

## Programs Analysis of Islamic-Based Television the Experience of al-Hijrah Malaysian Television

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Received 25 January 2015; Accepted 28 February 2016; Available 25 March 2016

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### ABSTRACT

Islamic television programs become a need for Muslim audiences in the post-modern era due to the high speed technology advancement that the world is witnessing. Al-Hijrah television channel is a Malaysian channel that is shouldering the responsibility to distribute the Islamic message to South East Asian Muslims. This paper analyzes the programs of al-Hijrah television. The programs were analyzed based on both frequency and duration. The main finding of this paper is that al-Hijrah is trying to keep away from being traditional religious channel by broadcasting a diversity of programs not only focusing on talk show programs. However, even though some programs are not categorized as talk show; the feature of traditionalism is dominant.

**KEYWORDS:** programs analysis, Islamic-based television, al-Hijrah

### Introduction

Scholars recently are debating on television and its use for religious purposes, and specifically the religion of Islam. As a result of these debates, television channels that are allocated to broadcast the Islamic message were established in some Muslim countries. Al-Hijrah television is a Malaysian television channel that is aimed at disseminating the Islamic message to Muslims in South East Asian countries. This papers analysis the content of al-Hijrah to find out messages that al-Hijrah is delivering to its audience.

### Background of AL-Hijrah Television Channel:

Al -Hijrah Media Corporation (AHMC) was incorporated under the companies act as a company limited by guarantee in September 2009. The creation of al-Hijrah Media Corporation (AHMC) is to realize the operation of a free television station broadcasting throughout Malaysia and the production of various types of media programs based on Islamic religious teachings and universal values. *Al-Hijrah* in Arabic means 'migration'. Al-Hijrah television is the first Malaysian free-to-air (FTA) high-definition channel. It was launched on December 7<sup>th</sup>, 2010 (Sani, 2010: 1). Al-Hijrah broadcasts in three languages: Malay, English and Arabic. It is located in the capital of Malaysia, Kuala Lumpur in a building named *Pusat Islam* (Islamic Center) of the Federal Territory of Kuala Lumpur.

The first seven months of broadcasting, al-Hijrah started as a local channel where an antenna could be used to watch it. On 1<sup>st</sup> of June, 2011 al-Hijrah became a satellite channel by broadcasting via Astro which exploits the number 114. Astro is the brand name of the Malaysian direct broadcast satellite (DBS) pay television service. It transmits digital satellite television and radio to households in Malaysia and Brunei. The name Astro is an acronym for All-Asian Satellite Television and Radio Operator. Al-Hijrah made a step forward to achieving its objective of being an international channel. Al-Hijrah television is funded by the Malaysian government. Sani (2010: 2) argues that the government has granted al-Hijrah television an initial allocation of

**To Cite This Article:** Dr. Osama Kanaker and Prof.Zulkiple A. Ghani, Programs Analysis of Islamic-Based Television the Experience of al-Hijrah Malaysian Television, 2016. *Advances in Natural and Applied Sciences*. 10(2); Pages: 36-45

RM 60 million (Malaysian Ringgit) for establishment where not the entire grant was used to run the station. The late CEO of al-Hijrah television, Bukhari, said “To date the company has only spent RM30 million in setting up the channel” (Sani, 2010: 2). Bukhari further argues in an interview with the researchers (2012) that al-Hijrah saved a lot of expenses because of the experience of the al-Hijrah team who established the station. Otherwise, the expenses of establishing a television channel similar to al-Hijrah would have been much greater.

#### *Philosophy and Strategy of Al-Hijrah Programs:*

Al-Hijrah declares in its proposal (n.d.: 12) that its philosophy and strategy of programs is clarified in three points. First, al-Hijrah broadcasts the teachings of Islam and universal values as long as they do not conflict with the noble Qur’an and Sunnah of Prophet Muhammad (PBUH). In fact, it is a challenge for any television channel to ensure that its programs adhere totally with the teachings of the noble Qur’an and Sunnah because of the lack of experience in producing such programs; and the choice of Islamic programs depends on what can be sold on a commercial basis, not quality of content (Buyong and Ismail, 2012: 10). Al-Hijrah is aware that its programs are not totally Islamic. Therefore, al-Hijrah set the year 2014 as a due date to Islamize all its programs (Syed, 2013). Second, the programs of al-Hijrah cover aspects of the Muslim personality and not only focuses on religious rites such as prayer, *zakah* (almsgiving), *Hajj* (pilgrimage) and fast, but also on society, economy, policy, community services, environment and culture. Third, programs of al-Hijrah include programs for children, adolescents, women, sitcom, entertainment, academic and educational programs, documentaries and news, magazines, dramas, movies, sports and recreation, sermons, forums and discussions. Such variety of programs requires producing programs other than the talk show which is the first kind of program that appears on Islamic satellite television channels (Moll, 2010: 3).

Moreover, Al-Hijrah television channel has important rules stated clearly in the guidelines of program production which are: all programs must be dissociated from any matters affecting the sanctity of Islam and humiliating and questioning the sources of Islamic law; i.e. the noble Qur’an, Sunnah of the Prophet (PBUH), *Ijma’* (consensus of Muslim scholars), *Qias* (analogical deduction of Islamic law), *Fatwa* (Islamic legal opinion) and *Jumhur al-U’lama’* (Muslim scholars). Besides that, programs composed of contents that imitate the action of other religions and their forms of worship, uttering the dialogues related to the rules and laws in marriage that involves legitimate spouse and immorality must be avoided. In addition to that, the programs that broadcast the action of degrading the religion, creating disunity among Muslims, and the action that causes destruction and harm to society are totally prohibited.

#### *Materials and Methods:*

This paper focuses on analyzing the programs broadcast on al-Hijrah television channel. The sample of this study is one week eighteen hours daily of al-Hijrah broadcasting from Monday 23<sup>rd</sup> to 29<sup>th</sup> April, 2012 because al-Hijrah broadcasts only from six a.m. till midnight daily. The week sample of al-Hijrah was recorded. The broadcasting timetable was collected to compare the actual broadcasting with the timetables. All data required for analysis were collected and organized in tables. The tables include day, date and time of programs, titles of episodes, translation of the titles and data required for analysis process as shown in Table 1.

**Table 1:** Example of the Established Table of al-Hijrah Samples.

Saturday 21 <sup>st</sup> of April, 2012			
Time of Program	Title of Program	Translation of the Title	Genre
06:00	Al-Fatihah/ Negaraku	Reciting Surat Al-Fatiha/ National Anthem	---
06:30	30 Minit Ustad Don	30 Minutes with Don, the Muslim Preacher	Religious Program
07:00	Reflection	Reflection	Magazine
07:30	Fattabiouni	Follow me	Magazine
07:45	A Crown of Light	A Crown of Light	Animation
08:00	Hala Advice	Hala’s Advice	Animation
08:30	Nan and Lili	Nan and Lili	Animation

Elo and Kyngas [10] suggest that categories are derived from data. Dey [9] argues that creating categories is not bringing together observations that are similar or related only; instead, data are being classified as related to a particular group. The aim of categorization is to facilitate describing the phenomenon, to increase understanding and to generate knowledge. Programs of al-Hijrah were classified into three categories. The genre of the programs was analyzed according to frequency and duration of the programs because frequency or duration of programs alone does not represent actual broadcasting. For example, if the frequency of a five-minutes program is ten a week which is combined fifty minutes, occupies less duration on the screen than a one-hour program that has one frequency a week.

Wimmer and Dominick [22] argue that to analyze data, data are arranged in chronological order according to the sequence of events that occurred during the investigation. Then, they also point out that, data are

organized into a category system. These categories come from the data themselves, or they might be suggested by prior research or theory. Therefore, the sample of this study was arranged chronologically in an established table to gather the needed information. A coding book was established to code all the required data for the analysis of duration and frequency as shown in Table 2. The researcher made sure that there is no category similar to the other to avoid any confusion in analysis.

**Table 2:** Coding book.

Genres of al-Hijrah		
1	Religious Program	RP
2	Magazine	MA
3	Animation	AN
4	Documentary	DO2
5	Drama/ Series	DRS
6	Drama	DR
7	Magazine/ Religious Program	MRP
8	News	NE
9	Magazine/ Documentary	MD
10	Talk Show	TS2
11	Magazine/ Talk Show	MTS
12	Entertainment	EN
13	Reality	REA
14	Musical	Islamic
15	Live	LI2
16	Movie	MO

Having established the coding book, according sheet was established for genre of al-Hijrah. Next step is to count manually and calculate the signs to get the percentage and frequency of the genre. The coding sheet was used twice. Once is to find out frequency of broadcasting, and again to find out the duration of these programs.

#### *Reliability and Validity:*

To ensure the reliability of the analysis, two intercoders were used independently. Intercoder training was conducted. Training stopped when the intercoders were competent to carry out the analysis independently. The analysis was conducted first by the researcher manually because it is simple. To make sure that this analysis is reliable the first intercoder analyzed the sample on Microsoft Excel and the other did it on SPSS because the first intercoder is familiar with Microsoft Excel and the Second is familiar with SPSS.

#### *Results:*

The analysis of frequency and duration of programs is applied to al-Hijrah programs genres. Al-Hijrah provides the genre of each program in its weekly broadcasting timetable.

#### *Frequency of Programs:*

Al-Hijrah has sixteen genres. They are a mixture of religious, magazine, animation, documentary, drama, news, music, talk show, reality, entertainment and live programs. First, Animation genre is composed of twenty five programs. It gets the highest frequency which is sixty seven (26.80%) as shown in Table 3. Al-Hijrah allocates seventeen animation programs out of twenty five for family- General audience and eight programs for kids.

**Table 3:** Frequency of al-Hijrah genres.

No.	Genre	Number of Programs	Frequency of Programs	Percentage
1	Animation	25	67	26.80%
2	Religious Programs	5	56	16.80%
3	Magazine	18	42	22.40%
4	Drama/ Series	4	21	8.40%
5	Documentary	14	19	7.60%
6	News	2	14	5.60%
7	Magazine/ Documentary	1	7	2.80%
8	Magazine/ Religious Program	1	6	2.40%
9	Talk Show	3	6	2.40%
10	Drama	1	4	1.60%
11	Magazine/ Talk Show	1	2	0.80%
12	Entertainment	1	2	0.80%
13	Reality	1	1	0.40%
14	Musical	1	1	0.40%
15	Live	1	1	0.40%
16	Movie	1	1	0.40%
	Total	80	250	100.00%

Second, Religious Programs genre is composed of five programs broadcast fifty six times (22.40%) as shown in Table 3. The five programs are *Kuliah Solat- Zohor* (Lecture before Noon Prayer), *Kuliah Solat-Asr*(Lecture before Mid-afternoon Prayer), *Kuliah Solat- Maghrib* (Lecture before Sunset Prayer), *Fattabiouni* and *Khawater* (Follow me and Reflections) and *30 Minit Ustaz Don* (30 Minutes with Don, the Muslim Preacher).The first three programs are five to ten minutes each. They are broadcast before noon prayer, mid-afternoon prayer and sunset prayer successively. These programs are a variety of short sermons presented by different Muslim preachers. Half an hour is allocated for every program of the three together with *Fattabiouni* and *Khawater*. The time of these three programs is not precisely fixed, but it changes for few minutes within the half hour allocated for them to suit the time of *athan* that changes about twenty five minutes during the whole year in Malaysia. Therefore, call for prayer moves within the half hour of these three programs, and it comes sometimes at the beginning, in the middle or at the end.

*Fattabiouni* and *Khawater* are two Arabic programs provided with Malay subtitles. *Fattabiouni* is a short five-minute program about Sunnah of the Prophet (PBUH). Visual aids are used in this program to simplify the ideas presented and make the program more attractive. For example, when the episode is about Sunnah of food, visual aids are used such as video clips that show people eating with their right hand, giving extra food to the poor, washing hands before and after food and mentioning the name of Allah (SWT) before food and thanking him afterwards. The *matan* (content of hadith) is written on the screen when the presenter recites it. This program is also provided with some pictures and drawings that make the program more attractive and understandable.

According to the CEO of al-Hijrah, Mr. Bukhari, (2012) *30 Minit Ustaz Don*, the last religious program, is a famous program that audience is interested to watch, and it is one of the most successful programs of al-Hijrah. *30 Minit Ustaz Don* according to al-Hijrah Content Manager (Mokhtar, 2012), is two different programs with the same name. On Monday and Tuesday, the program teaches *'ilm al-Tajweed*. On Wednesday, it is about *arkan al-Salah* (pillars of prayer). Both programs are produced inside al-Hijrah studio. *Tajweed* program starts with explanation of some scientific rules of the Qur'anic recitation followed by examples, and then viewers participate via phone calls. Viewers choose short chapters of the noble Qur'an to recite and the presenter corrects their recitations. In the second program about *arkan al-Salah* a number of people join the presenter inside the studio and ask some questions to make a sense of interaction. Religious discussions and commentaries are the two most familiar kinds of Islamic programming to be found in broadcasting schedules of Islamic television channels because they are easier than other kinds of programs to be produced. However, Islamic broadcasting is not confined to religious programs, but they are only one type of the programs.

Third, Magazine genre contains eighteen programs broadcast forty two times during the week sample (16.80%) as shown in Table 3. The programs of this genre are about different topics as clarified in Table 4. There are four programs titled *Madrasah al-Hijrah* about the noble Qur'an and Sunnah, ethics, *sirah* and *'aqidah*. These programs are produced by al-Hijrah where Muslim religious figures are sitting, for most of the time, with six people who are either only males or males and females and all of them sit on the floor forming a circle and every one of them has his own small table that is suitable to the setting. In some episodes makeup clearly appears on the faces of the females joining the program.

**Table 4:** Al-Hijrah magazine programs.

No.	Title of Program	Translation of the Title	Genre	Topics of the Program
1	Madrasah Al-Hijrah: al-Qur'an and Sunnah	Al-Hijrah School: the Noble Qur'an and Sunnah	Magazine	Madrasah al-Hijrah
2	Madrasah Al-Hijrah: Akhlaq	Al-Hijrah School: Ethics	Magazine	
3	Madrasah Al-Hijrah: Syariah	Al-Hijrah School: Prophet Biography	Magazine	
4	Madrasah Al-Hijrah: Aqidah	Al-Hijrah School: 'Aqidah (Faith)	Magazine	
5	Isu Aqidah	'Aqidah (Islamic Faith) Issue	Magazine	'Aqidah (Islamic Faith)
6	Khidmat Syariah	In the Service of Islamic Law	Magazine	Shariah (Islamic Law)
7	Reflection	Reflection	Magazine	Noble Qur'an
8	Muhasabah Diri	Judging ourselves	Magazine	Exhortation
9	Law Kana Bainana	If He Was among us	Magazine	Following Prophet Muhammad
10	Fattabiouni	Follow me	Magazine	
11	Nota al-Zahra	Al-Zahra Note	Magazine	WomenIssues
12	Annisa	Women	Magazine	
13	Ejen Halal	Legal Agent	Magazine	Halal Food
14	Menu Alam	Natural Menu	Magazine	
15	Nigel Slater's Simple Supper	Nigel Slater's Simple Supper	Magazine	
16	Kampus Dunia	World Campus	Magazine	Universities
17	Design Squad	Design Squad	Magazine	Solving Problems
18	DestinasiCuti	Holiday Destination	Magazine	Tourism

Besides that, there are other programs under Magazine genre about *'aqidah,Shari'ah*, the noble Qur'an and *muhasabatu al-nafs* (exhortation of the self). *Isu 'Aqidah* and *Khidmat Syariah* are two programs about *'aqidah* and *Shari'ah*, but not related to *Madrasah al-Hijrah*. The two programs are also produced inside the studio with

host(s) and guest(s) to discuss issues about 'aqidah and Shari'ah. *Reflection* is also a program produced inside the studio, but with only a single presenter who reflects some teachings and exegesis of the noble Qur'an by using the language of teenagers which makes the program popular among audience [7]. The presenter is an American preacher called Suhaib Webb who uses only English in the program, and Malay subtitle is provided for audience.

This program together with *30 Minit Ustaz Don* in the previous genre are popular for the same reason that is using simple language which is understandable by educated and non-educated audience. Even *Reflection* is an English program that is not all audience understands, using the simple language makes it more popular and favorable than other Malay programs. *Muhasabah Diri* is a short program broadcast daily before the end of the broadcasting day. The aim of this program is to exhort viewers to judge their actions at the end of every day before the last day comes. The presenter speaks in a calm low voice that suites the time and topic of the program which is at 23: 30.

Furthermore, Magazine genre also contains two programs that exhort audience to follow the Prophet of Islam (PBUH). *Law Kana Bainana* and *Fattabiouni* are Arabic programs provided with Malay subtitles. These two programs are to encourage audience to follow the first and true teacher of Islam (PBUH). This genre also contains two programs that discuss woman issues. First program, *Nota al-Zahra* is a program that highlights woman career in Malaysia because most of women in Malaysia tend to work outside their homes. Al-Hijrah presents multiple examples of women who sometimes do the job of men and take care of the family. Second program, *Annisa* is about women that shows the life of four cheerful and so-called modern women who live independently and usually meet together in a café.

Moreover, *halal* food is an important issue for Muslims in South East Asian countries because Muslims in these countries live together with non-Muslims and in some countries Muslims are minorities. Magazine genre includes three programs about *halal* and healthy food products. They are: *Menu Alam* (Natural Menu), *Nigel Slater's Simple Suppers* and *Ejen Halal* (Legal Agent). Broadcasting such programs is an indicator that al-Hijrah is involved in satisfying the need of its audience. *Menu Alam*, for example, is a program that shows in every episode the procedure of preparing a natural dish where the whole setting is in nature even cooking is not inside kitchen. When the dish is fish, for example, the episode starts on the shore and continues a step by step beginning from fishing, cleaning the fish, explaining ingredients, cooking and serving the dish. *Nigel Slater's Simple Suppers* is an English program that shows dishes with simple ingredients collected from the garden to serve a light supper. Sometimes Nigel, the presenter of the program, comes up with something new and delicious usually cooked inside kitchen and sometimes in the garden. The chef appears in the garden collecting the ingredients for his dish. *Ejen Halal* is a program that shows products of *ofhalal* food and drinks in Malaysia. It sheds light on suspected food and drinks that are sold as *halal*, but the reality may not be so.

The last three programs *Kampus Dunia* (World Campus), *Design Squad* and *Destinasi Cuti* are about universities, solving problems and tourism successively. For example, an episode of *Kampus Dunia* was about *Universiti Teknologi Malaysia (UTM)* (Malaysian University of Technology). The episode highlights some activities of the university like charity and training of students in different fields. *Design Squad* is an American program that presents a group of teenagers who have the task to design specific tools and instruments assigned to them at the beginning of the program. This group deals with clients from the real world to solve problems they face attempting to stimulate the intelligence of the teenagers [3]. The last program of Magazine genre is *Destinasi Cuti*. It introduces to audience different places to visit like recreation and restaurants all over Malaysia. In fact, Malaysia is a country that attracts many tourists and students from the whole world. However, these programs are allocated only for local audience because they are in Malay not English.

Fourth, Al-Hijrah also has a genre called Drama/Series. According to the content manager of al-Hijrah television the channel has two types of drama; series and non-series, and they are divided into two separate genres. Drama/ Series genre represents the drama programs that are in forms of series. It contains four programs with frequency of twenty one (8.40%) as shown in Table 3. The programs are *Suzuran*, *Cinta Madinah 2* (Love of Medinah 2), *Iktikad* (faith) and *Facebook Ustazah Shamsiah*. *Suzuran* is a southeastern drama series and actors are not Muslims. Female actors do not cover their hair where there is no attempt to hide or blur it. *Suzuran* tells the life journey of an elderly woman and her adopted grandson who is found as a baby in a train station waiting platform. The CEO of al-Hijrah states that the channel chooses its programs on account of the values they see regardless of origin based on a saying of al-Qaradhawi that Islam is everywhere even Muslims are not.

*Cinta Madinah 2* (Love of Medinah 2), the second Drama/ Series program, is a Malay drama series that reflects the social culture of Malay religious families. *Iktikad* (faith), the third program, is also a Malay drama series that reflect the social culture of Malay communities. The last drama series program is *Facebook Ustazah Shamsiah*. It shows the life of *ustazah* (female Muslim religious figure) and the ways she contribute to the society. Islamic based drama is not necessarily Islamic as a whole, but it may contain some Islamic elements that may be found in its narration, cinematography, semiotics, application, techniques or context. Any type of drama to be described as Islamic, it must be 100% comply with Islamic teachings. Based on observation of the

four programs mentioned above, they contain scenes that show some parts of women's bodies such as neck and parts of legs.

Compared with the study of Iqra' television channel, drama series are only one hour and twenty minutes [18]. In fact, most of drama contains scenes Islamically unaccepted. 'Adawi [2] argues that most programs of Islamic television channels are unattractive and redundant, and there is no single Islamic television channel concerned with cinema or drama or even theater except few programs. Drama, in fact, is not an easy choice for Islamic television channels to broadcast on their screens because most of them are syndicated, and therefore acting cannot be controlled to be completely in line with Islamic teachings.

Fifth, Documentary genre comes in the fifth place because it contains fourteen programs. The frequency of this genre is nineteen (7.60%) as shown in Table 3. Documentary genre contains programs about Islamic history, general education, health, *halal* food, adventure and tourism as shown in Table 5. *Islam Di Sepanyol*(Islam in Spain), *Titian Ombak* and *Men around the Prophet* are three programs about Islamic history. The first program, *Islam Di Sepanyol*, clarifies the history of Islam in al-Andalus and the developed Muslim state in Spain that lasted between 711 and 1568. Al-Andalus was a developed city that Europe gets use of multiple fields of knowledge from Muslims there. This program reminds Muslims with their past when they were leaders of the world. It also encourages Muslims in the current age to become real Muslims to bring welfare to the entire world. *Titian Ombak* is a program that clarifies the history of Islam in the Malay world starting from arrival, spread, and establishment until this day(al-Hijrah weekly broadcasting timetable, 2012). The last program, *Men around the Prophet*, introduces some of the Prophet's companions and their practical life. In fact the noble Qur'an is replete with history. Al-Swuidan (2005: 14) argues that many of the noble Qur'an chapters include historical stories. Following the example of the noble Qur'an, al-Hijrah provides its audience with historic programs.

**Table 5:** Al-Hijrah documentary programs.

No.	Title of Program	Translation of the Title	Genre	Topics of the Program
1	Islam Di Sepanyol	Islam in Spain	Documentary	Islamic History
2	Titian Ombak	Titian Ombak	Documentary	
3	Men around the Prophet	Men around the Prophet	Documentary	
4	Surviving Disasters	Surviving Disasters	Documentary	General Education
5	Heritage of Mankind	Heritage of Mankind	Documentary	
6	Man JaddaWajada	Hard Work Brings its Worth	Documentary	
7	Building for Islam	Building for Islam	Documentary	
8	The Horseman	The Horseman	Documentary	Human Health
9	Gen 21	21 <sup>st</sup> Generation	Documentary	
10	Signs of the Creator	Signs of the Creator	Documentary	
11	The Dr. Oz Show	The Dr. Oz Show	Documentary	
12	Halal Galore	Galore of Halal	Documentary	Halal Food
13	Treks in a Wild World	Treks in a Wild World	Documentary	Adventure
14	NakKemana Kita	Where are we Going	Documentary	Tourism

Furthermore, al-Hijrah has seven general education programs. They are *Surviving Disasters*, *Heritage of Mankind*, *Man Jadda Wajada* (*Hard Work Brings its Worth*), *Building for Islam*, *The Horseman*, *Gen 21* and *Signs of the Creator*. *Surviving Disasters* is an American program that teaches audience how to survive disasters that may faces them. This program is in English, but the Malay audience has the opportunity to read subtitles to understand. For example, an episode taught how to survive a home invasion by different kinds of burglars whether experts or beginners; and teaches audience safe plans to survive. *Surviving Disasters* depicts an alien culture in the Muslim society, and it is an indicator of negative social life in the West. It also indicates that such disasters are spread among Muslim communities which are supposed to be void of. Siddiqui argues that actual behavior of human beings is from one's belief. Therefore, this kind of programs should be temporary in the Muslim community because surviving disasters should be through handling the essential reason behind them. Robbery, burglary and killing are originated to different reasons such as disappearance of *iman* in Allah (SWT) and the hereafter, poverty and lack of education. Thus, surviving disasters should be eliminating them through consolidating *iman* among audience and educating them.

The second program, *Heritage of Mankind*, shows historic sites across the world that are protected under UNESCO such as the Taj Mahal in India and the world's first iron bridge in Great Britain. *Man Jadda Wajada*, the third program, introduces to viewers example of hard working personalities who improve the situation of their lives. The objective of this program is to improve standards of living among Muslims and adopt positive values and spend work efforts. The fourth program, *Building for Islam*, is about architectural design, social housing and environmental issues in the Islamic world. *Building for Islam* is a foreign syndicated program which al-Hijrah cannot control all its scenes. Therefore, sometimes parts of women's body such as hair and hands appear on the screen. This program is English and Malay subtitles are provided on the screen. The fifth program, *The Horseman*, introduces to audience an alien culture even it presents new culture and information. It

is a journey that takes the viewers on a voyage to know how the cowboy community maintains the traditional way of life and the passion for horses. The sixth program is *Gen 21*. It displays the youth lifestyle based on characteristics of Islamic moral values, and it invites the youth to participate in charitable programs and healthy lifestyle. This program shows a young Malay team who use the Malay language in the program. This program is for Malay audience because the team, language and culture of this program is Malay.

The last general education program of Documentary genre is *Signs of the Creator*. It is a scientific program that indicates the greatness of the creator (SWT). This program investigates the life of insects and animals, and also shows the greatness of the universe. This program encourages audience to contemplate and think about the universe because every now and then a hadith or a verse of the noble Qur'an is recited to connect the idea with the creator (SWT). 'Adawi argues that meditation is an essential worship in Islam because it leads to discovering the codes of this world and the greatness of Allah (SWT). Prophet Muhammad (PBUH) said that:(contemplating for an hour is better than sixty years of worship) (Hadith. Tafseer al-Razi. Bab Surah al-Baqarah (2): Juz' 2: p.407).

Furthermore, Documentary genre has a single program about human health titled *The Dr. Oz Show*. *The Dr. Oz Show* is an English program that highlights a variety of human health issues and gives advice to audience to improve their health. Malay audience who does not understand English has the opportunity to read the Malay subtitles on the screen. In fact, human health is an issue that concern all viewers whether Muslims or non-Muslims. The Content Manager of al-Hijrah states that al-Hijrah does not show all episodes of *The Dr. Oz Show* because there are open discussions for certain topics that are not suitable to Muslim audience such as sexual issues. Even though al-Hijrah filters this program, women's hair, hands and legs are shown clearly. *The Dr. Oz Show* is a syndicated program. The only choice for al-Hijrah to hide the women's body is to cancel the program totally because Dr. Oz is the only male and all his attendance is about fifty female. Mokhtar further argues that al-Hijrah accepts *The Dr. Oz Show* despite the improper attire because of the valuable information it carries to audience.

There is also another program about *halal* food titled *Halal Galore*. It is a series of programs that explores *halal* food from different provinces in China that shows not only the dish but also the culture and story of the cuisine. This program shows *halal* dishes tasted and explained by the presenter in a restaurant not inside a studio. *Treks in a Wild World* is an English adventure documentary program that presents adventurous journeys in different parts of this world. It introduces to audience wild places that some of them do not even have names because it is uninhabited. One of the episodes was in Alaska that is called in the program the top of the world. In this program, a woman appears wearing shorts and a singlet and al-Hijrah attempted to blur such scenes. However, blur does not hide fully the body and even some parts are left unblurred. The last program of Documentary genre is *Nak Kemana Kita*(Where are We Going). It is a program that introduces interesting places inside Malaysia to provide alternatives for tourists and audience who are interested in picnics. This program introduces a variety of places such as mosques and restaurants. However, *Nak Kemana Kita* is only for Malaysians not for tourists because the language used is Malay only.

Sixth, al-Hijrah News genre is composed of two daily bulletins. The first is brief that lasts only for five minutes, and the second is thirty minutes. The total number of bulletins in one week is fourteen (5.60%). Based on observation of al-Hijrah news, it can be concluded that al-Hijrah broadcasts local and international news to update its audience on the incidents that take place in the world. The question to be asked is, does al-Hijrah depend on news agencies or it has its own credibility? News of Islamic television at the first place should be true. Mustafa Kanakir argues that broadcasting true news is a function of Islamic broadcasting. However, is the offered true news considered Islamically accepted? Schleifer(1986) in his article *Islam and Information: Need, Feasibility and Limitations of an Independent Islamic News Agency* clarifies the task of Islamic news by saying "Islamic journalism would in such a context encourage good and discourage evil by providing "news" written in a professionally acceptable, objective style that honors truth; that encourages the belief and practice of Islam and discourages practices and beliefs that deny Islam and in particular calls attention to and encourages participation in what remains of traditional, direct, personal religious, "system" of communication". In such a concept Islamic news is beyond delivering breaking or feature news that audience watches every day on television. Islamic news has to be conformed to Islamic law by offering truth and at the same time avoiding slander, scandal and backbiting.

Seventh, Magazine/ Documentary genre is represented by a single daily program titled *al-Qur'an the New Dawn*. It is a magazine program in a format similar to documentary. Therefore, a separate genre is allocated for this program. *Al-Qur'an the New Dawn* is originally an Arabic program that gives different title to every episode separately. There is a narrator who explains the footage on the screen in a way that is similar to documentary. The idea of the program as the channel clarifies is to enable the viewers to understand the true teaching of the noble Qur'an. *Al-Qur'an the New Dawn* is broadcast every day after sunset prayer at 19:30 pm which indicates that al-Hijrah pays attention to this program because this time is the time when workers in Malaysia arrive home after the end of the working hours, and it is the time of rest for them. This program is foreign syndicated dubbed into Malay. Adawi [2] argues that the content of this program is very frequent on

television channels, but the difference is the style of the program. The narrative style combined with images facilitates contemplation in the signs that shows the greatness of Allah (SWT). In this program, images are provided for viewers without need for them to use imaginations to understand the program.

Eighth, as shown in Table 3, al-Hijrah has another genre called Magazine/ Religious Program. The frequency of this genre is six (2.40%). Magazine/ Religious Program genre contains a single daily program except Friday because it is substituted by live broadcasting of Friday prayer. This program is titled *Jalan Orang Mukmin* (The Way of a Believer). *Jalan Orang Mukmin* is described as a conceptual plan that aims at teaching *fardh ain* through lectures to provide knowledge about Islam. The name of this program indicates that al-Hijrah chooses modern titles for its programs. The first letter of every word of the title is chosen to form a nick title of the program (JOM). *Jom* in Malay means *come* which is an invitation for audience to watch the program. This program is a talk program where *Ustaz*, as called in Malaysia, the word means Muslim preacher with six young men sitting on the floor. Each person has his small table that is similar to Madrasah al-Hijrah Programs. *Jalan Orang Mukmin* explains how the Muslim believer's life should be. The six young men sometimes ask questions or read some verses of the noble Qur'an, hadith or a text from a book they use in the program.

Ninth, Talk Show genre contains three programs that include guests and hosts to discuss a specific topic. The programs are *Bicara* (talk), *Assalammualaikum* (Peace be upon you) and *The Deen Show*. The frequency of these programs is six (2.40%) which is equal to Magazine/ Religious Program genre. *Bicara* is a program that discusses current affairs and invites guests from inside and outside Malaysia like Arab countries. For example, on 15<sup>th</sup> of February 2013 the guest was the President of University of Gaza to discuss the issue of Palestine being the issue that concerns the whole Muslim nation. *Assalammualaikum* is a talk show program that discusses the latest topics and invites unpretentious guests from various fields. *Bicara* and *Assalammualaikum* are produced inside the studio of al-Hijrah, and Malay is the main language used except if the guest is foreigner and cannot speak Malay. If the guest can speak English there is no translation, but other languages are translated. The third program, *The Deen Show*, is a simple English talk show program that al-Hijrah got from its cooperation with Peace TV, and al-Hijrah accepts it because of the information presented though it is simple. *The Deen Show* strives to provide accurate descriptions of Islam to Muslims and non-Muslims based on main sources such as the noble Qur'an and Sunnah of the Prophet (PBUH).

Tenth, Drama genre is represented by a single program broadcast four times a week (1.60%). The program is titled *Villa Tepi Surau* (Villa beside a Prayer Room) that displays the conflict of a Malay family who commits to Islam in the city. The conflicts are handled in good ways to educate the public to popularize Islam among the audience [3]. The title of this program is symbolic because villa is a symbol of cities and prayer rooms is a symbol of pious personalities to refer to the combination of the pious family and the hindrances of committing to Islam in the city.

Eleventh, there are two equal genres both of them contain a single program broadcast twice a week (0.80%). They are Magazine/ Talk Show and Entertainment. Entertainment genre is represented by *Dikir Zikir* (Chants of Remembering Allah) that is broadcast on Friday and Saturday. It contains religious songs in Arabic and Malay, and musical instruments sometimes are used in this program. Music is a controversial issue among Muslims. Mustafa Kanakir [21] argues that *fuqaha'* (Muslim jurists) hold two opinions regarding music. The first opinion is *halal* with conditions even the conditions may differ from a Muslim jurist to another. The other opinion is that all kinds of music are not allowed. Therefore, Islamic television channels have different attitudes toward music. Almajd, an Islamic Saudi television, for example, does not exploit music at all because Muslim jurists in Saudi Arabia tend to prohibit music totally (Mustafa Kanakir, 2004: 150). Magazine/ Talk Show genre is represented by a program called *Yaalah Shabab* (Come on Youth). It is an Egyptian program, but Malay audience can understand by reading the subtitles provided on the screen. This program is presented by a group of usually six members of young males and females who gather to discuss current issues related to audience of their age.

Twelfth, as shown in Table 3 the last four genres have equal frequency. Reality, Musical, Live and Movie genres contain a single program each. Each program is broadcast only once during the whole week (0.40%). Reality genre is represented by a program titled *Sekolah Saya Hebat* (My Great School). It is a competitive program between two schools [3]. This program combines fun and education. The participants compete in multiple activities such as throwing balls, delivering speeches and chanting. Fun is an essential modern technique of education because fun motivates students to exploit maximum intellectual capacities that makes learning easier and faster. Thus, this program serves as an example of modern techniques of education.

Musical genre is represented by *Perjalanan Nurani* (The Journey of the Soul) which is a program that presents religious songs such as songs of Sami Yusuf and the like. Friday prayer is the only program that represents the live genre in which the *khutbat al-Jumu'ah* and prayer after it are broadcast live. The last genre, Movie, is composed of the single movie titled *Unexpected*. It is an Iranian movie that presents the story of a wife who sacrifices to accept her husband after he becomes famous and delirious. During the movie women cover all their bodies except hair bangs. There are scenes that show men and women smoke cigarettes. Mustafa Kanakir argues that television is short of attractive Islamic programs. He goes further to give an example by

saying that the popular film, The Message, which is about the message of Prophet Muhammad (PBUH) faces a lot of criticism once it is called an Islamic film because it contains scenes that do not conform to Islamic law and alters some realities about Islam. These genres seem to be an attempt from the channel to show that Islam cannot only be presented through serious programs.

#### *Duration of Programs:*

As mentioned earlier, al-Hijrah broadcasts eighteen hours a day at the time of choosing the sample. Analysis of genre duration is going to take place to ensure that a more accurate image is represented of the programs. Animation is a primary genre because it is in the lead regarding duration of programs. Animation is twenty three hours and a half (19.56%) as shown in Table 6. Drama Series genre came in the second place because it is twenty hours and twenty five minutes (16.99%). Even this genre is composed only of four programs, it occupies longer time on the screen which reflect awareness of al-Hijrah of the importance of drama in Islamic broadcasting. Besides that, Magazine genre maintains its rank regarding both frequency and duration of programs where it exploits the third place among all genres of al-Hijrah. Magazine genre is eighteen hours and thirty minutes (15.40%). Magazine is followed by Religious Program genre with seventeen hours thirty minutes (14.56%). Then, it is followed by Documentary genre which exploits the fifth rank regarding frequency and duration of programs. Documentary gets eleven hours and ten minutes (9.29%).

**Table 6:** Duration of al-Hijrah genres.

No.	Genre	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Animation	25	23	30	19.56%
2	Drama/ Series	4	20	25	16.99%
3	Magazine	18	18	30	15.40%
4	Religious Programs	5	17	30	14.56%
5	Documentary	14	11	10	9.29%
6	Talk Show	3	8	30	7.07%
7	News	2	4	05	3.40%
8	Magazine/ Religious Program	1	3	30	2.91%
9	Magazine/ Documentary	1	3	30	2.91%
10	Drama	1	2	00	1.66%
11	Magazine/ Talk Show	1	2	00	1.66 %
12	Entertainment	1	2	00	1.66 %
13	Movie	1	2	00	1.66 %
14	Reality	1	0	30	0.42%
15	Musical	1	0	30	0.42%
16	Live	1	0	30	0.42%
	Total	80	120	10	100.00%

Moreover, Talk Show genre comes in the sixth place because it is eight hours and thirty minutes long (7.07%). News genre comes in the seventh place because it is four hours and five minutes (3.40%). Based on observation of the channel, al-Hijrah provides political and sport news both local and international if it is related to the country. Mustafa Kanakir in his study of Iqra' television channel found out that news programs were twelve hours a week. News is followed by two equal genres: Magazine/ Religious Program and Magazine/ Documentary. These two genres occupy the eighth place, and each of them gets three hours and a half (2.91%). There are also four equal genres with two hours each (1.66%). They are: Drama, Magazine/ Talk Show, Entertainment and Movie. The last three genres are also equal. Reality, Musical and Live genres get half an hour each (0.42%) as clarified in Table 6.

#### *Conclusion:*

According to Basyuni Islamic television should not be confined to broadcasting specific religious programs such as reading or interpretation of the Qur'an, but must contain news of events, drama, films, arts, and talks and exemplifying the comprehensive teaching of Islam. Al-Hijrah provides its audience with a variety of programs from different sources attempting to broadcast attractive and valuable content. In the discussion of Islamic television programs, two questions arise. Do the programs of Islamic television breach the Islamic law? And are these programs enough to teach Islam in its entirety. Tehranian [21] argues that Islam is a universal religion unlike Christianity and Judaism. Ali further discusses that Islam covers all aspects of human existence. All aspects of human existence cannot be covered by a single television channel. Therefore, though al-Hijrah broadcasts eighty programs a week, they are insufficient to teach Islam comprehensively.

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 not because there are some kinds of programs that cannot be considered Islamic as well as they do not represent comprehensive Islam.

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