

CHAPTER THREE

ESTABLISHMENT OF AN ISLAMIC TELEVISION CHANNEL

3.1 INTRODUCTION

Based on the study of Muslim Presence on the Airwaves, Davies (1987: 186) argues that radio and television take the greatest number of hours spent in leisure activities. She (1987: 171) further argues that Muslims are in need of Islamic criteria that enable them to establish organization and technology of broadcast media. She further discusses that Islamic framework of broadcasting deals with the whole body of premises together as a balanced system. To establish an Islamic broadcasting organization, all elements that form the body of the organization have to be well-prepared. This chapter is going to identify five main elements of establishing an Islamic television channel: human capital, philosophy of broadcasting, financial capital, programs of television and audience. Human capital is the primary element in the process of disseminating the Islamic message because Prophet Muhammad (PBUH) was sent by Allah (SWT) before sending the philosophy of Islam.

3.2 HUMAN CAPITAL

A study of communication in the Qur'an and Sunnah demonstrates that human capital is the essence of the mass communication process (Ali, 1996: 223) because human beings are responsible for the whole production, and without their efforts the process of communication does not initiate. Establishment of a media organization should employ personnel who make programs, and know the techniques and constraints of program

making and distribution to *al-nas* (Davies, 1987: 172). Mustafa Kanakir (2007: 98) states that Islam assigns qualities for Muslim broadcasters and stresses the choice of the right man for the right job. The qualities, as Mustafa Kanakir discusses, are clarified in the following verse of the noble Qur'an. Allah (SWT) says:

{رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}.

Which almost means: {Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.} (al-Qur'an 2: 129).

Based on this verse, reciting verses and teaching the book are to obtain knowledge. Purification is translation of the Islamic term *tazkiah* and *hikmah* means wisdom. Thus, the important qualities of Muslim human capital of television channels are knowledge, wisdom and *tazkiah*.

3.2.1 Knowledge

Knowledge, as narrated in the first revelation of the noble Qur'an, is acquired through two ways: by the name of Allah and by the pen. Allah (SWT) says:

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ}.

Which almost means: {Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen} (al-Qur'an, 96: 1-4).

Recite or *iqra'* is not for mere recitation, but to understand and obtain knowledge.

Kuftaro the late Grand Mufti of Syria (1985) argues that knowledge by the name of Allah

(SWT) comes directly from Him to the hearts of human beings for those who maintain strong relationship with Allah (SWT). Knowledge by the pen is acquired through study, reading and writing. The Muslim culture, as Zulkiple (2011: 55) confirms, is the culture of knowledge and communication. Therefore, the human capitals of Islamic television channels are recommended to familiarize themselves with four fields of knowledge that are directly related to their job. First field of knowledge is *Shari'ah* which enables television broadcasters to understand *Fiqh*, *Tafseer* (exegesis of the noble Qur'an) *Hadith* etc. Second field is broadcasting which is a field that undergoes continuous development. In this field, broadcasters are recommended to obtain experience that is related to their profession such as shooting, editing, facing camera, reporting, soft skills and communication etc. Third, experience and knowledge of Islamic leadership and management is necessary to lead and manage the entire station (Shari'ah organization for reform and rights, 2012). Finally, psychology which enables human capital of a television station to understand audiences and consequently to affect them is crucial.

Moreover, concerning knowledge additional qualities for Muslim human capital of television stations are recommended to acquire. They are:

- i. To establish strong relation with the creator, Allah (SWT), because it is the essential stake for a Muslim *da'ee* (preacher) (al-Ghazali, 2000: 182).
- ii. To be faithful to Allah (SWT) and not seeking self-interest. *Ikhlas* is explained as the equality of *zahir* and *batin* (actions and intentions) of human beings (Deeb, 2000: 69).

- iii. To believe in one's own cause not only as a profession to obtain salary because producing Islamic programs for electronic media is considered *Jihad* (struggle in the path of Allah) (Zulkiple, 2012: 2).
- iv. To update knowledge and experience by going back to the original sources of pure Islam and updating other fields of knowledge through familiarizing oneself with latest inventions and researches.
- v. To be talented in the field of broadcasting to contribute producing attractive programs for audience.
- vi. To understand audience and identify what they are in need of so as to be able to broadcast it for them. This understanding can be achieved through mingling with the audience (al-Nabulsi, 1997: 297).
- vii. To be familiar with methods of *da'wah*, especially through television, which Allah (SWT) clarifies it in the noble Qur'an by saying:

{ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَخَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ}.

Which almost means: {Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best} (al-Qur'an, 16: 125).

These are the most important qualities of knowledge that a human capital of an Islamic television channel has to be familiar with in order to be able to deliver the Islamic message.

Acquiring the four fields of knowledge mentioned above by the human capital of Islamic television channels is preliminary for delivering the Islamic message because the field of *Shari'ah* teaches the rules of Islam, and in the fields of broadcasting enables application

of *Shari'ah* to television properly. Knowledge of leadership enables the station to lead audience to the right way, and management facilitates organizing and managing the whole station. Knowledge of psychology leads to understanding audience and its need. These fields of knowledge altogether should be acquired by the name of Allah (SWT) and by the pen, and then the Islamic message can be broadcast to audience by the human capital who has already established firm relationship with the Creator (SWT).

3.2.2 Wisdom

According to al-Jawziah (n.d.: 499) wisdom is doing what should be done in the manner it should be and at the time that should be. For example, to pray i.e. perform *Salah* (Islamic prayer) is a duty that should be done. It should be performed in a specific manner with ablution and prostration. It also should be performed in determined times. Thus, wisdom is to do an action in the appropriate manner and time. Wisdom is not only applied to religious duties, but to all actions of life. It can be learned from the noble Qur'an, *sirah* of the Prophet (PBUH) and stories of the wise; but originally it is granted by Allah (SWT) to human beings. Allah (SWT) clarifies that in the noble Qur'an by saying:

{يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا}

Which almost means: {He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good} (al-Qur'an, 2: 269).

Mustafa Kanakir (2007: 104) argues that wisdom is the gist of communication process. He further stresses that without wisdom Muslim human capital in the field of broadcasting fails. Siddiqui (1991: 487) further asserts the importance of wisdom by stating that the noble Qur'an urges human beings to use reason, insight and wisdom. To

achieve this Qur'anic obligation, the human capital of an Islamic television channel has to acquire important qualities in relation to wisdom. First, the choice of words should be full of wisdom (Azhar, 2011: 17) for the convenience and attraction of audience. Second, long term planning at the international level is required. Third, taking care of broadcasters' looks and attraction of programs is of paramount importance. In this regard, Shalabi (n.d.: 27) argues that it is not imperative on broadcasters to be beautiful or handsome. Instead, a sound face without extra prominence of nose or ears and without abnormal protrusion of the eyeball is enough and the color of skin and hair does not matter. Shalabi (n.d.: 25-30) further argues that a good voice is an important quality for presenters of television programs as well as their physical health. Fourth, it is essential to obtain enough wisdom to be able to handle emergencies, surprises and team work.

3.2.3 Tazkiah

According to Ibn Adam (n.d.: 1) the literal meaning of *tazkiah* is purification, but in terminology it means to purify one's soul from all sort of spiritual diseases and maladies which can lead to displeasure of Allah. Ibn Adam further stresses that *tazkiah* is extremely important for Muslims especially those who work in the field of *da'wah*. *Tazkiah* is a process composed of abandonment and acquisition. The process of *tazkiah* commences with abandoning immoral deeds then followed by acquiring high moral standards. Mustafa Kanakir (2007: 107-108) states that four important qualities of *tazkiah* can be applied to human capital of television stations. First, respecting others' opinions and avoiding blind criticism. Muslim human capital of television stations even has to be a role model for the audience because "the most important measure to brighten the image of Islam is by presenting live model of Islam through our noble character individually and as

a community” (Azhar, 2011: 7-8). Second, Muslim broadcasters have to be patient with their audience and not to expect immediate acceptance of their messages. Therefore, they have to be merciful to the audience not strict in delivering the Islamic messages by focusing on *iman* before *ahkam* (rules). Third, Muslim broadcasters have to be cautious and courageous because their mission is full of dangers caused by enemies of Islam and Muslims. Fourth, Muslim broadcasters have to be humble and tolerant. Finally, Muslim human capital of television channels has to be hard workers with strong determination and resolution to “fulfill the obligation laid by Islam upon its followers” (Zulkiple, 2009: 59).

Having established the three main qualities, knowledge, wisdom and *tazkiah* among Muslim human capital of television, the basic element of an international Islamic television channels is already established. Establishing a Muslim human capital, the essential element to run the Islamic television channel, is the gateway for establishing other elements. It should be noticed that it is not a must for each individual of the human capital of an Islamic television station to acquire the three qualities mentioned above because it is almost impossible to achieve that for the time being. It is acceptable if the three qualities are available among the overall human capital of the Islamic television station. By that, the overall programs of television become full of knowledge, wisdom and *tazkiah*.

3.3 PHILOSOPHY OF BROADCASTING

The study of Islamic broadcasting demonstrates that the lack of clear philosophy of how broadcasting serves Muslims is prevailing (Zulkiple, 2006: 26). Muslim media or Islamic media refers to media that is operated based on the concept of *tawhid* in its philosophy and follow the rule of *Shari'ah* in its activities (Zulkiple, 2011: 54). Therefore, the philosophy of mass media must oppose destructive trends, atheistic tendencies, materialistic philosophies and attempts that divert Muslims from their faith (Hafez, 2002: 236). Islamic media not only should restrict bad, but also encourage good (al-Seini, 1986: 288). A clear-cut philosophy of mass media is essential for its success. Three essential points should be identified to sustain a clear philosophy of Islamic television channels. They are vision, mission and objectives of Islamic television channels.

3.3.1 Vision of Islamic Television Channels

According to Zulkiple (2011: 54) "Muslim media must follow a system of *al-din*, which is a comprehensive way of life as thought by Islam. The system always emphasizes the submission and obedience to God, teaches a person and society to be righteous and committed to justice, love, freedom, compassion, mercy, honor, dignity and other positive values." To present comprehensive Islam in television as Osama Kanakir (2010: 23) argues is not an easy task and a single television channel cannot achieve such a great vision especially in the age of specialization when many channels are limited to specific genre such as news, children, Qur'an or hadith. Islamic television channels can be set for a specific group of audience like teenagers or a single field like the noble Qur'an and attempt to cover comprehensively the field or target audience chosen. In case of focusing on teenagers, specific programs that are suitable to them should be broadcast, such as

programs about health, education, ethics, and religion. These programs should be broadcast in different formats like films, series, cartoon, news, sport, talk shows etc. In case of focusing on the noble Qur'an, *'ilm al-Tajweed* (the science of correct Qur'anic recitation), exegesis and *ahkam* of the noble Qur'an are just some parts of it. Stories and history presented in the noble Qur'an can be presented in multiple forms of drama programs to attract audience not only through talk.

3.3.2 Mission of Islamic Television Channels

According to Mustafa Kanakir (2003: 370) Islamic television channels have multiple missions because many hopes are sought of them. The primary missions of an Islamic television channel can be summarized in seven main points. These points represent the most important mission of an Islamic television channel because the Islamic television channel has to represent Islam in its entirety.

First, according to Siddiqui (1991: 485) Islamic perspective of communication focuses on belief, attitudes and behavior in mass media content and form. Islamic television channels should also emphasize the great importance of faith in human life. However, Azhar who is a professor of Arabic and management at State Islamic University (UIN) in Indonesia (2011: 3) confirms that television does not publicize the nature of the Islamic faith fairly. Mustafa Kanakir (2007: 73) states that believing in God or Creator is an instinct of human beings, but people differ in specifying the Creator. The mission of consolidating belief in Allah (SWT) solves problems of human beings such as suicide and fear of natural phenomena and diseases because belief in Allah (SWT) ascertains audience that whatever happens is positive which in turn prevents grief. Many benefits of the declaration of the testimony can be obtained, one of which is the liberation of the heart, mind and soul of

man from slavery and servitude to created things, and from following others besides the Messengers (al-'Uthaimen, 2007: 16). Therefore, it is imperative on television channels to consolidate belief in Allah for being the first pillar of Islamic faith.

Second, strengthening belief in the last day is also an essential mission for television channels to achieve. According to Siddiqui (1991: 493) the state of mass media denies the real fact of the afterlife. Most of television channels nowadays aim at amusing audiences in this life only by offering what they desires (Kanakir, 2003: 380). Unlike such channels, the Islamic television channel should seek to broadcast the need of audience not the desire. A continuous reminder of the hereafter is an essential need because it is the eternal destination of all human beings. This is proven by the following verse of the noble Qur'an which states:

{قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ}.

Which almost means: {Say, "Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants and the good [lawful] during worldly life [but] exclusively for them on the Day of Resurrection"} (al-Qur'an 7: 32).

Third, the Islamic television channel has to present true and comprehensive Islam as it was revealed to Prophet Muhammad (PBUH) free of all impurities that clung to it through ages. Zulkiple (2009: 54) argues that the main theme being propagated by Islamists throughout the Muslim World is the concept of Islam as *al-din*, a comprehensive way of life. He further argues that the implication of this proclamation is that secularization is not recognized by Islam because Islam teaches that the religion is not separate but integral to

the facets of the Muslims lives. Dissemination of true and comprehensive Islam should be organized in an appropriate order according to priorities by following the sequence and methods conducted by the Prophet (PBUH) in teaching Islam. He further stresses that television to some extent misinterprets and has prejudice towards Islam consciously or unconsciously.

Furthermore, it is imperative on Islamic television channels to reveal the important reality that Islam is concerned with both present life and the hereafter as it is mentioned in the noble Qur'an. Allah (SWT) says:

{رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}.

Which almost means: {Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire} (al-Qur'an 2: 201).

Kuftaro interviewed by Taja (2000: 28), confirms this idea by saying that *Ijtihad* nowadays should not be about ablution or prayers which have been studied for fourteen centuries, but it should be about building factories, technology, agriculture, engineering, economy, thought, uniting Muslims and everything that contribute to retrieving for Muslims their position of guiding the whole world. All these issues that are related to this life should be presented in Islamic television channels to assert that Islam is not only rituals, but it is life too. Achieving comprehensiveness also requires producing attractive programs for Muslims and non-Muslims taking into consideration differences in gender and ages.

Fourth, reuniting Muslims is an important mission of the Islamic television channel. Dakir and Ibrahim (2005: 14) argue that it is imperative upon Muslims to establish and maintain solidarity among them. Unity of Muslims is established, as Zulkiple (2011: 53-54) declares, through belief in the concept of *tawhid* which denotes submission and total surrender to Him. Therefore to achieve Muslim unity, the Islamic television channel must not call for a specific sect of Muslims claiming that they are correct and all others are incorrect. Muslim sects did not exist at the time of the Prophet (PBUH) because Muslims of the time were abiding by the following verse that united them.

{هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ}

Which almost means: {He [i.e.. Allah] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you} (al-Qur'an 22: 78).

Thus, the way to unite Muslims is to have one voice in everything (Dakir and Ibrahim, 2005: 26) because Allah (SWT) gathers them under one name i.e. Muslims. Allah (SWT) states the benefit of unity in the noble Qur'an by saying:

{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ}

That means: {The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy} (al-Qur'an 49: 10).

In an interview with the late grand mufti of Syria by Taja (2000: 28), he explains this verse by saying that the first part of this verse confirms brotherhood of Muslims, while the second orders reconciliation between Muslims. The third part guides reconciliation to be fair, and in the final part Allah declares the aim of all this, to receive mercy.

Fifth, delivering knowledge and education is an essential mission of television. According to Mustafa Kanakir (2007: 75) '*ilm* in Islam is *fardh*. All useful knowledge, whether religious or worldly, are considered Islamic knowledge. Pasha (1993: 65) argues that 791 references to the Arabic root '*ilm* are detected in the noble Qur'an. He further asserts that the need for knowledge is among the most fundamental of human needs, and it is often a necessary condition for the satisfactory fulfillment of all other needs including many of the most basic physical ones. Allah (SWT) mentioned the difference between knowledgeable and unknowledgeable people in the noble Qur'an by saying:

{قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ}.

Which almost means: {Say, "Are those who know equal to those who do not know?"

Only they will remember [who are] people of understanding} (a-Qur'an 39:9).

Television can be a tool to teach the illiterate how to write and read because according to Arab League Educational, Cultural and Science Organization's (ALECSO) report of 2013, illiteracy in the Arab World in 2011 is 27.1% and 60% of them is female. The report also declares that 6.188 million of Arab children do not join teaching organizations even though their age has reached the age of attending school. Teaching is not to eliminate illiteracy only, but to teach all beneficial knowledge beginning with religion and ending with knowledge that help people in achieving their daily life activities.

Moreover, Davies (1987: 180) discusses that one function of broadcasting is that education must be a basic statutory duty. She further argues that community education is the duty of broadcasting, but the duty of educational broadcasting is only partially taped by Muslim countries. Education should not be conducted randomly. Instead, education

through television channels should follow an Islamic planned model because most educational systems in the Muslim World continue to be based on western-colonial and non-western pre-colonial models (Pasha, 1993: 66). Therefore, an Islamic model of education through television is imperative on television channels to adopt.

Sixth, true news is also a mission of Islamic television channels to provide. According to Mowlana (2007: 23) circulation of information is a dominant characteristic of world media. Pasha (1993: 73) argues that truth-value of news is paramount and overriding in Muslim cultural theory. He further asserts that news in Muslim cultural theory is based on truth unmixed with willful falsehood about people, events, places, issues and objects. Al-Seini (1986: 279) argues that dissemination of negative news is discouraged in Islam. The falsity of news is due to the controlling of the world's media by four major news agencies (Schleifer, 1986:09). These agencies focus on their interests and ignore everything else. However, Ali (1996: 234) questions truth of world news even it is disseminated internationally. Audience nowadays according to Mustafa Kanakir (2004: 382) knows that most of news broadcast on mass media is not true. He further argues that audience searches for an alternative authentic source of news which is the role of the Islamic television channel to provide.

In addition, Schleifer who is a visiting lecturer at the American University in Cairo (1986: 115) noticed absence of Islamic values and facts in news. A main fact to be presented by news is the reality of wars against Islam and Muslims. Wars in Palestine, Iraq, Afghanistan, and The Chechen Republic have deceiving appearances on television, and the enemy uses media to hide and alter realities. He states,

“As well as creating inaccurate images about Islam, the Western media usually identifies Islam in Muslim conflicts. The media hardly points other religions out in their conflicts. For example, the news would say, "Five Israelis may have been shot, but they were shot by five Muslims", instead of saying "Five Israelis were shot by five Palestinians". The media often reverses this action when a conflict is against Muslims, for example the news would usually say "Bosnians are being killed by Serbians", but instead rarely says, "Muslims are being killed by Christians" (Why Islam True, 2013).

The current state of mass media asserts the need for establishing an Islamic news agency which is not only for *da'wah*, but for political news too (Schleifer, 1986: 116).

Seventh, providing guided entertainment is a primary task of television. According to Davies (1987: 190) broadcasting is principally a tool for entertainment. However, Zulkiple (2009: 54) raises the following questions “is there a place for entertainment in Islam? To what extent that Muslims can enjoy it?” He declares that if these two questions are raised to many Muslims, the answers will almost always result in uncertainty. Zulkiple (2009: 57) also clarifies the reason of the uncertain attitude towards entertainment which is due to the domination of non-Islamic culture among Muslims as to what extent they are permitted to participate in or enjoy themselves with entertainment activities in their contemporary life. However, he states that Muslim jurists generally hold the view that entertainment has a place in Islam. Entertainment relaxes the body and refreshes the mind because it relieves stress and relaxes one’s own self. Prophet Muhammad (PBUH) said:

«روحوا القلوب ساعة فساعة، فإن القلوب إذا كلت عميت».

Which almost means: (Refresh the hearts from time to time because if the hearts are dull, they become blind) (Hadith, Kanz al'umal. Juz' 3: # 5354).

Therefore, the need to substitute guided entertainment for secular entertainment which the noble Qur'an warns against is immense (Ali, 1996: 235). Zulkiple (2009: 61) calls entertainment an unsettled problem, and he suggests that Muslim scholars should play important roles to settle this 'unsettled problem'.

The state of television in Muslim countries appears to be far away from achieving useful entertainment. Setting a mission for television is an easy task, but translating it into actions is the dilemma of today's television. The seven points mentioned above are not unachievable because all of them are teachings extracted from Islam and they were achieved at the time of Prophet Muhammad (PBUH). Zulkiple (1998: 36) argues that as a visual medium, television proved to be effective for conveying religious messages, though a regular and supportive audience needed to be increased by producing more exciting and compelling programs. Therefore, the lack of achieving the mission of guided entertainment is not because television is inappropriate to deliver the Islamic message. Instead, Traditional Islamic television programs leads to misrepresentation of Islamic media and message (Wise, 2006). Therefore, efforts should be made to broadcast useful entertainment on television channels.

3.3.3 Objectives of Islamic Television Channels

According to Mustafa Kanakir (2003: 365) the overall objective of the Islamic television channel is *da'wah* and *tabligh* (propagation of Islam). However, other researchers consider *tabligh* in mass media more than an objective. For example, Mowlana (2007: 29)

argues that *tabligh* in media is a responsibility of Muslims to be fulfilled. Objectives of Islamic television channels are grouped into achievable and temporarily unachievable. Therefore, efforts should be spent to achieve the achievable, and wait for the temporarily not until the chances come to achieve. The most important objectives of Islamic television channels are achieving *da'wah*, worship, establishing Islamic distinctive features in the Muslim community, warding off evil and bringing good, and creating an Islamic public opinion.

First, *da'wah* is an objective and mission at the same time. It is an objective because Muslims aim to fulfill the obligation of Allah (SWT), and it is a mission because it is a religious duty laid upon Muslims (Mustafa Kanakir, 2003: 365). Davies (1987: 169) argues that media facilitate the inescapable obligation, *da'wah*, laid upon Muslims. Hassan et al. (2010: 42) mention that *da'wah* can be performed through television programs. Allah (SWT) describes *da'wah* as the best action by saying:

{وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ}

Which almost means: {And who is better in speech than one who invites to Allah?} (al-Qur'an 41: 33).

This verse is in a form of question which implies negation that no one is better than inviters to Allah (SWT). *Da'wah* is not conducted in chaos; the noble Qur'an sets methods for it. Allah (SWT) says:

{ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلَّتِي هِيَ أَحْسَنُ}

Which almost means: {Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best} (al-Qur'an 16: 125).

Allah (SWT) also mentions the aim of *da'wah* in the noble Qur'an by saying:

{كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ}.

That means: }This is a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord to the path of the Exalted in Might, the Praiseworthy} (al-Qur'an 14: 1).

This verse specifies the commencing point of *da'wah* which is darknesses and the final target, light (Abu Hajar, 1990: 54) which should be an objective imitated by Islamic television.

Second, *'ibadah* (worshiping Allah SWT) is an objective of Islamic television channels. According to Qutub (1993: 36) the motto 'art is for art's sake and life is for life's sake' is not Islamic. In Islam, Davies (1987: 169) declares that every act of individuals and community should qualify as *'ibadah*. Art, intellect, life and all human actions are for a single aim which is worshiping Allah (SWT) alone. Similarly, Islamic television channels aim at guiding audience to achieve *'ibadah* of Allah (SWT) Who says in the noble Qur'an:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}.

That means: }And I did not create the jinn and mankind except to worship Me} (al-Qur'an, 51: 56).

Every action takes place in life even life itself and death are for the sake of Allah (SWT) alone. Television channels are a part of life which should be guided by achieving he imperative laid upon Muslims, *'ibadah*.

Third, establishing Islamic distinctive features among the Muslim communities is an important objective that Islamic television channels seek to achieve. Islam is the savior of human beings, and applying it to everyday life leads to solving the problems of humanity. Being a mass medium, television broadcasts messages to large communities. Islamic television channels should aim at applying the Islamic features to the community because broadcasting examples of piety and commitment results in increasing righteousness and happiness (Mustafa Kanakir, 2003: 367). Applying Islamic features to every-day life requires exploiting academic methods of spreading and endearing Islam, the religion of life, to the masses. Islamic television channels should not only apply the Islamic features but also isolate Islam from the negative aspects that sneak into it as a result of the absence of conscious, and failure of some Muslim scholars, to reveal the message of Islam properly (Sa'd al-Din, 1993: 28).

Fourth, the Islamic television channel should aim at warding off evil and spreading good. However, the media, particularly television is perceived as a destructive agent, a center of corruption and a cause of the moral deterioration of the younger Muslim generations (Zulkiple, 2012: 3). The main problem facing Muslims today, Azhar (2011: 8) states, is not that the media are corrupting them. Rather, they have corrupted the media or their leaders have done so and blinded the reason of the community. Azhar (2011: 17) suggests that the programs of television should promote dialogue, understanding, co-existence and co-operation with all the parties of the international community, in order to spread the values of justice, peace and welfare.

In addition, Sa'd al-Din (n.d.: 29) argues that Islamic television channels can prevent evil by taking serious actions such as:

- i. Preventing reasons, methods and means of evil to reach the audience through cooperation among mass media channels and governments.
- ii. Warning humankind of the dangers of these evils to guard against which can be done through hints without elaborating evil in details because details teach how to do the evil not how to ward it off.
- iii. Illustrating ramifications of evil on the whole community by broadcasting convincing proofs accompanied by researches and speeches of specialists.

The stories that mention negative deeds in noble Qur'an always mentioned with euphemism, but the consequences are elaborated in detail. The state of mass media unfortunately is the opposite where most of films nowadays prolong details and the moral message of the film, if provided, is set at the final moment.

Finally, Islamic television channels should work hard not to create a public opinion, but to form a conscious and enlightened Islamic public opinion. According to Sa'd al-Din (1998: 28) Islamic public opinion should have international presence and effective impact on the matters that concerns humanity in general and Islam and Muslims in particular. Forming an Islamic public opinion imposes on Muslims to be acquainted with Islamic, social and political affairs of the Muslim communities. Creating an Islamic public opinion requires reforming the public opinion already constructed by mass media that Muslims are identical with severity, poverty and terrorism (Rasyidin, 2005: 96). Islamic Public opinion can be formed by emphasizing the common issues and beliefs that all Muslims share such as *tawhid* and going back to the original sources of *Shari'ah*.

3.4 FINANCIAL CAPITAL

According to Siddiqui (1991: 474) telecommunication technology is used as a serving tool for business and industry. The term 'media industry' is used nowadays to indicate that media is a category of business that include buying and selling products. In the case of the television industry, the term refers to the collection of businesses that integrate to produce the programs of television. Ibrahim, the Secretary General of the legal organization for rights and reform (2011: 2), argues that television is an effective medium for business and promoting goods. Thus, television as an industry cannot run without sufficient financial capital. Al-Ahmad (2012: 2) confirms that financial capital is an essential element for establishing a television station. He even argues that financial capital becomes the most important element to run a television channel nowadays. Without sufficient financial capital, al-Ahmad further argues, a television station has not long to last. Therefore, it is imperative on Islamic television channels to guarantee sufficient sources of financial capitals.

According to Davies (1987: 196) without getting the process of financial capital of broadcasting right, those who operate the service will be subject to the real pressure to fill the airtime with whatever is available. She (1987: 197) further argues that the important point is that once a secure, independent general source of funding exists, broadcasting does not then become beholden and subject to unwarranted pressure from other sources of supplementary finance. To avoid real pressure, alternative sources of financial capital that television is not beholden to have to be guaranteed. A main funder of the Islamic television channel is its audience. According to the Quarterly Information Service from the Center for the Study of Communication and Culture (1987: 20), Christian

broadcasting television in France is supported financially by its viewers for thirty eight years. Similarly, Islamic television can be funded by its audience. Davies (1987: 196) argues that funding through public levy is a means to insulate broadcasting from the pressure of commercialism and to throw a cordon of secure finance around a service that may well have to compete with other channels that are commercially funded. Also the BBC derives a substantial amount of its income from a statutory license fee payable by each U.K. home (Klynveld Peat Marwick Goerdeler KPMG, 2009: 561). Mustafa Kanakir (2003: 361) further asserts on Muslim audience to support the Islamic television channel financially through *zakah* and *sadaqah* (charity) which, he argues, is a kind of worship that Allah (SWT) grants much reward for.

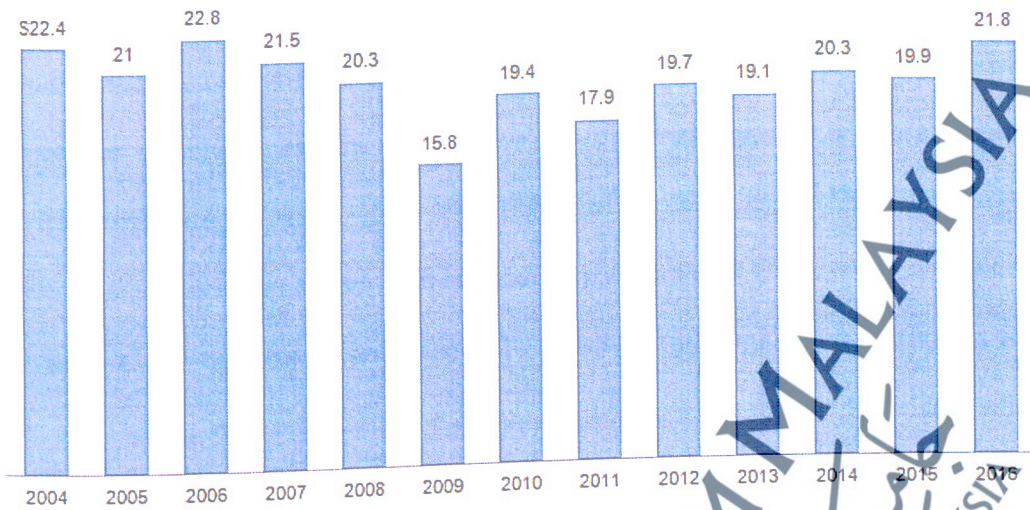
The term *zakah* lexically covers two meanings: purification and growth and increase. In the terminology of the Qur'an and Sunnah, *zakah* is the portion of asset that is made mandatory to be spent in the ways specified by Allah (SWT) (Imran and Qazi, 2010: 4). Allah (SWT) specifies eight categories of *zakah* recipients in the noble Qur'an by saying:

{إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ}

Which almost means: {Zakah expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for releasing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise} (al-Qur'an, 9: 60).

The seventh category, *fi sabilillah* (for the cause of Allah), is interpreted as either for *mujahideen* (Muslim warriors) or for pilgrims of *Hajj* (Imran and Qazi, 2010: 11). Imran and Qazi (2010: 11) further argue that some Muslim Jurists have generalized the interpretation and extended the meaning of *sabilillah* to all positive acts prescribed by the *Shari'ah*. Mustafa Kanakir (2003:361) argues that Islamic broadcasting is *da'wah* to the masses and *da'wah* itself is *fi sabilillah* (for the cause of Allah).

In addition, Ibrahim (2011: 2) further argues that Islamic television is a positive investment for Muslim business men to support Islam and obtain financial benefit. Davies (1987: 196) discusses that the Islamic television channel can invest through its own production. The development of genuine Islamic public-service broadcasting is an investment by the whole range of organization and institutions in independent program production. The BBC, for example, defrays an increasing proportion of its costs by selling its programming overseas, entering into co-productions, and making advances to producers to help fund films and programming in return for first transmission rights and a share of any subsequent profits (Klynveld Peat Marwick Goerdeler KPMG, 2009: 561). This idea is supported by Mustafa Kanakir (2003: 362) who asserts on producing attractive television programs and selling them to other stations. He also argues that advertisement is a source of financial capital, but advertisement should not breach the Islamic law. Advertisement is an essential source of financial capital for television. For example, the American television advertising revenue in 2012 is \$ 19.7 billion as shown in Figure 3.1. Advertisements of Islamic television channels should be comply with *Shari'ah*. The advertisement should not contain *haram* elements such as women's body, untrue information to obtain profit or exaggeration about a product.



Note: 2012 is an estimate. 2013-2016 are projections. It refers to over-the-air ad revenue, excluding online revenue.

Figure 3.1: American television advertising revenue from 2004 to 2016

Furthermore, *waqf* (religious endowment) can be a financial source of Islamic broadcasting. The word *waqf* and its plural form *awqaf* are derived from the Arabic root verb *waqafa*, which means causing a thing to stop and stand still. The second meaning is simply pious (charitable) foundations (Ciazkca, 1998: 43). Ciazkca (1998: 43) defines *waqf* as a privately owned property endowed for a charitable purpose in perpetuity and the revenue generated is spent for that purpose. *waqf* stands out as one of the major achievements of Islamic civilization. Ciazkca (1998: 44) argues that the *waqf* system can significantly contribute towards that ultimate goal of modern economists: massive reduction in government expenditure, which leads to a reduction in the budget deficit.

Moreover, Davies (1987: 196) suggests complementary sources of financial capital for Islamic television such as subscription services, sponsorship of individual programs, general contributions from organizations or bank allocations of money for Islamic

broadcasting; but she insists on public-service broadcasting not state-owned and operated broadcasting to ensure independence of the channel by saying “Whatever the supplementary source of finance the objectives and ethical framework, editorial control and context of program making is set by the regulatory environment of Muslim public-service broadcasting” (Davies, 1987: 196). However, Mustafa Kanakir (2003: 361) argues that an Islamic television channel can be funded by government that is concerned with its international position and dissemination of the Islamic message not following its own interests. Thus, Islamic broadcasting is a duty of all Muslims to support financially where each Muslim is responsible to contribute according to his abilities.

In addition, the cost of setting Islamic television channels varies depending on the job to be fulfilled by the channel and the type of the channel itself such as play out, analogue or digital. According to *The Malaysian Insider* (2010) the government of Malaysia has already granted an initial allocation of RM 60 million for al-Hijrah television which is equal to almost \$20 million. Al-Hijrah is the first digital television station in Malaysia. Bukhari (2012), CEO of al-Hijrah television channel, states that to establish al-Hijrah station, we have spent about RM30 million to be equipped with the proper broadcasting equipment. These are the main costs that are needed to have a television station but to expand our efficiency, we will need more equipment and studios than the current live studio. What we have received from the government has been used to establish a television station (*The Malaysian Insider*, 2010). In the case of al-Jazeera, Salamh (n.d.: 4) argues that the cost of setting the channel in 1996 when the channel broadcasts only six hours daily is \$138 million. Al-Jazeera is a news channel that should be capable to produce its own programs. To establish a net of television channels is much more

expensive. For example, the capital of the Middle East Broadcasting Corporation (MBC) when it was launched in 1991 was \$ 300 million with an annual budget of \$ 60 million (Abd al-Min'im, 2009). A play out station such as al-Resalah is much inexpensive because fewer equipment, a smaller staff and smaller office are required. A play out station does not need studios, cameras, cameramen, producers, assistant producers or reporters.

In Islam, money is of paramount importance. According to the late Grand Mufti of Syria (Kuftaro, 1985) money is essential in Islam because two pillars of it, namely *zakah* and *Hajj* depend on money, and lack of money means abandoning two pillars of Islam out of five. The Prophet (PBUH) spends big amounts of money in his *da'wah* for the sake of building human beings who is the essence of his *da'wah* (Mustafa Kanakir, 2013). Therefore, Islamic television channel that disseminates the Islamic message and caters for its audience should be financially supported by all Muslims. Financial capital is crucial for *da'wah* and dissemination of the Islamic message especially through broadcasting which is of high cost. In short, the need of the Islamic television channel lies in adequate financing within an agreed framework of broadcasting objectives is an absolute essential to overcome the present impasse (Davies, 1987: 197). Without financial exertion, Davies (1987: 196) reinforces that no amount of thinking about and planning for an ideal broadcasting service will bring it into existence.

3.5 PROGRAMS OF ISLAMIC TELEVISION

Based on the study of content of Islamic television, content of television are crucial as they provide meaningful insight and result in different understanding among viewers

(Hassan et al., 2010: 27). Zulkiple (1998: 13) argues that themes of programs should present Islam as a progressive religion such as how Muslims accommodate themselves to the fast changing pace of the present world without abandoning their religious teaching. Zulkiple states,

“It is common in the present practice of broadcasting stations in the Muslim World to classify their programmes into several categories, such as informative, education, cultural, entertainment and religious programmes. As far as the last is concerned, an exclusive unit or section has usually been established to produce “religious programmes” assuming that it would cater for the needs of Muslims. Other programmes remain similar to or not much different from conventional Western products” (2006: 29).

Islamic television channels should reflect the image of Islam that Allah (SWT) sent down upon his messenger Muhammad (PBUH) by focusing on the quality of broadcasting output, the quality of the message it carries, their objectives and intentions (Davies, 1987: 195). A glimpse at the noble Qur’an clarifies this image. It forms a primary image of Islam to be imitated by Islamic television programs. Seven themes will be introduced in this chapter. It is noteworthy that the noble Qur’an is not limited to these themes, but many other themes can be identified.

First, knowledge is a well-established theme in the noble Qur’an. According to Davies (1987: 169) the Muslim *ummah* is directed to be a knowledge-based and information-rich community. Pasha (1993: 65) clarifies the importance of knowledge by saying that knowledge is the key to the human condition and the power that drives human civilization. The importance of knowledge is stressed in the noble Qur’an. at the beginning of *al-Qalam* (The Pen) chapter Allah (SWT) swears by instruments of

knowledge i.e. the pen and inkwell. Knowledge in the noble Qur'an is not only religious oriented. Some chapters of the noble Qur'an encourage studying the universe such as *al-Ra'd* (The Thunder), *al-Dukhan* (The Smoke), *al-Najm* (The Star), *al-Qamar* (The Moon), *al-Takweer* (The Overthrowing), *al-Infitar* (The Cleaving), *al-Inshiqaq* (The Splitting Asunder), *al-Buruj* (The Big Stars), *al-Tariq* (The Night-Comer), *al-Fajr* (The Dawn), *al-Balad* (The City), *al-Shams* (The Sun), *al-Layl* (The Night), *al-Dhuha* (The Forenoon), *al-'Asr* (The Time) and *al-Falaq* (The Daybreak). Knowledge in the noble Qur'an is not limited to these titles. However, these topics are crucial for the Islamic television channel.

Second, according to al-Seini (1986: 280) Islam should be taught with wisdom and kindness. Being the main constitution of Muslims, the noble Qur'an is the book of wisdom. Allah (SWT) describes it by saying:

{يس، وَالْقُرْآنِ الْحَكِيمِ}

Which almost means: {Ya, Seen. By the wise Qur'an} (al-Qur'an 36: 1-2).

The noble Qur'an also repeatedly mentions different statements that refer to wisdom to draw the attention to its importance such as {those of understanding} (al-Qur'an, 3: 190), {that you may use reason} (al-Qur'an, 6: 151), {that you might give thought} (al-Qur'an, 2: 219) and {those of intelligence} (al-Qur'an, 20: 128). Besides, Allah (SWT) repeatedly states that teaching wisdom a main mission of Prophet Muhammad (PBUH) as clarified in (al-Qur'an, 2: 129), (al-Qur'an, 2: 151), (al-Qur'an, 3: 164) and (al-Qur'an 62: 2),

Third, the Day of Judgment is an important theme, for film producers, which can be inferred from the noble Qur'an. A number of chapters in the noble Qur'an remind of the

hereafter and its reward and punishments such as *al-Zumar* (The Groups), *al-Jathiyah* (Crouching), *al-Waqi'ah* (The Event), *al-Hashr* (The Gathering), *al-Taghabun* (Mutual Loss and Gain), *al-Haqqah* (The Inevitable), *al-Ma'arij* (The Ways of Ascent), *al-Qiyamah* (The Resurrection), *al-Naba'* (The Great News), *al-Ghashiyah* (The Overwhelming), *al-Zalzalah* (The Earthquake) and *al-Qari'ah* (The Striking Hour). The focus of the noble Qur'an on the hereafter is due to the fact that the hereafter is the final and eternal destination of human beings. However, it is not recommended to make television a preaching medium. Instead, vicarious messages through the actions of the characters and presenters are recommended.

Fourth, history of Prophets and ancient nations is conspicuously stated in the noble Qur'an. This history is usually mentioned in the form of stories to attract the attention of reciters and listeners. In an interview with Kanakir (2015) who is a researcher in Islamic communication, he emphasized the importance of stories in the noble Qur'an by saying that these stories can be transferred into all forms of drama such as films and series to attract the audience of television. In the noble Qur'an, some chapters explain incidents of the life of Prophet Muhammad (PBUH). The purpose of narrating these incidents is to studying his biography and following his guidance, teachings and instructions. For example, *al-Isra'* (The Night Journey), *Ta Ha*, *al-Ahzab* (The Combined Forces), *Ya Seen*, *Muhammad*, *al-Fath* (The Victory) and *al-Muddaththir* (The One Enveloped) elaborate on certain incidents of the Prophet Muhammad's life. Other chapters of the noble Qur'an relate the stories of other Prophets such as *ali-Imran* (The Family of Imran), *Yunus* (Jonah), *Hud* (Hud), *Yusuf* (Joseph), *Ibraheem* (Abraham), *al-Anbiya* (The

Prophets), *al-Qasas* (The Stories), *Luqman*, *al-Ahqaf* (The Curved Sand-hills) and *Nuh* (Kanakir, 2009).

Fifth, gender equality or in other words woman's rights is a highly debated issue nowadays. Even though Islam does not acknowledge the inferiority of women, females in some parts of the Muslim World are still considered inferior. Illiteracy, for example, is a major scourge in Muslim society and most pernicious among women (Davies, 1987). Islam is the religion that liberates women from slavery and consolidates their rights firmly. This is illustrated in some chapters of the Noble Qur'an such as *al-Nisa'* (The Women), *al-Nur* (The Light), *al-Mujadilah* (She That Disputed), *al-Mumtahinah* (The Woman to be examined), *al-Talaq* (The Divorce) and *al-Tahreem* (The Prohibition) (Kanakir, 2009). These chapters are an important source for television and media payers at large to convey the position of women from a divine source.

Sixth, flora and fauna are other themes found in the noble Qur'an. For example, *al-Baqarah* (The Cow), *al-An'am* (The Cattle), *al-Nahl* (The Bees) and *al-Fil* (The Elephant) are chapters that draw the attention to the importance of fauna. *The Fig* chapter and many other verses draw the attention to the importance of flora. *Saba'* (Sheba) chapter directs Muslims to organize and take care of farms. Other chapters serve as evidences of the importance of insects and making use of them like *al-Naml* (The Ants), *al-Ankabut* (The Spider) and *al-'Alaq* (The Clot). Likewise, Islamic television channels are also responsible for broadcasting programs about flora and fauna illustrating the secrets of their lives to educate the audience and connect them with their creator, Allah (SWT).

Finally, iron which is the main material that contributed to the existence of the modern civilization is a theme found in the noble Qur'an. Allah (SWT) says in the Noble Qur'an:

{وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ}

Which means: {And We have sent down iron, wherein is a great strength and uses for mankind} (al-Qur'an 57: 25).

Iron is a main component of the modern industry. Also, the modern weapon industry does not exist without iron. The noble Qur'an encourages Muslims to produce weapons, but described it as the weapons of defense not attack. This is an indication that Islam is not an offensive religion that neither initiate terror nor encourages killing. However, if any attack happens: Muslims should be ready to defend themselves and even should be able to prevent the attack. Chapter *Saba* (Sheba) also draws the attention to dam building, and it contains a call for iron industry (Kanakir, 2009). Allah says in the Noble Qur'an:

{وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ. أَنْ اِعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ}

Which means: {Moreover, undoubtedly, We gave Daud a great grace from Us. O mountains! Turn towards Allah with him and O birds! And We made the iron soft for him. That make wide coats of mail and keep regard of the measurement in the making, and you all do righteousness, Undoubtedly, I am seeing your works} (al-Qur'an 34: 10-11).

The above glimpse at the noble Qur'an demonstrates seven important themes for audience, but these themes are rarely addressed on television. This glimpse demonstrates that Islam is not limited to rites and worships, but it also contains issues pertaining

science, wisdom, morals and faith. It is also concerned with trade, agriculture, industry and handicrafts such as smithery, carpentry and building. Besides that, the noble Qur'an provides examples relating to issues pertaining to governments, authorities, economy, regulation, civilization and development. Kanakir (2009: 5) states that two-thirds of the noble Qur'an teaches people the right way for establishing positive life which contributes to prosperity in nations and people.

The themes mentioned above can be produced in different formats such as cartoon, history, geography, drama, entertainment or news. Rasit et al. (2012, 109) argue that it is not necessary for television programs to be Islamic as a whole. An Islamic television channel that is specialized in cartoon, for example, is not to teach children prayer and fasting only. Programs concerning life activities such as using train, going to restaurants, dealing with animals, protecting oneself, healthy food, reading, writing, respecting others and many of these endless activities should be broadcast in attractive programs. A television channel that narrows its broadcasting to drama also can utilize these themes. According to Naim (2010:10) Islamic films, as a form of drama, are films that bring the message of self-surrender, obedience and belief in Allah (SWT) the Creator. Drama is a proper genre for teaching ethics especially those presented in the stories of the noble Qur'an which is an endless source of information and ethics (Mustafa Kanakir, 3013). Through drama live models can be presented to audience through the characters that focus on the need of the target audience.

3.6 AUDIENCE

According to McQuail (1997: 1) the word 'audience' has long been familiar as the collective term for the 'receivers' in the simple sequential model of the mass communication process (source, channel, message, receiver, effect). He further argues that although the term 'audience' is ostensibly clear in its definition, it is in fact an ambiguous concept defined by variables and intersecting factors such as place, people, medium, content and time. The new audience research covers a wide range of subjects. It refers amongst other things to studies of romance reading, television viewing, and how to make sense of the news (Hermes, 2010: 2). Hermes (2010: 3) further discusses that contrary to mainstream mass communication research, the new audience research often prioritizes respect for cultures or cultural backgrounds that are marginalized by the dominant culture and by mainstream research traditions.

Audience of the Islamic television channel should be considered in its full context of the environment that affects it. Moores (1993: 2) asserts that the audience is not a homogeneous group that can be easily identified. Rather, audiences consist of varying groups categorised according to their reception of messages delivered through various media and according to their social and cultural positioning. Therefore, Ross and Nightingale (2003: 4) suggest that it is not agreeable to conceptualise audience as mass - especially at the time of narrow broadcasting, but they suggest categorization of audience. This indicates that audiences do not exist solely in relation to the media, but society and culture affect it. However, Awan (2012: 33) suggests that the uses and gratifications approach accommodate an understanding of audience members as active agents within a

social network rather than fragmented individuals within a monolithic mass because audiences use the media to satisfy psychological and social needs.

Based on the study of *Fiqh* broadcasting by Zulkiple (2012: 10), he argues that it is important to note that the efforts done by Muslim broadcasting stations and Islamic authorities to ensure the Muslim audiences in particular will be provided with the attractive programs that comply with the teaching of Islam are not completely successful. Audience of Islamic message is not confined to a small group of people, but it encompasses all human being with their different cultures, beliefs, norms and attitudes. Such variety of audience requires knowing the target audience that Islamic television channels broadcast to in order to be able to choose the appropriate programs for them. The following pages elaborate on knowing audience, categories of audience and rights of audience.

3.6.1 Knowing Audience

Knowing your audience is an important first step in the process of creating an effective oral presentation (Australian Catholic University ACU, 2007). The importance of knowing audience can be learned from the noble Qur'an and Sunnah of the Prophet (PBUH). The Qur'anic verses that were revealed in Mecca focus on different issues from the verses that were revealed in al-Medina because the audience is different (Kahil, 1985: 39). It is ineffective to broadcast to an audience who is indulged in *Jihad* a television program about polygamy. Instead, programs about martyrdom and the high position of martyrs should be broadcast (Mustafa Kanakir, 2003: 125). The following two verses of

the noble Qur'an further clarify the importance of knowing the audience before addressing them. Allah (SWT) says:

{وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ}

Which almost means: {And We did not send any messenger except [speaking] in the language of his people to state clearly for them} (al-Qur'an, 14: 4).

He also says in another verse:

{لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ}

Which almost means: {Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves} (al-Qur'an, 3: 164).

The former verse stresses understanding the language of audience while the latter clarifies the importance of living with audience, mingling with them to know their culture, belief, attitudes etc.

Furthermore, the Prophet (PBUH) follows the teaching of the noble Qur'an presented in the above mentioned verses. According to Kahil (1985: 39) Prophet Muhammad (PBUH) uses different styles to address his audience. He (PBUH) addresses the people of Mecca, people of al-Medina, Arabs of the desert, Jewish and hypocrites differently. He sometimes explains in detail and sometimes gives short statements according to his audience. At the beginning of Islam in Mecca, the Prophet (PBUH) addresses his family reminding them of death and the Day of Judgment, but when he speaks to the believers after the battle of *Hunain* when *iman* was already established among his audience, he reminded them of what was more important to them that he himself (PBUH) was staying with them who was more valuable to them than spoils of war (Mustafa Kanakir, 2003:

126-127). To know his audience, the Prophet (PBUH) usually asked his audience where were they from when he met them for the first time. Therefore, it is recommended to be familiar with audience's knowledge, age, gender, belief, culture and religion as well as political, social, psychological and economic state before delivering the Islamic message to them. Knowing your target audience involves knowing the specific needs of the audience and not just the message you want to convey (Lewis, n.d.).

3.6.2 Categories of Audience

Audience of Islamic message is not limited because it includes all human beings anytime and anywhere. Audience can be classified as Muslims and non-Muslims, or according to spoken language, age or gender. Audience can also be categorized as aware of Islam and ignorant of it. The audience of Islamic television channels is going to be categorized as aware and ignorant of Islam. Audience who is aware of Islam can be classified into six categories as shown in Table 3.1.

Table 3.1: Audience aware of Islam

No.	Categories of Audience Aware of Islam
1	Aware of Islam and Believes in Islam
2	Aware of Islam but Lacks Knowledge and Desires overwhelm it
3	Aware of Islam but this Awareness is not Associated with Firm Belief
4	Aware of Islam and Believes that it is True, but it Rejects to Following it
5	Aware of Islam and Believes that it is True, but it Rejects to Following it and further Insists on Misguiding Others
6	Muslim Scholars

First category of audience is those who are aware of and believes in Islam; but it is careless of worship following desires of the lower life. This category can be reminded of their belief and the hereafter by presenting live examples for them to follow. Second category is aware of Islam; but it lacks knowledge about Islam and desires overwhelm it,

and it is always vulnerable to sins. Programs that consolidate *iman* and expand their knowledge about Islam are essential for this category of audience.

The third category is aware of Islam and its faith, but this awareness is not associated with firm belief. This category of audience is described in the noble Qur'an where Allah (SWT) says:

{قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ}.

Which almost means: {The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts} (al-Qur'an, 49: 14).

Programs that remind about the punishment and reward of the hereafter and strengthen faith by presenting proof from the noble Qur'an can be useful for this category of audience. Fourth category is aware of Islam and believes that it is true: but it rejects to following it. It is not an easy task to guide this category of audience, and the Islamic television channel should allocate programs that are suitable for them (Mustafa Kanakir, 2003: 131). Fifth, this category of audience is similar to the previous one; but it further insists on misguiding others. This group can be handled by avoiding their evil and preventing them from controlling and misguiding others and warning audience against them. Sixth category is the Muslim scholars whose task is to deliver the Islamic message to audience. Some programs for enhancing knowledge and completing what they lack can be appropriate for them.

Moreover, audience that is ignorant of Islam is classified into four categories as shown in Table 3.2.

Table 3.2: Audience not aware of Islam

No.	Categories of Audience not Aware of Islam
1	Ignorant of Islam, but Searching for Truth
2	Not Aware of Islam, but Ready to Follow Truth
3	Ignorant of Islam and does not Accept any Idea of Religion Concerning itself with Life
4	Ignorant of Islam and Enclosed on Itself does not Accept any other Religion

First category of audience is ignorant of Islam; but it is searching for truth. This category is represented mainly by new Muslims in the West and some of them become Muslim preachers. This group should be supported and well educated by consolidating its faith and teaching them the pure Islam to be preachers for their people. Second category is not aware of Islam; but they are ready to follow truth. This group of audience should be taken care of because they are a fertile field for *da'wah* (Mustafa Kanakir, 2003: 133) because the Prophet (PBUH) initiates Islam with similar audience who became later great figures of Islam such as the Prophet's companion Abdullah Bin Mas'ud. Third category is ignorant of Islam and it does not accept any idea of religion concerning itself with life, money and lower desires. This group Allah (SWT) describes them in the noble Qur'an by saying:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾.

Which almost means: {And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless} (al-Qur'an, 7: 179).

This category of audience can be offered programs that remind of the hereafter and life after death especially at the time of distress to present Islam as a savior of their disasters. Fourth category is ignorant of Islam and it is enclosed on itself does not accept any other religion because it has its own belief which is not ready to change its belief even it is not true. This group includes all non-Muslims who are not ready to accept any different belief other than theirs. This group can be offered programs that includes scientific and natural proofs and by selecting some of them who appear to accept the message of Islam (Mustafa Kanakir, 2003: 134).

3.6.3 Rights of Audience

Audience is the target of the whole process of broadcasting. Therefore, it has rights to be fulfilled. Among the important rights for the audience are *tabligh*, education, no compulsion and broadcasting useful programs. First, audience has the right to be notified of the message of Islam. Allah (SWT) explains this imperative to the Prophet (PBUH) in the noble Qur'an by saying:

{إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ}

Which almost means: {Upon you is only [the duty of] notification} (al-Qur'an, 42: 48).

Notification should be achieved by following the example of the Prophet (PBUH) in his method of notification to guarantee success of the message. Second, the right of audience does not stop at notification of the message of Islam; but it extends to educating audience after acceptance of Islam. Programs that focus on consolidating faith and teach rules of Islam have to be broadcast to audience. Third, the audience has the right not to be forced to convert to Islam. Audiences even have the right to share their opinions (Sulaiman,

1988: 142). Fourth, the audience has the right to watch useful programs unlike the state of television nowadays that broadcasts programs to satisfy lower desires of audience (Mustafa Kanakir, 2003:136).

3.7 SUMMARY

In short, for the establishment of the Islamic television channel; five main elements are essential. They are human capital, philosophy of broadcasting, financial capital, programs and audience. Human capital is the essential element because human capital establishes the philosophy, sustains the financial capital and produces the programs. Human capital of the Islamic television channel should be qualified not only to be positive Muslims, but to be capable of diffusing the Islamic message to others. A clear philosophy of broadcasting is reflected in the vision, mission and objectives of the channel. The financial capital is essential for the Islamic television to survive. All *halal* sources of financial capital are accepted as long as no restrictions are imposed on the freedom of the channel. The programs of the Islamic television should be attractive and informative, and the noble Qur'an is a plentiful source of programs for television. All the efforts spent on television are for the reach of audience. Therefore, it is imperative to identify the audience and fulfill his rights.