

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

Islamic television broadcasting recently becomes a matter of debate among Muslim broadcasting researchers. As a new field, Islamic broadcasting is in need of various contributions from writers and researchers to develop it because of its importance in the modern age. This chapter introduces a background of broadcasting, statement of problem, rationale of the study, aims of the study, research questions, research objectives, scope of the study, significance of the study, conceptual framework and methodology.

1.2 BACKGROUND

In his study *“Islamic Broadcasting: A Search for Identity”*, Zulkiple the Dean of Leadership and Management faculty at Islamic Science University of Malaysia and researcher in Islamic Broadcasting (2006: 25); argues that whoever controls the airwaves will control the world. An article titled *“Six Jewish Companies Own 96% of the World’s Media”* clarifies the fact and impact of controlling the media by the Jewish. The article begins by quoting the Israeli spokeswoman, Tzipora Menache who states,

“You know very well, and the stupid Americans know equally well, that we control their government, irrespective of who sits in the White House. You see, I know it and you know it that no American president can be in a position to challenge us even if we do the unthinkable. What can they (Americans) do to us? We control congress, we control the media, we control show biz, and we control everything in America. In America you can criticize God, but you can’t criticize Israel...”

It is also stated in the article,

“The largest media conglomerate today is Walt Disney Company, whose chairman and CEO, Michael Eisner, is a Jew. The Disney Empire, headed by a man described by one media analyst as a “control freak”, includes several television production companies (Walt Disney Television, Touchstone Television, Buena Vista Television), its own cable network with 14 million subscribers, and two video production companies.” (The Truth Seeker, 2009).

Despite the attempt of controlling the media by the Jews, other religions have their presence on the airwaves. Surfing the Internet, for example, a wide range of religious websites are available such as Christian, Buddhist, and Islam. As well as websites, newspapers, magazines, radio and television stations that belong to different religions which call for and propagate them do exist.

Focusing on television, a number of Islamic television channels that broadcast in different languages have been established in Islamic countries. According to Arab Advisor Group Annual Report of 2009, 39 (thirty nine) religious television channels in the Arab World were broadcasting. Most of them broadcast through Arabsat and Nilesat satellites. Hence, the prevailing religion in the Arab World is Islam; the prevailing religious television channels are Islamic. According to Moll, a Ph.D. candidate in anthropology at New York University (2010: 6), the first Arabic Islamic television channel is Iqra', and it was launched on 21st of October 1998. Arabic Islamic television channels' headquarters are located in different countries inside and outside the Arab world. Most television channels broadcast to the Arab World and some non-Arab countries where a large number of Muslims lives. For example, Iqra' belongs to Arab Radio and Television (ART) platform which belongs to the Saudi Arabian, Sheikh Saleh Kamel (Ibrahim, 2011: 1). Iraq also has more than one Islamic television channel such as *al-Kawthar* and *Salah al-Din*, and

Lebanon has al-Manar channel. As well as Arab countries, Malaysia as a Muslim non-Arab country has two television stations that are aimed at delivering the Islamic message. First, Astro Oasis was launched in October 2007 (Sabran, 2010: 96). Second, al-Hijrah TV was launched at the end of 2010 (Buyong and Ismail, 2012: 3). Malay is the primary language that occupies both channels to deliver the Islamic message. Even though Islamic television channels in the Arab World are privately owned (Arab Advisor Group, 2009), television in most parts of the Muslim World would in general tend to be highly censored and mostly under government control (Pasha, 1993: 77-78).

1.3 STATEMENT OF PROBLEM

According to Siddiqui who is a professor in the Department of Communication at Clarion University of Pennsylvania (1991: 483), Islamic communication theory should be comprehensive in scope because Islam is a comprehensive religion that handles matters related to this life and the hereafter. Islam is the religion that is concerned with both worldly and heavenly matters. In Islam, it is an imperative laid by Allah (SWT) on the Muslim *ummah* (nation) to offer guidance to humanity. In the post-modern age, broadcast media are believed to have considerable effect and attraction which make them appropriate to fulfill this imperative. Zulkiple (1998: 26) confirms that television programs are more powerful in influencing people because of their audio-visual character.

The problem of this study is the unattractiveness and incomprehensiveness of the current Islamic television programs and the understanding of Muslim broadcasters of Islamic television broadcasting. Based on studies of Islamic television channels, most of the programs of Islamic television channels focus on *Shari'ah* (Islamic law) which is only a

part of Islam whereas *Shumul* (comprehensiveness) is an essential feature of Islam. Zulkiple (2011: 54) confirms that to be an Islamic television channel, the programs should follow the system of *al-din* whose appeal can be considered as universal and adaptable to individuals and societies. Moreover, based on observation of Arabic language Islamic television channels and a previous study done by the researcher (Kanakaner, 2010: 65), incomprehensiveness is the dominant feature of most of Islamic television channels in the Arab World. Kanakir (2003: 395) stresses, in his findings, the need for attractive Islamic television programs. Creative programs that handle worldly matters such as management, economy, computer science, first aid, driving system, technology, wisdom, spirituality and marital life, from Islamic point of view, are rarely broadcast. It is also discovered in the above mentioned study (Kanakaner, 2010: 61) that the majority of programs aired on Islamic television channels are traditional talk shows that lack attraction. Drama, cartoons, songs, game shows and entertainment programs are rarely utilized to disseminate true Islam. Zulkiple (1998: 35) further confirms the unattractiveness of the traditional Islamic television programs by saying that the format of speech, talk, and forum employed in many religious programs discouraged large numbers of adolescent viewers because they offered less entertainment. The ability of drama to deliver vicarious messages through characters makes it a preferable and effective genre to deliver the Islamic message through.

Additionally, the status of Islamic broadcasting reflects misunderstanding of Muslim broadcasters to their profession. Kanakir (2012) states that most of the broadcasters who are in charge of Islamic television broadcasting in the Arab World are religious men who lack the experience of broadcasting. The misunderstanding, according to Zulkiple (2011:

53), results in uniformity of broadcast media in the Muslim World which needs to be re-examined. Al-Ahmad (2012: 3) states that rudimentariness and the lack of creativity and variety of in studio programs is the image of most Islamic television programs. However, 'Adawi (2011: 5) argues that Islamic broadcasting is not only religious broadcasting that tackles religious issues in traditional programs. Instead, it is a comprehensive broadcasting that thoroughly covers life aspects. This traditional prevailing image of Islamic television programs which are the product of the Muslim broadcasters demonstrates the lack of understanding Islamic broadcasting among Muslim broadcasters.

1.4 RATIONALE OF THE STUDY

This research studies the programs of al-Resalah and al-Hijrah television channels. Concerning al-Resalah, a survey conducted on al-Resalah official website on 4520 respondents, 72% of respondents state that al-Resalah is the best television channel in Ramadan 2009 (al-Resalah, 22 July 2010). Al-Ahmad (2012: 3) argues that al-Resalah has a larger audience compared to other Islamic television channels in the region because of moderation in its programs. Some programs of al-Resalah, al-Ahmad argues, attract more than two million viewers. Al-Resalah television channel broadcasts unprecedented programs prepared especially to attract teenagers such as *Jeel al-Resalah* (al-Resalah Generation). *Al-Da'wra al-Ta'hiliah* or *al-Hayat al-Zawjiah* (Preparatory Course for Marital Life) is also a program that is infrequent on television. It is a lecture-type program produced in an auditorium where the presenter delivers his lecture to the attendance discussing issues related to marital life such as choosing a wife, engagement, dowry,

marriage, and life after marriage i.e. how husband and wife interact with each other and how to raise up children.

In addition, Zulkiple (2012: 1) argues that the establishment of al-Hijrah television is to provide programs that conform to the *Shari'ah*. One of al-Hijrah's objectives is to introduce to the whole society the idea that Islam is beautiful, attractive, interesting and it is a way of life. Al-Hijrah also mentions that its aim is to become a regional and international media to spread Islamic television programs throughout the world and to be a model of Islamic television to other countries. It is also a pioneering effort to export Islamic programs by making Malaysia a hub for Islamic programs (Proposal for Application of CASP License for Free TV Station- al-Hijrah TV, n.d.: 3). Unlike al-Resalah, al-Hijrah television programs are broadcast in various formats including talk shows, documentary, drama, children programs, entertainment and magazine. Al-Hijrah also broadcasts imported films for the targeted audiences including Muslims as well as non-Muslims (Zulkiple, 2012: 7).

Moreover, al-Hijrah in its proposal declared that its programs represent the teachings of Islam and Sunnah of the Prophet Muhammad (PBUH) (Proposal for Application of CASP License for Free TV Station- al-Hijrah TV, n.d.: 3). It is also declared that al-Hijrah programs cover all aspects of a Muslim personality and not only touches on religious rites such as prayer, *zakah* (almsgiving), *Hajj* (pilgrimage) and *Sawm* (fasting), but also society, economy, policy, community services, environment and culture. Also, the vision of al-Hijrah television is to be a channel that educates, entertains and unifies the community through creative, high-quality and universal programs that are in-line with the

Islamic principles and suitable for local and international communities. Al-Hijrah as a South East Asian television is different from al-Resalah, an Arab television. Therefore, it is necessary to study both experiences to combine the efforts of Muslims together.

1.5 AIMS OF THE STUDY

This study aims to contribute to developing the process of disseminating the message of Islam through television which is a mass medium that is suitable for the dissemination of Islam as a universal religion meant for all human beings. Allah (SWT) asserts this notion in the noble Qur'an. The verse almost means:

{And We have not sent you, [O Muhammad], except as a mercy to the worlds} (al-Qur'an 21: 107).

This study also seeks to identify the main characteristics, formats and sources of Islamic television programs. It also seeks to identify the elements of establishing an Islamic television channel. The researcher seeks to draw the attention of gatekeepers of Islamic television channels to the importance of the medium they control in order to be directed in a proper way. This study also aims at altering the image of Islam and Muslims which is deliberately associated with backwardness, poverty, ignorance and terrorism (Zulkiple, 2011: 54) through development of Islamic broadcasting. This study also aims to contribute to the establishment of systems for spreading Islam worldwide especially in this age where people all over the world seek salvation from the crises and darkness in which they live. The only efficient solution is through the application of true Islam which covers all aspects of human existence (Ali, 1996: 233) as found in everyday life. This

study also aims at enhancing the field of Islamic broadcasting because it is under researched ('Adawi, 2011).

1.6 RESEARCH QUESTIONS

This research seeks to answer the following questions:

- i. What does the development of Islamic television in Muslim countries look like, and what are the basic elements of establishing an Islamic television channel?
- ii. What do the programs of al-Resalah and al-Hijrah television channels focus on?
- iii. What is the al-Resalah and al-Hijrah's Muslim broadcasters' perception of Islamic-based television broadcasting?
- iv. What is the proposed preliminary model for Islamic television channels?

1.7 RESEARCH OBJECTIVES

This study has four objectives:

- i. To identify the current operational state of Islamic television channels and the basic elements of establishing them.
- ii. To analyze the programs of al-Hijrah and al-Resalah as examples of Islamic television channels.
- iii. To discover the al-Resalah and al-Hijrah's Muslim broadcasters' perception of Islamic-based television broadcasting.
- iv. To propose a preliminary model for Islamic television channels.

1.8 SCOPE OF THE STUDY

This research is conducted in a three and a half year period commencing from 2011 to 2014. Al-Resalah and al-Hijrah television channels are chosen as a case study. The study focuses on the programs of the above mentioned channels and the broadcasters' perception of Islamic broadcasting. The study focuses on one season of each channel by sampling seven days of twenty four hours to represent a complete image of the channel broadcasting. Al-Resalah can be watched twenty four hours on al-Resalah official website, <http://www.alresalah.net/>, and al-Hijrah can be watched online or via Hypp TV the Internet Protocol television (IPTV) and ASTRO since the researcher is residing in Malaysia during the period of the study.

1.9 SIGNIFICANCE OF THE STUDY

In the recent years, social media have been widely spread all over the world due to their easy access, inexpensive cost and much freedom compared to other media. Malaysians, for example, are heavy users of social media. In December 2011, more than 12 million Facebook users, representing 46.1 percent of the population and 71.35 percent of total internet users were detected (Ding and Koh, 2013: 20). However, despite the great impact of social media on Muslims, television as a mass medium is more dominant than social media, and it attracts a larger number of viewers. For example, about 95 percent of Malaysian households have a television set (Ding and Koh, 2013: 15). Ding and Koh (2013: 17) further argue that Malaysians spent an average of 3.5 hours a day watching television compared to 2.5 hours a day on the internet.

In addition, television has its importance because of the impact it has on audiences.

Shanhan and Morgan clarify the significance of television by stating:

“We as a society spend more time watching television than doing anything else except working and sleeping (and many people watch more than work) ... If we assume that the messages of television have some commonality and consistency to them – that they are not just a random collection of entertainment “units” in a media universe without purpose – then we might be tempted to conclude that exposure to those messages over time should mean something. So if we spend hours a day watching television. Over the week, months and years, we might be expected to pick up a thing or two, and to think about life and the world in ways different from people who rarely watch television.” (1999: 2-3).

Television affects audiences spontaneously, and audiences do not feel that they are facing an agenda that is trying to change their behaviors or beliefs. It is a state that creates no resisting attempts of the messages sent through television to influence their behavior.

Moreover, Zulkiple (1998: 2) argues that television has been gradually recognized as a significant form of social communication within Muslim society and one that exerts a major influence on the lives of individuals and groups. This study is significant because it focuses on the dissemination of Islam, the savior of humanity, through television because no construction efforts have been done in utilizing television for Islam (Zulkiple, 2006: 23). The importance of this study also lies in the reach of television as a mass medium. At the time of Prophet Muhammad (PBUH), people in the Arabian Peninsula who were the main audience of the Prophet were few thousands (Kuftaro, 1985), and the personality of the Prophet (PBUH) together with the traditional means of communication sufficient for the narrow audience. However, at the time of megacities with a population in excess of

ten million, mass media turns out to be the primary means of disseminating the Islamic message.

Furthermore, television is available almost everywhere: at home, in offices, inside cars and planes. Satellite television nowadays enables sending messages all over the world, and address people by the language they understand. Some scholars consider television more effective than weaponry. For example, Mustafa Kanakir (2013) argues that television is far more effective than weapon in the post-modern age because television is a medium that enables Muslims to portray the beauty and reality of Islam. The recognition of this beauty leads to adopting it, and the need of wars abolishes. This feature of television makes it important as a tool to disseminate Islam, and imposes on Muslims to utilize it in order to fulfill the duty of presenting Islam in the correct way.

1.10 CONCEPTUAL FRAMEWORK

This section elaborates the conceptual framework of this study. As this study integrates the Islamic approach of research and the Western perspective, the researcher is based mainly on Islamic traditions namely the noble Qur'an and Sunnah of Prophet Muhammad (PBUH) as well as the theories from western scholars. Based on the reading of the literature, two theories are related to this study. They are: Intercultural Communication Theory and Social Identity Theory. The conceptual framework of this study is based on the noble Qur'an, Sunnah of the Prophet, Intercultural Communication Theory and Social Identity Theory as shown in Figure 1.1. The figure demonstrates that the noble Qur'an and Sunnah are the main primary comprehensive sources in Islam as it is clarified by Allah (SWT) in the noble Qur'an by saying:

{وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ}.

Which almost means: {And We have sent down to you the Book as clarification for all things} (al-Qur'an, so16: 89).

Intercultural Communication Theory that sets guidelines for communication among cultures is in harmony with Islamic teachings because Islam encourages Muslims to communicate the Islamic identity with other cultures. Social Identity Theory is also harmonious with the Islamic teachings. Figure 1.1 also clarifies the main five elements of establishing an Islamic television channel. They are: human capital, philosophy of broadcasting, financial capital, programs and audience.

According to Pasha (1993: 61) the noble Qur'an and hadith constitute the two most powerful and widely-accepted primary sources of cultural theory in the Muslim World. Muslims are based on these concrete sources in their studies. However, the West is based on empirical studies because they do not base on primary and concrete sources like Muslim researchers. Tehranian (1988: 190) describes the Western communication theories as "naive empiricism and premature universalism". Tehranian considers the Western theories as not universal because they are not proven universally. If a theory is proved valid in a culture, it may not be valid in another. Alteration in the theory is needed to suite the new culture. Tehranian also describes theories as naive because they are not necessarily true. On the contrary, the noble Qur'an and Sunnah are divine sources that cannot be altered, and they are valid for all cultures.

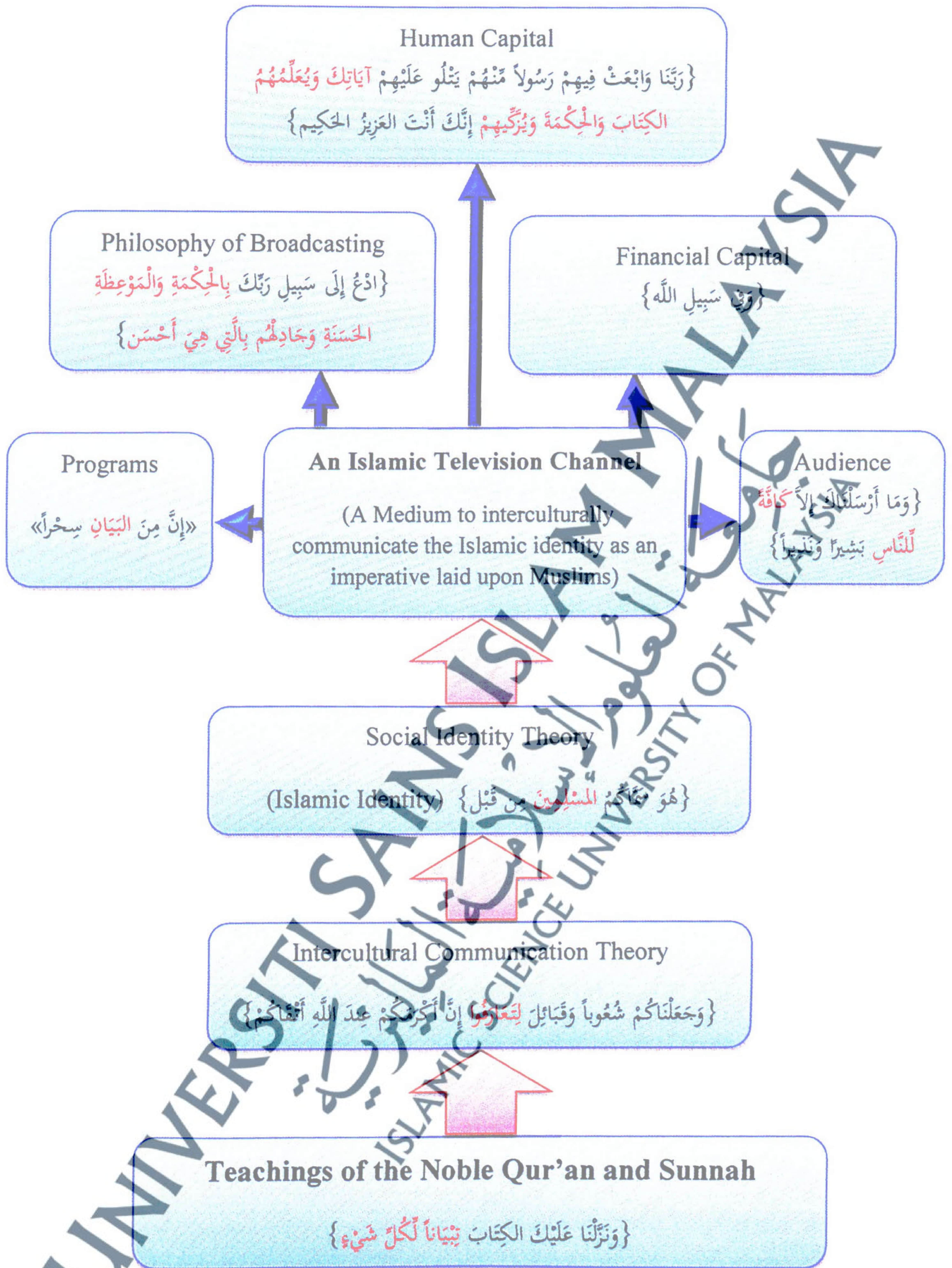


Figure 1.1: Conceptual framework

Schleifer (2007: 9) stresses that the noble Qur'an is the uniquely and perfectly preserved revelation. The perfection and comprehensiveness of the noble Qur'an is confirmed by Allah (SWT) who says:

{مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ}.

Which almost means: {We have not neglected in the Book a thing} (al-Qur'an 6: 38).

In Islamic studies, Muslim researchers are based on facts stated clearly and profoundly in the noble Qur'an and Sunnah, and they build their researches upon them; whereas non-Muslim researchers are looking for these facts. Non-Muslim researchers usually base on less trustworthy foundation such as hypothesis, models or theories that are established by human beings and always have weak points, whereas the noble Qur'an and Sunnah are originated to the creator of human beings and His messenger. Despite the criticism of theories, Islam does not reject them as a whole. Instead, Islam encourages taking the advantage of all efficacious efforts.

Furthermore, Tehranian (1988: 191) argues that an informal body of literature on communication theory uniquely Islamic in perspective is available. He (1988: 192) further argues that communication theories are normative more than empirical. Ali (1996: 224) further states that Muslims have lagged behind in the systematic theory of communication. It might be due to the fact that the noble Qur'an and hadith are the two key wellsprings for Muslim researchers not the theories (Pasha, 1993: 63). Hasnain (1988: 184) stresses that Islamic perspective of communication emphasizes on social, religious, cultural and universal values. Many studies have been conducted on

communication and cultures, and Islam being a universal religion meets with these studies.

According to Arent (2009: 3) “intercultural communication is the sending and receiving of messages across languages and cultures. It is also a negotiated understanding of meaning in human experiences across social systems and societies”. Intercultural communication serves a vital role in that it can forestall miscommunication and misunderstanding (Inoue, 2007: 1). Intercultural communication has been widely debated among scholars. Edward T. Hall has set the foundation for a theory of Intercultural Communication. He focused on micro-level of intercultural communication i.e. communication among people of different cultures (Rogers, et al., 2002: 5). Hall stressed on the aspects of space and time as they affect what is called today nonverbal communication (Rogers et al., 2002: 9). Hall also stressed on the body movement in the process of communication as they can give the true intention of the words.

Hall has established the concepts of high and low contexts of messages. The concept of high and low context messages looks at communication according to the relative importance of the context of the message. A low context message has explicit information in the message, with little or no ‘unspoken’ or implied information. In a high context message, much of the meaning is implicit and passed on by the situation, relationships, and non-verbal messages (Sherson, 1999: 6). Islam gives instruction concerning the two contexts of messages in cultural communication. High context message convey deep, rhetorical and attractive information. Islam encourages human beings to make their

communication, attractive, eloquent and easily understood. Allah (SWT) says in the noble Qur'an:

{ خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ }.

Which almost means: {He created man. He taught him eloquent speech} (al-Qur'an, 55: 3+4).

The word, al-Bayan, in the above mentioned verse which is translated as eloquent speech, implies the meaning of clarification and demonstrating truth rhetorically.

Allah (SWT) further asserts the importance of language in communication. He 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).

Thus, understanding the language of each other and delivering rhetorical messages are the key element of intercultural communication.

Intercultural communication, unlike globalization, is a positive concept because it is a two-way communication. Zulkiple (1995: 170) argues that Islamists perceive that the growing globalization of mass communications has resulted in the flow of news and information almost entirely in one direction that is from the West to other regions. In contrast, intercultural communication is a freedom-based communication that enables culture to adopt the desired information. However, in globalization, other cultures do not have the advantage of free adoption. Even though Islam is a global religion, it does not compel the Islamic culture upon other cultures. Allah (SWT) stresses absolute freedom of choice in the noble Qur'an by saying:

{لَا إِكْرَاهَ فِي الدِّينِ}.

Which almost means: {There shall be no compulsion in [acceptance of] the religion} (al-Qur'an, 2: 256).

Intercultural Communication Theory meets with the teachings of the noble Qur'an that ascribe the existence of different cultures to the creation of love and peace. Allah (SWT) says in the noble Qur'an:

{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا}.

Which almost means: {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another} (al-Qur'an, 49: 13).

Intercultural communication in Islam is not only meant for communicating the Islamic message, but also for benefiting from other cultures. The Prophet (PBUH) directs Muslims to seek wisdom wherever they find it by saying:

«الكلمة الحكيمة ضالة المؤمن، فحيث وجدها فهو أحقُّ بها».

Which almost means: (A word of wisdom is a long-pursuit of a believer wherever he finds it, he is more entitled to follow it) (Hadith. al-Termithi. Kitab al-'ilm. Bab ma ja'a fi fadhl al-'ilm 'ala al'ibadah: #2687).

Dakir and Ibrahim (2005: 261) state that Islam teaches Muslims to communicate effectively, harmoniously and nicely. Throughout history, Islam did not counteract other cultures. Instead, Islam has established the Islamic identity that makes all cultures, social groups and identities equal except by *taqwa* (fear of Allah).

Western scholars have conducted multiple studies on social identity, and a theory named Social Identity Theory was established. However, this theory does not match the Islamic

perspective of identity. Reicher et al. (2010: 4) state that the Social Identity Theory was initiated in the early 1970's by the work of Henri Tajfel and his colleagues on intergroup processes. Social Identity Theory proposes that when an individual acts in groups, he defines himself in terms of my group membership and seeks to have his group valued positively compared to other groups. Thus, if we define ourselves in terms of our nationality (e.g., as Syrian, Malaysian or Canadian), we attempt to improve the looking of our countries compared to other countries. McLeod (2008: 1) states that acting in groups increases our self-image by discriminating and holding prejudice views against the out group (the group we don't belong to). This perspective creates prejudice among groups like Labor and Conservatives, Jews and Nazis or Male and Female that may leads to racism and genocide. However, Islam strongly discourages discrimination. It even encourages preferring others on the self. Allah (SWT) states that in the noble Qur'an by saying:

{وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ.}

Which almost means: {They give preference over themselves, even though they are in privation} (al-Qur'an, 59: 9).

Tajfel proposed that the groups (e.g. social class, family, football team etc.) which people belonged to were an important source of pride and self-esteem (McLeod, 2008: 1). Notwithstanding, Islam discourages any form of grouping that divides the society. Islam even unifies all creatures, not only human beings, in a single group that lives in peace and harmony and exchange mercy with each other by instructing the Prophet (PBUH) that he is sent to all creatures. Allah (SWT) says in the noble Qur'an:

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}.

Which almost means: {And We have not sent you, [O Muhammad], except as a mercy to the worlds} (al-Qur'an 21: 107).

The basic aim of human communication is to teach and learn, to give and gain (Ali, 1996: 227) not to discriminate. Communication in Islam is beyond that. Siddiqi (2005: 86) states that communicating the Islamic identity should lead to *al-huda* (right guidance). Islam encourages Muslims to promote Islamic identity but without prejudice against other identities. Even, Muslims are encouraged to prefer others upon themselves. Allah (SWT) states the Islamic identity in the noble Qur'an which is a mere Muslim not a sectarian one by saying:

{هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً 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).

Davies (1987: 186) asserts that the message of Islam should be available to the whole of mankind at all times and places. The Islamic message should represent the Islamic universal identity to all cultures. Zulkiple (1995: 100) stresses that Muslim broadcasters must be exposed to the rapid development in mass communication technologies so that they are able to utilize these technologies (hardware and software) for the purpose of communicating the Islamic identity. Islam stresses the Islamic identity because it equalizes humanity. Human equality leads human beings to communicate on the basis of love and peace. Even though, the systematic use of mass communication means,

especially with radio and television, to communicate the Islamic identity widely and quickly is imperative in the modern age (Zulkiple, 1995: 35), Muslims are not spending enough efforts to communicate the Islamic identity. Siddiqi (2005: 88) states that activities of the Muslim World in communication are not enough. Zulkiple (1995: 113+114) further argues that communication in Islam and Islamic broadcasting in particular is a primal function and in contemporary civilization a necessity for the survival of the truly Islamic identity. Therefore, establishing an Islamic television channel that serves as a medium to achieve peaceful intercultural communication and promote the Islamic identity is a necessity.

To establish an Islamic television channel, five elements are essential. They are human capital, philosophy of broadcasting, financial capital, programs and audience. These elements are extracted from the teachings of the noble Qur'an and Sunnah of Prophet Muhammad (PBUH). Based on the noble Qur'an, a Muslim human capital of television channels should be qualified in *Ilm* (knowledge), *hikmah* (wisdom) and *tazkiah* (spirituality). Allah (SWT) says in the noble Qur'an:

{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).

The second element, philosophy of Islamic broadcasting, is imitated from the methods of *da'wah*. Zulkiple (1995: 37) states that since the time of the Prophet, Islam has been

disseminated through various means and guided by the Qur'anic precepts, *hikmah*, *maw'izah hasanah* (good instruction) and *jidat billati hia ahsan* (argument in a way that is best). Allah (SWT) states that in the noble Qur'an by saying:

{ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ 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).

The third element of establishing an Islamic television channel is financial capital. The main concern of financial capital is the sustainability of income. Some sources of financial capital for the Islamic television channel are *zakah/ sadaqah* (almsgiving), *waqf* (religious endowment), advertisements, investment and complementary sources such as bank allowance, contributions and sponsorships. Allah (SWT) states in the noble Qur'an the categories that are entitled to obtain almsgivings 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 freeing 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), includes all good deeds, methods and means of disseminating the Islamic identity.

Programs, the fourth element of establishing Islamic television channels that carry the message of Islamic identity and culture should be attractive and complied with Islamic teachings. The Prophet (PBUH) described the influence of attraction of the message by saying:

«إِنَّ مِنَ الْبَيَانِ سِحْرًا».

Which almost means: (Some eloquent speech has the influence of magic) (Hadith. al-Bukhari. Kitab al-Nikah. Bab al-Khutbah: Juz' 7. P.19)

The last element of establishing an Islamic television channel is audience. The audience of Islamic television is all human beings. Allah (SWT) clarified that by saying:

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}.

Which almost means: {And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know} (al-Qur'an, 34: 28).

Even though the audience of Islamic television channels is all human beings, a single channel can narrow its programs for specific target groups.

1.11 METHODOLOGY

This study analyzes the themes of Islamic-based television programs, as well as the perception of the Islamic-based television broadcasters. It is a mixed-method: quantitative and qualitative study. The qualitative method was implemented to conduct the thematic analysis of the programs. The quantitative method was implemented to obtain the

perception of the broadcasters. To conduct the descriptive analysis of the programs, this study adopted some approaches and techniques of content analysis to analyze the frequency, duration and themes of al-Resalah and al-Hijrah television programs. This chapter identifies data collection, data analysis, reliability and validity.

1.11.1 Data Collection

This research focuses on analyzing the programs broadcast on Islamic television channels. The sample of the qualitative approach is a one-week twenty-four hours daily of al-Resalah broadcasting commencing from Saturday 21st to 27th April, 2012. It is also a one-week, but eighteen-hours daily of al-Hijrah broadcasting from Monday 23rd to 29th April, 2012 because al-Hijrah broadcasts only from six a.m. till midnight daily. The week of al-Resalah channel commences on Saturday and ends on Friday. However, the week of al-Hijrah comments on Monday and ends on Sunday. Likewise, the sample of al-Resalah was from Saturday to Friday, and the sample of al-Hijrah was from Monday to Sunday as shown in figure 1.2.

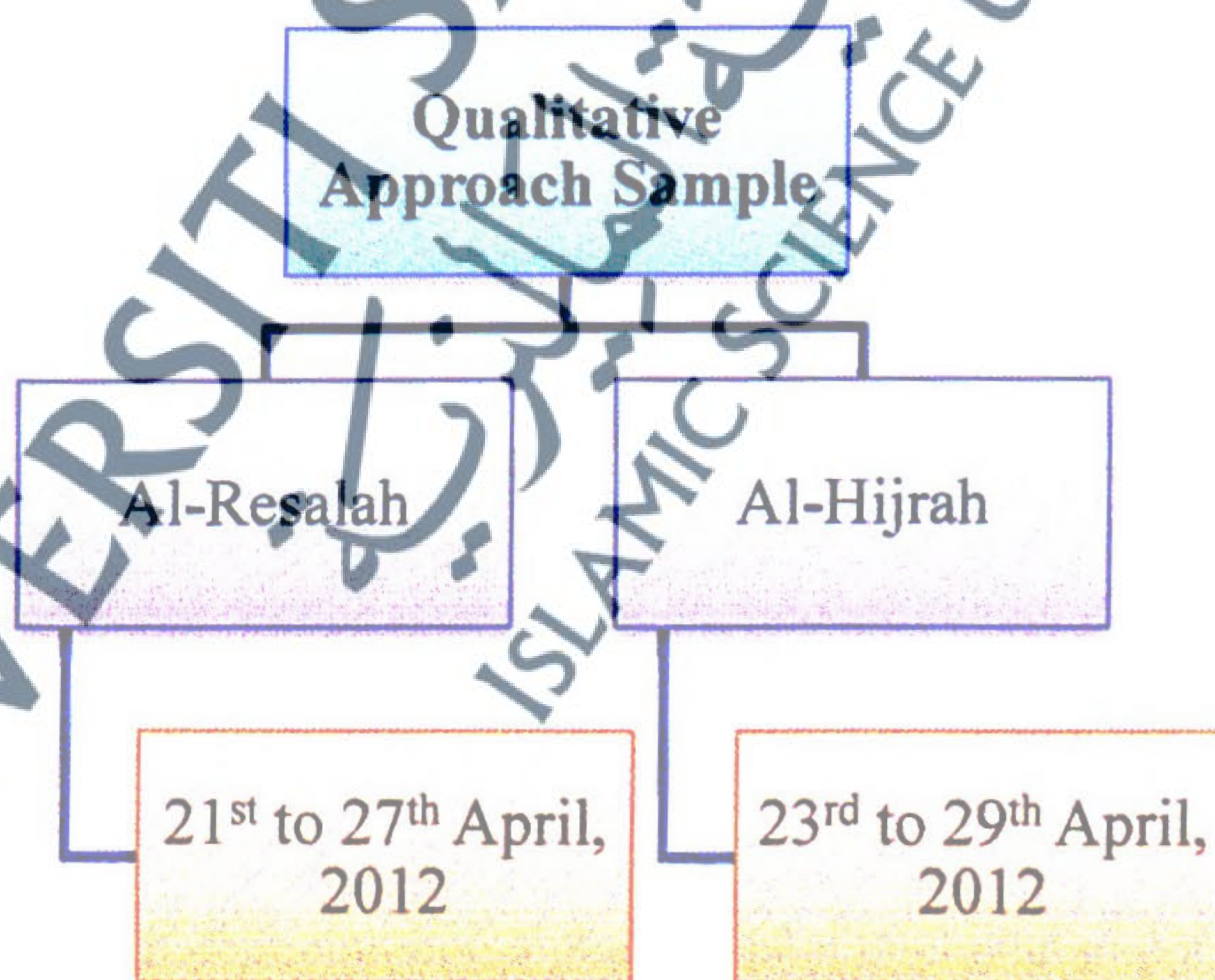


Figure 1.2: Qualitative approach sample

The week sample of both channels was recorded. The broadcasting timetables of both channels were collected to compare the actual broadcasting with the timetables. The required data for analysis were collected and organized in tables, and the tables throughout the study were called the Established Table of al-Resalah and al-Hijrah Samples. 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 1.1.

Table 1.1: Example of the Established table of al-Resalah and al-Hijrah sample

Saturday 21 st of April, 2012					
Time of Program	Title of Program	Translation of the Title	Genre	Target Audience	Segment
00:00	Dha'if Waznak	Increase Your Weight	Talk Show	Young Men	Educational-Social
01:00	Nida' al-Hurriah	Call for Freedom	Documentary	Family	Captives-Palestine
02:00	Ula'ika Aaba'i	Those are my Ancestors	Talk Show	General	Religious-Da'wah
02:15	Khawater 7	Reflections 7	Documentary	Young Men	Educational-Social
02:30	Musafirun	Passengers	Talk Show	Young Men	Educational-Social
03:00	Muhadharat al-Ausbu'	Lecture of the Week	Talk Show	Family	Live
04:00	Hamasat	Whispers	Talk Show	Family-Women	Belief- Kind Admonition

Elo and Kyngas (2008:109) state that categories are derived from data. Dey (1993: 102) 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-Resalah and al-Hijrah were classified into three categories each. The categories of Al-Resalah were genre, target audience groups and segments. The categories of al-Hijrah were genre, target Audience group and production

types. This categorization of the programs is conducted by the channels, and the researcher attempts to follow the same categorization to represent the actual state of Islamic broadcasting. Only the genre of al-Resalah was categorized by the researcher because al-Resalah management categorizes its programs according to target audience groups and segments. Genre of al-Resalah is chosen for the analysis to create a sense of comparability between the two channels. Production types were not chosen to be analyzed because al-Resalah is a play-out station and all its programs are syndicated. These categories of programs were analyzed according to frequency and duration of the programs because either frequency or duration of programs independently does not represent actual broadcasting as shown in Figure 1.3. 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.

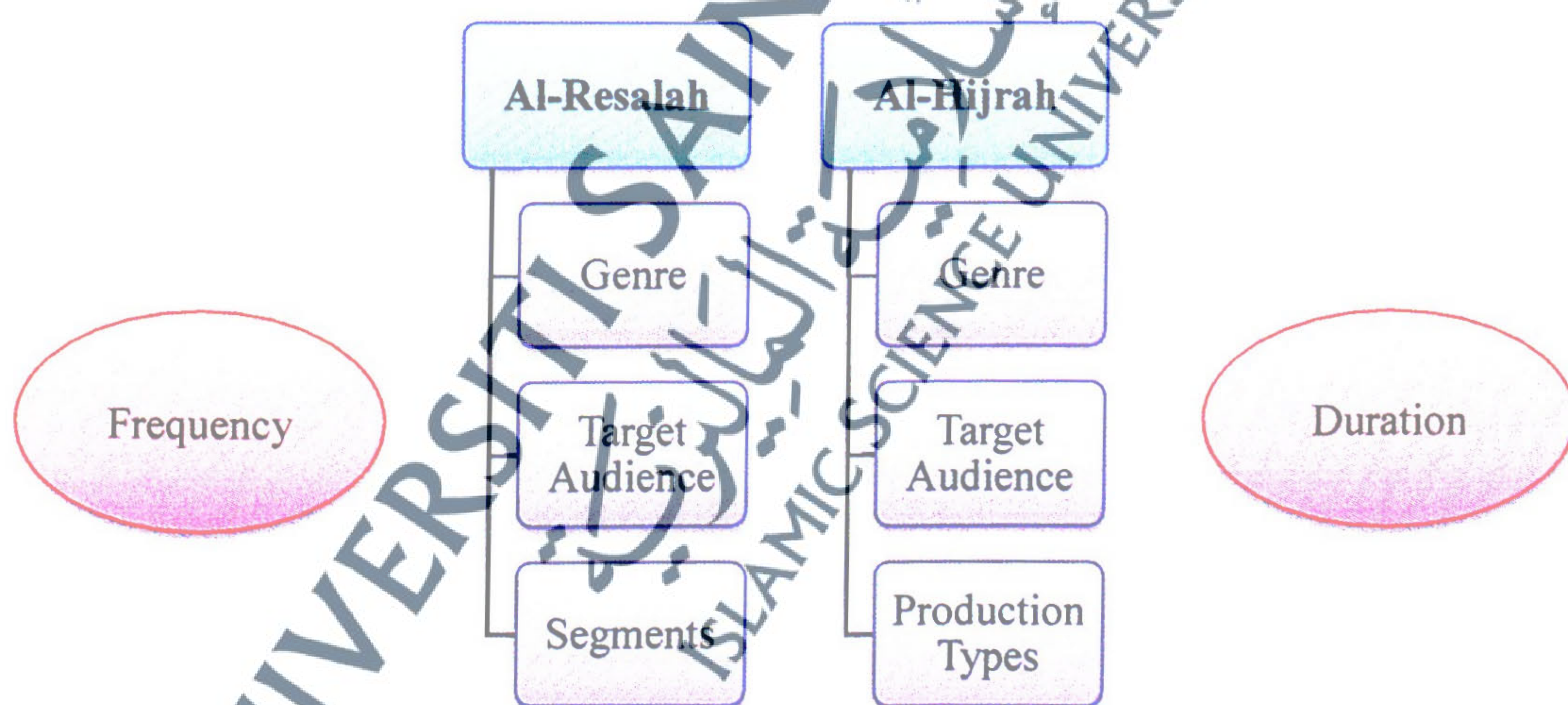


Figure 1.3: Programs analysis

To represent a deeper image of the programs, a thematic analysis took place. The sample of al-Resalah and al-Hijrah was categorized into themes. The themes are established

based on pre-assumption of Islamic television programs, observation and consultations with specialists. Before analysis, approval from two specialists in Islamic television broadcasting and da'wah was obtained as shown in Figure 1.4.

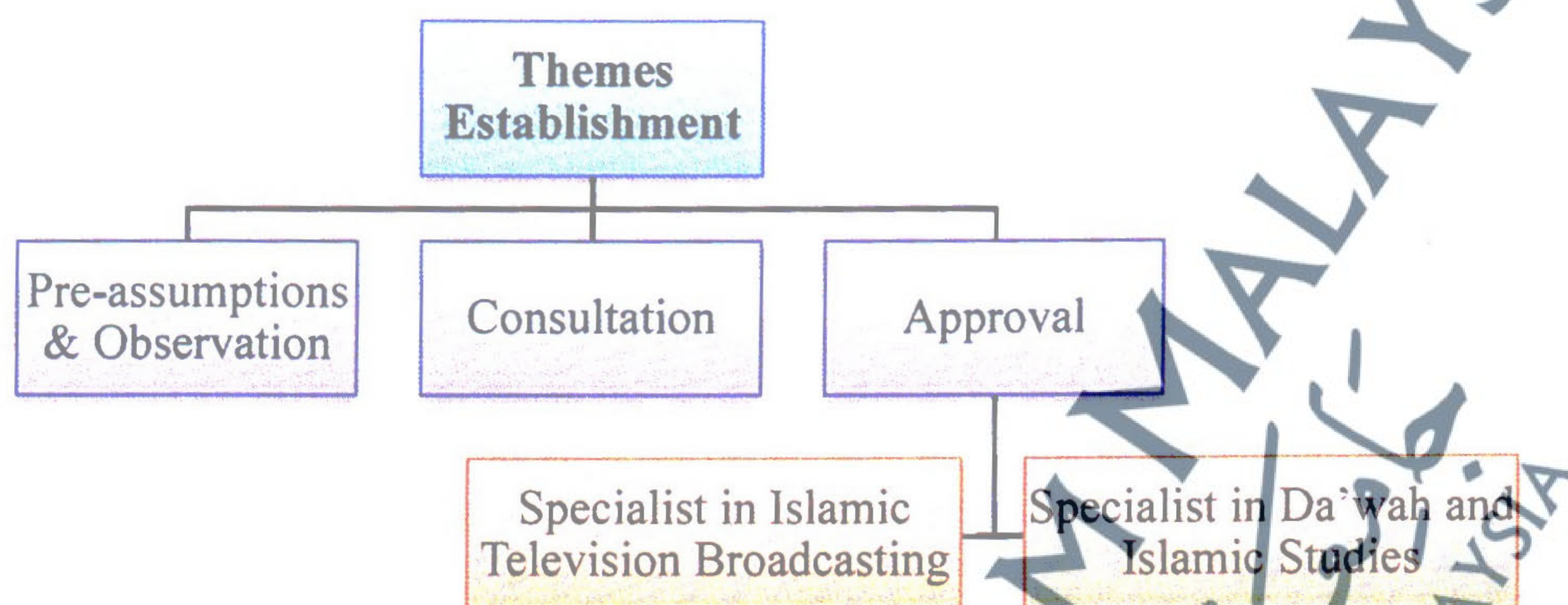


Figure 1.4: Thematic establishment

The thematic establishment process was commenced with pre-set themes. Throughout observation and analysis new themes were emerged. Then a process of refining themes took place. New themes were emerged and others were collapsed. Finally a set of final themes were established for both al-Resalah and al-Hijrah channels as clarified in Table 1.2.

Table 1.2: Thematic establishment process

No.	Pre-set Themes	Emergent Themes	Refining Themes	Final Themes of al-Resalah	Final Themes of al-Hijrah
1					
2					
3					
4					
5					

Moreover, the quantitative approach was conducted by a questionnaire. It was distributed to determine the Muslim broadcasters' perception of Islamic broadcasting in al-Resalah

and al-Hijrah. The questionnaire was composed of four sections: demographic information, Islamic television programs, rating of the programs of the channels and additional comment (the questionnaire is appendix J). Concerning the broadcasters' perception, this study uses random cluster sampling for al-Hijrah television because the channel is divided into departments. Barreiro and Albandoz (2001: 8) states that in cluster sampling, population is divided into units or groups, called strata (usually they are units or areas in which the population has been divided in). The questionnaire was distributed to managers, producers, assistant producers, content department officials, cameramen and editors of al-Hijrah because they are the population of this study. However, the questionnaire was distributed to the census (complete enumeration) of al-Resalah broadcasters because they are limited. All the team of al-Resalah is about twenty members because al-Resalah is a play-out station. Kitchenham and Pflieger state,

“Indeed, if the population is small (usually defined as less than 50), we probably should attempt to obtain responses from all in the population. However, we should still apply the same follow-up procedures that we would have used had we employed a sample. If we have a large population, we need to sample the population” (2002: 20).

Interviews also were conducted with officials from both channels in order to discuss the programs of the channels and inquiries that face the researcher during his study. The questionnaire sample is clarified in figure 1.5.

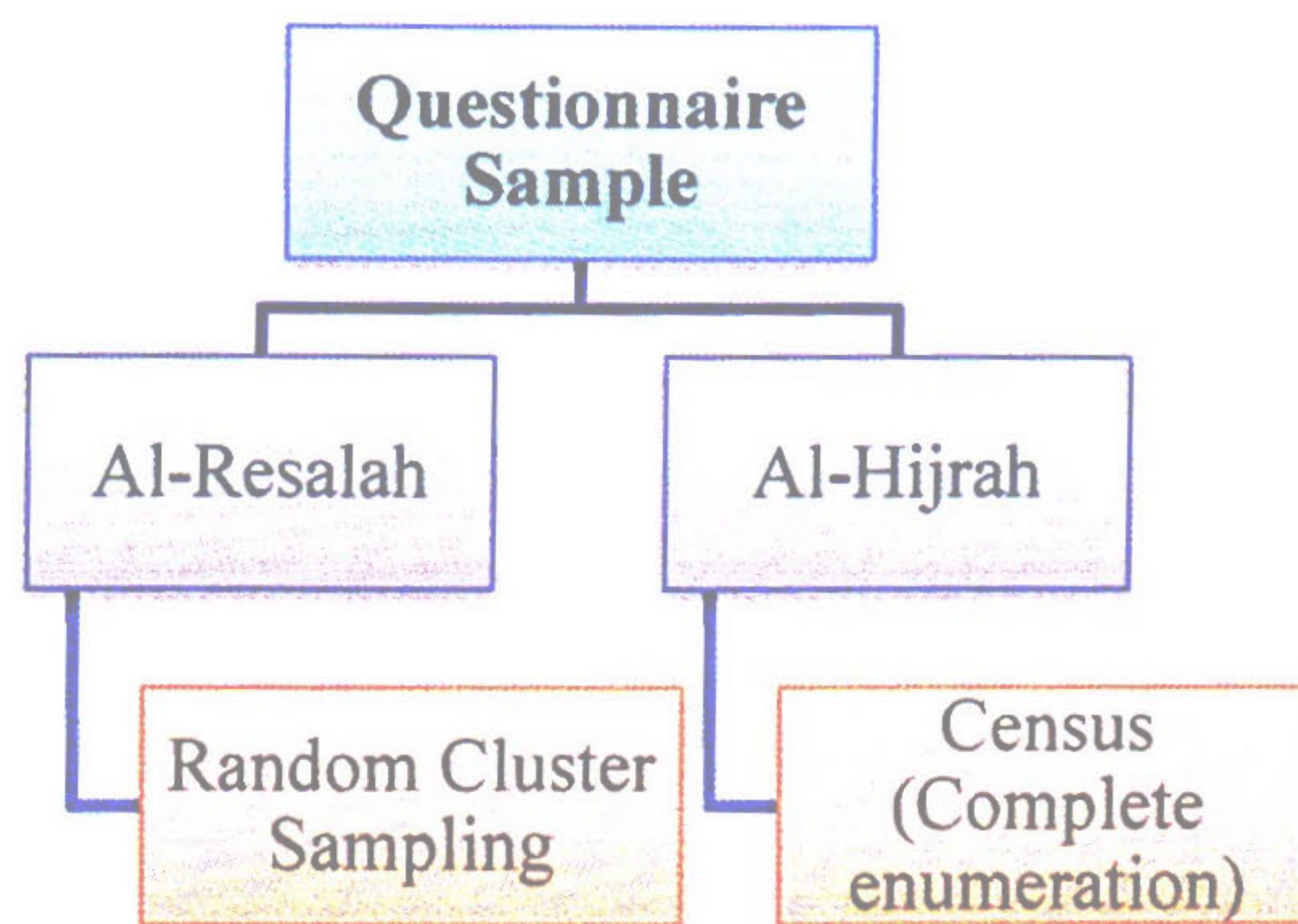


Figure 1.5: Questionnaire sample

Having established the questionnaire, it was distributed to six specialists. Corrections were made until approval is obtained. Then, the questionnaire was translated into Arabic because not all the staff of al-Resalah has the ability to respond to a questionnaire in English. Having translated the questionnaire, it was sent to specialist in Arabic and Islamic studies for proof-reading and correction (Arabic version of the questionnaire is appendix K). Having obtained approval, the questionnaire was distributed to al-Resalah Broadcasters. The process of the questionnaire design and translation is clarified in Figure 1.6.

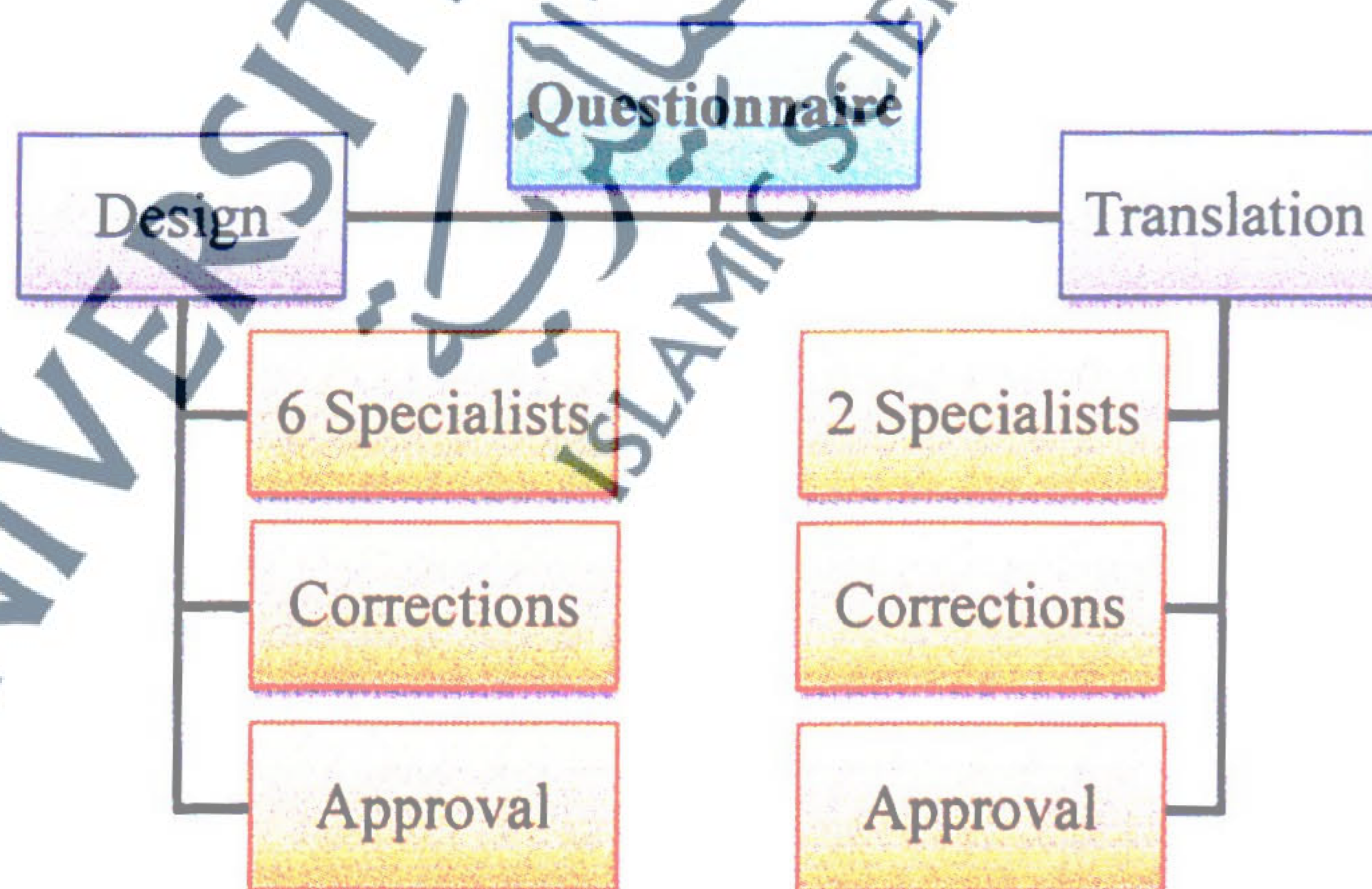


Figure 1.6: Questionnaire design and translation

1.11.2 Data Analysis

According to Wimmer and Dominick (2006: 139), in qualitative research no specific formulas or techniques are set to guide the researcher in analyzing the data. Therefore, the researcher imitates methods that were exploited in other similar studies that focused on similar area of the research. Wimmer and Dominick (2006: 116-117) further argue that data are arranged in chronological order according to the sequence of events that occurred during the investigation. Then they also mention 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 (appendix A and B).

A coding book was established to code all the required data for the analysis of duration, frequency and themes as shown in Table 1.3. The researcher ensured that no similar categories are established to avoid any confusion in analysis.

Table 1.3: Coding book

Segments of al-Resalah		
No.	Segment	Code
1	Thought- Religious- Dialogue	TRD
2	Live	LI1
3	Religious	RE
4	Social	SO
5	Qur'an Sciences	QS
6	Captive- Palestine	CP
7	Religious- Da'wah	RD
8	Jurisprudence	JU
9	Belief- Kind Admonition	BKA
10	Thought	TH
11	Thought- Youth	TY
12	(Iman) Islamic Faith	IF
13	Educational- Social	ES
14	Exegesis of the Noble Qur'an	ENQ

Genres of al-Resalah		
1	Talk Show	TS1
2	Documentary	DO1
Target Audience of al-Resalah		
1	Young Men	YM
2	Family	FA
3	General	GE
4	Family- Women	FW
5	Family- Young Men	FYM
6	Lasses	LA
7	Family- Young Men- Lasses	FYML
Target Audience of al-Hijrah		
1	Family- General	FG
2	Kids	KI
Production Types of al-Hijrah		
1	In House Production	IHP
2	Foreign Syndicated	FS
3	Local Syndicated	LS
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
Thematic Categories		
1	Noble Qur'an	NQ
2	Islamic Jurisprudence	IJ
3	(<i>Iman</i>) Islamic Faith	TIF
4	Islamic History	IH
5	Da'wah and Islamic Education	DIE
6	Creativity	C
7	Creativity and Leadership	CL
8	Health and Safety	HS

9	New	N
10	Ethics	E
11	Tourism	T
12	Science and Knowledge	SK

Having established the coding book, six coding sheets were established for segment, genre, target audience and production type of al-Resalah and al-Hijrah (appendix C to H). Coding sheets are divided into nine columns that include numbers, topic e.g. genre or segment and the seven days of the week. Then, all programs are listed in their appropriate table by making a sign for each program as shown in Table 1.4. Next step is to count manually and calculate the signs to obtain the percentage and frequency of each category of data. The coding sheets were used twice. Once is to discover frequency of broadcasting, and again to discover the duration of these programs.

Table 1.4: Example of coding sheet

Day	Talk Show	Documentary
Saturday		
Sunday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		

Furthermore, SPSS software was utilized to analyze the questionnaire. Analysis focused on the central tendency of al-Resalah and al-Hijrah broadcasters concerning current Islamic television broadcasting. Having analyzed the programs of both al-Resalah and al-Hijrah, broadcasters of both channels were asked through the questionnaire to give their opinion about Islamic broadcasting in general and to rate the programs of their channels specifically. Then, paired sample t-test was conducted to compare between al-Resalah

and al-Hijrah broadcasters' perception which is a statistical examination of two population means.

1.11.3 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 ensure 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.

To ensure the reliability of the questionnaire, the researcher conducted a pilot test on eleven respondents of al-Hijrah television broadcasters. SPSS software was used to conduct reliability test. The result of the reliability test of the questionnaire as a whole was Alpha = .8800. By conducting a reliability test for each part of the questionnaire separately, the result of section B is Alpha = .7158 and section C Alpha = .9298 without any deletion or amendment which proves that the result is reliable because the minimum accepted result for Alpha is 0.6. Thus, next step is to collect and analyze data following the methods stated above.

1.11.4 Methodology Summary

This study is a mixed-method of qualitative and quantitative approaches. The qualitative approach was conducted by thematic analysis and interview to answer the second

research question. The quantitative approach is conducted by a questionnaire to answer the third question as clarified in Figure 1.7.

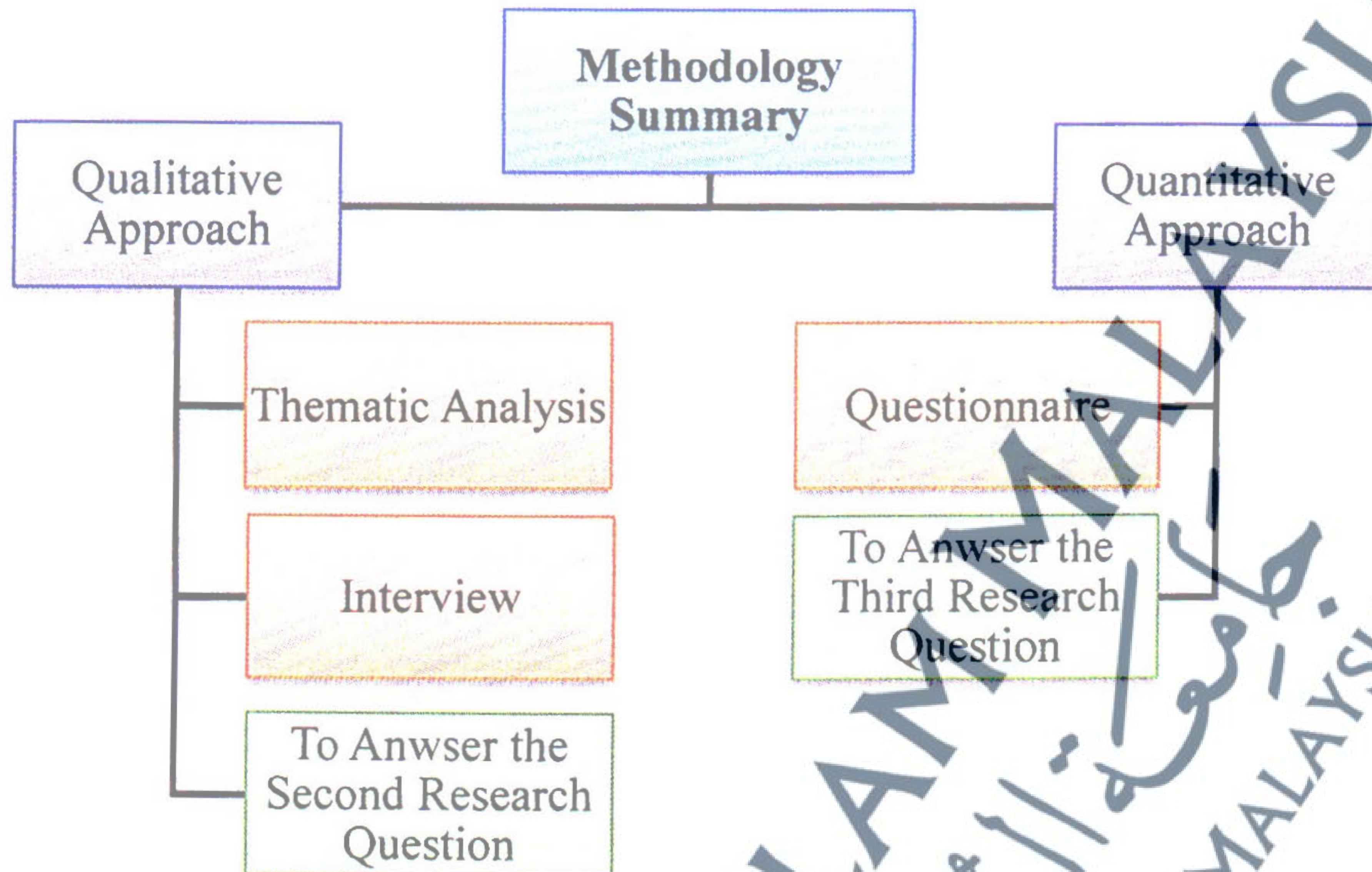


Figure 1.7: Methodology summary

1.12 SUMMARY

At the age of megacities, it becomes an urgent need to utilize television as a medium to disseminate the Islamic message. The main problem is incomprehensiveness and rudimentary of Islamic television programs. Therefore, efforts should be spent to present Islam through attractive programs. The following three chapters (chapter two, three and four) discuss the literature review. The literature review is not only focused on the empirical side, but it focuses in details on Islamic approach of television broadcasting. The literature review is about the historical part of television in Muslim communities, efforts to establish Islamic television channels and background of al-Resalah and al-Hijrah television channels.