

CHAPTER SEVEN

PROPOSITIONS, CONCLUSION AND RECOMMENDATIONS

7.1 INTRODUCTION

Based on the study of al-Resalah and al-Hijrah television channels, no professional systems are followed by Islamic television stations. Even though al-Resalah and al-Hijrah are trying their best to offer professional and effective broadcasting, most of the efforts spent on Islamic broadcasting are individuals that lack theories, models or even frameworks to guide them which make Islamic television broadcasting an output of diverse attempts that lack integration and cooperation. As a contribution to the efforts of Islamic Broadcasting, this chapter proposes a preliminary model for Islamic television broadcasting to be tested and developed by other researchers and Islamic television channels. The second part of this chapter will be conclusion followed by recommendations that the researcher obtain throughout the study.

7.2 PROPOSED PRELIMINARY MODEL FOR ISLAMIC TELEVISION CHANNELS

It is believed that establishing a preliminary model for Islamic television broadcasting is an imperative contribution to the field of Islamic broadcasting. The main sources of this model are the noble Qur'an, Sunnah and literature of broadcasting. The preliminary model focuses on five main elements of establishing an Islamic television channel: human capital, philosophy of broadcasting, financial capital, programs production and audience as shown in Figure 7.1.

Human capital of an Islamic television channel should be qualified in Islam, broadcasting, and leadership and management levels. Philosophy of Islamic broadcasting is directed mainly by Qur'anic three precepts clarified in Figure 7.1. Financial capital asserts on sustained income that guarantees the freedom of the channel against interference of whatever parties or individuals. Programs are primarily divided to news, information and entertainment. Audience of Islamic television channels is all human beings i.e. Muslims and non-Muslims.

7.2.1 Human Capital

Human capital is a major difference between al-Resalah and al-Hijrah. Muslim human capital of Islamic television broadcasting should be qualified in three levels: Islam, broadcasting and leadership and management. First, Islamic qualification in al-Resalah and al-Hijrah are similar. Few of al-Resalah and al-Hijrah broadcasters are religious personalities, but these personalities are encouraged to spend more efforts to qualify themselves in Islam to be able to guide the Muslim nation through television on a similar level of guidance of Prophet Muhammad (PBUH) and his successors. Otherwise, the outcome and impact of the channels would be different. In fact, based on the noble Qur'an Islamic qualification should be conducted on three levels: *'ilm*, *hikmah* and *tazkiah*.

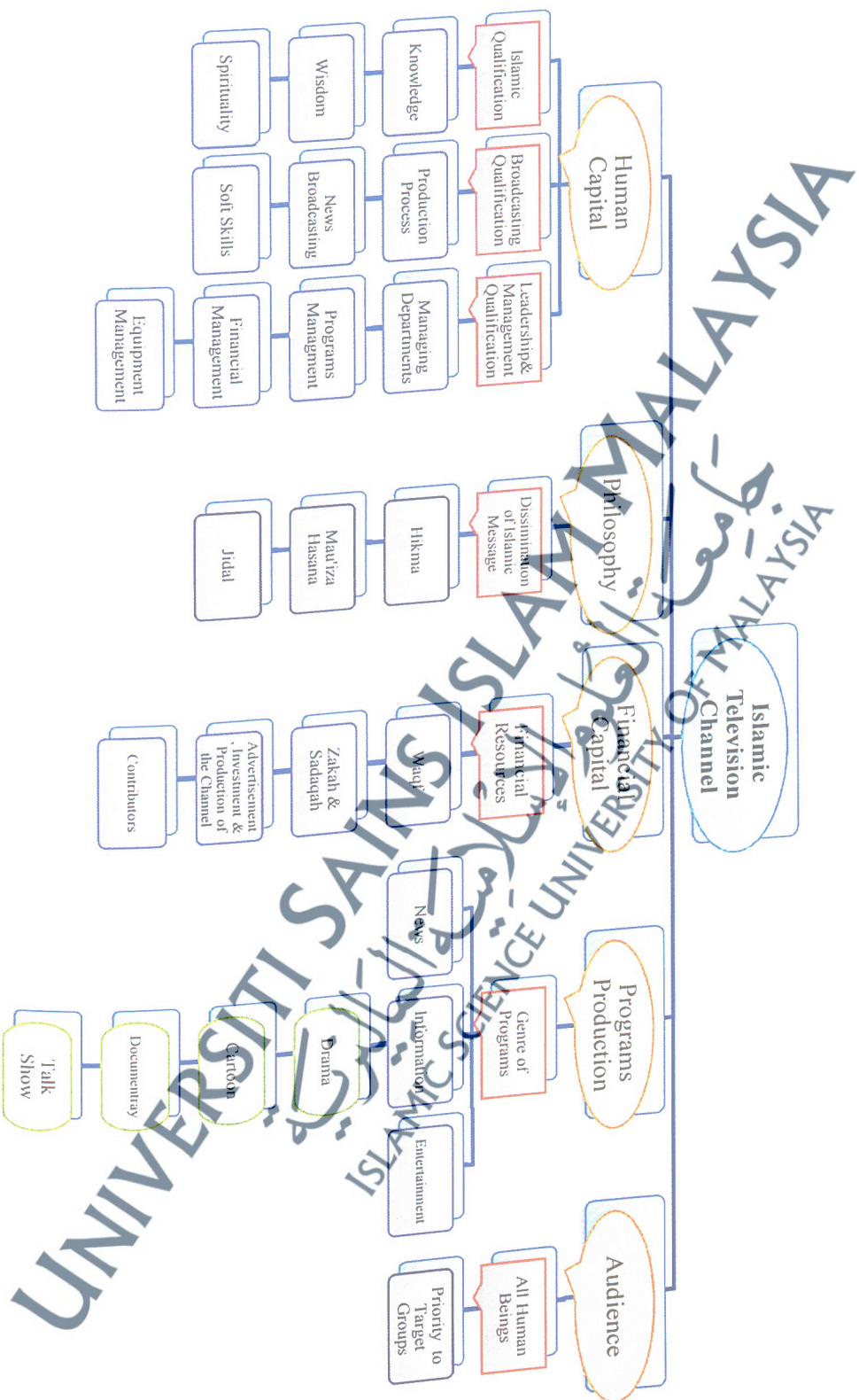


Figure 7.1: Proposed preliminary model for Islamic television channels

Second, broadcasting qualification refers to broadcasting experience required for running a television station. The experience of production process, news broadcasting and soft skills are prominent aspects in the process of broadcasting qualification. Al-Resalah television channel does not demonstrate skilled broadcasting qualification because it is a play-out station that is limited to broadcasting ready-made programs. In contrast, the human capital of al-Hijrah has the opportunity to demonstrate some broadcasting qualifications because al-Hijrah produces some of its programs. Most of al-Hijrah in house production is talk show programs produced inside the studio. Al-Hijrah does not produce films, cartoons or series. Al-Hijrah broadcasts traditional news that cannot be described as completely Islamic because they are not verified on Islamic basis.

As a matter of fact, comprehensive broadcasting qualification is not imperative on every broadcaster. Every Broadcaster has to obtain general experience of broadcasting, but they should be competent in the job assigned to them. Muslim broadcasters should also be qualified in news broadcasting because it requires extra experience, reporters, special equipment, live broadcasting etc. In the process of broadcasting qualification, soft skills are also of paramount importance. Soft skills are personal attributes that enable someone to interact effectively and harmoniously with other people. Roslina (2009: 309) states that the main seven soft skills are “communication skills, critical thinking and problem solving skills, team work, lifelong learning and information management skills, entrepreneurship skills, ethics, and professional moral and leadership skills.” These skills are essential for the total Muslim broadcasting team to acquire. However, every broadcaster should obtain the skills that fit his job.

Third, despite the fact that the General Manager of al-Resalah is famous for his training courses of leadership and management, al-Resalah human capital is not organized because the majority of the broadcasters are managers. Even though al-Hijrah human capital is larger than al-Resalah human capital, management qualification proved to be much more implemented. Al-Hijrah has a clear management hierarchy to guide the channel. Al-Hijrah also contains a team of leaders who form the general policy of the channel appointed by the government.

In fact, managing departments, programs management, financial capital management and equipment management are the primary qualifications required for managing television channels. All departments of the Islamic television station such as Human Resource, Public Relation and Engineering should be managed properly based on Islamic and broadcasting perspectives. In addition, managing programs should focus on attractiveness of programs and compliance with *Shari'ah*. Managing financial capital of Islamic television channel is also of paramount importance because financial management determines expenses priority and balances income and expenditure. As well as financial management, equipment management is crucial. A television station requires a plenty of various equipment such as television cameras, lighting, audio consoles, videotape recorders, video switchers, electronic field production (EFP), post-production editing facility, intercom system, floor monitors, electrical outlets and control room equipment such as program and preview monitors, audio speakers and video switchers. This equipment needs experts, special care and maintenance because of its expensive price. Thus, a specific unite placed under engineering department is recommended to take care of broadcasting equipment.

The qualification of human capital mentioned above is not in the ideal world because Islamic qualification is established at the time of Prophet Muhammad (PBUH) when he qualified his companions in Islam, and our world currently witnesses broadcasting networks that are highly qualified in broadcasting and management. Unlike broadcasting and management qualification, Islamic qualification is infrequent for the time being. Thus, the need for an Islamic broadcasting training center to train and qualify Muslim broadcasters is urgent. The trainers should be a group of Muslim scholars, broadcasters, managers, sociologists and psychologists.

7.2.2 Philosophy of Broadcasting

Islamic broadcasting is guided by the three Qur'anic precepts: *hikmah*, *maw'izah hasanah* (good instruction) and *jidal billati hia ahsan* (argument in a way that is best). Al-Hijrah has expressed a higher level of *hikmah* exploitation compared to al-Resalah because al-Hijrah attempts to broadcast a bigger variety of attractive programs that are appropriate for bigger target groups. Besides, al-Hijrah presents to audience actual models through drama that can be heard and seen which are more effective than models presented by al-Resalah through talk show programs.

Moreover, since both al-Resalah and al-Hijrah are directed mainly to Muslims; they focused on the second Qur'anic precept, *maw'izah hasanah*, because *maw'izah hasanah* is directed to Muslims to remind and encourage them to be good human beings by following the Islamic rules (al-Qaradhawi, 2014). Based on the thematic analysis, the majority of programs especially al-Resalah's are religious that focuses on good instruction to the Muslims Audience.

The last Qur'anic precept, *jidl*, is meant for non-Muslims (al-Qaradhawi, 2014). Neither al-Resalah nor al-Hijrah exploits *jidal* in their programs. No debate with non-Muslims takes place because both channels are allocated for Muslim audience.

7.2.3 Financial Capital

Al-Resalah television channel suffers insufficient income. Even the amount of financial capital that was agreed on for setting up and running the channel was not fully paid. Al-Resalah depends mainly on almsgiving and few advertisements. On the contrary, al-Hijrah currently is not suffering from lack of financial capital because it has been granted by the government double the amount used for setting up. The primary issue of financial capital is to sustain a stable income. Therefore, the researcher proposes a number of financial sources for Islamic television channels to guaranty the stability of financial capital. They are *waqf*, *zakah* and *sadaqah*, advertisement, production and investment of the channel, and contributors.

First, *waqf* is widely related to land and building, however, *waqf* of books, machinery, cattle, shares, stocks and cash money do exist in Islam (Kahf, n.d.: 2). Thus, *waqf* is an effective system to support the Islamic television channels either by equipment, a piece of land, building, shares or cash. Second, *zakah* and *sadaqah* also can be a source of financial capital for Islamic television broadcasting. Third, Advertisement is a big financial source because advertisement fees are expensive, but advertisements should not clash with *Shari'ah*. Fourth, contributors such as rich businessmen or governments can be financial sources for Islamic television channels through donation or investment. For example al-Resalah television is established by a rich prince of Saudi Arabia without

managing the channel directly by himself. Iqra' television is also established by another rich Saudi business man who also does not manage the channel directly. The experience of Malaysian Islamic television, al-Hijrah, is funded completely by the Malaysian government. These examples of financial sources cannot be ignored because they have been taken place. However, whatever the financial source of the Islamic television channel might be: the Islamic television channel must be free following only the rules of pure Islam.

7.2.4 Programs Production

Because of the shortage of financial capital, the majority of al-Resalah programs are rudimentary traditional programs. On the contrary, because of financial support al-Hijrah broadcasts more attractive programs. Al-Hijrah broadcasts a variety of news, entertainment and information programs. In reality, the primary concern of news is the truth-value balanced against privacy of the public to avoid *ghibah*, *namimah* and *buhtan* (slander). The main issue of entertainment is to be useful not for entertainment sake. Information is the category of content that can be produced in a variety of formats such as drama, cartoon, documentaries, reality shows and talk shows.

Programs of Islamic broadcasting are not confined to religious programs. They encompass art, culture, information and other universal programs which are maintained and guided by Islamic teachings. Broadcasting should offer different programs like education, public participation programs, locally produced programs, programs of agriculture etc. Davies (1987: 198) argues that most of our entire current predicament requires a diversity of program-making efforts that cover a wide range of approaches,

format and program content to meet urgent needs of the *ummah* and a general audience, not monotonal, repetitive exposition of the Five Pillar. Therefore, attractive Islamic programs such as news, entertainment, drama, children, documentary, reality show, talk show and all other appropriate programs for the Islamic television channel should be produced.

7.2.5 Audience

The audience of Islamic television broadcasting is all human beings as ordained by Allah (SWT). However, a single Islamic television channel is not sufficient for audiences worldwide. Therefore, a network of Islamic television channels is imperative, and every single channel of the network should be concerned with specific audience group(s). In the case of al-Resalah, it is proved to be for a small group of Arab Muslims those who are interested in talk programs. Al-Hijrah is targeting different groups of Muslims especially Malay in Malaysia and other South East Asian Countries.

7.3 CONCLUSION

This study is based mainly on Islamic traditions and two human theories namely Intercultural Communication Theory and Social Identity Theory. The study focuses on four objectives. They are; identifying the current operational state of Islamic television channels, analyzing the programs of al-Hijrah and al-Resalah as examples of Islamic television programs, analyzing the Muslim broadcasters' perception of al-Resalah and al-Hijrah and proposing a preliminary model for Islamic television channels. The first objective was fulfilled in the three chapters literature review namely chapter two, three and four. In these chapters, it is clear that the current Islamic television broadcasting

needs improvement of the programs to be more attractive, comprehensive and compliant with Islamic law to effectively communicate the Islamic identity with other cultures.

Despite the close affinity between television broadcasting and diffusion of the Islamic message, Islamic television broadcasting is not coping with the advancement of broadcasting technology. This is the scenario of the current Islamic television broadcasting. Therefore, a net of Islamic television channels such as BBC or al-Jazeera that broadcasts the Islamic message in multiple languages is imperative. This network has to broadcast attractive programs that represent a comprehensive image of Islam to catch the attention of audience. Also, the current Islamic television channels should be called religious channels not Islamic because calling them Islamic creates misunderstanding of Islam. Audience assumes that Islam is what they watch on the channel, but the reality is that some programs cannot be considered Islamic, and therefore they do not represent comprehensive Islam.

Currently, efforts are taking place to apply Islamic rules to television, but these efforts are limited to specific channels that are called Islamic television channels. Viewing the history of television in Muslim communities from an Islamic perspective, it can be concluded that Islamic television programs were deteriorating till the end of 1990s which is the period of introducing Islamic television channels that are allocated mainly for delivering the Islamic message. In chapter three, five main elements of establishing an Islamic television channels were identifies. They are: human capita, philosophy of broadcasting, financial capital, programs and audience. Chapter four identifies and discusses al-Resalah and al-Hijrah channels.

The second objective, analyzing al-Resalah and al-Hijrah programs, was fulfilled in chapter five. Similarities and differences between al-Resalah and al-Hijrah were discovered. On the one hand, al-Resalah divided its programs into fourteen segments. Unlike the process of teaching Islam by Prophet Muhammad (PBUH), the essential focus of al-Resalah is on social and educational programs. The Prophet's (PBUH) main focus was *iman*. At the beginning of Islam in Mecca, the noble Qur'an and the Prophet (PBUH) focused mainly on establishing *iman* among Muslims because it is the primary motive that drives people to be good human beings. Concerning frequency of programs, the major segment was Educational- Social (23.89%) followed by Social (12.96%) and Religious- Da'wah (9.72 %). However, analyzing the duration of al-Resalah segments discovered that Educational- Social segment remained in the lead (16.56%) followed by *Fiqh* (Jurisprudence) (15.77%) then *Iman* (Belief)- *Raqa'iq* (Kind Admonition) (12.85%).

On the other hand, al-Hijrah did not categorize its programs into segments, but the categorization was according to production type. Even though 60% of Malaysian population is Muslims (Musa Abu Hassan et.al, 2012:1), no big variety of Islamic television programs is produced in Malaysia. Al-Hijrah depends mainly on foreign programs and programs produced by al-Hijrah itself. The frequency of production types demonstrated that the major type of production was foreign syndicated (41.60%) followed by in house production (36.40%) and local syndicated (22%). Similarly, the duration of al-Hijrah production types discovered no big difference. The duration of foreign syndicated was (42.10%), and in house production was (33.77%). Local syndicated was (24.13%). This result raises the importance of Islamic production houses, and encourages broadcasters to produce more Islamic programs.

In addition, in regard to frequency of programs; al-Resalah had only two genres. Talk Show genre was the dominant (80.16%) and Documentary (19.84%). However, due to the fact that al-Hijrah broadcast more programs; the number of genres was larger than al-Resalah's. Al-Hijrah programs were divided into sixteen genres. Similar to al-Resalah, al-Hijrah does not focus primarily on *iman*, but the concept of *iman* was highlighted throughout its segments. The major genre was Animation (26.80%) followed by Religious Program (22.40%) and Magazine (16.80%). Concerning duration of programs, Talk Show genre of al-Resalah remained the dominant (85.12%) and Documentary (14.88%). On the contrary, duration of al-Hijrah genre was different. Animation genre remained the dominant (19.56%) followed by Drama/Series (16.99%) and Magazine (15.40%).

Moreover, al-Resalah divided its programs for seven groups of audience. On the one hand, the frequency of programs demonstrated that even though al-Resalah states that its main audience was women, the major target group was Family (36.03%) followed by Young Men (25.51%) and General (23.89%). On the contrary, al-Hijrah divided its audience into two groups Family-General (93.18%) and children (6.82%). On the other hand, duration of programs demonstrated some differences. Despite that the arrangement of audience groups is similar concerning both frequency and duration of programs, the percentages are not similar. The duration of Family group is (46.03%) followed by Young Men (18.80%) and General (14.93%).

The third objective, analyzing the Muslim broadcasters' perception of al-Resalah and al-Hijrah, was conducted in chapter six. Even though al-Resalah and al-Hijrah contain major

differences, the perception of al-Hijrah's and al-Resalah's broadcasters demonstrated no significant difference concerning human capital, philosophy of broadcasting, programs, and audience except few questions of the questionnaire. The differences of the two channels are originated to financial capital and government control. First, the majority of al-Resalah (84.2%) and al-Hijrah (62.9%) human capital is holder of bachelor degree. Second, the philosophy of broadcasting was not significantly different despite the actual difference of al-Resalah and al-Hijrah broadcasting. Third, concerning programs broadcasters of both channels placed a major importance on drama programs for the dissemination of the Islamic message. However, analysis discovered significant difference in the need for Islamic production houses between al-Resalah and al-Hijrah broadcasters. Unlike al-Resalah's, al-Hijrah's broadcasters placed less importance on Islamic production houses because Malaysia does not have a big number of Islamic television channels. However, in the Arab countries Islamic television channels abundant; but uniformity and unattractiveness are dominant features in these channels. Thus, establishing Islamic production houses that supply Islamic television channels with valuable, attractive and comprehensive contents is imperative. Finally, broadcasters of both al-Resalah and al-Hijrah agreed on the considerable impact of television on audience. This result is confirmed by Musa Abu Hassan et.al. (2012: 1) who state that television enjoys a special interest among the society.

The final objective, proposing a preliminary model for Islamic television broadcasting, is proposed and elaborated at the beginning of this chapter. It is clear in Figure 7.1 that the main element in the preliminary model is human capital because Allah (SWT) has commenced teaching Islam by sending human capital i.e. Prophet Muhammad (PBUH)

before sending the philosophy. Human capital is the essence of the other four elements of the preliminary model. Human capital develops the philosophy, human capital sustains financial capital, human capital produces programs and humans are the audience.

7.4 RECOMMENDATIONS

Throughout the study, the researcher finds essential matters to recommend concerning Islamic television broadcasting. They are:

- i. The need for *fiqh* broadcasting studies that issue a clear verdict concerning appearance of women on television, watching women on television, representation of prophets, *al-Sahabah* (Prophet Muhammad's companions), music and songs. In case of banning an issue, Muslim jurists are recommended to offer a replacement because most of audiences are not going to ban themselves from watching a television series that represents the personality of a prophet by an actor unless they have another program to replace it, for example. Effectiveness and attraction of the replacement should be guaranteed. If Muslim jurists ban any kind of Islamic programs without identifying an alternative, they are banning the attempts of producing Islamic programs leaving the audience watching secular ones only.
- ii. Establishing training courses and centers to qualify Muslim broadcasters on three levels namely broadcasting, management and Islam.
- iii. Studying famous programs to identify the reason that made them famous to utilize them.

- iv. Achieving integration among Islamic television channels to save redundant efforts and produce more efficient programs.
- v. Making Islamic broadcasting compulsory courses at schools and establishing independent faculties for Islamic communication.
- vi. Encouraging Muslims to support Islamic television financially to be able to produce and broadcast attractive Islamic programs and maintain the freedom of Islamic television by making audience aware that this kind of broadcasting is *jihād*.
- vii. Researchers are encouraged to study social networks, and the methods of diffusing the Islamic message through them because recently the time spent on social networks daily has increased.
- viii. Making television programs that consolidate *iman* a priority for Islamic television.
- ix. Future researchers are highly encouraged to test the preliminary model suggested above to develop it to a model and later to a theory.
- x. Muslim scholars, who are well-qualified in *ilm*, *hikmah*, *tazkiah* and television broadcasting, are strongly encouraged to take the responsibility of guiding Islamic television channels. The Muslim figures who are currently participating in Islamic television broadcasting and do not fulfill their qualification on the four levels mentioned above are encouraged to improve their qualification because Muslim human capital is the main lack of the current Islamic television broadcasting.

These are the main points that the researcher finds throughout this study, but the need of Islamic broadcasting is far more than that.

