

CHAPTER SIX

MUSLIM BROADCASTERS' PERCEPTION OF ISLAMIC TELEVISION

6.1 INTRODUCTION

According to Zulkiple (2006: 32) the negative perception of Islamic broadcasting among Muslim scholars leads to discouragement of innovating new methods of diffusing Islam in the broadcast media. The diffusion of the Islamic message in the broadcast media is also affected by Muslim broadcasters' perception of Islamic broadcasting because they are the gatekeepers. In this chapter, analysis of broadcasters' perception of both al-Resalah and al-Hijrah is going to be conducted. As mentioned in chapter one, the perception is measured through a questionnaire distributed to the broadcasters of both channels. The respondents of al-Hijrah are seventy and al-Resalah's are nineteen. Perception analysis of al-Resalah and al-Hijrah broadcasters is going to be conducted separately followed by comparison between both of them.

6.2 PERCEPTION OF AL-RESALAH'S BROADCASTERS

In this chapter, the perception of al-Resalah's broadcasters is going to be measured in terms of demographic information and four elements of establishing an Islamic television channel that are human capital, philosophy, programs and audience. The fifth element of establishing an Islamic television channel, Financial Capital, mentioned in chapter three is not measured in this chapter because financial capital requires an independent detailed study. Besides, the cost of broadcasting equipment is unstable and differs from one country to another. For the variables of the questionnaire see (appendix L). Answers were

mapped to numeric values needed to create the knowledge map for two types of likert scale questions used in the questionnaire. Then, the average scores were calculated for the two types to determine the central tendency of the broadcasters' perception. A five-level scale is used to determine the rating of broadcasters as shown in Table 6.1.

Table 6.1: Mapping answers to numeric values

Values in the Graph	Rating	Score Range (average from the respondents)
1	Strong agreement	(0-1)
2	Agreement	(1.01-2)
3	Neutral attitude	(2.01-3)
4	Disagreement	(3.01-4)
5	Strong Disagreement	(4.01-5)
Values in the Graph	Rating	Score Range (average from the respondents)
1	Poor	(0-1)
2	Fair	(1.01-2)
3	Good	(2.01-3)
4	Pretty Good	(3.01-4)
5	Excellent	(4.01-5)

6.2.1 Demographic Information

As clarified in chapter one, the questionnaire is going to be 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 will be distributed to all of al-Resalah broadcasters because they are limited. Respondents were asked to report demographic information at the beginning of the questionnaire including gender, age, nationality, religion, education, position and period of experience. Fourteen respondents (73.7%) were males, and five (26.3%) were female. The age of respondents is divided into five groups: less than 20, (20 to 29), (30 to 39), (40 to 49) and over 50. The

age score is clarified in Table 6.2 which demonstrates that the age of al-Resalah's broadcasters is varied. In fact combination of young broadcasters and older ones share the creativity of the young and the experience of the old.

Table 6.2: Age of al-Resalah respondents

No.	Age	Number of Respondents	Percentage
1	Under 20	0	0%
2	20-29	7	36.8%
3	30-39	3	15.8%
4	40-49	8	42.1%
5	Over 50	1	5.3%
	Total	19	100

Al-Resalah's broadcasters are all Arab mixed of three nationalities as shown in Table 6.3. All respondents who choose others are Jordanians. Also all respondents of al-Resalah are Muslims because al-Resalah is dedicated to Arab Muslims who are the main audience. Egyptian and Kuwaiti nationalities were provided for respondents because al-Resalah has two offices located in Egypt and Kuwait.

Table 6.3: Nationality of al-Resalah respondents

No.	Nationality	Number of Respondents	Percentage	Religion
1	Egyptian	8	42.1%	Islam
2	Kuwaiti	3	15.8%	Islam
3	Others	8	42.1%	Islam
	Total	19	100.0%	

In terms of education, the majority (84.2%) of al-Resalah respondents are holders of bachelor degree followed by PhD (10.5%) as shown in Table 6.4.

Table 6.4: Education of al-Resalah respondents

No.	Item	Frequency	Percentage
1	PhD	2	10.5%

2	Master	0	0%
3	Bachelor Degree	16	84.2%
4	Diploma	1	5.3%
5	High School	0	0%
6	Less than High School	0	0%
	Total	19	100.0%

Since al-Resalah is a play-out station its staff is limited, and the population will be small. Therefore, all the staff of al-Resalah is surveyed as clarified in chapter one. Responses of al-Resalah broadcasters' positions were keyed in and the results appear in Table 6.5. The majority of al-Resalah respondents are middle-level managers with no staff attached to them. This is originated to, as Ibrahim (2011: 1) puts it, the absence of the concept of management in Islamic television channels; and the small number of staff which is limited to heads of departments with one or no subordinates. The single respondent that chooses others stated that he is in charge of creativity and art.

Table 6.5: Positions of al-Resalah respondents

No.	Item	Number	Percentage
1	Top-level manager	3	15.8%
2	Middle-level manager	8	42.1%
3	Low-level manager	2	10.5%
4	Content executive	5	26.3%
5	Others	1	5.3%
	Total	19	100

Since al-Resalah broadcasters are not very young, it is predicted that they are of good experience. The experience duration of al-Resalah broadcasters is ranging from few months to twenty two years. However, measures of central tendency reveals that $M_o = 7$ i.e. the most frequent period of experience among al-Resalah broadcasters is seven years. The mean $\bar{x} = 9.26$ demonstrates that the average experience period of al-Resalah broadcasters is nine to ten years as shown in Table 6.6.

Table 6.6: Period of al-Resalah respondents' experience

Period of Experience	
Mean	9.26
Mode	7 years

6.2.2 Human Capital

The human capital in this analysis is narrowed down to the guests and hosts of al-Resalah.

Five Likert scale questions were allocated to determining the broadcasters' rating of al-

Resalah's guests and hosts. The five questions are clarified in Table 6.7.

Table 6.7: The variable of human capital

No.	Questions of Guests and Hosts
1	Experience of the channel guests in the discussed issues.
2	In your opinion, what is the level of Islamic broadcasting experience in the station?
3	Islamic knowledge of male broadcasters in the channel.
4	Islamic knowledge of female broadcasters in the channel.
5	Islamic personality of the channel presenters.

Measures of central tendencies were computed and broadcasters rate the five questions as

pretty good except the question of guests which was rated as excellent as shown in Table

6.8.

Table 6.8: Broadcasters' rating of al-Resalah human capital

Item	Distribution of Responses					Mean
	Poor	Fair	Good	Pretty good	Excellent	
Guests of al-Resalah	0%	0%	21.1%	36.8%	42.1%	4.21
Islamic broadcasting experience	0%	0%	31.6%	47.4%	21.1%	3.89
Islamic personality of Television programs presenters	0%	5.3%	42.1%	21.1%	31.6%	3.79
Knowledge of male broadcasters	0%	0%	42.1%	42.1%	15.8%	3.74

Knowledge of female broadcasters	5.3%	10.5%	31.6%	36.8%	15.8%	3.47
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6.2.3 Philosophy

The analysis of al-Resalah broadcasters' perception of Islamic television broadcasting concerning philosophy is limited to dissemination of Islam in al-Resalah and Neutrality of al-Resalah. Pertaining dissemination of Islam in al-Resalah, seven questions were allocated to determine broadcasters' rating of dissemination of Islam in al-Resalah. The seven questions were five-point Likert scale commencing from poor to excellent as clarified in Table 6.9.

Table 6.9: The dissemination of Islam on television

No.	Questions of Dissemination of Islam in Television
1	Programs of the channel present Islam in a modern style.
2	Programs of the channel present true and loveable Islam.
3	The programs of the channel teach wisdom.
4	Programs of the channel offer Islamic education.
5	The channel specifies slots for religious events.
6	The channel applies Islamic distinctive features to all its programs.
7	The channel presents issues that have priority for the time being.

The purpose of these seven questions was to rate the programs broadcast on al-Resalah. Measures of central tendencies were computed to summarize the data for the above clarified questions. Broadcasters rated the level of disseminating Islam in a modern style, presenting true and loveable Islam and offering Islamic education as excellent because the means for these questions are between (4.01-5), but the rate for teaching wisdom, specifying slots for religious events, applying Islamic distinctive features to all programs and presenting issues that have priority for the time being is pretty good as the means are between (3.01-4) as shown in Table 6.10.

Table 6.10: Presentation of Islam in al-Resalah

Rating	Distribution of Responses						
	Q 1	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7
Mean	4.05	4.11	3.21	4.05	3.79	4.00	3.68
1 Poor	0%	0%	5.3%	0%	0%	0%	5.3%
2 Fair	5.3%	0%	21.1%	0%	5.3%	5.3%	10.5%
3 Good	26.3%	26.3%	26.3%	31.6%	31.6%	15.8%	26.3%
4 Pretty Good	26.3%	36.8%	42.1%	31.6%	42.1%	52.6%	26.3%
5 Excellent	42.1%	36.8%	5.3%	36.8%	21.1%	26.3%	31.6%
Total	100%	100%	100%	100%	100%	100%	100%

Pertaining to the neutrality of al-Resalah four Likert scale questions were allocated to determine al-Resalah broadcasters' rating of neutrality as shown in Table 6.11.

Table 6.11: The neutrality of television

No.	Questions of Neutrality of Television
1	The channel broadcasters respect other opinions.
2	The channel gives a chance for non-Muslims to share their views.
3	The channel offers non extreme and moderate Islamic teaching.
4	The channel maintains unbiased broadcasting.

Measures of central tendencies were computed to summarize the data for the neutrality of television. Broadcasters placed similar rate for the four questions as pretty good except the chances for non-Muslims which was rated 'fair' as clarified in Table 6.12. The table illustrates that non-Muslims have limited access to al-Resalah. This result supports the observation of the researcher of rarity of non-Muslims on al-Resalah as poor is 52.6%.

Table 6.12: Broadcasters' rating of neutrality of al-Resalah

Item	Distribution of Responses					Mean
	Poor	Fair	Good	Pretty good	Excellent	
Respecting other opinions	0%	15.8%	26.3%	31.6%	26.3%	3.68
Chances for non-Muslims to share their views	52.6%	21.1%	15.8%	10.5%	0%	1.84

Non-extreme and moderate Islamic teaching	0%	5.3%	15.8%	63.2%	15.8%	3.89
Unbiased broadcasting	0%	5.3%	26.3%	52.6%	15.8%	3.79

6.2.4 Programs

Three topics are discussed in the analysis of al-Resalah broadcasters' perception. They are Islamic television programs, production of al-Resalah programs and selected segments of programs. Concerning Islamic television programs, seven questions were allocated to determine al-Resalah broadcasters' perception of Islamic television programs as clarified in Table 6.13.

Table 6.13: Islamic television programs

No.	Questions of Islamic Television Programs
1	Please choose the genre(s) of television program that you think it is appropriate to present Islamic content. (you can choose more than one)
2	In your opinion, what is the most important characteristic of Islamic television programs?
3	Do you agree that delivering vicarious messages through drama and cartoon is more effective than direct ones which are offered through talk shows?
4	Do you agree with what is presented on the screen of your channel?
5	The channel broadcasts some of its messages indirectly i.e. through drama not talk show.
6	What is/ are the source(s) of programs in your channel? (you can choose more than one)
7	Do you agree that Islamic law (<i>Shari'ah</i>), Islamic faith (<i>aqidah</i>) and ethics (<i>akhlaq</i>) are the basic elements that constitute a model of Islamic broadcasting?

Concerning the first question, broadcasters tended to place greater emphasis on social programs and lectures followed by women programs as shown in Table 6.14. This result translates the interest of al-Resalah's broadcasters and the job they are doing. Surprisingly, soap opera comes in the fourth place even though al-Resalah does not broadcast soap opera programs, which is a state that reconfirms presence of reasons other

than broadcasters' perception behind the lack of broadcasting such kind of programs on Islamic television channels. The reason, as mentioned in the previous chapter, is rarity of soap opera programs that are conformed to Islamic rules, and the expensive cost of such programs. News, according to al-Resalah's broadcasters is inappropriate for broadcasting Islamic television content. However, this result reflects the perception of al-Resalah's broadcasters, but does not deny the importance of Islamic news. Al-Resalah broadcasters also placed importance on children programs, game shows, films and scientific programs even though such programs are rare on al-Resalah.

Table 6.14: Appropriate programs to broadcast Islamic television content

No.	Item	Frequency	Percentage
1	Social Programs	14	19.2%
2	Lectures	12	16.4%
3	Women	11	15.1%
4	Soap Opera	8	11%
5	Children Programs	7	9.6%
6	Game Show	7	9.6%
7	Films	6	8.2%
8	Scientific Programs	4	5.5%
9	Songs	2	2.7%
10	Political Programs	1	1.4%
11	Sports	1	1.4%
12	News	0	0%
	Total	73	100%

For the second question about the important characteristics of Islamic television programs, respondents had five choices, and were allowed to choose more than one. They placed equal importance on affecting feelings, interest and importance of topic as shown in Figure 6.1.

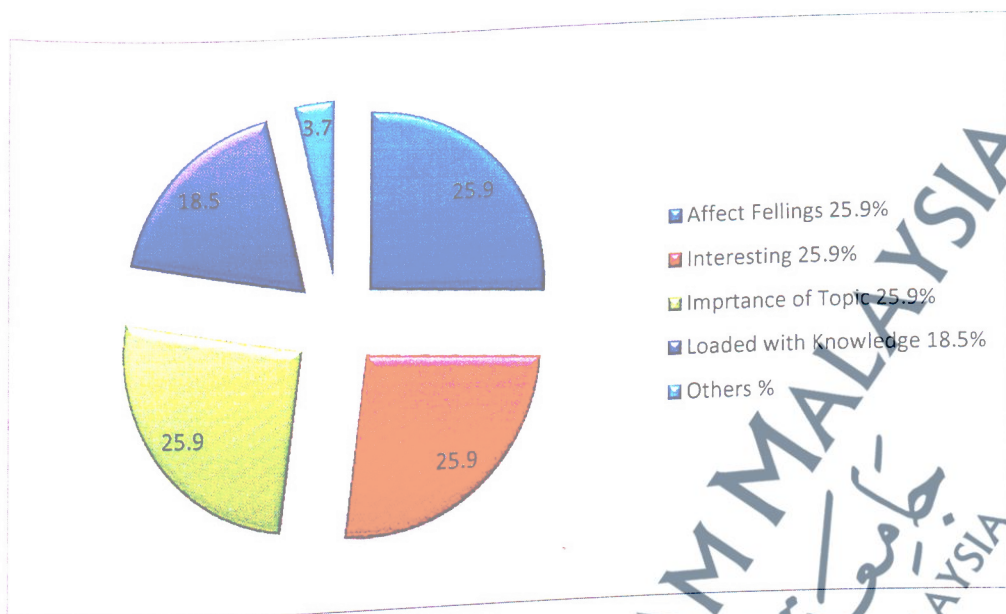


Figure 6.1: Characteristics of television programs

The third question of Islamic television programs was to determine whether disseminating Islam through vicarious messages by drama and cartoon is more effective than direct ones which are offered through talk shows. Respondents were provided with a five-point scale for the answer beginning with strongly agree, and ending with strongly disagree. More than half the respondents (57.9%) tend to agree that vicarious messages are more effective than direct ones, and the central tendency is $\bar{x} = 1.68$. The fourth question asked broadcasters whether they agree with what is broadcast on their channel. 63.2% agree with the programs broadcast on their channel as shown in Table 6.15. The central tendency of the broadcasters represents a neutral attitude because $\bar{x} = 2.58$.

Table 6.15: Dissemination of vicarious messages

Rating	Distribution of Responses	
	Q 3	Q 4
1 Strongly Agree	36.8%	0%

2	Agree	57.9%	63.2%
3	Neutral	5.3%	15.8%
4	Disagree	0%	21.1%
5	Strongly Disagree	0%	0%
	Total	100%	100%
	Mean	1.68	2.58

The fifth question was a five-point scale question beginning with poor and ending with excellent. Respondents were asked to rate the importance of messages sent through their drama programs as opposed to the talk show format. The central tendency of al-Resalah's broadcasters placed a good level on drama programs even though al-Resalah does not broadcast drama $\bar{x} = 2.95$ as shown in Table 6.16.

Table 6.16: Dissemination of vicarious messages

	Rating	Q 5	Mean
1	Poor	21.1%	2.95
2	Fair	10.5%	
3	Good	36.8%	
4	Pretty Good	15.8%	
5	Excellent	15.8%	
	Total	100%	

Another question was asked to determine the sources of the programs broadcasted on al-Resalah. Five choices were provided for the answer, and respondents were allowed to choose more than one. The choices were the noble Qur'an, Sunnah, history, everyday life and others. The survey finds that the noble Qur'an and Sunnah are equally chosen as the main sources for al-Resalah and (1.5%) chooses other stating that books are another source for al-Resalah. The last question concerning television programs suggested three elements of an Islamic broadcasting model. The question proposed that *Shari'ah*, *'aqidah* and *akhlaq* are the basic elements that constitute a model of Islamic communication. More than half the respondents (63.2%) agreed on the proposed elements, and about

quarter (26.3%) strongly agreed. (10.5%) were neutral, (0 %) disagree and (0%) strongly disagree. The central tendency represent agreement of broadcasters on the suggested elements because $\bar{x} = 1.84$.

Moreover, in the discussion of production of al-Resalah programs, six questions were allocated to determine the broadcasters' perception of al-Resalah programs as shown in Table 6.17.

Table 6.17: The production of Islamic television programs

No.	Questions of Production of Islamic Television Programs
1	Do you agree that for the time being the need for Islamic production houses is more than the need for Islamic television channels?
2	Do you agree that programs of Islamic television should be chosen based on academic research?
3	Do you agree that programs of television should undergo filtering process to be compliant with Islamic teaching before it is presented to audience?
4	Programs presented on the screen are attractive.
5	Programs presented on the screen are beneficial.
6	Importance of issues discussed in in house production.

Measures of central tendency were computed to summarize the data for the first three Likert scale questions. The three questions were five-point scale that begin with strongly agree and end with strongly disagree. Measures of central tendency were computed to summarize the data for the above mentioned questions. The central tendency of the first two questions demonstrated agreement of broadcasters, while the third demonstrated neutral attitude as shown in Table 6.18.

Table 6.18: Production of al-Resalah Programs (part 1)

Rating	Distribution of Responses		
	Q 1	Q 2	Q 3
Mizan	1.79	1.79	2.11

1	Strongly Agree	11.4%	11.4%	22.9%
2	Agree	37.1%	45.7%	38.6%
3	Neutral	45.7%	35.7%	35.7%
4	Disagree	5.7%	4.3%	2.9%
5	Strongly Disagree	0%	2.9%	0%
	Total	100%	100%	100%

The result of the first question supports the discussion stated in chapter four about the urgent need for Islamic production houses. Despite the availability of multiple Islamic television channels in Arab Islamic countries, a lack of attractive Islamic television programs is noticeable. The result of the third question represents al-Resalah broadcasters' perception of controlling programs before they go on air.

In addition, three Likert scale questions about production of al-Resalah programs were provided. The scale was composed of five rates beginning with poor and ending with excellent. The first two questions were to determine the broadcasters' rating of attractiveness and usefulness of al-Resalah programs. The third question asked about the importance of in house-produced programs. Measures of central tendency were computed to summarize the data for the above mentioned questions. Al-Resalah's broadcasters considered attractiveness of their channel programs pretty good as $\bar{x} = 3.32$. The usefulness of al-Resalah programs was rated as Excellent $\bar{x} = 4.11$. The importance of in house-produced programs is rated as pretty good $\bar{x} = 3.95$ as shown in Table 6.19. However, as discussed in chapter five, al-Resalah has no in house produced programs.

Table 6.19: Production of al-Resalah programs (part 2)

Rating	Distribution of Responses		
	Q 1	Q 2	Q 3
Mean	3.32	4.11	3.95

1	Poor	5.3%	0%	0%
2	Fair	15.8%	0%	5.3%
3	Good	31.6%	26.3%	26.3%
4	Pretty Good	36.8%	36.8%	36.8%
5	Excellent	10.5%	36.8%	31.6%
	Total	100%	100%	100%

In addition, in the discussion of selected segments of al-Resalah, nineteen questions were allocated to obtain the broadcasters' rating of six segments of television. The segments are *iman*, *Fiqh*, Politics and News, Social Programs, Advertisements and Songs, and Drama as shown in Table 6.20.

Table 6.20: The selected segments of programs

No.	Questions of Selected Segments of Programs	Segmnt
1	The programs of the channel strengthen belief of audience in Allah (SWT).	<i>Iman (Faith) Segment</i>
2	The programs pay attention to connecting creatures with their creator (Allah SWT).	
3	Programs of the channel remind audience of the afterlife.	
4	Do you agree that programs of television in Muslim countries abide by Islamic rules?	<i>Fiqh (Jurisprudence) Segment</i>
5	All kinds of programs presented on the screen are compliant with Islamic ethics.	
6	Level of importance of information presented in fiqh programs.	
7	The coverage frequency of political issues by the channel.	Politics and News Segment
8	Political programs presented on the screen have Islamic Identity.	
9	The channel presents authentic news.	Social Programs Segment
10	Do you agree that Islamic television channels are able to contribute handling social issues and changing personal beliefs?	
11	The channel pays attention to social events.	
12	The channel is devoted for Islamic unity.	
13	Programs of the channel immunize the audience against Muslims' enemies.	
14	The channel handles women affairs.	
15	The channel handles youth affairs.	Advertisements and Songs Segment
16	The channel offers benefit through advertising.	
17	Songs presented on the channel are beneficial.	
18	Islamic songs on the channel strengthen belief in Allah.	

19	Drama presented complies with Islamic rules.	Drama Segment
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First, three ideas were discussed in *iman* segment. Measures of central tendency were computed to summarize the data of the three questions. Broadcasters rated al-Resalah's programs of *iman* as pretty good as the average of the three questions successively are $\bar{x} = 3.84$, $\bar{x} = 3.89$ and $\bar{x} = 3.32$. Figure 6.2 summarizes the rating of the respondents. *Iman* is an essential segment in Islamic television channels. The format of programs that are allocated to consolidate *iman* is of paramount importance. Prophet Muhammad (PBUH) has taught *iman* through the example of himself who was a role model for all his followers (Kuftaro, 1985). Therefore, the programs of *iman* should be mainly presented in drama, films, cartoon and all other attractive formats that present live models to audience.

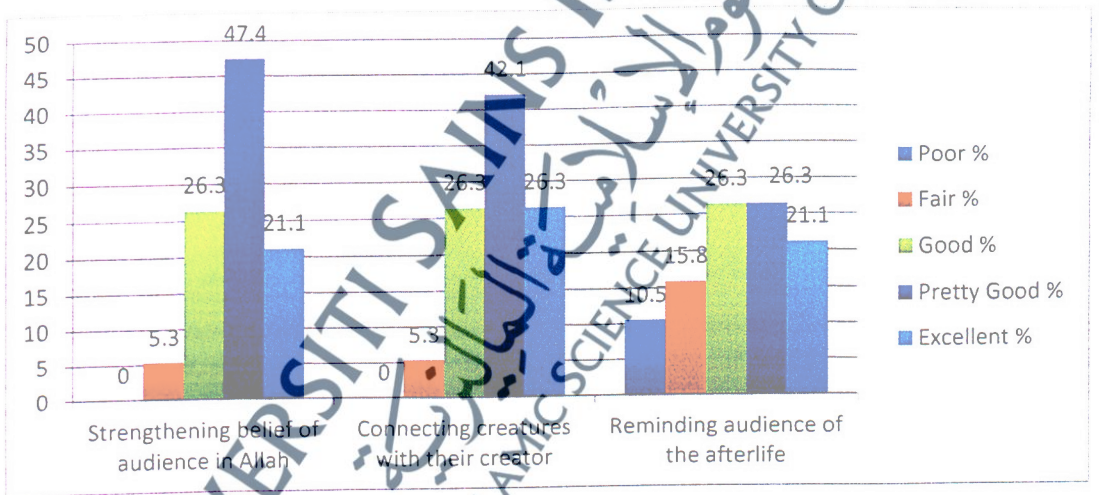


Figure 6.2: Broadcasters' rating of al-Resalah *iman* programs

Second, similar to *Iman* segment, three ideas were discussed in *Fiqh* segment. In the first question, broadcasters were asked if they agree with the existence of the lack of compliance of television in Muslim countries with Islamic rules. Measures of central tendency were computed to summarize the data, and the results were 52.6% disagree,

15.8% neutral, 15.8% agree, 10.8% strongly agree and 5.3% strongly disagree. $\bar{x} = 3.26$ which represent disagreement of the broadcasters. Furthermore, broadcasters were asked to rate the compliance of programs broadcast on al-Resalah with Islamic ethics. They were also asked to rate the importance of information presented in *fiqh* programs. Measures of central tendency were keyed in, and the average rate of broadcasters was good for compliance of programs with Islamic rules and fair for the importance level of information presented in *fiqh* programs because $\bar{x} = 2.16$ and $\bar{x} = 1.86$ consecutively as shown in Figure 6.3.

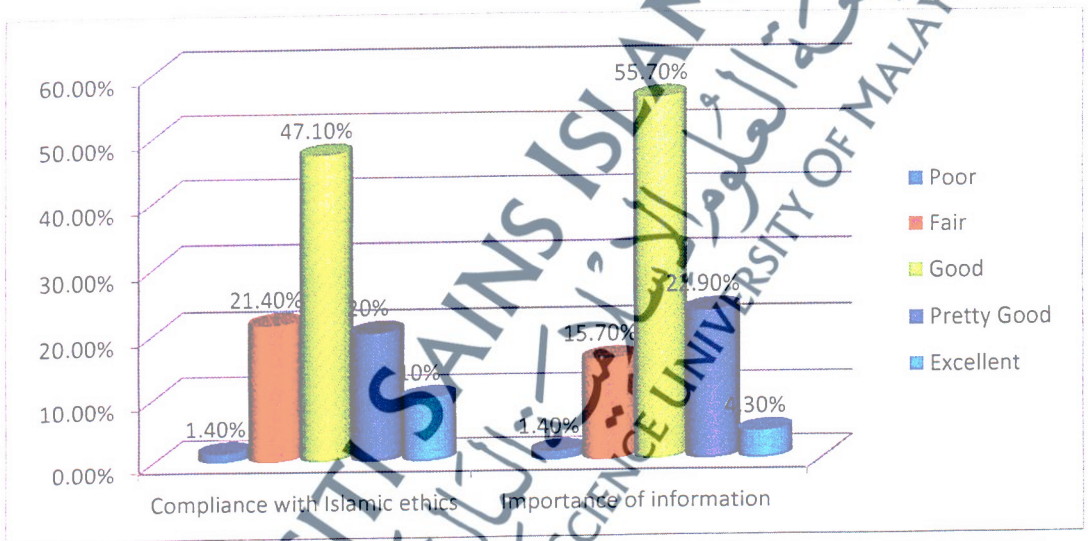


Figure 6.3: Broadcasters' rating of al-Resalah *fiqh* programs

Third, broadcasters were asked to evaluate three ideas pertaining political programs and news of al-Resalah. The ideas were: the coverage frequency of political issues, Islamic Identity of political programs and broadcasting authentic news. Measures of central tendency were keyed in, and the result demonstrated that broadcasters placed a good level of the first two ideas as $\bar{x} = 2.21$ and $\bar{x} = 2.53$. The average rate of authentic news was

channels for handling social issues $\bar{x} = 2.21$. The majority of respondents 57.9% agree, 15.8% neutral, 15.8% strongly agree, 10.5% disagree and 0% strongly disagree. This result reflects the broadcasters' perception of Islamic television channels, but they have no doubt that Islam is able to solve all kinds of problems. Islamic television channels cannot solve social problem completely because television does not follow the teaching of Islam as a comprehensive religion.

The other five questions of social segment were five-point Likert scale beginning with poor and ending excellent. They were about social events, promoting Islamic unity, immunizing the audience against Muslims' enemies, handling women affairs and handling youth affairs. Measures of central tendency were computed to summarize the data for the five questions. Broadcasters' opinions were similar except the second question. The central tendency of the five questions respectively are $\bar{x} = 3.97$, $\bar{x} = 4.11$, $\bar{x} = 3.32$, $\bar{x} = 3.53$ and $\bar{x} = 3.42$ as shown in Table 6.21. The five questions except the second were rated as pretty good, while the second was rated as excellent.

Table 6.21: Broadcasters' rating of al-Resalah social programs

Rating		Distribution of Responses				
		Question 2	Question 3	Question 4	Question 5	Question 6
Mean		3.97	4.11	3.32	3.53	3.42
1	Poor	0%	0%	0%	0%	0%
2	Fair	15.8%	10.5%	26.3%	5.3%	15.8%
3	Good	10.5%	15.8%	31.6%	47.4%	36.8%
4	Pretty Good	52.6%	26.3%	26.3%	36.8%	36.8%
5	Excellent	21.1%	47.4%	15.8%	10.5%	10.5%
Total		100%	100%	100%	100%	100%

In fact, it is an essential need to promote unity and love among Muslims because the time being witnesses savage offences against the Muslim World especially Arabs where many

intrigues are woven against them on the basis of geographical, religious and cultural grounds. Since unity is a need of the Muslim *ummah*, it is imposed on Islamic television channels to respond to this need throughout their programs.

Fifth, three questions were allocated for advertisements and songs. They focused on benefits of advertisements, benefits of songs and whether Islamic songs broadcast on the channel strengthen belief in Allah (SWT). Measures of central tendencies of advertisements and songs were computed and the average rates respectively were $\bar{x} = 2.79$, $\bar{x} = 3.37$ and $\bar{x} = 3.21$. The first mean rates the benefit of al-Resalah's advertisement as good, and the second and third rate the benefit of songs and strengthening belief in Allah (SWT) on al-Resalah as pretty good as shown in Figure 6.5.

In fact, Islamic songs are not only the songs that praise Allah (SWT) and His Prophet (PBUH), but songs that encourage the practice of moral standards, controlling one's self and observing one's own deeds are considered Islamic because all kinds of benefits are required in Islam unless they are produced in Islamically unacceptable formats. Benefits of advertisement should not only be limited to money, but it should extend to knowledge and morals. Even few seconds of advertisement should not be wasted because Islam respects time of human beings.

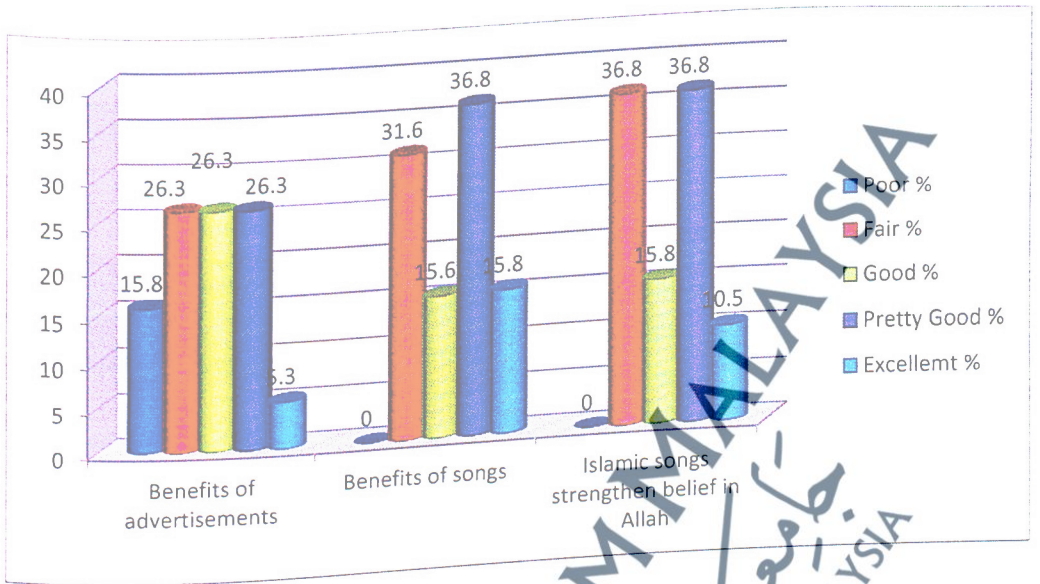


Figure 6.5: Broadcasters' rating of al-Resalah advertisements and songs

Finally, drama segment is only a single question even it is an essential segment to present Islam because al-Resalah does not broadcast drama programs at all. The major issue to be discussed in drama is compliance with *Shari'ah*. Thus the question was whether drama programs broadcast on al-Resalah comply with Islamic rules. Even though al-Resalah does not broadcast drama, al-Resalah's broadcasters rated their drama as good $\bar{x} = 2.84$. The responses were good 31.6%, fair 31.6%, pretty good 15.8%, excellent 10.5% and poor 10.5%.

6.2.5 Audience

In the analysis of al-Resalah broadcasters' perception of audience, two main points were highlighted: impact of al-Resalah and adequacy of programs to their target audience. Regarding the impact of al-Resalah, three questions were allocated to determine the broadcasters' perception of television impact as shown in Table 6.22.

Table 6.22: The impact of television programs

No.	Questions of the Impact of Television
1	According to your experience, what is/are the genre(s) of Islamic programs that has considerable impact on audience? (you can choose more than one)
2	Do you agree that Islamic television programs affect its viewers positively?
3	Do you agree that the development of your channel is excellent?

In the first question six choices were made available for respondents including 'other' in order not to confine the answers. The result of central tendency of this question is clarified in Figure 6.6. Broadcasters placed major importance on drama as an effective form of programs.

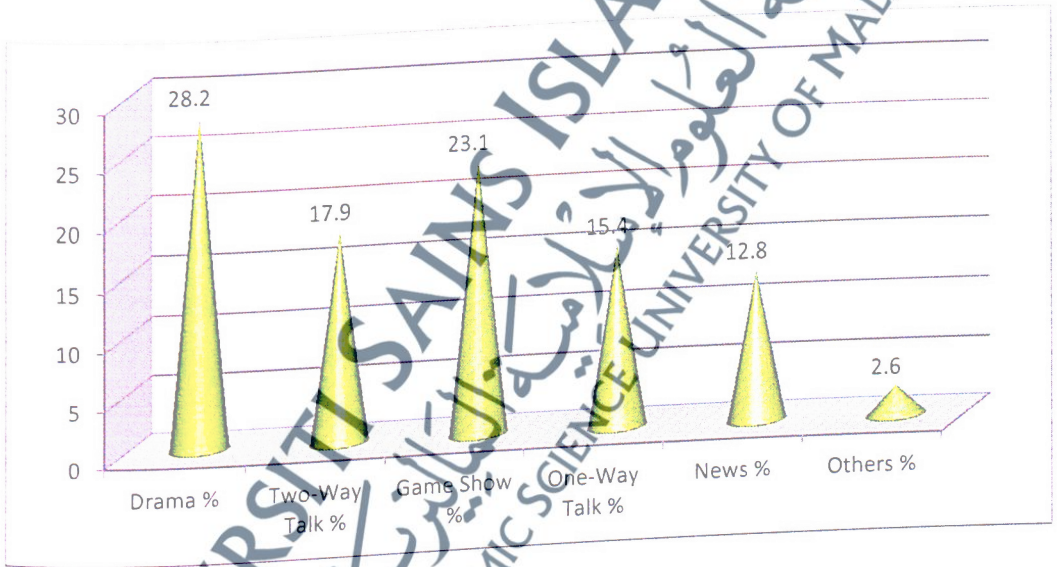


Figure 6.6: Impact of television programs

The other two questions were five-point Likert scale that begin with strongly agree and end with strongly disagree. Measures of central tendencies were computed and the results were explained in Figure 6.7. The central tendency of the two questions is the same as the mean for each questions is $\bar{x} = 2.16$ which reveals a neutral attitude of broadcasters.

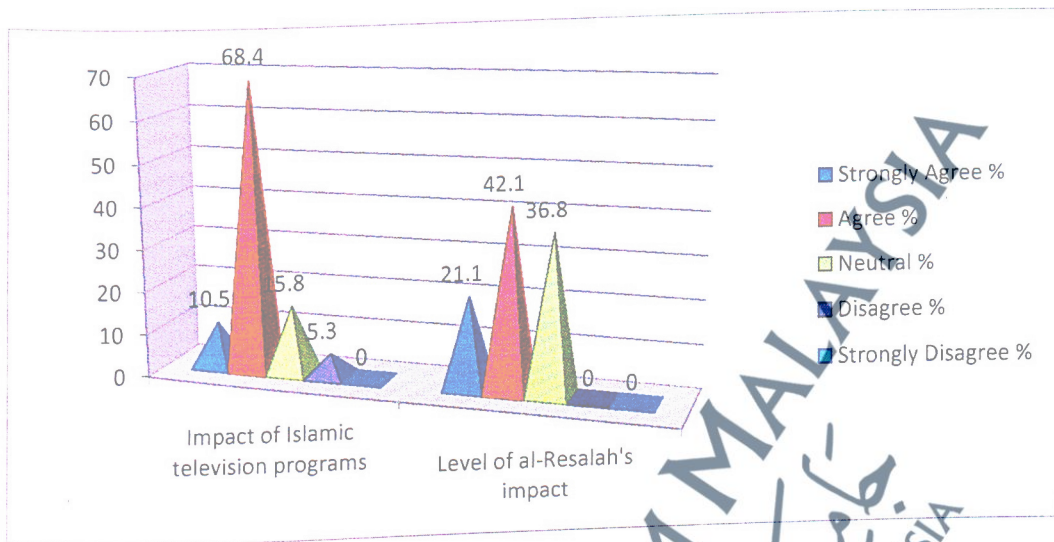


Figure 6.7: Impact of al-Resalah

What is the level of impact? is an essential question to be asked during the discussion of television. Therefore, broadcasters were asked to rate the impact of al-Resalah. The question suggested that al-Resalah has excellent impact on its audience. Al-Resalah broadcasters placed neutral attitude toward the excellence of al-Resalah's impact as $\bar{x} = 2.19$.

Furthermore, concerning adequacy of programs to audience, three Likert scale questions were asked as shown in Table 6.23.

Table 6.23: The variable of audience

Questions of Audience	
No. 1	The channel selects the programs that are suitable for its audience.
No. 2	The channel follows the style of convincing its audience of the delivered messages.
No. 3	The channel presents international programs (i.e. programs that are not specified to local audience only).

Measures of central tendency were computed, and al-Resalah broadcasters rated the first two questions as pretty good, while the last was rated as good. The means for the three questions respectively are $\bar{x} = 3.95$, $\bar{x} = 3.53$ and $\bar{x} = 2.89$. Figure 6.8 clarifies al-Resalah broadcasters' rating of audience variable.

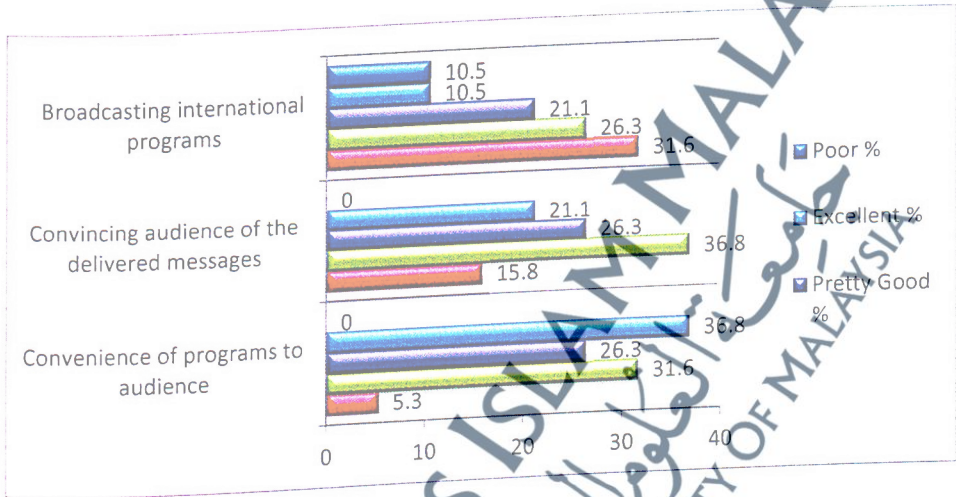


Figure 6.8: Broadcasters' rating of al-Resalah's audience

Throughout the whole questionnaire, it is noticeable that the majority of al-Resalah broadcasters share similar perception of Islamic television which might be due to similar environment and background of broadcasting. It also can be inferred that al-Resalah broadcasters are satisfied with current Islamic television broadcasting.

6.3 PERCEPTION OF AL-HIJRAH'S BROADCASTERS

Similar to al-Resalah, analysis of al-Hijrah broadcasters' perception is going to be conducted in terms of demographic information, human capital, philosophy, programs and audience.

6.3.1 Demographic Information

The number of al-Hijrah respondents was seventy. Respondents were asked to report demographic information at the beginning of the questionnaire including gender, age, nationality, religion, education, position and experience period. Thirty respondents (42.9%) were males, and forty (57.1%) were female. The percentage of females was larger than males due to the fact that the majority of Malaysian females tend to work at offices, while males prefer field work. The age of respondents is divided into five groups: less than 20, (20 to 29), (30 to 39), (40 to 49) and over 50. The age score is clarified in Table 6.24 which demonstrates that the overwhelming majority of al-Hijrah broadcasters are less than forty years old. Generally speaking, young broadcasters are more adapted to modern technology, and they have different style of thinking compared to older broadcasters. This adaptation increases the chance of acceptance of younger audience. However, young broadcasters lack the experience of the old.

Table 6.24: Age of al-Hijrah respondents

No.	Age	Number of Respondents	Percentage
1	Under 20	0	0%
2	20-29	49	70%
3	30-39	15	21.4%
4	40-49	4	5.7%
5	Over 50	2	2.9%
	Total	70	100%

Al-Hijrah broadcasters are 100% Malaysians. Al-Hijrah does not contain international broadcasters except presenters of some programs. Even though al-Hijrah broadcasts programs in Malay, Arabic and English; its entire staff is Malay. Also all respondents of al-Hijrah are Muslims. Malaysia is a multi-racial and multi-religious country. Al-Hijrah is meant mainly for Muslims in the first place and for non-Muslims in the second. Based on

observation, non-Muslims in al-Hijrah are limited to guests of some programs to discuss social or national issues. The majority (62.9%) of al-Hijrah respondents are holders of bachelor degree followed by diploma (20%) as shown in Table 6.25.

Table 6.25: Education of al-Hijrah respondents

No.	Item	Frequency	Percentage
1	PhD	2	2.9%
2	Master	6	8.6%
3	Bachelor Degree	44	62.9%
4	Diploma	14	20.0%
5	High School	4	5.7%
6	Less than High School	0	0%
	Total	70	100.0%

Since this research is a programs study, the population is limited to top-level managers, middle-level managers, low-level managers and officials of content department including cameramen, producers and assistant producers. Responses of al-Hijrah broadcasters' positions were keyed in and the results appear in Table 6.26.

Table 6.26: Positions of al-Hijrah respondents

No.	Item	Number	Percentage
1	Top-level manager	1	1.4%
2	Middle-level manager	5	7.1%
3	Low-level manager	10	14.3%
4	Content executive	52	74.3%
5	Others	0	0%
	Total	70	100%

Since al-Hijrah broadcasters are of young age, it is predicted that they are of limited experience too. The experience duration of al-Hijrah broadcasters is ranging from a few months to twenty years. However, measures of central tendency demonstrate multiple modes i.e. two equal majorities, one and two years of experience are detected. The mean

is $\bar{x} = 3.67$ which indicates that the average experience period of al-Hijrah broadcasters is three to four years as shown in Table 6.27.

Table 6.27: Period of al-Hijrah respondents' experience

Period of Experience	
Mean	3.67
Mode	1&2 years

6.3.2 Human Capital

Similar to al-Resalah, the broadcasters' perception of al-Hijrah human capital focuses on guests and hosts. Five Likert scale questions were allocated to obtain the broadcasters' rating of al-Hijrah's guests and hosts as shown in Table 6.7. The questions focused on Islamic broadcasting experience, guests of al-Hijrah, knowledge of male broadcasters, knowledge of female broadcasters and Islamic personality of al-Hijrah's presenters. Measures of central tendencies were computed and broadcasters similarly rated the five questions as pretty good except knowledge of female broadcasters was rated as good as shown in Table 6.28. Personality, experience and fame of guests and hosts are essential factors that affect the fame of television programs. Zulkiple (1998: 14) states that in the experience of Radio Television Malaysia (RTM) attraction of a program depends primarily on the personality and fame of the guests.

Table 6.28: Broadcasters' rating of al-Hijrah human capital

Item	Distribution of Responses					Mean
	Poor	Fair	Good	Pretty good	Excellent	
Islamic personality of Television programs presenters	4.3%	21.4%	61.4%	12.9%	0%	3.17
Guests of al-Hijrah	5.7%	14.3%	55.7%	24.3%	0%	3.17

Knowledge of male broadcasters	7.1%	11.4%	60%	21.4%	0%	3.04
Islamic broadcasting experience	5.7%	22.9%	54.3%	17.1%	0%	3.01
Knowledge of female broadcasters	2.9%	12.9%	61.4%	22.9%	0%	2.96

6.3.3 Philosophy

The philosophy of al-Hijrah is analyzed from two perspectives: dissemination of Islam and neutrality. Concerning dissemination of Islam, seven questions were allocated to determine broadcasters' rating of dissemination of Islam in television as shown in Table 6.9. The seven questions were five-point Likert scale beginning with poor and ending with excellent. The questions successively, as presented in Table 6.10 (question 1 to question 7), asked about the level of disseminating Islam in a modern style, presenting true and loveable Islam, teaching wisdom, offering Islamic education, specifying slots for religious events, applying Islamic distinctive features to all programs and presenting issues that have priority for the time being. The purpose of these seven questions was to rate the programs broadcast on al-Hijrah. Measures of central tendencies were computed to summarize the data for the above mentioned questions. Broadcasters rated the seven questions almost equally, and the central tendency for all of them is pretty good as all the means are ranging between 3.01 and 4 as shown in Table 6.29.

Table 6.29: Dissemination of Islam in al-Hijrah

Rating	Distribution of Responses						
	Q 1	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7
Mean	3.30	3.34	3.11	3.21	3.23	3.27	3.11
1	Poor	0%	0%	0%	0%	0%	0%
2	Fair	14.3%	21.4%	21.4%	17.1%	17.1%	10%

3	Good	51.4%	40%	50%	51.4%	48.6%	57.1%	57.1%
4	Pretty Good	24.3%	21.4%	24.3%	24.3%	28.6%	28.6%	22.9%
5	Excellent	10%	17.1%	4.3%	7.1%	5.7%	4.3%	2.9%
	Total	100%	100%	100%	100%	100%	100%	100%

Even al-Hijrah strives to be a leading Islamic television channel, it does not diffuse Islam exactly following the same way done by Prophet Muhammad (PBUH) due to the rarity of true successors of the Prophet for the time being. Islamic television channels are in need of Muslim scholars who are able to set plans to educate generations not to execute short plans limited to few seasons of broadcasting. These scholars are not managers, but they are the brain of the channel that plans for quality and quantity of programs to be broadcast on Islamic television channels.

In addition, four Likert scale questions were allocated to determine broadcasters' rating of neutrality of al-Hijrah as shown in Table 6.11. The questions were about respecting other opinions, chances for non-Muslims to share their views, non-extreme and moderate Islamic teaching, and unbiased broadcasting. Measures of central tendencies were computed to summarize the data for neutrality of television. Broadcasters placed similar rate for the four questions which is pretty good as clarified in Table 6.30.

Table 6.30: Broadcasters' rating of neutrality of al-Hijrah

Item	Distribution of Responses					Mean
	Poor	Fair	Good	Pretty good	Excellent	
Respecting other opinions	0%	17.1%	58.6%	14.3%	10%	3.17
Chances for non-Muslims to share their views	2.9%	20%	50%	18.6%	8.6%	3.10
Non-extreme and moderate Islamic teaching	0%	17.1%	51.4%	24.3%	7.1%	3.21
Unbiased broadcasting	1.4%	22.9%	51.4%	15.7%	8.6%	3.07

Based on the above table, al-Hijrah broadcasters are satisfied with the neutrality of their television. However, based on observation chances for non-Muslims in al-Hijrah is limited because it is not the objective of al-Hijrah to have participation by non-Muslims.

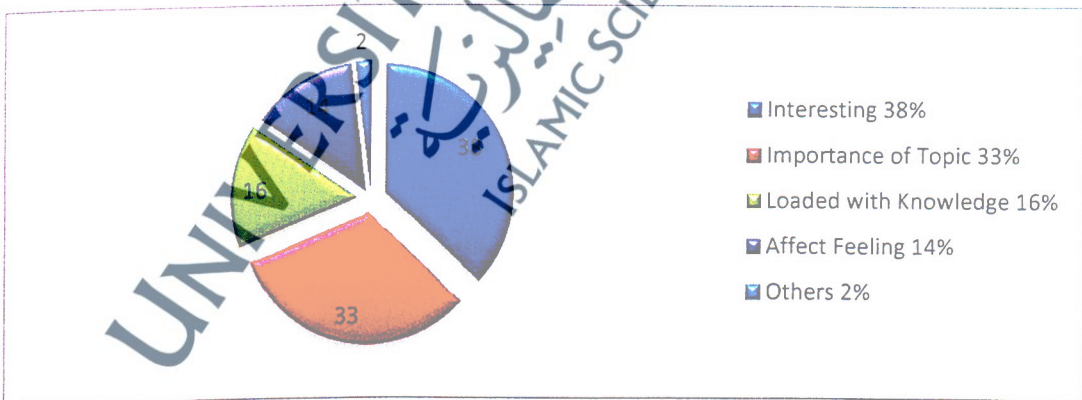
6.3.4 Programs

Concerning programs, three main points were analyzed. They are Islamic television programs, production of al-Hijrah programs and selected segments of al-Hijrah. Regarding programs, seven questions were allocated to determine al-Hijrah broadcasters' perception of Islamic television programs as shown in Table 6.13. The first question asked respondents to choose the kind of television program(s) that they think appropriate to present Islamic content and twelve choices were made available for the answer. Broadcasters tend to place greater emphasis on films as shown in Table 6.31. This result supports the discussion stated in the previous chapter about the importance of films for dissemination of Islam because films are originally a story presented in attractive format (Mustafa Kanakir, 2013). The importance of films emphasizes the need for producing films that indirectly teach ethics, humanity, *iman*, perfecting jobs, combating poverty and laziness, and solving human problems. Al-Hijrah broadcasters rate social programs and lectures, which are in talk show format, equally to be in the second place after films. Social programs are important due to the fact that human beings tend to discuss their social problems. Broadcasters place importance on lecture programs because lectures have their own audience mainly the elderly. Thus broadcasters find themselves urged to serve the elderly who form a main group of Islamic television audience (Mustafa Kanakir, 2013).

Table 6.31: Appropriate programs to broadcast Islamic television content

No.	Item	Frequency	Percentage
1	Films	48	19.8%
2	Social Programs	30	12.4%
3	Lectures	30	12.4%
4	Songs	25	10.3%
5	Women	23	9.5%
6	Children Programs	20	8.3%
7	Scientific Programs	14	5.8%
8	Game Show	14	5.8%
9	News	13	5.4%
10	Political Programs	9	3.7%
11	Sports	9	3.7%
12	Soap Opera	7	2.9%
	Total	242	100.0%

The second question was to determine the broadcasters' perception of the most important characteristics of Islamic television programs. Respondents had five choices, and enabled to choose more than one. The result asserts the importance of attractive programs not traditional ones as shown in Figure 6.9. The majority of respondents (38%) stated that Islamic television programs should be interesting in the first place. A smaller majority (23%) considered the importance of topic as the main issue for Islamic television programs.

**Figure 6.9:** Characteristics of television programs

The third question of Islamic television programs was to determine whether disseminating Islam through vicarious messages by drama and cartoon is more effective than straightforward ones which are offered through talk shows. Respondents are provided with a five-point scale for the answer that begins with strongly agree and ends strongly disagree. Less than half the respondents (47.1%) tended to agree that vicarious messages are more effective than straightforward ones. However, the central tendency represents the neutral attitude of broadcasters because $\bar{x} = 2.43$. The fourth question asked broadcasters whether they agree with what is broadcast on their channel, 57.1% agreed with the programs broadcast on their channel. The central tendency of the broadcasters represents a neutral attitude because $\bar{x} = 2.20$ as shown in Table 6.32. The neutral attitude is because al-Hijrah, as discussed in chapter five, contain drama programs that cannot be considered completely Islamic.

Table 6.32: Dissemination of vicarious messages

Rating		Distribution of Responses	
		Q 3	Q 4
1	Strongly Agree	8.6%	12.9%
2	Agree	47.1%	57.1%
3	Neutral	37.1%	27.1%
4	Disagree	7.1%	2.9%
5	Strongly Disagree	0%	0%
Total		100%	100%
Mean		2.43	2.20

The fifth question provided a five-scale answer commencing with poor and ending with excellent. Respondents were asked to rate the importance of messages sent through their drama programs as opposed to talk show programs. More than half the respondents (55.7%) stated that the messages sent through drama in al-Hijrah were pretty good and \bar{x}

= 3.11. This result confirms the importance of drama programs in Islamic television channels as shown in Table 6.33.

Table 6.33: Dissemination of vicarious messages

	Rating	Q 5	Mean
1	Poor	1.4%	3.11
2	Fair	17.1%	
3	Good	55.7%	
4	Pretty Good	20%	
5	Excellent	5.7%	
	Total	100%	

Another question was asked to determine the sources of the programs broadcast on al-Hijrah. Five choices were provided for the answer, and respondents were enabled to choose more than one. The choices were the noble Qur'an, Sunnah, History, Everyday Life and others. The survey found that the noble Qur'an is the main source of al-Hijrah programs (35%) followed by Sunnah (30.5%). Fewer respondents (18.1%) chose everyday life and (15.8%) chose history as sources of Islamic television programs. One only (0.6%) chose others. Qur'an and Sunnah are the main sources that teach methodology for life. Therefore, based on these two sources; the Islamic television channels should broadcast programs that represent methodology for life not only reciting the verses of the noble Qur'an and *matan* (content) of hadith. The last question concerning television programs suggested three elements of an Islamic broadcasting model. The question proposed that *Shari'ah*, *'aqidah* and *akhlaq* are the basic elements that constitute a model of Islamic communication. Half the respondents (50%) agreed on the proposed elements, and about quarter (25.7%) strongly agreed. (22.9%) were neutral, (1.4 %) disagree and (0%) strongly disagree. The central tendency represent agreement of broadcasters on the suggested elements because $\bar{x} = 2.00$.

Moreover, concerning production of al-Hijrah programs, six questions were allocated to determine broadcasters' perception of Islamic television programs production as shown in Table 6.17. Measures of central tendency were computed to summarize the data for the first three Likert scale questions. First question proposed that the need for Islamic production houses for the time being is more than Islamic television channels. The second question was to determine the broadcasters' perception of the importance of academic research for producing Islamic television programs. The third question was to determine the perception of broadcasters about the importance of the filtering process for the programs before broadcasting them on the screen. The three questions were five-point scale that begin with strongly agree and end with strongly disagree. Measures of central tendency were computed to summarize the data for the above mentioned questions. The central tendency of the three questions reveals a neutral attitude of the broadcasters because all means are ranging between 2.01 and 3 as shown in Table 6.34.

Table 6.34: Production of al-Hijrah programs (part 1)

Rating		Distribution of Responses		
		Q1	Q2	Q3
Mean		2.46	2.41	2.19
1	Strongly Agree	11.4%	11.4%	22.9%
2	Agree	37.1%	45.7%	38.6%
3	Neutral	45.7%	35.7%	35.7%
4	Disagree	5.7%	4.3%	2.9%
5	Strongly Disagree	0%	2.9%	0%
Total		100%	100%	100%

The result of the first question opposes the discussion stated in chapter four about the urgent need of Islamic production houses due to the small number of Islamic television channels in Malaysia. However, Arab countries experience availability of multiple

Islamic television channels, but a lack of Islamic television programs still exists. Even though the central tendency of academic research shows a neutral attitude, its importance is undeniable. Academic research is a form of *shura* (consultation) to satisfy the need of Muslim audience. The result of the third question represents al-Hijrah broadcasters' perception of controlling programs before they go on air. Notwithstanding, Mustafa Kanakir (2013) asserts that filtering Islamic television programs before they go on air is of paramount importance because Islamic programs represent Islam and Islam is free of mistakes. Censorship process should be strict in compliance with *Shari'ah* not fanatic because avoiding mistakes before broadcasting programs is much easier than remedying them afterwards.

In addition, three Likert scale questions about production of Islamic television programs were provided. The scale was composed of five rates: poor, fair, good, pretty good and excellent. The first two questions were to determine the broadcasters' rating of attractiveness and usefulness of al-Hijrah programs. The third question asked about the importance of in-house-produced programs. Measures of central tendency were computed to summarize the data for the above mentioned questions. Broadcasters considered attractiveness of al-Hijrah programs good as $\bar{x} = 2.96$. The usefulness of al-Hijrah programs was rated as pretty good $\bar{x} = 3.17$. The importance of in house-produced programs was also rated as pretty good and $\bar{x} = 3.04$ as shown in Table 6.35.

Table 6.35: Production of al-Hijrah programs (part 2)

Rating	Distribution of Responses		
	Q 1	Q 2	Q 3
Mean	2.96	3.17	3.04

1	Poor	0%	0%	1.4%
2	Fair	25.7%	15.7%	20%
3	Good	54.3%	57.1%	54.3%
4	Pretty Good	18.6%	21.4%	21.4%
5	Excellent	1.4%	5.7%	2.9%
	Total	100%	100%	100%

In addition, selected segments of al-Hijrah were allocated a set of nineteen questions to obtain the broadcasters' rating of six segments of television. The segments are *Iman*, *Fiqh*, Politics and News, Social Programs, Advertisements and Songs, and Drama as shown in Table 6.20. First, three ideas were analyzed in *Iman* segment. They were: strengthening belief of audience in Allah (SWT), connecting creatures with their Creator (Allah SWT) and reminding the audience of the afterlife. Measures of central tendency were computed to summarize the data of the three questions. Broadcasters rated al-Hijrah programs of on *Iman* as pretty good as the results of the three questions successively are $\bar{x} = 3.33$, $\bar{x} = 3.24$ and $\bar{x} = 3.13$. Figure 6.10 summarizes the rating of al-Hijrah respondents.

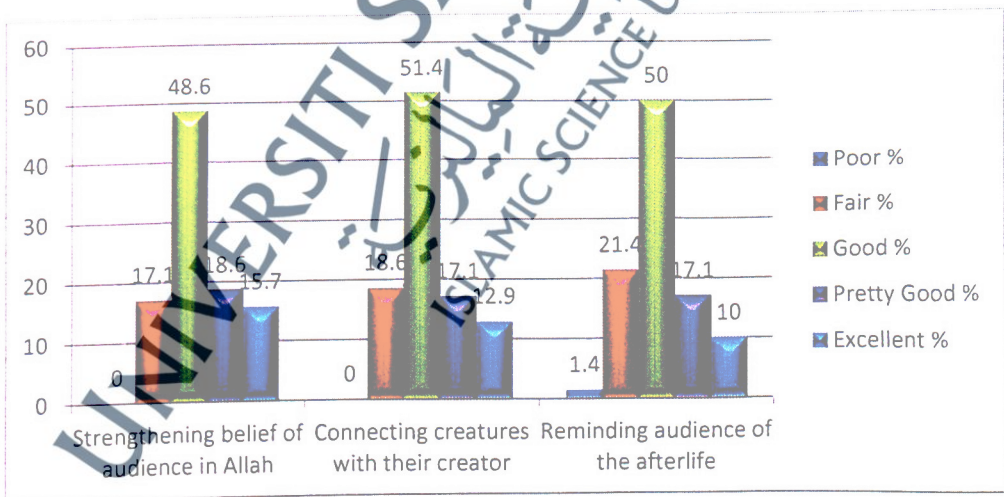


Figure 6.10: Broadcasters' rating of al-Hijrah *iman* programs

Second, similar to *Iman* segment, three ideas were analyzed in *Fiqh* segment. In the first question, broadcasters were asked to rate the compliance of television in Muslim countries with Islamic rules. The question suggested that television programs in Muslim countries comply with Islamic rules. Measures of central tendency were keyed in to summarize the data, and expectations were objected by the results which were: 45.7% agree, 34.3% neutral, 12.9% strongly agree, 7.1% disagree and 0% strongly disagree. $\bar{x} = 2.36$ which represent neural attitude of the broadcasters. In fact, Muslims are particularly fond of using television as a scapegoat for the introduction of alien manners and mores into their societies (Davies, 1987: 194). This alien culture is opposing and destroying the Islamic rules. It is a self-evident truth that television is a main medium which spread immorality and crime all over the world. The result stated above maybe applied for Islamic television channels not secular channels in the Islamic world.

Furthermore, broadcasters were asked to rate the compliance of programs broadcast on al-Hijrah with Islamic ethics. They were also asked to rate the importance of information presented in *fiqh* programs. Measures of central tendency were keyed in, and the average rate of broadcasters was pretty good for both compliance of programs with Islamic rules and the importance level of information presented in *fiqh* programs because $\bar{x} = 3.16$ and $\bar{x} = 3.13$ consecutively as shown in Table 6.36.

Table 6.36: Broadcasters' rating of al-Hijrah *fiqh* programs

Item	Poor	Fair	Good	Pretty good	Excellent	Mean
Compliance with Islamic ethics	1.4%	21.4%	47.1%	20%	10%	3.16
Importance of information presented in <i>fiqh</i> programs	1.4%	15.7%	55.7%	22.9%	4.3%	3.13

This result reflects the normal state of Islamic television channels in terms of compliance with Islamic ethics. However, the result of importance of information in *fiqh* programs may not represent the state of *fiqh* programs on al-Hijrah which are limited to simple programs like *halal* and *haram*. *Fiqh* as discussed in chapter five is not only *halal* and *haram*, but it is the understanding of Islam in its entirety including the teachings of the noble Qur'an and Sunnah of the Prophet (PBUH). However, is this meaning of *fiqh* represented in Islamic television channels? What are the reasons for the infrequency of such programs?

Third, broadcasters were asked to evaluate three points pertaining political programs and news of al-Hijrah. The points were: the coverage frequency of political issues, Islamic Identity of political programs and broadcasting authentic news. Measures of central tendency were keyed in, and it was discovered that broadcasters placed a good level on the first two points as $\bar{x} = 2.74$ and $\bar{x} = 2.90$. The average rate of authentic news is higher, and broadcasters rated it as pretty good $\bar{x} = 3.09$. Figure 6.11 clarifies al-Hijrah broadcasters' perception of political programs and news.

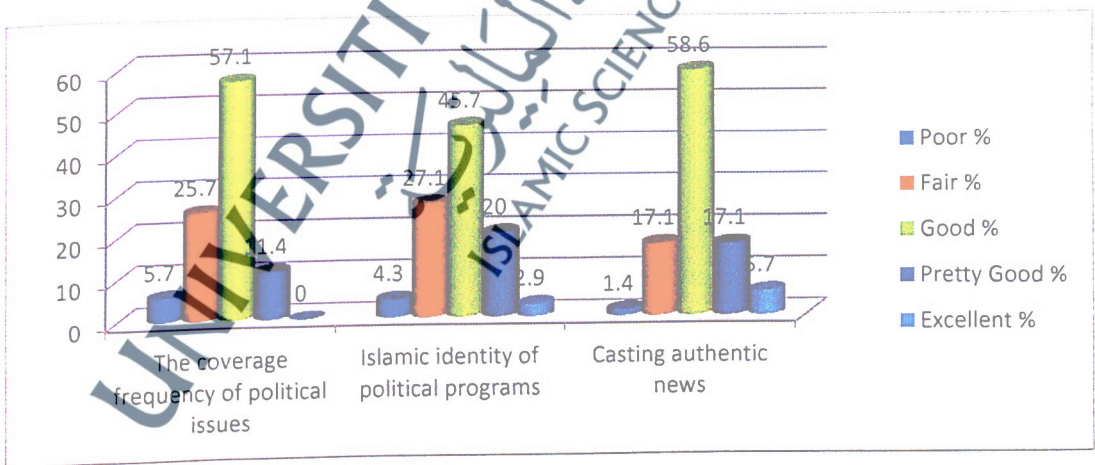


Figure 6.11: Broadcasters' rating of al-Hijrah political programs and news

News and political programs of al-Hijrah are of ordinary identity i.e. similar to news and political programs in other television channels. That is because al-Hijrah is a variety channel that has no capacity for in-depth political programs.

Fourth, broadcasters' rating of Social segment was conducted through six questions. Broadcasters were asked whether they agree that Islamic television channels are able to contribute handling social issues and changing personal beliefs. The results demonstrate that they tended to place neutral attitude toward ability of television channels for handling social issues $\bar{x} = 2.19$. The majority of respondents 54.3% agree, 30% neutral, 14.3% strongly agree, 1.4% disagree and 0% strongly disagree. The other five questions of social segment were five-point Likert scale commencing with poor and ending with excellent. They were about social events, promoting Islamic unity, immunizing the audience against Muslims' enemies, handling women affairs and handling youth affairs. Measures of central tendency were computed to summarize the data for the five questions. Broadcasters' opinions varied for the five questions. The central tendency of the second and third question was almost similar $\bar{x} = 3.14$ and $\bar{x} = 3.11$ consecutively. The means for the fourth and the fifth questions consecutively is $\bar{x} = 2.84$ and $\bar{x} = 2.97$. The means demonstrate that broadcasters rated immunizing audience against Muslims' enemies and handling women affairs in al-Hijrah as good. The last question, handling youth affairs, was rated as very good as $\bar{x} = 3.09$ as shown in Table 6.37.

Table 6.37: Broadcasters' rating of al-Hijrah social programs

Rating	Distribution of Responses				
	Q2	Q3	Q4	Q5	Q6
Mean	3.14	3.11	2.84	2.97	3.09

1	Poor	0%	0%	1.4%	0%	2.9%
2	Fair	18.6%	20%	28.6%	22.9%	14.3%
3	Good	52.9%	55.7%	55.7%	60%	58.6%
4	Pretty Good	24.3%	17.1%	12.9%	14.3%	20%
5	Excellent	4.3%	7.1%	1.4%	2.9%	4.3%
	Total	100%	100%	100%	100%	100%

Fifth, three questions were allocated for advertisements and songs. The questions were about benefits of advertisements, benefits of songs and whether Islamic songs broadcast on the channel strengthen belief in Allah (SWT). Measures of central tendencies of advertisements and songs were computed and the average rates respectively were $\bar{x} = 2.87$, $\bar{x} = 3.16$ and $\bar{x} = 3.33$. The first mean demonstrates that the benefit of advertisement was rated as good. The second and third means demonstrate that the benefit of songs and strengthening belief in Allah (SWT) were rated as pretty good. Figure 6.12 clarifies al-Hijrah broadcasters' rating of advertisement and songs.

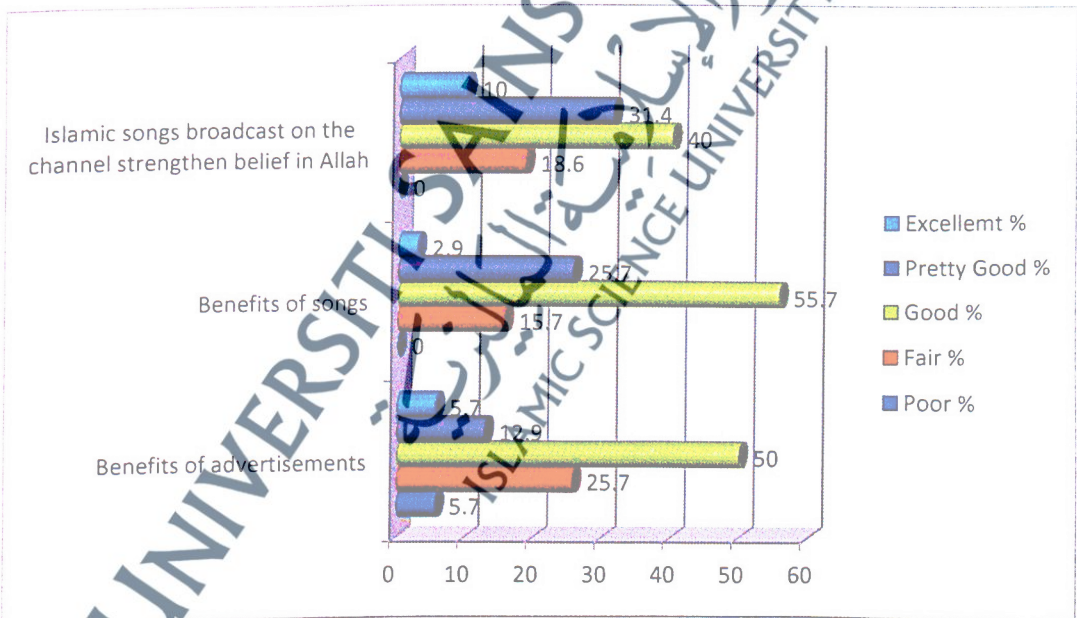


Figure 6.12: Broadcasters' rating of al-Hijrah advertisements and songs

Finally, Drama segment is only a single question. The question was whether drama programs broadcast on the screen comply with Islamic rules. Even drama programs, as discussed earlier, portray scenes that are not compliant with Islamic law; the central tendency rates drama as pretty good $\bar{x} = 3.19$. The rate was 55.7% good, 22.9% pretty good, 15.7% fair, 5.7% excellent and 0% poor. This contradiction leads to the need of *fiqh* studies that clarifies *hudud* of *haram* and *halal* for all requirements of drama such as women's bodies and representing prophets and their companions.

6.3.5 Audience

Similar to al-Resalah, al-Hijrah broadcasters' perception of audience is analyzed from two main perspectives: impact of al-Resalah and adequacy of programs to audience. Three questions were allocated to determine the broadcasters' perception of television impact as shown in Table 6.22. The first question asked about the genre(s) of television programs that has considerable impact on audience. Six choices made available for respondents including 'other' in order not to confine the answers. The result of central tendencies of this question is clarified in Figure 6.13.

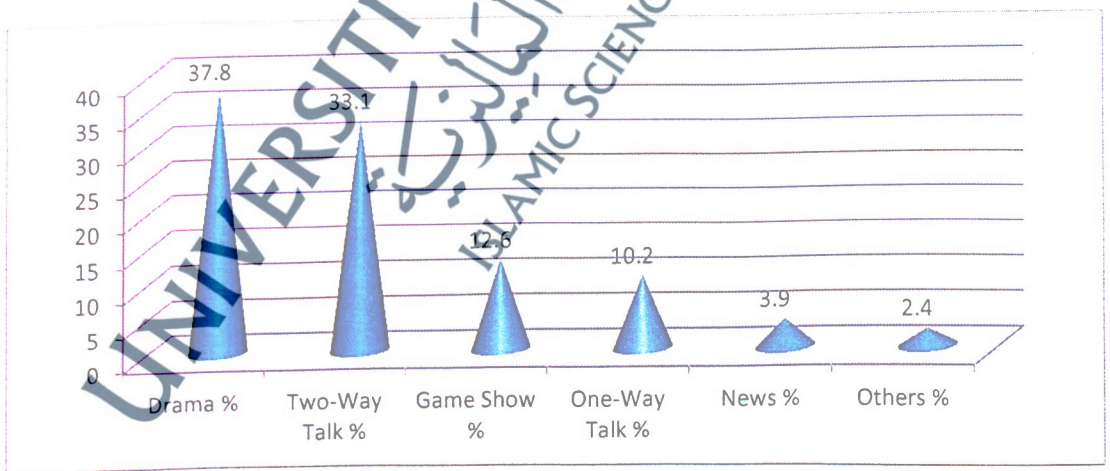


Figure 6.13: Impact of television programs

Based on the above figure, broadcasters are aware of the impact of drama programs. This result reconfirms the need for Islamic production houses due to the rarity of Islamic drama.

The other two questions were five-point Likert scale that began with strongly agree and ended with strongly disagree. The two questions focused on the positive impact of Islamic television programs in general. The second question asked if al-Hijrah broadcasters consider their channel excellent. Measures of central tendencies were computed and the results were explained in Figure 6.14. The central tendency of the positive impact of Islamic television programs was neutral. The mean is $\bar{x} = 2.04$.

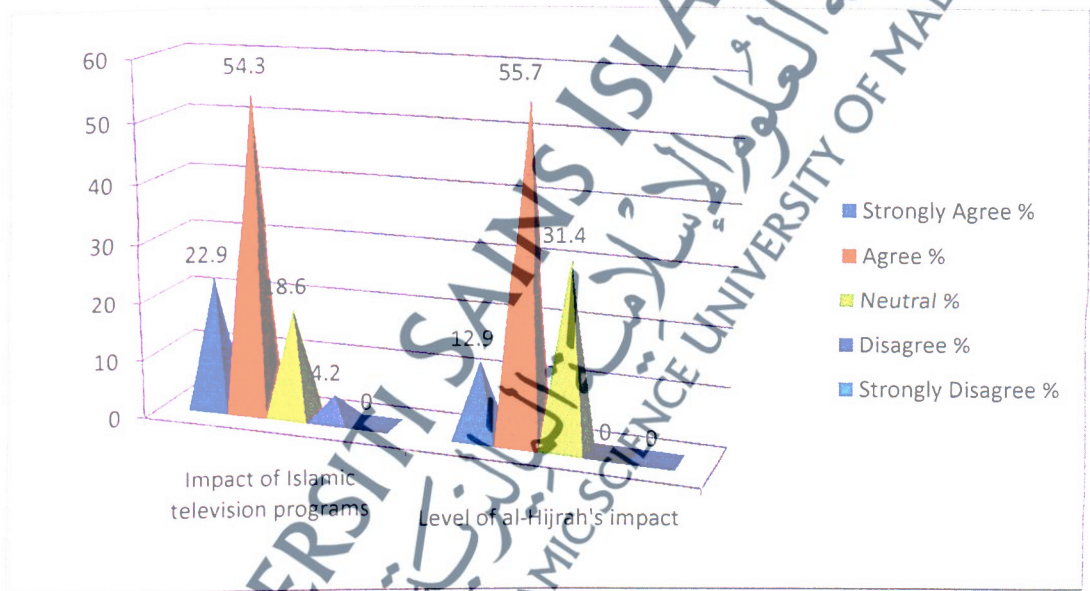


Figure 6.14: Impact of al-Hijrah

Even though broadcasters place a neutral attitude; they tend to agree on the impact of Islamic television programs because the means are close to agreement. The question to be asked what is the level of impact? Therefore, broadcasters were asked to rate the impact

of al-Hijrah in their opinion. The question suggested that al-Hijrah has excellent impact on its audience. Al-Hijrah broadcasters placed neutral attitude toward the excellence of al-Hijrah's impact as $\bar{x} = 2.19$. The real impact of television can be determined from the actual change among audience. However, since al-Hijrah is a new channel; no much tangible impact on actual life takes place.

In addition, adequacy of programs to audience is analyzed. Three Likert scale questions were asked as shown in Table 6.23. The questions were about convenience of programs to audience, convincing audience of the delivered messages and broadcasting international programs. Measures of central tendency were computed, and al-Hijrah broadcasters rated the three questions as pretty good. The means for the three questions respectively are $\bar{x} = 3.16$, $\bar{x} = 3.17$ and $\bar{x} = 3.21$. Figure 6.15 clarifies al-Hijrah broadcasters' rating of audience.

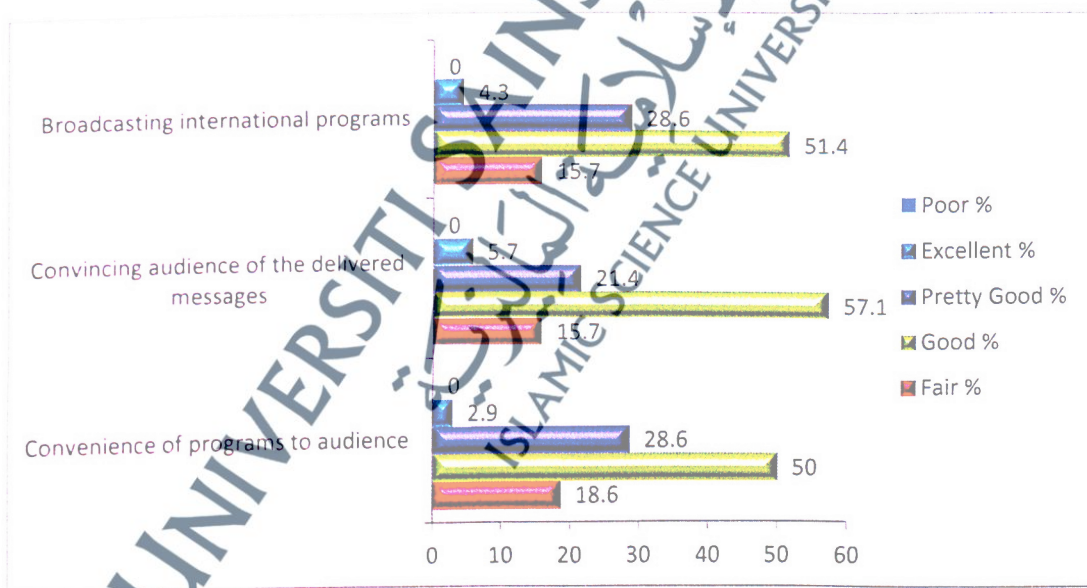


Figure 6.15: Broadcasters' rating of al-Hijrah's audience

Throughout the whole questionnaire, it is noticeable that the majority of al-Hijrah broadcasters share similar perception of Islamic television because the majority of respondents share similar age and similar years of experience. It also can be inferred that al-Hijrah broadcasters are satisfied with current Islamic television broadcasting, and they are trying their best through serious endeavors to boom Islamic broadcasting.

6.4 COMPARISON BETWEEN AL-RESALAH AND AL-HIJRAH BROADCASTERS' PERCEPTION

Having analyzed the perception of both al-Resalah and al-Hijrah separately, a comparison of selected sections of the questionnaire is going to take place in this section. The comparison includes demographic information, philosophy, programs and audience.

6.4.1 Demographic Information

The percentage of gender of al-Resalah and al-Hijrah respondents varies. Male respondents in al-Resalah were (73.7%), while the male of al-Hijrah were (42.9%). The female respondents of al-Resalah were (26.3%), and al-Hijrah's were (57.1%) as shown in Table 6.38. A significant difference in the age of al-Resalah and al-Hijrah respondents is discovered. The majority of al-Resalah respondents is older than the majority of al-Hijrah's.

Table 6.38: Al-Resalah and al-Hijrah respondents' age

No.	Age	Al-Resalah	Al-Hijrah
1	Under 20	0%	0%
2	20-29	36.8%	70%
3	30-39	15.8%	21.4%
4	40-49	42.1%	5.7%
5	Over 50	5.3%	2.9%

	Total	100	100%
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No significant difference in the religion of the respondents is detected as all respondents of both al-Resalah and al-Hijrah are Muslims. Religion is a primary issue because diffusing the message of Islam should be conducted by Muslims who understand Islam, apply its teachings to themselves and are sincere and competent in teaching it. A minor similarity of the level of education among al-Resalah and al-Hijrah broadcasters was detected as shown in Figure 6.16.

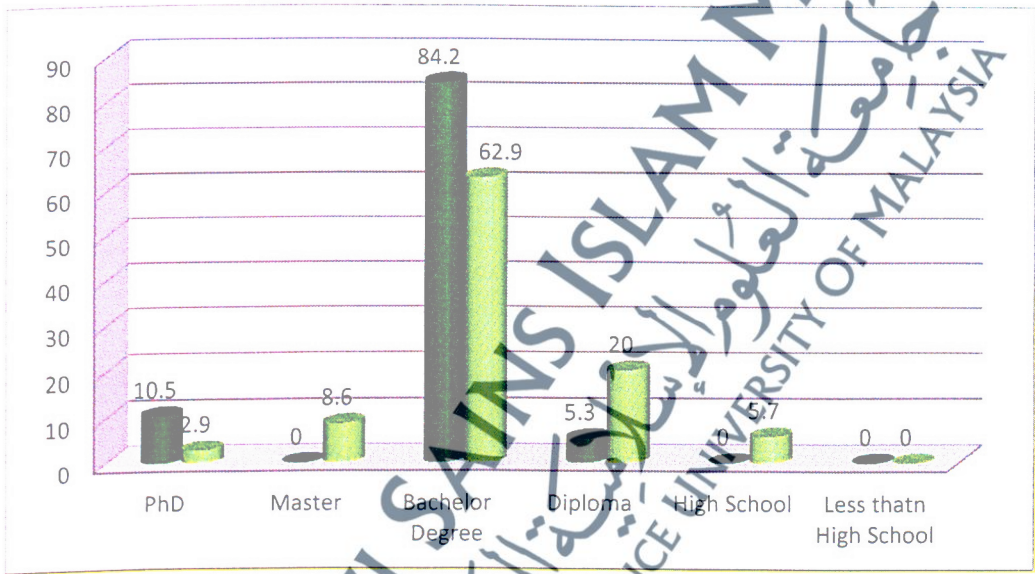


Figure: 6.16: Al-Resalah and al-Hijrah respondents' education

Significantly the average experience period of al-Resalah's broadcasters is longer than al-Hijrah's. The average period of al-Resalah is nine to ten years $\bar{x} = 9.26$, and al-Hijrah's is three to four years $\bar{x} = 3.67$.

6.4.2 Philosophy

The dissemination of Islam in television contained seven questions. They were about the level of disseminating Islam in a modern style, presenting true and loveable Islam,

teaching wisdom, offering Islamic education, specifying slots for religious events, applying Islamic distinctive features to all programs and presenting issues that have priority for the time being. The p value for all questions of dissemination of Islam demonstrated no significant difference between al-Resalah and al-Hijrah broadcasters' perception of disseminating Islam in television as shown in Table 6.39.

Table 6.39: Comparing the dissemination of Islam between al-Resalah and al-Hijrah

No.	Item	Sig. (2-tailed)
1	The level of disseminating Islam in a modern style	.316
2	Presenting true and loveable Islam	1.000
3	Teaching wisdom	.644
4	Offering Islamic education	.217
5	Specifying slots for religious events	.563
6	Applying Islamic distinctive features to all programs	.167
7	Presenting issues that have priority for the time being	.369

6.4.3 Programs

As mentioned earlier, six questions were allocated for the production of Islamic television programs. They were about the need for Islamic production houses, importance of academic research, filtering process of the programs, attractiveness of programs, usefulness of programs and importance of in house-produced programs. The differences in production of Islamic television programs are not statistically significant except the need of Islamic production houses and the usefulness of the programs as $p = .037$ and $.048$ respectively as shown in Table 6.40. Al-Hijrah broadcasters expressed neutral attitude toward the importance of Islamic production houses, while al-Resalah's agreed on the importance. Concerning the usefulness of programs, al-Resalah's broadcasters

rated the usefulness of their programs as excellent, while al-Hijrah's rate was pretty good. The other questions were rated equally.

Table 6.40: Comparing the production of Islamic television programs between al-Resalah and al-Hijrah

No.	Item	Sig. (2-tailed)
1	The need for Islamic production houses	.037
2	Importance of academic research	.268
3	Filtering process of programs	.725
4	Attractiveness of programs	.734
5	Usefulness of programs	.048
6	Importance of in house-produced programs	.107

Moreover, *Iman* and Drama segments were selected from the questionnaire to be compared between al-Resalah and al-Hijrah. *Iman* segment focused on strengthening belief of audience in Allah (SWT), connecting creatures with their Creator and reminding audience of the afterlife. Even though the difference of connecting creatures with their Creator is minor, a significant statistical difference between al-Resalah and al-Hijrah is discovered as shown in Table 6.41.

Table 6.41: Comparison of *Iman* segment between al-Resalah and al-Hijrah

No.	Item	Sig. (2-tailed)
1	Strengthening belief of audience in Allah (SWT)	.625
2	Connecting creatures with their Creator	.040
3	Reminding audience of the afterlife	.613

Similarly, a significant difference regarding drama segment of al-Resalah and al-Hijrah broadcasters' perception is detected as $p = .015$. Al-Hijrah broadcasters rated their drama programs as pretty good, while al-Resalah's rated as good.

6.4.4 Audience

Three questions were allocated to determine the broadcasters' perception of television impact. The first question asked about the genre(s) of television programs that has considerable impact on audience, and six choices made available for respondents including 'other' in order not to confine the answers. Broadcasters of both al-Resalah and al-Hijrah chose drama as the genre of programs that has the most considerable impact on audience as shown in Table 6.42.

Table 6.42: Comparison between al-Hijrah and al-Resalah concerning effective television

genre

No.	Item	Al-Resalah %	Al-Hijrah %
1	Drama	37.8 %	28.2 %
2	Two-way talk	33.1 %	17.9 %
3	Game show	12.6 %	23.1 %
4	One-way talk	10.2 %	15.4 %
5	News	3.9 %	12.8 %
6	others	2.4 %	2.6 %

The second question was about the positive impact of Islamic television programs in general, and the third asked if al-Resalah and al-Hijrah broadcasters consider their channels excellent. A significant difference in the score for positive impact of Islamic television programs was detected as $p = .035$. However, no significant difference is scored regarding the excellence of both channels as shown in Table 6.43.

Table 6.43: Comparison of television impact between al-Resalah and al-Hijrah

No.	Item	Sig. (2-tailed)
1	Positive impact of Islamic television programs	.035
2	Excellence of al-Resalah and al-Hijrah	.230

6.5 SUMMARY

In short, even though al-Resalah and al-Hijrah are different in broadcaster's age, number of broadcasters, programs, financial capital and the channel itself, as al-Resalah is a play-out station and al-Hijrah is a digital station, no significant difference in the broadcasters' perception of both channels is detected. Even though al-Hijrah tends to eschew traditional programs, the rate of al-Resalah's broadcasters for their programs is higher than al-Hijrah's despite the fact that most of al-Resalah's programs are talk shows. Environment, experience and more importantly understanding of Islam are the main factors that determine the broadcasters' perception of Islamic broadcasting.

