

PROGRAMS ANALYSIS AND BROADCASTERS' PERCEPTION OF ISLAMIC-
BASED TELEVISION BROADCASTING:

A CASE STUDY OF AL-RESALAH AND AL-HIJRAH CHANNELS

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DEDICATION

This study is dedicated to the greatest model of broadcasters Prophet Muhammad (PBUH), my teachers and my parents who spent their lives for the sake of improving our first and eternal lives.


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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ABSTRAK

Kajian ini adalah berkenaan dengan penggunaan siaran TV dalam menyebarkan mesej Islam, khususnya pengalaman saluran TV satelit al-Resalah dan al-Hijrah. Terdapat hubungkait yang rapat antara menyebarkan mesej Islam, suatu tugas ke atas setiap muslim, dan siaran TV. Persoalan utama kajian ini ialah tentang kandungan siaran TV Islam dan persepsi para penyiar muslim terhadap penyiaran Islam. Objektif kajian ini untuk mengenalpasti operasi semasa stesen televisyen, untuk menganalisa rancangan TV al-Hijrah dan al-Resalah sebagai contoh stesen TV Islamik dan juga analisa persepsi penyiar Islam untuk kedua-dua stesen TV al-Resalah dan al-Hijrah serta menyadangkan model awal untuk saluran televisyen Islam. Satu sampel siaran selama seminggu saluran al-Resalah dan al-Hijrah dianalisa untuk menggambarkan kandungan siaran TV Islam semasa. Kertas pengkodan dan aplikasi microsoft excel digunakan untuk mendapatkan kekerapan program bagi kedua-dua saluran. Soalselidik juga diadakan dan diedar kepada para penyiar kedua-dua stesen al-Resalah dan al-Hijrah untuk menentukan persepsi mereka terhadap siaran keislaman. Program SPSS digunakan untuk menganalisa kecenderungan utama para penyiar saluran al-Resalah dan al-Hijrah terhadap penyiaran Islam. Penemuan utama kajian ini adalah kebanyakan kandungan saluran TV al-Resalah adalah merupakan program-program tradisional yang tidak menarik. Walaupun al-Hijrah cuba untuk menyiarkan kandungan yang lebih menarik, kebanyakan program drama tidak boleh dianggap sebagai Islamik sepenuhnya disebabkan hadirnya unsur-unsur kandungan yang tidak Islamik. Ini terjadi disebabkan oleh kurangnya tenaga manusia muslim yang arif mendalam tentang Islam dan penyiaran. Disebalik perbezaan besar diantara al-Resalah dan al-Hijrah, tiada perbezaan besar dari segi persepsi para penyiar kedua-dua saluran. Ini menunjukkan pentingnya modal kewangan dalam menyokong TV Islam dalam mengeluarkan dan menyiarkan program-program yang menarik dan berkualiti. Terdapat perbezaan besar diantara kedua saluran dari segi kewangan disebabkan dari kekurangan sumber dipihak -al-Resalah. Berdasarkan analisa sampel dan persepsi para penyiar, satu rangka kerja yang berkesan TV Islam dicadangkan bagi saluran-saluran TV Islam menjadikannya sebagai contoh.

ABSTRACT

This study is concerned with the utilization of television broadcasting in the diffusion of the Islamic message, particularly the experience of al-Resalah and al-Hijrah satellite television channels. The study expresses the intimate connection between the diffusion of the Islamic message, a duty laid upon every Muslim, and television broadcasting. The main question of this research is about the nature of Islamic television programs and Muslim broadcasters' perception of Islamic broadcasting. The objectives of this study are to identify the current operational state of Islamic television channels, to analyze the programs of al-Hijrah and al-Resalah as examples of Islamic television channels, to analyze the Muslim broadcaster's perception of al-Resalah and al-Hijrah and to propose a preliminary model for Islamic television broadcasting. A week broadcasting sample of al-Resalah and al-Hijrah is analyzed to reflect the image of current Islamic television broadcasting. Coding sheets, Microsoft Excel and SPSS were used to discover the frequency of programs for both channels. Also a questionnaire was established and distributed to broadcasters of both al-Resalah and al-Hijrah television channels to determine their perception of Islamic broadcasting. SPSS was used to analyze the central tendency of both al-Resalah and al-Hijrah broadcasters of Islamic broadcasting. The main finding of the research is that most of al-Resalah television programs are traditional unattractive programs. Despite the attempt of al-Hijrah television to broadcast attractive Islamic television programs, most of their drama programs cannot be considered Islamic due to availability of elements that exclude them from being Islamic such as showing parts of human body that should be concealed. This state of programs is mainly because of the lack of Muslim human capital who are well versed with Islam and broadcasting. Despite the big differences between al-Resalah and al-Hijrah's programs, no major difference between the broadcasters' perception of both channels is detected. This finding indicates the importance of financial capital that supports Islamic television to produce and broadcast high quality and attractive programs. Financially, a major difference between the two channels is discovered because al-Resalah is short of money. Based on the analysis of the samples and broadcasters' perception, the main contribution of the study is a preliminary model for Islamic television broadcasting.

ملخص البحث (Mulakhas al-Bahth)

إن هذا البحث يهتم باستخدام الإعلام التلفزيوني من أجل نشر رسالة الإسلام، مركزاً على قناتي الرسالة والهجرة الفضائيتين، حيث إن هناك صلة وثيقة بين تبليغ الرسالة الإسلامية- والتي هي واجب على كل مسلم- وبين الإعلام التلفزيوني. إن التساؤل الأساسي للبحث يدور حول طبيعة البرامج التلفزيونية الإسلامية، وفهم الإعلاميين للإعلام الإسلامي. أما أهداف البحث فهي أربعة، أولاً: التعريف بالوضع الحالي للقنوات الفضائية الإسلامية. ثانياً: تحليل برامج قناتي الرسالة والهجرة كنموذج للقنوات الفضائية الإسلامية. ثالثاً: تحليل فهم الإعلاميين في قناتي الرسالة والهجرة. رابعاً: اقتراح نموذج أولي لإنشاء قناة فضائية إسلامية. وقد تم إنشاء أوراق ترميز لتحليل أسبوع من البث بالإضافة إلى برنامجي اكسل و SPSS للتحليل وإيجاد مرات تكرار البرامج لقناتي الرسالة والهجرة معاً. كما تم إنشاء استبيان وتوزيعه على الإعلاميين في القناتين لتحديد فهمهم للإعلام الإسلامي، وتم استخدام برنامج SPSS لتحليل البيانات وقياس النزعة المركزية للإعلاميين في قناتي الرسالة والهجرة. وكان من النتائج الأساسية أن أغلب برامج قناة الرسالة هي تقليدية مملّة، وبالرغم من محاولات قناة الهجرة لبث برامج جذابة إلا أن هذا النوع من البرامج لا يمكن وصفه بالإسلامي لوجود بعض العناصر التي تحول دون ذلك مثل إظهار العورات على الشاشة. إن هذه الحالة للبرامج نشأت بسبب ندرة العلماء المسلمين الأكفاء الذين لديهم خبرة كافية بالإسلام والإعلام معاً. وعلى الرغم من الاختلاف الكبير بين القناتين إلا أن فهم الإعلاميين في القناتين للإعلام الإسلامي متشابه، مما يدل على أهمية العامل المادي الذي يدعم التلفزيون الإسلامي لإنتاج وبتك برامج جذابة ذات جودة عالية، والذي يشكل نقطة فارقة بين القناتين، حيث أن الرسالة تفتقر إلى الدعم المادي. وبالاعتماد على تحليل البرامج وفهم الإعلاميين تم اقتراح نموذج عملي لقناة تلفزيونية إسلامية كنموذج للإعلام التلفزيوني الإسلامي.

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TRANSLITERATION

عقيدة	→	'Aqidah (faith)
عورة	→	'Aurah (human private parts)
عزائم	→	'Aza'im (firm wills)
عبادة	→	'Ibadah (worshiping Allah SWT)
علم	→	'Ilm (knowledge)
علم التجويد	→	'Ilm al-Tajweed (the science of correct Qur'anic recitation)
فرض عين	→	Fardh Ain (individual obligation)
عدلاً	→	Adlan (just)
أحكام	→	Ahkam (Islamic rules)
أخلاق	→	Akhlaq (ethics)
العالمين	→	Al-'Alamin (the worlds)
البيان	→	Al-Bayan (eloquent speech)
الحجاب	→	Al-Hijab (veil)
الهدى	→	Al-Huda (right guidance)
الاستغاثة	→	Al-Istighathah (appeal for help or call for help)
الجمهور عاوز كده	→	Al-Jumhur 'Awiz Kidah (audience desires this)
الخلفاء الراشدون	→	Al-khulafa' al-Rashidun (orthodox caliphates)
الناس	→	Al-Nas (mankind)
الصحابة	→	Al-Sahabah (Prophet Muhammad's companions)
السلف	→	Al-Salaf (the righteous predecessors)
التابعين	→	Al-Tabi'in (followers of the prophet companions)
التصوير	→	Al-Tasweer (photography)
أمانة	→	Amanah (trust)
أركان الصلاة	→	Arkan al-Salah (pillars of prayer)
أسباب النزول	→	Asbab al-Nuzul (reasons of revelation)

أذان	→	Athan (Islamic call to prayer)
أوقاف	→	Awqaf (endowments)
باطن	→	Batin (intention)
بدعة	→	Bid'ah (heresy)
بهتان	→	Buhtan (slander)
داع	→	Da'ee (preacher)
دعوة	→	Da'wah (invitation to Allah)
فجر	→	Fajr (dawn)
فرض	→	Fardh (religious obligation)
فتوى	→	Fatwa (Islamic legal opinion)
في سبيل الله	→	Fi Sabilillah (for the cause of Allah)
فقه	→	Fiqh (jurisprudence)
غيبة	→	Ghibah (backbiting)
غلو	→	Ghulu (extremism)
حج	→	Hajj (pilgrimage)
حلال	→	Halal (permitted)
حرام	→	Haram (forbidden)
حكمة	→	Hikmah (wisdom)
اجماع	→	Ijma' (consensus of Muslim scholars)
اجتهاد	→	Ijtihad (independent judgment or interpretation of Muslim scholars)
اجتهادي	→	Ijtihadi (interpretative)
اخلاص	→	Ikhlas (sincerity)
إيمان	→	Iman (belief)
اقرأ	→	Iqra' (read)
عشاء	→	Ishaa' (night prayer)
اتصال ذاتي	→	Itisal thati (intrapersonal communication)

جميعاً	→	Jami'an (all)
الجدال بالتي هي أحسن	→	Jidal Billati Hia Ahsan (argument in a way that is best)
جهاد	→	Jihad (struggle in the path of Allah)
خطبة الجمعة	→	Khutbat al-Jumu'ah (Friday sermon)
مكروه	→	Makruh (disapproved)
مندوب	→	Mandub (recommended)
متن	→	Matan (content of hadith)
موعظة حسنة	→	Maw'izah Hasanah (good instruction)
مباح	→	Mubah (merely permitted)
محاسبة النفس	→	Muhasabatu al-Nafs (exhortation of the self)
مجاهدين	→	Mujahideen (Muslim warriors)
نميمة	→	Namimah (talebearing)
قياس	→	Qias (analogical deduction of Islamic law)
قدوة حسنة	→	Qudwah Hasanah (lifestyle example)
رغبة إلى الله	→	Ragbah ila Allah (desire for Allah)
صدقة	→	Sadaqah (charity)
صلاة	→	Salah (Islamic prayer)
صوم	→	Sawn (Fasting)
شريعة	→	Shari'ah (Islamic law)
شورى	→	Shura (consultation)
صلة	→	Silah (connection)
سيرة	→	Sirah (biography of the prophet)
تبليغ	→	Tabligh (propagation of Islam)
تفسير	→	Tafseer (exegesis of the noble Qur'an)
تجويد	→	Tajweed (correct Qur'anic recitation)
توحيد	→	Tawhid (oneness of Allah)

تزكية	→	Tazkiah (spirituality)
ذکر	→	Thakir (remind)
ذکر الله	→	Thikru Allah (remembrance of Allah)
أمة	→	Ummah (nation)
عمرة	→	Umrah (minor pilgrimage)
أستاذ	→	Ustaz (Muslim preacher)
واجب	→	Wajib (required)
وقف	→	Waqf (religious endowment)
وضوء	→	Wudhu' (ablution)
ظاهر	→	Zahir (action)
زكاة	→	Zakah (almsgiving)

ABBREVIATIONS

(SWT): *Subhanahu Wa Ta'ala* (Glory to Allah).

(PBUH): Peace be upon him.

(RAA): *Radhia Allahu 'Anh* (may Allah be pleased with him).

(RAA): *Radhia Allahu 'Anha* (may Allah be pleased with her).

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