 1 October 1996, pay television network has been introduced by Measat Broadcasting Services Berhad, known as Astro All Asia Networks (Astro). At the beginning of the operation, Islamic television shows or Islamic television channels are not within the scope of Astro's production and planning. Astro has taken a proactive step by creating the Astro Oasis Islamic television channel launched on October 13, 2007, which is aired on Channel 106 with the slogan "Inspirasi Sanubari". Every show published by Astro Oasis has a clear Islamic value and teaching including entertainment programmes in the form of Islamic entertainment. This is due to Astro Oasis is the first Islamic-based television channel in each of its publications, which is commercial in nature but makes social responsibility the core of every publication. This channel is also a platform for the Muslim community in Malaysia to add knowledge related to *fardu a'in* and *fardu kifayah*. Malaysia, after being declared as Islamic state by the fourth Prime Minister Mahathir Mohamad, has abided religiously with the fundamental teachings of Islam (Mashitah, 2016).

Continuously, the fifth Prime Minister, Abdullah Ahmad Badawi keeps maintaining Islam as Malaysia official religion, as well as inventing a special policy called "Islam Hadhari" as a response to the Islamophobia. Since the catastrophic tragedy of September 11, 2001, it is the turning point for various media to appear and discuss about Islam, specifically in defining the meaning and how a religion should be. Abdullah during his time has attempted to deliver the dynamic message of Islam under the rebranding project as national policy. Then, TV Al-Hijrah is launched in 2011 and the station focuses on providing Islamic programs and is considered a competitive step to Astro Oasis at that time which is quite famous for Imam Muda show (Jupiter, 2019).

The sixth Prime Minister of Malaysia Dato' Seri Najib Razak has officiated the full broadcast of Al Hijrah TV which is operating at an early stage in the Klang Valley. TV Al-Hijrah is Malaysia's first Islamic television station that broadcast shariah-compliant programs as well as be the best platform to enrich the production of quality Islamic television shows (Md Rozalafri, Megat Al Imran, Rosya, Nor Azura, 2018).

Indirectly, the presence of Al-Hijrah television has enlivened the Malaysian media industry in meeting the market demand to increase the content of Islamic media, especially to the Muslim community in Malaysia.

Siti Rugayah et al. (2012) through their study about *da'wah* and contemporary changes, have described that human society needs an active guidance after going through many changes and development. Upon that, they describe the understanding of the concept of *da'wah* in wide range, where *da'wah* in modern era must take every available opportunity that helps them to bring forward the light of Islam to the public. The advance of science and technology should lead the worldview of Islam and its value-structure through the different medium within modern context. In this article, Siti Rugayah et al. (2012) emphasise that the *da'wah* content should be fully utilised through the communication via the mass media. The concept of *da'wah* must be streamlined with media in ensuring the effective effort of *da'wah* process.

The duty of performing *da'wah* must be based on ability and power in their respective fields of career over the time, age, and generation. In conjunction with the *da'wah* in modern era, the millennium year of 2000 also shows the phenomenon of social responsibility of performing *da'wah* in broadcasting. Md Rozalafri and Megat (2014) note that the television programs with Islamic elements are starting to rise due to the effort and initiative from Muslim producers. The production of these kind of television programmes can be regarded as part of *ibadah* if its message comprehends with the positive values and beneficial elements. The message should be able to prevent the audiences from malicious doings.

The production of Islamic television programmes helps the broadcasting system in Malaysia to become more Islamic in providing the Islamic content. Zulkiple (2014) examines that there has been a rise in Islamic broadcasting system in Malaysia. The growing of the Islamic production and broadcasting efforts has started to serve the Muslims community with the methods that match the Islamic teaching. It implements the concept of “tawhid” and enhances the shariah compliances to serve Muslims community in general. Zulkiple (2014) comes out with the term “fiqh broadcasting” to describe the new field of knowledge that needs to be developed by Muslim intellectuals

in a way to understand the problems, challenges and as a prerequisite for nurturing Islamic popular cultures. Fiqh broadcasting discussed by Zulkiple (2014) has stressed on the need and the demand towards Muslims to take seriously about religion that has been as ruling from the original sources, with the current broadcasting technologies and variety of programmes. Zulkiple (2014) also agrees with Md Rozalafri and Megat (2014) where they stand the same belief about producing the Islamic programmes in this fast-technological period, by stating the phase as a part of *da'wah* works that requires proper knowledge and numerous efforts from Muslim producers.

To conclude, the view of Islam that is already assigned by Allah SWT and brought by Prophet Muhammad SAW need to be understood through its wisdom message towards life. The interpretation of *da'wah* should be facilitated by Muslims to others according to their respective field of knowledge. Through media in Malaysia especially, it is essential for Muslim producers to understand the ideology and thoughts of Islam broadcasting. They need to express the understanding throughout the implementation of their Islamic television programmes. Muslim producers, hence, carry a real responsibility to perform the claimed *da'wah* by installing and displaying the Islamic values in their programmes.

## **2.3 Reality Television**

### **2.3.1 The Concept of Reality Television**

Reality television genre, specifically reality television programmes was given various definitions from these following researchers. Watson and Hill (2006) defined the reality television as “live documentary”. Meanwhile, participants in the reality television are real people (rather than actors), and the story of their interactions is unscripted and not known in advance. Such programmes are essentially contrivance of reality, highly mediated by the television production teams, and highly manipulated from start to finish. Barton (2007) similarly emphasises the characteristic of reality television where ordinary people who are not professional actor serve as the main characters of the television programme. These reality programmes have the similar traits

where they do not require time off for the cast as well the writer does not require any specific time to create the scripts or story lines because the contestants change for each season. Lundy, Ruth, and Park (2008); Reiss and Wiltz (2009) then discover the same key feature of reality television, which is an unscripted programme that shows real people, not actors nor athletes, who active in a specific environment. They are shifting the audience's conceptions of what is acceptable based on the cultural judgement. These programmes have these features as appealing to the basic human that quest for truth and need for genuineness.

Meanwhile, the following definition of reality-based television programme is given by Nabi et al. (2003). The programmes have broadcasted real people as they live out the events (contrived or otherwise) in their lives, as these events occur. Nabi et al. (2003) characterised reality television programmes by several elements: (a) people portraying themselves (i.e., not actors or public figures performing roles), (b) filmed at least in part in their living or working environment rather than on a set, (c) without a script, (d) with events placed in a narrative context, (e) for the primary purpose of viewer entertainment. Wei and Tootle (2002) notify their definition of reality television programmes as:

*“Television programmes that simulate real world, real-life psychologically, mentally or emotionally challenging situations, involving reward-motivated, self-selected contestants from the audience. The contestants act spontaneously, improvise, and showcase their real emotions in meeting the challenges they encounter in real settings”.*

Ikoru et al. (2015) explained reality television as a genre of television programming that purposely presents the unscripted dramatic and sometimes humorous situations. According to Ikoru et al. (2015), individual that plays the role as participants in the reality television usually acts through specific scripted ways and contrived to create an illusion of reality through direction and post-editing techniques (Ikoru et al., 2015). Weiland and Dunbar (2016) however had different opinion about reality television. They believe that it may not be as real as some might be led to believe that its content is influenced by the producers. Such programmes may having been

manipulated, as that would lead to the increase of ratings, shares, downloads, and views. It may be true that in some cases, reality television is not real, perhaps partially scripted to increase viewers and appeal, and perhaps this is most evident through the “excitement for the show” theme that emerged.

Hill (2009) then explained, what unites the understandings of these shows within single category is not their setting, format, or subject matter, as audiences define these programmes through realistic terms, specifically when the presentation of real life is relatable with people who experience it. Her article concluded that although these genres of programmes deal with a diverse range of topics and vary widely in their perceived informational value, they still have mutual and in common ‘capacity to let viewers see for themselves’.

It is undeniable that reality television has always face common criticism from the passive voyeurs’ viewers. However, Rose and Wood (2005) notice more discerning perspective of reality television. The blending of reality and mass media experience evokes people’s life as movie. Their life has become stagecraft when people are playing by themselves. This brings the arguments where Rose and Wood rise *as the consumption of reality television programmes that represents a sophisticated quest for authenticity within the traditionally fiction-oriented entertainment paradigm.*

### **2.3.2 The Emergence of Reality Television Program in Global Arena**

In their study of *Reality Television or Television Reality Shows: Forms, Genres and Modes*, Ikoru et al. (2015) discussed the history and development of reality television show. Their findings discovered that the precedents of television programmes that were portrayed in unscripted situation have begun in the 1940s. The first debut of Allen Hunt’s hidden camera became popular in the United States in the 1950s. The first ever known reality television show attracted ordinary people to react to this prank. For this reason, Hunt is regarded as the “ancestor of the reality television genre”. Following to this genre, Ikoru et. al, (2015) noted that Britain Granada Television made efforts to follow Hunt initial exertion. The ‘*Seven Up*’ produced in 1974, directed by Michael

Apted, followed by *An American Family*; produced and directed by Robert Graig in United States of America also in 1974. Between in the 1980s and 2000, several other reality television shows were produced and prominent to broadcast industry. Australia also made debut to the first unscripted docu-soap called *Sylvania Waters*, produced by Paul Watson. Although the reality television made debut during the 1940s, yet it was not berthed as global television programme genre until 21<sup>st</sup> century.

The global popularity of reality television shows started in the new millennium year starting with the success of *Big Brother* and *Survivor* (Ikoro et al., 2015). Particularly, *Survivor* and *American Idol* have become leaders in the television ratings in the U.S.A. During its first appearance, this genre has topped television ratings on several occasions. *Survivor*, a game show reality television programme led the ratings in 2001-2002, while *American Idol* topped the ratings for six consecutive years in year 2004-2005 to 2009-2010. Continuously, the following reality shows received a global effect, have been each syndicated in dozens of countries worldwide such as *The Shows Who Dares Wins*, *Survivor*, *Idol series*, *The Amazing Race*, the *America's Next Top Model series*, the *America's Got Talent series*, the *Dancing with the star's series*, *The Mole*, *Big Brother*, *The Apprentice*, and *Fear Factor* (Ikoro et al., 2015).

Mingnant (2014) enlightened that most popular reality television has become in the form of entertainment. Reality television can be characterised by the fusions of popular entertainment with a self-conscious claim to the discourse of the real. It covers genres as diverse as game-docs such as *Big Brother* or talent contests such as *American Idol*. Starting with the huge successful of *Big brother*, the concept of reality television is being widely adopted and the audience's engagement had really been dramatically altered by these new genres and formats. This kind of genre had its own place between the factual and fiction programming, where the reality television can be both real and constructed. Although the authentic of the programme might be questioned, but the viewers chose to watch this genre due to the relation of the reality television on a subjective level as they thought the programme were real.

Michelle (2009) further discusses that audience had play their active engagement role in the reality television. Different audiences have been shown to adopt quite distinct

modes of perceiving and talking about media based on age, socioeconomic class, gender, ethnicity, religious belief, and so forth. With the reality of these realities' television, action and daily habits could be shown, explained at leisure. Viewers in referential mode might evaluate reality television according to four elements, which are their fit, lack of fit, with their prior extra-textual knowledge of these kinds of people, issues or events depicted. Whereas the viewers in discursive mode might primarily relate to the same depictions as intended to convey a particular set of messages about the social world, with which they may or may not agree. However, the main remark that is usually expressed the mechanism of reality television is that it cannot truly record reality as participants are always aware of the presence of the camera.

The impact of reality television towards society were also noticeable (Sapra, 2014). Sapra (2014) addressed that reality television programmes are getting popular among the society and brought great impact towards the viewers. Many reality shows bring competitive spirit in the viewer's personality. Reality shows also bring together strangers and their interactions due to the presence of certain rules, confessions, make-overs, renovation, self-improvement, special leaving environment, hidden camera and many more. These shows, and several other reality shows became social franchises that reproducing local version in dozens of countries.

### **2.3.3 The Emergence of Reality Television Programs in Malaysia**

In Malaysia, Zarina and Faizal (2010) recorded the history and development of the reality television in their study. They noted that Malaysians had been invited to accept this kind of programmes that partly initiated with the strong western perspectives. The influence from the western cultures and values had been considered as part of modern globalisation process. While keep embracing on their own cultures and Asian values, western television genres had been adopted and adapted to the local context. Apparently, these contemporary programmes had ignited new enthusiasm among the Malaysian youth. Mazni Buyong and Rizalawati Ismail (2011) stated that when television broadcasting was first introduced in Malaysia, it faces limited resources, fund and expertise. Malaysia back then had to bring in the Canadian Broadcasting

Corporation to consult and assist in running the Radio and Television Malaysia (RTM). Therefore, most of the television programmes, if not all, in those early days were imported programmes.

A turning point in the Malaysia television industry came as the creation of *Akademi Fantasia*, which had been broadcasted on Astro in 2003 (Juliana, 2010). *Akademi Fantasia* is an adaptation from the most successful musical and talent reality television show that originated from Mexico. The first creation of *Akademi Fantasia* through *Astro* had become craze to almost every level of Malaysian community. Whilst *Akademi Fantasia* was at the peak of its popularity yet another reality television show, *Malaysian Idol*, was introduced on 8TV. *Malaysian Idol* is yet another adaptation of American television programme, known as *American Idol*, which essentially originated from Britain. *Akademi Fantasia* and *Malaysian Idol*'s sensation have encouraged other media operator to subscribe to the same formula to produce more reality television product with the same characteristic. This subsequently led to the creation of *Who Will Win* (2004) and *Audition* (2004) which were broadcast on NTV7, *Malaysian Top Star* (2004) was on 8TV and *Mentor* on TV3 (2005).

Apart from growing number of talent search reality programmes, the development of reality television shows in Malaysia also expanded to different type of sub genres (Juliana, 2010). Programmes such as *Misi Suara Hati* (2004) and *BersamaMu* (2005) took a documentary approach as their core to reveal the everyday life of the unfortunate people in Malaysia. *Mencari Cinta* is yet the other version of Malaysian reality television programme about relationship, which is again a plain copy of the American reality television programme called *The Bachelorette*. Some of the more recent reality programs are *Mentor* (2005) *One in a million* (2006), *Sehati Berdansa* (2007), *Gadis Melayu* (2008), *Wakanabeb!* (2009), *Tangkap Muat* (2010) *Maharaja Lawak* (2011) *Gegar Vaganza* (2014) *Clever Girl* (2016), *Konsert Komedi* (2017) *Big Stage* (2018), *The Masked Singer* (2020) and many more, that had been copied from various sub genres, with licensed and unlicensed adaptations from the original one (Juliana, 2010).

### 2.3.4 The Emergence of Islamic Reality Television Programs in Malaysia

The rise of Islamic resurgence in 1970 has spurred the new alternative of *da'wah* in mass media and communication. The new way of *da'wah* that concentrate more on the audience's satisfaction can attract many television producers to produce Islamic reality television programmes. The producers tend to grasp the opportunity to promote *da'wah* through electronic media by creating television programmes that basically combine the elements of preaching with entertainment. The *da'wah* programmes on television are modified in a more attractive way to receive lots of interests from the public. The purpose of these programmes is to publicly show the preacher, the one who can deliver religious teachings in a fun and relaxed manner (Halimatusa, 2012).

The introduction of religious channels in Malaysia such as TV9, Astro Oasis and Al-Hijrah, create the tendency for an inevitable increase in the number of religious programmes. A number of Islamic religious reality shows has already started to gather its own followers or devoted fans. In terms of content, the religious reality shows include religious knowledge about Islamic figures and places, *Qur'anic* verses and hadith. The reality television programme that uses the religion of Islam as its backbone had gained high attention from viewers to watch and follow. Initially, reality show originally targeted the teenagers, but it was reported to pull attention from the adults and elderly viewers (Aimi Maznina et al., 2013).

Haidir and Fuziah (2016) in conducting the study about the basis of comparison on the editorial policies of *da'wah* television programmes had listed the three television stations, namely RTM or TV1, TV *AlHijrah* and Astro Oasis as the most specifically focused on Islamic broadcasting. Their further discussion recorded that the focus and the stand of the Malaysian government owned television station, known as, Radio Television Malaysia or RTM, as an Islamic broadcasting policy is to provide religious and general useful information that guide the entire population of Malaysia besides carrying the government national agenda. The very early Islamic-based talk show, *Forum Perdana Ehwah Islam*, which has been aired live on every Thursday night has received constant attention from Muslims viewer since its first publication. It is a dialogue programme which consists of host and three invited different panels for every

week, which discuss on and deliberate the Islamic teachings to educate, inform and create awareness among people. Both hosts and invited panels are Islamic experts who have been determined according to the guideline provided by Jabatan Kemajuan Islam Malaysia (JAKIM). In the meantime, the contemporary television station TV Al Hijrah and Astro Oasis also focused only on the Islamic matters. The broadcast programmes are only related with the propagation of Islam that navigate the focus on Muslims as the main audience. The programmes include religious lectures, interactive talk shows on Islam, and Islamic nuanced entertainment that are been produce in accordance with the teachings of Qur'an and Hadith (Haidir and Fuziah, 2016).

The other method to rebrand Islam is through the first Islamic reality television show in Malaysia called 'Imam Muda'. The great success of the young *imam* reality show or *Imam Muda* as it called has grabbed headlines even in the international era, and a lot of religious reality competition had been produced (Saodah et al., 2012). With the adaptation of *American Idol* format, *Imam Muda* programme also select the participant specifically for a religious reason. *Imam Muda*, is hailed as an alternative approach in *da'wah* unlike past religious programmes such as *Forum Perdana* and *Al-Kulliyah* (Haryati, 2013).

These Islamic reality programmes with the same objective to disseminate the perception, activities of preaching and teaching of Islam have lots of similarities, which the participants need to perform in front of audiences while the programmes are aired in live broadcasting. All the participants were given the different tasks, followed by different themes for every week to test the ability, and level of religious knowledge. During the evaluation by the judges, they will be critics for the mistakes and weaknesses that were done during the performance. The participants with bad performance will be eliminated. With the majority of the Muslim audiences, the producers and the parties involved have adopted this genre of reality television as a medium to spread the message of Islam via the popular reality television programmes. The main criteria for participants of the programme such as various talents, the emotions presentation, and moments of elimination had played their important role to captivate the audience attention (Saodah et al., 2012).

Following the success of *Imam Muda*, *Pencetus Ummah* takes place as the phenomenon of the rebranding of Islamic programmes. *Pencetus Ummah* came with the concept of spontaneous *tazkirah* where the participants need to deliver within the given times (Mashitah, 2016). This programme was once a huge successful programme produced by Astro, focusing on the intention to tackle the younger generation of the audiences. *Da'i Pendakwah Nusantara* was produced within the same year with the *Pencetus Ummah*. Compare with other Islamic reality television programmes, *Da'i Pendakwah Nusantara* focuses on the Muslims' younger generation as the participants with the intention of producing young *da'i* (Shukri Ibrahim, 2018). The version of women Islamic reality television programmes produced with the name of *Solehah* and *Ustazah Pilihan* in the year of 2011 (Mashitah, 2016). This version also highlighting the journey of producing the Muslimah preacher in Malaysia. However, this version did not become the phenomenon as Muslims Islamic reality television programmes due to their first and only broadcasted season. There are also children version of Islamic reality television programmes such as *Adik-adikku*, *Qari Junior* and *Tahfiz Muda* that emphasised the young children competition on their understanding of Islamic teaching (Mashitah, 2016). Even though it is the competition within the children, yet it is as challenging as the other Islamic reality television programmes where the whole competition is aired in live broadcasting.

### **2.3.5 List of Islamic Reality Television Programs in Malaysia**

Malaysia had a turning point during the year of 2010, where the optional entertainment had been diversified from the entertainment programme to the Islamic educational programmes. There are lots of Islamic reality television programme from any version of young children, Muslims, and Muslimah which aim to produce Muslims preacher in Malaysia.

*Manhajj Mutawwif* reality programme is an Islamic reality programme focused on a *mutawwif* career that is responsible for managing pilgrims and umrah in the Holy Land. This programme featuring eight participants from three Southeast Asian countries

namely Malaysia, Indonesia and Brunei Darussalam. The first airing was started in 2018 (Astro Gempak, 2020).

*Tahfiz Muda* is a reality programme that tests and probing the children's skills and ability to memorise the Holy Qur'an. With the theme "*Qur'anku, Sahabatku*", this programme had been broadcast for its second season in 2017. Through the seven weeks, participants will be given different challenges and themes. Participants are required to memorise the surah in the 30th *Juzuk* (Juz Amma) and several choice *surah*. They will be evaluated in terms of smoothness, *tajwid* accuracy, *tarannum*, skill and personality, basic knowledge of *fardu 'ain*, as well as creative ideas of presentation. While judging the participants at weekly performances, the jury would question the participants of the matters relating to the surah such as the reading technique and the story behind the *surah*. Entirely, scoring is made by jury and participants with the lowest scores will be dismissed at the end of the programme during the week (Astro Gempak, 2017).

*Da'i Millennia* also known as *Da'i: Pendakwah Nusantara* has received a favourable acceptance from the audience for the first season of the reality of religious programme by TV3. Started with the name of *Da'i Millennia*, this programme has rebranded the programme's name with *Da'i: Pendakwah Nusantara* to reach the international viewers. Along with the development of modern technologies, this programme plays an important role in conveying the message effectively through diverse performance of preaching and make a closer approach to the targeted people to attract them with the teachings of Islam, especially among the youth. As an Islamic reality programme that broadcast a total of thirteen episodes, and among tasks and challenges facing by the finalists are as lectures, mosque, guiding adopted brother in a religious boarding school, day with new converts and many more, it would test their ability and talent to do preaching activities effectively (TV3, 2015; Muhammad Su'ud Zhariff, 2015; Mashitah, 2016).

*Pencetus Ummah* was a reality television programme that broadcasted by Astro channel in 2013 - 2016. This reality programme involved ten young Muslim men, who perform their public speaking skills, supported by sound and visual effects. Through the reality of this programme, participants use a variety of creative ways to deliver messages

of Islam. They had to present within the time given. Question and answer session also provided, thus gives opportunity for participants to ask religious issues (Astro Gempak, 2015; Ainurliza, Mohd Azmir, Norazirawati and Nur Kareelawati, 2012; Mashitah, 2016).

*Qari Junior* is a programme that looks for young *qari* who are seven to twelve years old. In 2017, this programme had been broadcasted for six seasons. This special programme which in concurrence with *Ramadan* is held in order to find a young *qari* who is not only has a strong foundation in the Qur'an, but also has wide knowledge, capable to think maturely, and able to reflect on Allah's creation. Two main criteria that were emphasised as the evaluation of participant were the practical knowledge of *tarannum* and the accurate reading with knowledge of *tajwid* practicality. Participants been tested spontaneously with *tajwid* questions at every episode. They had been judged fairly by professional jury and invited jury (Budiey, 2018; Mohamad Muhidin, Zaharah, 2014).

*Solehah* is one of the reality television programmes organised by television *Alhijrah* in the year of 2010. Taking into consideration the lack of publishing of Islamic reality television programmes and revolving around women, *Alhijrah* channel comes up with *Solehah*, where its existence is expected to be an informal Islamic education programme that recognises the role and contribution of women towards religion, race and nation. *Solehah* takes a different approach in displaying its uniqueness. All 10 participants of *Madrasah Solehah* will be retained until the end of the broadcast episodes. No elimination will be made as practice by any reality-shaped programme. All participants will go through the learning sessions and will come out simultaneously as newly acclaimed Muslim women. The broadcast of *AlHijrah* television's inaugural reality programme have been designed and organised systematically to test their skills as individuals and in groups. A total of four *musyrifah* (female instructors) have been chosen to guide all the participants. They also had been evaluated from the selected judges with high Islamic education background (Budiey, 2011; Saodah et al., 2012; Mashitah, 2016).

*Ustazah Pilihan* was the upcoming Islamic reality television programme introduced on the Astro Oasis television after the *Imam Muda*. This programme features true *Muslimah* expeditions covering all aspects of life such as educators, mentors and leaders of women in society. The idea of publishing this programme is as a sequence from the successes of *Imam Muda* programme. Through this concept, a total of ten *Muslimah* (women preacher) had been selected through a series of audition in several states. Those who are qualified need to undergo further courses to enhance their knowledge related to the religion, which also covering in the areas of current affairs. All participants will be given a specific assignment for eight weeks based on the current issues faced by women nowadays. Despite their teamwork task, each of them been guided by the *Mursyidah* (mentors) with a significant role as their teacher and advisor. Participant also had been observing by the *Mudirah* (principals) (Mstar, 2011; Haryati, 2013; Mashitah, 2016).

*Young Imam* or in Malay language called *Imam Muda* was the first Malaysian Islamic reality television programme series that commenced its initial broadcasting in 2010. The show has been featured the young men competing as contestants, aged between 19 and 27. Each week of the show, the contestants were tested by undertaking ritual tasks (such as delivering sermons) and on their religious knowledge. The head judge of the programme was the former imam of Malaysia's National Mosque, Hasan Mahmood. Breaking the tradition of reality television programmes, this show is part of the changes in contemporary Islamic broadcasting (Mstar, 2010; Haryati, 2013; Mashitah, 2016).

*Adik-adikku* is a concept of religious reality television programme which emphasised on entertainment and education, and it received a positive impact by being as one of the improved products of JAKIM. This programme has started airing during 2010 to 2014. The participants were tested and evaluated not only in terms of charismatic leadership skills, such as public speaking and problem solving, but they must have well capability in the field *tarannum*, *zanji* and *nasyid*. This is factorised by subjectivity and impact of *da'wah*, especially when it has been conveyed in a relaxed and meaningful way. The rating for this show reached to approximately one million reviews (Budiey, 2011; Norakyairee, Syed Najihuddin, Mohd Yusuf, Nidzamuddin, 2010; Mashitah, 2016).

## 2.4 *Da'i*

### 2.4.1 The Concept of *Da'i*

In *Mu'jam A'rabiyy Al-Asasiy* (1995), the word *da'i* is derived from the Arabic word دَاعِي, which then expand to other word of دُعَاءٌ، يَدْعُو، دَعَى، دَاعِي which explain the meaning of a person that performs the *da'wah* activities; called to the right or good deeds. In the Qur'an, Allah SWT explains the concept of *da'i* in Surah Jumuah: verse 2, as "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom – although they were before in clear error". This explanation clearly gives us understanding that *da'wah* is a noble task and the one who hold this legitimate duty is noble persons.

Abdul Karim Zaydan (1975) as the prominent scholar in Islamic *da'wah* field describes *da'i* as the person that hold a responsibility to deliver the *da'wah* works. *Da'i* have a great obligation who requires great initiatives and efforts to perform his duties. They need to facilitate their full commitment towards this great task to achieve success. They also need to display the certain standard of Islamic ethics compare to other people.

Zulkefli and Salahudin (2014) clarify the concept of *Insan* and *Khalifah* and stresses on the role of *da'i*. *Insan*, as the caliph is assigned with responsibility to rule the world according to the rules and the laws that have been revealed by Allah SWT. Meanwhile, part of the role is to carry out the mandate to practice the true teaching of Islam and convey it to others. It is their responsibility to always remind others to worship and devoted themselves to Allah SWT.

Muhammad Saiful (2014) explains the concept of *da'i* accordance should be performed to the contemporary approaches. Similarly, he describes *da'i* as a group of Muslims that have responsibility towards the creator; Allah SWT and performed their duty to strive for the religious obligations and understand them beyond normal ritual practices. They are also required to promote the true teachings of Islam and should have desire to promote it to other people at their best efforts. The *da'i* approach is primarily to introduce Islam and subsequently as guider to others in their journey to become better

Muslim. The main role of *da'i* is to introduce Islam, as the guider to the others in their journey to become a better Muslim. Muhammad Saiful (2014) then elaborates the strong relationship between *da'i* and *mad'u* that lead to the right path which involve the mission to impart true knowledge and help *mad'u* to understand their past mistakes.

The word of *da'i* may also refer to the Prophet Muhammad SAW as the messenger that invites people to do the good deeds. Abdus Salam (1996) justifies the Prophet Muhammad SAW as the last messenger that brought the final message that accomplish to serve humankind effectively until the end of the day in this life. The Prophet Muhammad SAW's messages were not only relevant during his life but also can be applied throughout the ages. Thus, this world had recognised the prophet Muhammad as the most effective and successful *da'i* in Islam.

Since the absence of the last prophet, the responsibility to disseminate Islamic *da'wah* is an obligatory to all Muslims, as they are responsible to continue this noble mission of the prophets and the messengers. Consequently, the survival and the success of *da'wah* mission is the obligation of the society, and it depends on the ability and capability of each individual Muslim

## 2.5 Conceptual Framework

This study employed the concept of *da'wah* and *da'i* according to the hadith Muslim and Al-Ghazzali (1993). The foundation of *da'wah* by al-Ghazzali has been expended to create new conceptual framework for this study.

### 2.5.1 Enjoining Good and Forbidding Evil in *Da'wah*

أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ؛ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ . "

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then let him change it with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.”

(Hadith. Muslim. Chapter of Enjoining Good and Forbidding Abominable Are Obligatory: Juz' 21: No. 79)

### 2.5.2 Enjoining Good and Forbidding Evil in *Da'wah* by al-Ghazzali

Al-Ghazzali (1993) describes enjoining good and forbidding evil as the basic subject of the religions. It is the main reason why all the prophets were sent to the world. In the Qur'an, there are verses that explain that enjoining good and forbidding evil is compulsory.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

*And let there be arising from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful.*

(Al-Qur'an, Ali-Imran 3: 104)

### 2.5.3 The Process and Qualifications of The *Da'i* According to al-Ghazzali

Al-Ghazzali (1993) in the *Ihya Ulummuddin* listed the process to become *da'i* which requires to undergone three basic qualifications of the *da'i* to prevent the wrongs. The following qualifications is (1) knowledge that the act is wrong (2) God-fear and (3) good conduct.

One should know that the knowledge, the place, the limit and order for preventing the wrongful act. Knowledge is the most important characteristic of man, which is derives from two sources: the human attributes of the sense and reason which allows man to know the world he lives, and the divine properties of revelation that

enable him to discover the invisible world (Nofal, 1993). The aim of knowledge to foster man so that he stands with the teachings of religion to assure the happiness in the eternal life hereafter. True knowledge can only be revealed once the man has gone through the process of learning and exercise for what is presented on the Qur'an. The more the self comprehends such knowledge, the better he knows Allah, and become closer to Him.

Nofal (1993) further explained the true knowledge according to al- Ghazzali's view. The true knowledge is the knowledge of Allah, His books, His prophets, the kingdom of earth and heaven as well the knowledge of *Sharia* revealed by His prophet. The purpose of society to apply *sharia* is to achieve happiness close to Allah.

God-fear is being described by al-Ghazzali (1993) as the attitude for the one that preventing wrongs. God-fear is by means having strong faith in Allah SWT and believe with the live-in hereafter. It should be presented by recite standing in prayer all night, make prostration. These religious people need to help one another in righteousness and God-fear, do not help in sin and transgression. This is the order to enjoin good and forbid evil. Mohamad Attraran (2015) appointed that Allah SWT have all powers and strength to do anything in the universe and nothing rises or fall without His permission. Al-Ghazzali views of Allah SWT in accordance with the verses in the Qur'an that He can punish whoever he wants and rewards another for the same doings. Al-Ghazzali (1993) mentions that:

*“Fear me as you fear the harmful lion, and this is the parable which lets you understand what the effect of the meaning is, even if it does not acquaint with the secret of predestination, and he does not disclose that except to his people. And the concussion to be drawn is that the lion is to be feared not because of the sin which you have previously committed against it. But because of its characteristics, its violence and rapaciousness and arrogance and awfulness and because it does what it will and does not care.”*

Meanwhile, good conduct been described as a man should possess a good conduct, kindness and humanity. When anger arise, only good conduct is able to control the anger and create calamity. This was emphasised by al-Ghazzali in *Ihya Ulumuddin*

(1993) that the person that involve in the process of enjoining good and forbidding evil need to be patience, kindness, and knowledgeable in the matter of advice. Mohd Rosmizi, Mohamed Mihlar, Muhammad Khairi, Ahmad Najaa' and Yuseri Ahmad (2017) explain that regarding good conduct or good deeds, al-Ghazzali contended that they also consist of two dimensions, outer (physical) and inner (spiritual). The inner dimension of good deeds is the essence that produce effect on the soul and this effect depends tightly on how an act is performed. Therefore, good conduct can bring the desired effects on the soul to achieve their purpose of life through observing the balance of inner and outer dimension of human.

#### **2.5.4 Music and Singing According to al-Ghazzali**

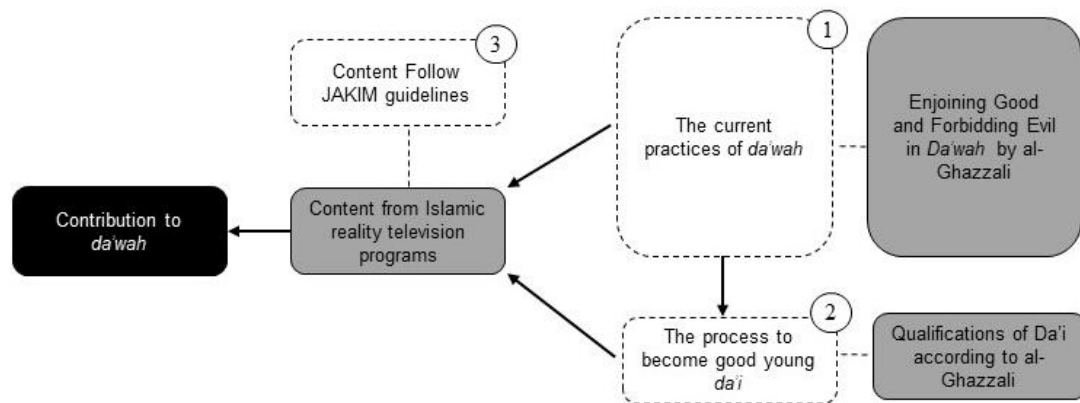
In MacDonald (1901), al-Ghazzali explained that the hearing of sound, pleasant, and measured, that have meaning to be understood by the audiences and are able to move the heart ought not to be forbidden. Humans have five senses which include the sense of hearing, which perceives the things that are pleasurable to be heard. Al-Ghazzali then stressed that to touch the depth of the heart, it could be done through music and singing. Whenever the soul of the music and singing reach the heart, the heart would stir, and it would seek and ponder over the meaning.

Nofal (2000) then elaborated from al-Ghazzali's point of view, that religious and heroic songs are allowed for religious purposes. It helps to restore one's spirit, rejoice the heart and motivates them to perform the duties of this world and hereafter. However, it should be reminded that music and singing are permissible within a certain limit. The explanation has been clearly stated similar with the situation of medicine prescription where it should be taken when needed only in prescribed doses. Excessive music should be strictly prohibited to avoid addiction.

Entertainment is needed to sooth the heart during the difficult times. It helps to bring calmness and rejuvenate chaotic and restless minds (Fikri and Tibek, 2014). Muslims should embrace entertainment as a blessing from Allah SWT, the Creator of

the universe. However, the set of rules must be followed for it to remain a purposeful entertainment.

According to the hadith, the concept of enjoining good and forbidding evil are obligatory to the Muslims. Meanwhile, al-Ghazzali had emphasized that *da'wah* in Islam is a basic subject of the religion. Muslims as the successor of the prophets need to continue this noble work. Following the hadith and al-Ghazzali's view on *da'wah*, this study proposes a conceptual framework of Islamic reality television programmes. This model emphasises that Islamic reality television programmes are recent practices of *da'wah* efforts to address the social change challenges. The content of Islamic media programmes can fulfil the basic religious and psychological needs of Muslims consumers. Figure 1.1 shows the proposed model for Islamic reality television programmes.



**Figure 1.1:** The Proposed Model for Islamic Reality Television Programmes.

The concept of *da'wah* proposed by al-Ghazzali urges Muslims to seek knowledge to prevent themselves from committing any wrong act. Following the modernisation of the world, the effort to spread the Islamic message of *da'wah* has been widespread with the help of media. The development of Islamic programmes, particularly Islamic reality television programmes, is part of the efforts that apply the main concept of enjoining good and forbidding evil through *da'wah* by al-Ghazzali.

Meanwhile, the *da'i*, as successors of the prophet are important figures in the obligation of *da'wah*. They need to deal with the specific processes and qualifications

as described by al-Ghazzali. However, due to the social change challenges, the *da'i* need to have additional qualifications that allows them to become a better *da'i*.

To achieve the objectives of this study, analysing the content of the Islamic reality television programmes is a must to verify that the content materials in the Islamic reality television programmes comply with the guidelines of Islamic broadcasting. The Guidelines of The Content Materials of Islamic Broadcasting by JAKIM was used to critically analyse the content of the programmes.

## 2.6 Conclusion

*Da'wah* in the modernisation era comes in the form of the wisdom (*hikmah*), good counsel (*mau'idzhah hasanah*) and argumentation by the better way (*Jidal billati hiya ahsan*). Each of these methods have its own capability to bring the Islamic message towards their *mad'u*. Since the contemporary *da'wah* methods have been utilising the media for the purpose of Islamic *da'wah*, the development of *da'wah* throughout the world has appreciating the modernisation technology, specifically when the effort of *da'wah* has been embedded within the platform of media. The variation of *da'wah* that comes in the formal and informal methods helps the process of *da'wah* towards the community to become easier. From time to time, the informal methods which is part of the contemporary *da'wah* methods has become the highlight in Malaysia. The Islamic reality television is part of the outcomes of the contemporary *da'wah* methods, which bring an absolute contribution in terms of educating the community with the true Islamic teaching.