

CHAPTER FIVE

PROGRAMS ANALYSIS OF AL-RESALAH AND AL-HIJRAH

5.1 INTRODUCTION

A programs analysis study of television channels requires analyzing samples of their broadcasting. As mentioned in chapter one, a one-week sample of both al-Resalah and al-Hijrah television broadcasting are chosen to be studied and analyzed. One table is established for each channel to obtain the required data for analyzing the sample of one week's programs of each channel. Although the missions of both channels are similar, the models of presenting the Islamic message for both channels are not the same. Therefore, the sample is analyzed in three different perspectives: frequency of programs, duration of programs and themes. Frequency and duration of programs of each channel are going to be analyzed separately, while thematic analysis will combine both channels at the same time. The focus of analysis is on the latent messages and style of presenting these messages to the audience.

5.2 AL-RESALAH TELEVISION CHANNEL

Al-Resalah television channel is known to its audience as a channel that is dedicated to delivering the Islamic message through its broadcasting. The al-Resalah sample in this section is going to be analyzed according to frequency and duration of programs. Analysis of frequency and duration of programs is applied to segments, genre of programs, and target audience of al-Resalah. All data, tables, percentages, audience

groups, genres, and segments of al-Resalah are extracted from The Established Table of al-Resalah programs sample (see appendix A).

5.2.1 Frequency of Programs

Al-Resalah provides in its weekly broadcasting timetable both the segment and target audience of every program. This study follows the segmentations of the channel without amendment. On the contrary, genres of programs are not provided in the timetable of broadcasting. Therefore, genres of all programs broadcast in the week sample are established based on observation of al-Resalah. All kinds of talk programs like questions and answers and lecture-type programs are classified under Talk Show genre even though some programs are considered new genre by the channel because al-Resalah does not specify a genre for them and the most appropriate genre that all these kinds of programs fall under is Talk Show. In the following section, segments, genres and target audience of al-Resalah programs are going to be analyzed regarding both frequency and duration of programs.

5.2.1.1 Al-Resalah Segments

Based on The Established Table of al-Resalah programs sample, al-Resalah has fourteen segments. Compared with a previous study of al-Resalah content by Kanakir et al. (2010), a minor difference in number of segments is discovered. The previous study discovered that al-Resalah segmented its programs into thirteen segments. Besides, as regards this study: seven segments are similar in names to other seven in the previous study. The previous study of Kanakir et al. is a content analysis paper presented at International Conference on *da'wah* and Islamic Management about al-Resalah television channel. In

spite of similarities, differences are also detected such as the segment of Prophet Muhammad's (PBUH) biography and suggested topics which are available in the earlier study but missed in the current one as well as emergence of new segments in the current study. Suggested Topic segment does not refer to a separate segment, but it refers to the programs that are not decided yet to be under a specific segment (al-Zubn, 2012). Suggested Topic in the previous study was 3.76%, while this study demonstrates that it is not available at all. Table 5.1 identifies the seven similar segments in both current and previous studies.

Table 5.1: Segments of current and previous studies of al-Resalah

No.	Al-Resalah Segments 2012	Al-Resalah Segments 2010
1	Thought- Religious- Dialogue	Thought- Religious- Dialogue
2	Live	Live
3	Religious	Religious
4	Social	Social
5	Qur'an Sciences	Qur'an Sciences
6	<i>Fiqh</i> (Jurisprudence)	Jurisprudence
7	Educational – Social	Educational – Social

As clarified in Table 5.1, the seven similar segments are Thought-Religious-Dialogue, Live, Religious, Social, Qur'an Sciences, Jurisprudence and Educational-Social. The first segment Thought-Religious-Dialogue is composed of two programs *al-Jawab al-Shafi* (The Conclusive Answer) and *Akadimiat I'dad al-Qadah* (Leaders Training Academy). The first program is a *fatwa* talk show program where the presenter by the name Abd Allah al-Muslih, a recently famous figure on television channels, receives religious questions from audience via phone calls and answers them. All episodes are produced inside a studio where the presenter sits on a chair with a table in front of him. The second program, *Akadimiat I'dad al-Qadah*, is a lecture-type program delivered by a number of

specialists in the field of leadership training who transfer their experience to the audience. This program aims at developing human resources in order to improve the situation and skills of the Muslim nation (al-Resalah, 12 May 2012). The choice of the word 'Academy' for the title of this program is because the environment of the program is academic with lecturers and students ('Adawi, 2011: 102). Leaders Training Academy is not only a program broadcast on the screen of al-Resalah, but it includes training courses where both young males and females join. The academy aims at creating a new generation of leaders in the Muslim nation (Leaders Training Academy, 27 April 2013). The programs of this segment are broadcast eight times a week (3.24%) as shown in Table 5.2 that clarifies the frequency of al-Resalah segments.

Table 5.2: Frequency of al-Resalah segments

No.	Segment	Number of Programs	Frequency of Programs	Percentage
1	Thought-Religious- Dialogue	2	8	3.24%
2	Live	3	12	4.86%
3	Religious	1	12	4.86%
4	Social	2	32	12.96%
5	Qur'an Sciences	2	11	4.45%
6	<i>Fiqh</i> (Jurisprudence)	1	23	9.31%
7	Educational- Social	1	59	23.89%
8	Captive- Palestine	2	6	2.43%
9	Exegesis of the Noble Qur'an	1	12	4.85%
10	Religious- Da'wah	2	24	9.72%
11	<i>Iman</i> (Belief)- <i>Raqa'iq</i> (Kind Admonition)	3	23	9.31%
12	Thought	1	4	1.62%
13	Thought- Youth	3	14	5.67%
14	<i>Aqidah</i> (Islamic Faith)	1	7	2.83%
	Total	27	247	100.00%

In addition, clarified in the above table that Live segment is composed of three programs *Muhadharat al-Ausbu'* (Lecture of the Week), *Baini Wa Bainakum* (Between you and

me) and *Risalati* (My Message). *Muhadharat al-Ausbu'* is a weekly program that has continued for more than four years where religious, thought or educational lectures delivered by Muslim scholars from different countries in the Arab World are selected and broadcast to the audience. For example, on 6th of October, 2010 *al-Tawheed* (monotheism) was the subject of the lecture delivered by Abd al-Rahman Abd al-Khaliq. Abd al-Rahman Abd al-Khaliq is originally Egyptian and a Kuwaiti citizen too. He has a website titled *al-Shabakah al-Salafiah* (Salafi Net) <http://www.salafi.net/>. He is famous in Kuwait. On 4th of December, 2011 the topic of the chosen lecture was Objective Thinking which was delivered by Dr. Abd al-Karim Bakkar. Abd al-Karim Bakkar is a Syrian writer and a Muslim preacher who is concerned with Islamic civilization and advancement, and has written more than forty books in this field (Bakkar, 22 February 2013). The second program, *Baini Wa Bainakum*, is a talk show where hot and controversial issues are chosen to present the Islamic point of view about (al-Resalah, 7 July 2012). This program has lasted for more than four years. For instance, on 26th of August, 2009: the episode was titled after the name of the guest of that episode who was an American. He converted in 1992 inside an American jail; his name is Abd al-Hamid Lee and he is of African origin. The episode discussed his life before Islam and his migration from a Muslim country to another after he converted. Also on 8th of June, 2011, the episode of *Baini Wa Bainakum* dealt with the topic *al-Hijab* (veil); this episode was broadcast by a presenter only without a guest. The continuity of these two programs raises the question whether these programs are considerably attractive enough to be broadcast for such a long time? As mentioned above the two programs are talk shows which previously proved that this genre of program attracts a limited audience.

Moreover, the third program, *Risalat*, discussed some issues that concern the Muslim masses and tries to offer solutions to problems and difficulties they face in order to live a better life. For example, the topic of the episode on 22nd of June, 2009 was Surrogate Mothers. It sheds light on domestic maids and their impact on families in the Arab World especially in Gulf Area. According to the host of the program, Gulf Area made the most use of domestic maids in the world. Domestic maids exceed their limits of cleaning and washing to bringing children up, taking care of their study and even interfere in the marital life of the family. The program commenced with the host alone followed by a street poll asking about the need for domestic maids. Then, the host offered steps to establish what was called a surrogate mother and she was joined by two consecutive hosts, one after the other, separated by an advertisement. The term 'surrogate mother' was used by the host to refer to domestic maids who take care of children instead of the mother of the house. But the host and guests use the term to encourage real mothers to be the surrogate mothers i.e. to take full responsibility of their family and children. Together with a host, a report about domestic maids was broadcast, then the program concluded with suggestions of some books that are related to raising children up. The aim of this episode was to encourage future mothers to prepare themselves not to be dependent on domestic maids taking care of their families, but to undertake this responsibility by themselves. The frequency of Live segment during the week is twelve (4.86%). It is worth mentioning that even though al-Resalah titled this segment Live, none of these three programs were broadcast live. Instead, they were recorded.

The third segment that is similar to the previous study is Religious. This segment demonstrates some kind of overlapping because the first segment is a mix of thought,

religious and dialogue programs. Religious as a segment is repeated three times in the segmentation of al-Resalah whether as an independent or in combination with other topics to form an independent segment as shown in Table 5.2. Religious programs are a challenge for television channels because they are deemed unattractive to audience. Zulkiple (1998: 36) argues that audience switches from religious programs to another program when a competitive popular program is on air. This segment is represented by a single documentary program titled *Manarat Islamiah* (Islamic Minarets). This program was broadcast twice daily except on Fridays. It presents both recent and ancient minarets and mosques in order to increase the knowledge of audience about mosques around the world. On 14th of April, 2012, the episode was about a mosque in Sharjah, an emirate in United Arab Emirates (UAE). The program included description of the architecture used in this mosque, activities conducted and the history of the mosque. The frequency of this program during the week is twelve (4.86%). All programs of al-Resalah are based on Islamic base. Therefore, since this segment is about buildings it may be more appropriate to call the segment Architecture not Religious.

Likewise, the fourth segment, Social appears to have overlapping because another segment is called Educational-Social. Adawi (2011: 106) argues that social issues discussed on television should be contemporary and gratify audience's needs, and they should be discussed from an Islamic point of view. Social segment in al-Resalah is composed of two programs - *Ashwaq* (Longings) and *Ahla Bait* (The Most Beautiful House). *Ashwaq* is a short fifteen minutes program repeated four times daily. The setting of the program is in an open farm with a swimming pool where a combination of sky, water and trees can be seen easily to give a sense of purity and calmness to the program.

Ahla Bait is a program that aims at establishing strong and loving familial relations. It is broadcast four times a week. The aim of this program is to establish Muslim houses full of love, cooperation, affection and happiness (al-Resalah, 27 April 2013). These two programs are broadcast thirty two times a week (12.96%). Compared with the previous study of al-Resalah content in 2010 Social segment is broadcast twenty seven times (11.29%). Based on observation of al-Resalah, *Ashwaq* and *Ahla Bait* do not discuss social issues directly, and infrequently refer to social issues. Notwithstanding, family relations can be classified under social issues but the topics discussed in *Ashwaq* are not social. Therefore, this segment appears to be in need of double checking by the channel.

The fifth segment is Qur'an Sciences. It contains two programs that are related directly to the noble Qur'an. The first program is *Wa Rattili al-Qur'ana Tarwila* (And Recite the Qur'an with Measured Recitation) which is a daily program about the noble Qur'an itself. The title of this program was chosen from the noble Qur'an which is the second part of the fourth verse of *al-Muzzamil* chapter (Surah 73: Ayah 4). Based on observation of this program, in each episode a page of the noble Qur'an was chosen to be discussed from different perspectives. First, the chosen page is recited with clarification of *al-Tajweed* (correct Qur'anic recitation). Then, *asbab al-nuzul* was explained with the meaning of vocabulary. Last, exegesis of the whole page was recited. On the screen only the chosen page of the noble Qur'an appears. The narrator cannot be seen, only his voice is heard. On Sunday 22nd of April, 2012 page number 106 was chosen to be the topic of the episode which is the last page of *Surat al-Nisa'* and the first page of *Surat al-Maidah*.

The second program is *Ta'amulat Qur'aniah* (Meditations in the Qur'an). This program is a lecture delivered by Dr. Yusuf al-Qar'adawi in a mosque usually before Friday prayer who reflects on different topics of the noble Qur'an. *Wa Rattili al-Qur'ana Tartila* and *Ta'amulat Qur'aniah* programs are presented eleven times a week (4.45%). The previous study of al-Resalah discovered that this segment was more than double of the current study. It was broadcast twenty six times (10.87%) (Kanakir et al., 2010: 10). Zulkiple (2006: 25) argues that reciting Qur'an and religious discussions and commentaries are the most familiar Islamic programs in television. However, this kind of program appears to be ineffective. Zulkiple (1998: 10) also argues that informative programs such as the reading of the noble Qur'an would immediately vanish from viewers' memory. In fact, the noble Qur'an is replete with normative values for the way in which relations between diverse sections of *al-nas* should be conducted (Davies, 1987: 170). Thus, such kinds of relations should be presented to audience not through talk only but also through drama, cartoon and other attractive programs. Reciting and commenting on the noble Qur'an are important programs to broadcast, but teaching the noble Qur'an as a way of life is more important to build the Muslim nation. Aisha RAA the Prophet's wife describes the Prophet (PBUH) by saying:

«كَانَ خُلُقُهُ الْقُرْآنَ»

Which almost means: (His natural disposition was the noble Qur'an) (Hadith. Musnad Ahmad, Bab Musnad al-Sidiaqah Ahish Bit al-Sidiq: Juz' 41: #24601).

Applying the teaching of the noble Qur'an to the daily life should be the main concern to learn from the noble Qur'an not only recitation.

Furthermore, *Fiqh* (jurisprudence) is the sixth segment that resembles the previous study. Zulkiple (2012: 2) discusses that the word *Fiqh* is an Arabic term meaning "deep understanding" or "full comprehension" of something. Zulkiple further argues that, as an Islamic term *Fiqh* is the knowledge of the rules of Allah (SWT) which concern the actions of persons. Even this segment takes the fourth place among all segments regarding frequency of programs as shown in Table 5.2, it consists only a single program called *Yastaftunak* (Ask you about an Islamic Legal Opinion). This program continues for the fourth year. It is conducted by a host and a guest who answers the questions and inquiries of audience who contact al-Resalah either by phone or email asking about matters that are related to Islamic *Fiqh*. Al-Resalah chooses for *Yastaftunak* moderate guests to give moderate *fatwa* (al-Resalah, 16 May 2012). However, it is noticeable to viewers that most of the guests are from Saudi Arabia which increases the level of adequacy of this program to the Saudi audience only. Muslims in other Arab countries, who do not follow the Saudi thinking, are likely not interested in watching the program. Even al-Resalah is a satellite television channel, some of its programs are appropriate to a limited audience. For example, *Qitar al-Shabab* (The Train of Youth) is a program on al-Resalah that is allocated only to the Saudi Audience ('Adawi, 2011: 110). *Yastaftunak* is broadcast twenty three times a week (9.31%); five of them are new episodes and the others are repetitions. The previous content study of al-Resalah discovered that Jurisprudence segment was only (3.43%). The increase of the following program raises the following question, is audience in need of this program? Or it is increased to fill the airtime because of lack of programs.

The last segment that resembles the previous study is Educational- Social. This segment takes the lead because it is the most frequent during the week. It is broadcast fifty nine times (23.89%) as shown in Table 5.2. Even though this segment is in the lead, it contains only three programs: *Musafirun* (Passengers), *Khawater7* (Reflections7) and *Dha'if Waznak* (Increase Your Weight). *Musafirun* is a talk show program where a number of Saudi young men gather with Dr. Muhammad al-'Uraifi, a Saudi professor and a Muslim preacher who appears frequently on television, to discuss the Muslim way of life and the difficulties Muslims may face in their way to Allah (SWT). 'Adawi (2011: 105) discusses that the name of this program is chosen because human life is like a trip where humans follow the guidance of Islam till the end of their trip. This program, 'Adawi further discusses, touches on social issues like mobile phone, animal's rights and teenagers. The second program, *Khawater7*, is a documentary program that continues for the eighth year. *Khawater* is a series of programs that al-Resalah choses to broadcast on its screen from the beginning of the channel (al-Swuaidan, 2006: 1). The presenter of this program is a Saudi young man named Ahmad al-Shuqairi ('Adawi, 2011: 95) who tries to educate the audience about the advancement and development taking place in other countries attempting to improve the situation of the Muslim communities. The season of *Khawater7* focused mainly on methods and environment of teaching and schools.

The third program is *Dha'if Waznak*. It is an exclusive program for al-Resalah that was broadcast in Ramadan 2011 for the first time commencing from planning for this month till its end. This program encourages audience to utilize time mainly in special seasons when rewards of Allah (SWT) to human beings are increased like the month of Ramadan. It also attempts to release the burden of everyday life and tries to strengthen the

audience's belief in Allah (SWT) (al-Resalah, 28 April 2013). Compared with al-Resalah previous study (2010), Educational- Social segment was only 1.25% (Kanakir et al., 2010: 10). This study discovered that after a year and a half, this segment is increased to be 23.89%. The three programs mentioned above appear to suit their segment because they focus on educational and social issues.

In addition, other segments that do not resemble the previous study are discovered as shown in Table 5.2. The first two segments are Captive- Palestine and Exegesis of the Noble Qur'an. The frequency of the first segment is half the second. The first segment is broadcast six times a week (2.43%), and the second twelve (4.85%). As shown in Table 5.2 the Captive- Palestine segment contains two programs: *Nida' al-Hurriah* (Call for Freedom) and *Masra al-Habib* (The Destination of Midnight Journey of the Beloved). These two programs are about Palestine whereby al-Resalah tries to demonstrate the agonies of the Palestinian captives in the so called Israeli prisons, and attempts to demonstrate what prisoners invent inside prison. Palestine in the first place is an Islamic issue and in the second it is political. However, al-Resalah avoids politics except the issue of Palestine to keep reminding Muslim of its importance ('Adawi, 2011: 96). December 2010 marks the beginning of the Arab spring which leads to major changes in a number of Arab countries like Egypt, Tunisia, Libya, Yemen and Syria. The casualties that took place in Libya and Syria and the number of the dead are far more that what happens in Palestine. These changes require response from the channel to allocate some of its programs to this sweeping social and Islamic issue. Yet, al-Resalah has a single program titled *Riah al-Tagheer*² (Winds of Change) and some filler programs about the Arab spring in general, but the need is far more than that.

Even though the frequency of the second segment is double the first, it is represented by a single program titled *Khawater al-Sha'rawi* (al-Sha'rawi's Reflections). This program is a lecture-type programs delivered in an Egyptian Mosque by the late famous Egyptian Muslim scholar Muhammad Mutawali al-Sha'rawi who explains the noble Qur'an. This program is recorded because al-Sha'rawi has already died before the commencement of al-Resalah. Al-Sha'rawi spontaneously explains the noble Qur'an and he stops anywhere when time is up. Therefore, it fits television because it follows fixed duration with an introduction and conclusion for every episode. *Tafseer* is one of the noble Qur'an sciences, but al-Resalah allocates a separate segment for it even a segment called Qur'an sciences is proportioned as mentioned earlier which again indicates a state of overlapping. Table 5.3 clarifies the different segments of the previous and current studies.

Table 5.3: Segments of current and a previous study of al-Resalah

No.	Al-Resalah Segments 2012	Al-Resalah Segments 2010
8	Captive- Palestine	Educational and Biography
9	Exegesis of the Noble Qur'an	Suggested topic
10	Religious- Da'wah	Fiducial and Documentary
11	<i>Iman</i> (Belief)- <i>Raqa'iq</i> (Kind Admonition)	Thought and Religious
12	Thought	Social and Developmental
13	Thought- Youth	Prophet (SAS) Biography
14	<i>'Aqidah</i> (Faith)	---

Besides that, two almost equal segments are detected: Religious- Da'wah and *Iman* (Belief)- *Raqa'iq* (Kind Admonition). It is apparent in Table 5.2 that the frequency of the former segment is four during the week (9.72%), while the second is one times less than that (9.31%). Analysis of the programs demonstrates that the first segment is composed of two programs and the second is composed of three. The first segment contains *Irthu al-Nabi* (The Prophet's Heritage) and *Ula'ika Aaba'i* (Those are my Ancestors). *Irthu al-*

Nabi is the only program in al-Resalah that uses English as a medium of communication in the season when this sample was chosen, but Arabic subtitles are provided to suit the Arab audience. This program discusses the life and teaching of Prophet Muhammad (PBUH) that he delivered to his followers. A narrator narrates this program and many other personalities are interviewed to support the ideas narrated. It is originally an American program where Muslims and non-Muslims share their point of view praising the Prophet (PBUH).

The other program, *Ula'ika Aaba'i*, is a short fifteen-minute daily program repeated twice daily. For example, on 15th of April, 2012 the episode was about the story when the angel Gabriel came to Prophet Muhammad (PBUH) and asked him about Islam, Iman and Ihsan; and how Muslim ancestors i.e. the Prophet's companions, learned from this incident. *Ula'ika Aaba'i* is a program full of stories that present to the audience *quduwah hasanah* (lifestyle example). Zulkiple (1995: 70) argues that teaching by example (al-Qudwah al-Hasanah) is one of the methods recognized as having positive effects on the audience, and the whole lifestyle of the Prophet (PBUH) is a mirror of Islam. Presenting lifestyle examples is not only through traditional narration, but should be upgraded to exploit drama and films. The two programs of this segment are more related to *sirah* of the Prophet (PBUH) and his followers, but not related directly to *da'wah*. Thus, this segment is in need of justification either for programs or the name of the segment

Iman (Belief)- *Raqa'iq* (Kind Admonition) segment is composed of three programs: *Fadhail* (Virtues), *Liqa' al-Jumu'ah* (Friday Meeting) and *Hamasa* (Whispers). According to al-Shai' (n.d.: 4) Arab satellite television are not working towards

consolidating the Islamic heritage of faith, culture and moral values. Other writers go further to consider television as a medium of destruction. For example, al-Ramani (2010: 8) argues that television is a tool for demolishing moral standards because it destroys values and encourages vice. Therefore, programs that teach virtues and moral values become a necessity to be broadcast on television. The first program, *Fadha'il*, is not a program produced inside a studio, but usually the setting is related to the topic of the episode. For example, when it is in regard to marriage; the setting is a wedding party and when the presenter speaks about knowledge the setting is inside a mosque with circles of people learning and reciting the noble Qur'an to keep connecting audience with what is presented on the screen ('Adawi, 2011: 85). *Fadha'il* focuses on *akhlaq* (ethics) in Islam whether related to relations with human beings or the Creator (SWT). The second program, *Liqat al-Jumu'ah*, is a talk show program that discusses a variety of topics focusing on current issues especially in the Arab world. For this program guests who are related or specialized in the topic of the episode were invited. The third program, *Hamasat*, is the single program allocated specifically for lasses. This program commenced in 2008 and continues till 2013 but not continuously. Over five years *Hamasat* does not demonstrate major changes of the presenter, format or even setting. The presenter is a woman who sits either inside a studio with some artificial trees or in an open area outside a villa. She sits on a sofa built from white stone surrounded by plants. Street polls are presented in the program regarding the topic of the episode.

Thought is the twelfth segment of al-Resalah. This segment also demonstrates some kind of overlapping because it is repeated three times in the segmentation as independent or associated with another topic to form a segment as shown in Table 5.2. Thought segment

is represented by a single program broadcast four times a week (1.62%). This program is titled *al-Islam al-Gha'ib* (The Absent Islam). It is a talk show program to which different hosts are invited to discuss a certain topics. For example, on 15th of April, 2012 a Syrian dentist, Muhammad Khair al-Sha'al, who is famous for his experience in familial relations, was invited to elaborate on this issue. Based on observation of this program, the main issue discussed in this episode was relations among Muslim society members that should be based on mutual respect, and females are respected in the Muslim society not controlled by males. An example was given by the guest who says that an eighty-year old grandmother who invites her children and grandchildren to lunch, and all of them whether doctors, professors or engineer have to obey the old woman.

Thought- Youth and 'Aqidah (faith) are the last two segments of al-Resalah television channel. The frequency of the first segment is double than the second. Thought- Youth segment is represented by three programs *Riah al-Tagheer2* (Winds of Change 2), *Shabab Gher* (Youth are Different) and *Ayuha al-Insan* (O Mankind). *Riah al-Tagheer2* lasts for a second season. This program is an attempt from the channel to go along with what is happening in the Arab Muslim countries as it is called the Arab spring where a number of Arab countries rebel against their leaders. The importance of this program lies in the absence of clear visions for the future of these countries. This program suggested plans for the future of the Arab Muslim nation. (al-Resalah, 21 May 2012). For example, on 27th of April, 2012 the episode was about the basics of change; and on 8th of June, 2012 the episode was titled *Mashru' al-Tagheer al-Hadhari: Khuta Lithma 'Ashara Sanah* (Civilized Change Project: A Plan for Twenty Years). *Riah al-Tagheer2* is an attempt from al-Resalah to cope with changes that take place in the Muslim communities.

The second program, *Shabab Gher*, is a program presented by three Saudi young men who discuss and present issues related to people of their age from an Islamic point of view such as sports, its benefits for the body and the ethics of sport. *Shabab Gher* is a program that attempts to present a group of young models for young audience. For example, if the episode is about marriage, a report of young men who collect a certain amount of money as a gift to the groom is broadcast during the episode attempting to encourage the young audience to take an example. This program is an endeavor of al-Resalah to catch the attention of young men to live an Islamic way of life. The last program, *Ayuha al-Insan*, tackles different issues such as Mu'awiah Bin Abi Sufian, the Umayyad Caliph asserting respect of all companions of the Prophet (PBUH) and this issue was the topic of the episode on 25th of April, 2012. A single guest is invited for all episodes of the program where he sat together with the host inside a studio on two chairs facing each other and a table in the middle. This program sometimes is interrupted to broadcast live prayer from Mecca, and then it continues. This program is allocated for a variety of topics that do not need much elaboration or details. The issue of Mu'awiah Bin Abi Sufian and his disagreement with Ali Bin Abi Talib (RAA) should not be discussed in detail for the time being because it is not wisdom to argue again after fourteen centuries. Many issues are more important than this issue to be discussed for the time being, but one episode to assert respect of all Prophet's companions should be emphasized because the Muslim audience is in need of having positive attitudes. This segment is 5.67% because these three programs are presented fourteen times a week.

The last segment '*Aqidah* (faith) is represented by a single daily program titled *Asma' Allah al-Husna* (The 99 Attributes of Allah). This program is recorded in a Syrian

mosque where Dr. al-Nabulsi delivers his usual lectures. Al-Nabulsi goes in depth to analyze and explain the meaning of these attributes in an attempt to connect the audience with the owner of these attributes i.e. Allah (SWT). This segment is only 2.83%, and since it is a daily program, it is broadcast seven times a week. According to Rasit et al. (2012: 116), Western perspective does not discuss any existence of God and faith which could support the development of an individual's character and personality. This perspective dominates all aspects of Muslims' lives including television. Ibrahim (2011: 3) argues that television becomes one of the most effective mediums of demolishing Islamic faith and civilization. Therefore, it is imperative on Muslims to counter these demolishing efforts by broadcasting programs that consolidate faith. Al-Resalah recognizes this importance and in response broadcasts a variety of religious programs that focus on exegesis of the noble Qur'an, *Fiqh*, Prophet Muhammad's (PBUH) biography and faith ('Adawi, 2011: 79).

Finally, in addition to the above mentioned segments, al-Resalah broadcasts filler programs, advertisements, short programs and five times of *athan* and *Salah* that are not classified under any segment. First, based on observation the filler programs of al-Resalah are *du'a* (invocation of Allah), recitation of hadith, video clips, recitation of the noble Qur'an, and religious songs. *Du'a* is usually associated with photos and short videos that demonstrate the greatness of Allah (SWT) like sea life, wild life, universe and al-Masjid al-Haram in Mecca. Recitation of hadith is associated with explanation of some of its vocabulary with advice for the audience at the end. Video clips are to support the Syrian revolution. Second, al-Resalah has internal and external advertisements. Internal advertisements are related to the channel itself such as advertisements for programs,

phone numbers of some programs for the audience to contact the channel, Islamic mobile ringtones and some achievements of al-Resalah like number of programs uploaded on al-Resalah website between 2009 and 2012. External advertisements are about different products like curtains and Islamic clocks. Based on observation, advertisements of al-Resalah conform to Islamic teachings even when advertisements include women except some that portray women's hair. In general, al-Resalah has few advertisements despite the lack of financial capital that can be supported through advertisements. This lack appears to be due to incompliance of advertisements with Islamic rules, therefore al-Resalah rejects them.

Third, al-Resalah has short programs that last for a few minutes. *Mufakirah* (calendar), for example, is a program that mentions an incident from history that happens in the same date of the broadcasting day. *Munabih al-Ta'at* (forms of obedience alarm) is also another short program that reminds audience with different forms of obedience such as preferred worship on Friday and the privilege of that day. In contrast to the two programs mentioned above which are only talk, al-Resalah has another short program in form of actions that delivers specific messages to audience like taking care of domestic maids and paying them their dues and rights. Al-Resalah also has a quiz in a form of a question with three choices to answers, and audience sends the correct answer through short message system (SMS) and the winner gets a prize. The last kind of programs that is not segmented in al-Resalah is five times of *athan* and *Salah*. They are daily broadcast live from Mecca or al-Madinah. Whenever time of any *Salah* comes, the program on air is cut and continues after the end of live broadcasting of *Salah*.

To recapitulate, al-Resalah tries to cover multiple issues through a variety of segments such as training the young, *fatwa*, *Fiqh*, the noble Qur'an, social issues, development, Palestine, *'aqidah* and current issues. Most of al-Resalah segments are in the form of lecture-type programs, questions and answers, guest and host or a single presenter either inside or outside a studio. Yet, all segments of al-Resalah are discussed from the Islamic point of view. Some programs can be classified under more than a segment which creates a state of overlapping. Therefore, the name of a segment, sometimes, does not reflect its content. It is also clear from the comparison between this study and the previous study that al-Resalah is not specialized in a specific field, but segments of programs keep changing from time to time. A question to ask is, does the change of segments aim at satisfying the audience's needs? Or is it lack of facilities that prevent the channel from following a specific policy? As mentioned earlier, the General Manager of al-Resalah states that every program is repeated three to four times a week. Is audience interested to watch the same program three or four times a week especially if these programs are talk shows?

5.2.1.2 Al-Resalah Genre

Based on The Established Table of al-Resalah programs sample, the channel has only two genres. The dominant genre in al-Resalah is Talk Show which is composed of twenty two programs broadcast one hundred ninety eight times during the week (80.16%), while documentary gets five programs broadcast forty nine times (19.84%) as shown in Table 5.4. The Documentary genre is composed of five programs; *Nida' al-Hurriah* (Call for Freedom), *Khawater7* (Reflections7), *Manarat Islamiah* (Islamic Minarets), *Irthu al-Nabi* (The Prophet's Heritage) and *Wujud Islamiah* (Islamic Faces). *Nida' al-Hurriah* is about

Palestine, and *Khawater*⁷ is reflections of a young man called Ahmad al-Shuqairi who according to The Saudi Gazette newspaper (Tuesday, 10 August 2010) has been running the well-known television show “Khawater” every Ramadan for about six years and is a popular icon for the city’s youth, offering an attractive mix of modernity and adherence to Islamic values. Al-Shuqairi tries to find creative ideas around the world and presents them to the audience to improve the situation of the Muslim Nation. The third program, *Manarat Islamiyah*, is about recent and ancient minarets and mosques in the Muslim World. The fourth program is about Prophet Muhammad (PBUH) and his *da’wah*. The final program, *Wujud Islamiyah*, is a short review of lives of Muslim contemporary scholars. The rest of al-Resalah programs are talk programs. Table 5.4 demonstrates the frequency of al-Resalah genre within one week.

Table 5.4: Frequency of al-Resalah genres

No.	Genre	Number of Programs	Frequency of Programs	Percentage
1	Talk Show	22	198	80.16%
2	Documentary	5	49	19.84%
	Total	27	247	100.00%

The programs of al-Resalah except the five programs mentioned above fall under Talk Show genre. For more information about the names on these programs (see appendix I). The themes of the talk programs will be discussed in the thematic analysis of programs. According to (Azzubn, 2012), at an early stage of launching the channel, al-Resalah tried to broadcast a variety of programs in an attempt to be a comprehensive channel. Al-Resalah broadcast cartoon and drama, but with the passage of time al-Resalah comes to a conviction that this age is the age of specialization, and the one who competes in everything loses everything! Then the channel decided to work for Islamic moderate

da'wah, and this specialization is the secret of excellence. Compared with the content analysis study of al-Resalah television channel by Kanakir et al. (2010), it demonstrates that all programs of al-Resalah were talk shows except a single program that was repeated four times a week. In fact, these percentages vary from a season to another because the season of al-Resalah is only one month (Azzubn, 2012) which makes it more flexible for al-Resalah to change programs. Analysis of al-Resalah sample demonstrates that the percentage of Documentary genre is higher than usual because the documentary program *Reflection7* is repeated three or four times a day which increases the frequency of the genre.

However, al-Resalah has other reasons for dependence on talk show programs. Al-Swuaidan (2006:1) argues that the channel is lacking financial support though it is owned by a Saudi rich prince who offers only eleven million, while the channel and the planned is in need of fifteen million. Al-Resalah is an enterprise that should maintain its sustainability. Therefore, lack of financial capital may be the main reason for maintaining talk show programs. Al-Swuaidan in another interview (2006: 1) argues that Arab films and drama are full of songs and dancing that focuses on women's bodies. Such scenes are inserted even when they are not needed. This problem is another reason that prevents drama and films to be broadcast on al-Resalah. Notwithstanding, this problem can be handled by omitting scenes or blurring them; but what to do to programs that handle Islamic issues in an incorrect way? Muslim scholars are infrequently engaged in the production of these programs. Some producers may share the script of a film or a soap opera with some Muslim scholars before acting. Then, actions do not visualize the script. Therefore, Zulkiple (2011: 58) argues that Muslim scholars as well as players in Muslim

media must examine a broader concept for producing a new model for broadcasting media that serves the *ummah*.

5.2.1.3 Al-Resalah Target Audience

Based on the table of al-Resalah programs sample, al-Resalah allocates its programs for seven groups of audience. The groups are 1)Family, 2)Young Men, 3)General, 4)Family-Women, 5)Family-Yong Men, 6)Family-Yong Men- Lasses and 7) Lasses as shown in Table 5.5. Involving multiple groups of audience is an attempt to encompass a bigger number of audiences. However, Ibrahim (2011: 4) argues that the bigger number of audience is not the real indicator of a television channel's success. Instead, the true indicator is the impact of the programs on the target audience. True effects are not yet truly established by the Islamic television channels. 'Adawi (2011: 58) argues that most of Islamic broadcasting does not offer satisfying programs for audience because programs are produced in the old format with new technology without creative production. 'Adawi (2011: 78) further argues that al-Resalah broadcasts a variety of programs to satisfy the needs of its audience. This variety meets minor acceptance from audience because it lacks attractive format like drama, cartoon and reality shows. Drama is an important genre to catch the attention of Islamic television channels' audience particularly when other television channels compete with attractive secular drama (Alahmad, 2012: 2).

Table 5.5: Frequency of programs allocated for al-Resalah audience groups

No	Target Audience	Number of Programs	Frequency of Programs	Percentage
1	Family	14	89	36.03%
2	Young Men	4	63	25.51%
3	General	3	59	23.89%
4	Family- Women	1	14	5.67%

5	Family- Young Men	2	10	4.05%
6	Family- Young Men- Lasses	2	8	3.24%
7	Lasses	1	4	1.62%
	Total	27	247	100%

Al-Resalah allocates four programs broadcast sixty three times during the week (25.51%) for Young Men. The four programs are *Dha'if Waznak*, *Khawater 7*, *Musafirun* and *Shabab Gher*. The second group of al-Resalah audience is Family. This group takes the lead because it contains fourteen programs broadcast eighty nine times (36.03%). The programs are: *Nida' al-Hurriah*, *Muhadharat al-Ausbu'*, *Bairi Wa Bainakum*, *Yastaftunak*, *Asma' Allah al-Husna*, *Wa Rattili al-Qur'ana Tartila*, *Khawater al-Sha'rawi*, *Irthu al-Nabi*, *Fadha'il*, *al-Jawab al-Shafi*, *Al-Islam al-Gha'ib*, *Ta'amulat Qur'aniah*, *Masra al-Habib* and *Liqah' Al-Jumu'ah*. The third group of audience, General, is composed of three programs broadcast fifty nine times (23.89%). These programs are *Ula'ika Aaba'i*, *Ashwaq* and *Manarat Islamiah*. Family- Women group is represented only by a single program *Hamasat* broadcast fourteen times (5.67%). *Riah al-Tagheer 2* and *Ayuha al-Insan* are allocated for Family- Young Men. The frequency of these two programs is ten during the week (4.05%). Lasses group has only a single program, *Risalati*, which is broadcast four times a week (1.62%). The last group of audience, Family- Young Men- Lasses, has two programs *Akadimiati I'dad al-Qadah* and *Ahla Bait* broadcast eight times a week (3.24%).

Based on Table 5, overlapping is noticeable in the classification of al-Resalah target audience. Out of seven groups Young Men is repeated three times, Lasses is repeated twice and Family is repeated four times. For example, the fourth group of audience is Family- Women, and women are members of a family as well as other groups like

children and men. Also the seventh segment, Family- Young Men- Lasses, is similar. Young men and lasses are members of a family together with other members like children and old men and women. Some of audience groups appear to be a repetition. As mentioned in chapter four, al-Resalah General Manager states in an interview with Daniela Conte on 5th February, 2008 the target audience of al-Resalah is 70% women as well as young people. However, women are included in all groups of al-Resalah audience except the group of Young Men, but only a single program allocated for females, specifically lasses. The focus on women is through broadcasting programs that are suitable for women and other groups of audience at the same time. Al-Suwaidan (2008: 1) also argues that al-Resalah audience is pretty varied, from young and old men and women, and for him this is a huge success. Yet, according to the legal organization for rights and reform (2012: 4) the concern of Islamic television channels in women and young audience requires broadcasting well-planned attractive programs that are allocated to them. Al-Ahmad (2012: 2) also affirms that the current state of Muslim Media is concentrating on the public despite the urgent need of specialized media for narrow Muslim audience.

It can be inferred from the high percentage of programs dealing with women (70%) that the Arab women are moving toward educating themselves. The inclination of women more than men to educate themselves is due to several reasons such as social customs of Arabs and the nature of women. The majority of Arab women are housewives, and they spend most of their time at home where television is an essential medium to spend time with. Besides, the emotional nature of women makes them inclined to serious religious programs. Arsyad (2011: 4) argues that misinformation finds its way into the media in

Muslim countries with all its impact on growing young generations all over the world. Thus, it is an imperative laid upon Muslims to counter the prevailing misinformation. Educating women more about Islam is a positive move toward educating the Muslim community because they are the first guardians responsible for bringing up the new generation of the Muslim nation.

5.2.2 Duration of Programs

As mentioned in chapter one, al-Resalah television channel has non-stop broadcasting i.e. twenty four hours daily at the time of choosing the sample of this study. Duration of al-Resalah programs varies beginning from short filler programs to fifteen minutes, half an hour or one hour. Having analyzed the programs of al-Resalah regarding frequency of programs, further analysis regarding duration of programs is going to take place to represent a comprehensive image of the programs. The importance of analysis of duration is because frequency of programs alone does not give an accurate comparison due to differences of length of programs. For example, if the frequency of a fifteen-minute program is ten a week, and the frequency of an hour program is five times a week; the second program that has half the frequency compared to the first lasts twice as long on the screen. The analysis of duration is applied to segments, genres of programs and target audience of al-Resalah.

5.2.2.1 Al-Resalah Segments

Based on The Established Table of al-Resalah programs sample, frequency and duration of al-Resalah segments have some similarity. For example, analysis of al-Resalah segments demonstrates that Educational-Social maintains its place in the lead regarding

both frequency and duration of programs because it gets twenty seven hours and fifty minutes (16.57%). Jurisprudence segment regarding duration of programs advances to take the second place because it gets twenty six hours and thirty minutes (15.77%). Next segment is *Iman* (Belief)-*Raqa'iq* (Kind Admonition). It gets twenty one hours and thirty five minutes (12.85%). It should be mentioned that this segment takes the third rank because the broadcasting of dawn prayer that is about half an hour daily is classified by the channel as a part of this segment and is not considered as an independent program, but joined with *Hamasat* that falls under *Iman* (Belief)-*Raqa'iq* (Kind Admonition) segment. Social segment retreats from the second place regarding frequency of programs to be in the fourth place regarding duration of programs. It gets seventeen hours and five minutes (10.17%). Thought-Youth segment is broadcast fourteen hours (8.33%) to occupy the fifth rank. The segment of Exegesis of the Noble Qur'an comes in the sixth place because it is ten hours (6%) as shown in Table 5.6.

Table 5.6: Duration of al-Resalah segments

No.	Segment	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Educational- Social	3	27	50	16.57%
2	<i>Fiqh</i> (Jurisprudence)	1	26	30	15.77%
3	<i>Iman</i> (Belief)- <i>Raqa'iq</i> (Kind Admonition)	3	21	35	12.85%
4	Social	2	17	5	10.17%
5	Thought- Youth	3	14	00	8.33%
6	Exegesis of the Noble Qur'an	1	10	00	6%
7	Live	3	9	30	5.65%
8	Religious- Da'wah	2	9	00	5.36%
9	Thought- Religious- Dialogue	2	8	00	4.76%
10	Qur'an Sciences	2	7	30	4.46%
11	Captive- Palestine	2	6	00	3.57%
12	Religious	1	5	30	3.27%

13	' <i>Aqidah</i> (Faith)	1	3	30	2.08%
14	Thought	1	2	00	1.19%
	Total	27	168 Hours	100.00%	

In addition, Table 5.6 clarifies that Live and Religious-Da'wah segments are of similar duration. Live segment is nine hours and thirty minutes (5.65%), and Religious-Da'wah is nine hours (5.36%). The difference between the two segments is half an hour during the whole week. Two other similar segments with half an hour difference are discovered: Thought-Religious-Dialogue and Qur'an Sciences. The former is eight hours (4.76%), and the latter is seven hours and thirty minutes (4.46%). The last two segments with half an hour difference are Captive-Palestine and Religious. Captive-Palestine is six hours (3.57%), while religious is half an hour less i.e. five hours thirty minutes (3.27%). The last two segments come with a bigger difference. An hour and a half is the difference between '*Aqidah* (faith) and Thought segments. The former gets three hours and thirty minutes (2.08%), and the latter gets two hours (1.19%).

Islamic television channels in the Arab countries share some common segments of programs. Compared with other experience of Islamic television channels like Iqra', the duration of programs of the noble Qur'an is eleven hours and forty five minutes and the duration of religious programs is four hours a week. Fiqh programs are eighteen hours weekly, and fourteen hours and fifteen minutes is allocated for social programs (Mustafa Kanakir, 2003: 345). Alternatively, al-Resalah and Iqra' have differences in their segments. For example, news and children programs are missed in al-Resalah but in Iqra' television they are twelve hours and thirteen hours and twenty minutes respectively. Documentary programs about the universe that demonstrates the greatness of Allah (SWT) is fifteen hours and forty five minutes in Iqra' television (Mustafa Kanakir, 2003:

345), but in al-Resalah are not available during the period of the study. Thus, disappearance of specific kinds of programs like children, news and documentary about the universe is not due to lack of such kind of programs since they are already broadcast on another channel. As mentioned earlier it is mainly due to lack of financial capital because these programs are expensive compared to talk programs and due to the policy of al-Resalah.

5.2.2.2 Al-Resalah Genre

Based on The Established Table of al-Resalah programs sample, Talk Show is still the dominant genre regarding duration of programs. During one week, Talk Show genre is one hundred forty three out of one hundred sixty eight hours (85.12%). The second genre of al-Resalah, *Documentary*, is twenty five hours (14.88%) as clarified in Table 5.7.

Table 5.7: Duration of al-Resalah genre

No.	Genre	Number of Programs	Duration of Programs	Percentage
1	Talk Show	22	143Hours	85.12%
2	Documentary	5	25Hours	14.88%
	Total	27	168	100.00%

5.2.2.3 Al-Resalah Target Audience

As mentioned earlier, al-Resalah has divided its audience into seven groups. The first group Yong Men is (25.51%) regarding frequency of programs, but the duration of this group is thirty one hours and thirty five minutes (18.80%) only. Family group is in the lead regarding both frequency and duration of programs. The percentage of frequency of programs for this group of audience is (36.03%), and the duration is seventy seven hours

and twenty minutes (46.03%). The third group of al-Resalah Audience is General. It gets (23.89%) regarding frequency of programs, while the duration is (14.93%) because it is twenty five hours and five minutes. The fourth group, *Family- Women* is (5.67%) regarding frequency of programs; but it is fourteen hours i.e. (8.33%) regarding duration of programs. The two groups of audience *Family-Young Men* and *Family- Young Men-Lasses* are equally nine hours (5.36%). A single one hour program repeated twice is allocated for *Lasses* (1.19%) as shown in Table 5.8.

Table 5.8: Duration of programs allocated for al-Resalah Audience groups

No	Target Audience	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Young Men	4	31	35	18.80%
2	Family	14	77	20	46.03%
3	General	3	25	5	14.93%
4	Family- Women	1	14	00	8.33%
5	Family- Young Men	2	9	00	5.36%
6	Lasses	1	2	00	1.19%
7	Family- Young Men- Lasses	2	9	00	5.36%
	Total	27	168		100%

5.2.3 Discussion

Based on the two Tables 5.2 and 5.6, a primary examination of al-Resalah segments demonstrates a sense of overlapping and repetition of some segmentation. Analysis of the week sample of al-Resalah demonstrates that the segment of *Iman* (belief) is not considered as a priority because the segment of Educational-Social is in the lead regarding both frequency and duration of programs. According to Kufaro (1986), the state of the Muslim nation for the time being is similar to the era of the Prophet (PBUH) when he was in Mecca before migrating to Almadinah. In Mecca, Prophet Muhammad

(PBUH) spends thirteen years consolidating *iman*. The Prophet (PBUH) met his companions almost daily in *Dar al-Arqam*, a house of one of the Prophet's companions where he teaches them *iman*. Without *iman* the Muslim nation cannot be united and strong again. Imam Malik says:

"لا يصلح آخر هذه الأمة إلا بما صلح به أولها".

Which almost means: (Does not rectify the last of this nation except what rectifies its First) (al-Hawali, n.d.: 9).

In addition, belief in Allah (SWT) and the hereafter produces positive righteous humans, and solves social problems. Mustafa Kanakir (2007: 73) argues that consolidating belief in the hereafter is a forgotten function of Islamic television broadcasting whereas it should be a primary objective. Prophet Muhammad (PBUH) says:

«إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ».

Which almost means: ('When it is shaken' is equivalent to half the Qur'an, Say, 'He is Allah [who is] One' is equivalent to one-third of the Qur'an and 'Say, O disbelievers' is equivalent to quarter of the Qur'an) (Hadith, al-Tirmithi. Bab Ma Jaja' Fi Itha Zulzilat: 5: #2894).

When it is shaken, Say, He is Allah [who is] One and Say, O disbelievers refer to three chapters of the noble Qur'an *al-Zalzalah*, *al-Ikhlās* and *al-Kāfirun* respectively. *Al-Zalzalah* is equivalent to half the noble Qur'an because the noble Qur'an elaborates on this life and the hereafter, and *al-Zalzalah* is about the second half i.e. the hereafter (al-Istanbuli, n.d. vol 10: 595). Belief in the hereafter is not only to produce programs about

paradise and hell, but also about everything related to it like judgment and *Siraat* (a bridge stretched over hellfire). In television programs, *iman* should always be repeated in a variety of creative formats and styles because repetition is emphasized in the noble Qur'an by using the word *thakir* (remind). Allah (SWT) says in the noble Qur'an:

{وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ}.

Which almost means: {And remind, for indeed, the reminder benefits the believers} (al-Qur'an, 51: 55).

Reminding is not limited to a specific period or limited frequency, but it should be continuous until the hoped results are achieved and by paying attention to the repeated programs to ensure they are not boring. As well as *iman*, other issues like *tazkiah*, *hikmah*, worldly issues and others should be taken into consideration with priority according to audience need.

Besides that, Religious- Da'wah segment appears to be short of fulfilling audience need. Said (1998: 10) argues that *da'wah* is the means to save human beings in this life and the hereafter. He gives several examples from the noble Qur'an about prophets and believers with them, explaining how Allah (SWT) protects them and destroys their enemies such as Prophet *Musa* (Moses), *Nuh*, *Yunus* (Jonah), *Hood*, *Saleh* and *Loot* (Lot) (PBUT). Allah (SWT) says in the noble Qur'an:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}.

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

Worshipping Allah (SWT) is achieved through *da'wah* by inviting and reminding the audience to follow the example of the Prophet (PBUH). In his *da'wah*, Prophet Muhammad (PBUH) is much concerned with wisdom, purification of the self and teaching the noble Qur'an as clarified in the following four similar verses of the noble Qur'an: (al-Qur'an 2: 129), (al-Qur'an 2: 151), (al-Qur'an 3: 164) and (al-Qur'an 16: 125). Rituals of performing *Salah* and performing *Hajj* are not the concern that takes most of the time of the Prophet (PBUH) even these rituals are essential. He teaches the ritual of *Salah* and *Hajj* by only one sentence for each. Regarding prayer, Prophet Muhammad (PBUH) says:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

Which almost means: (Pray as you see me praying) (Hadith. Al-Bukhari. Bab al-Athan Lilmusafir Itha Kanu Jama'ah: Juz 1: 128-129).

Regarding *Hajj* Prophet Muhammad (PBUH) says:

«خُذُوا عَنِّي مَنَاسِكَكُمْ لَعَلِّي لَا أَرَاكُمْ بَعْدَ غَايِي هَذَا»

Which almost means: (Learn from me your rituals perhaps I will not see you after this year) (Hadith. Al-Baihaqi. Bab al-Idha' Ft Wadi Muhsir: Juz 5: #9524).

The concern that takes a great part of the Prophet's life is the outcome of prayer and pilgrimage and the morals and positive behavior that are taught from them.

Furthermore, Educational-Social segment that is in the lead appears to be over-emphasized by al-Resalah even though more important issues have to be cared for. Even though everyday-life is full of social issues that concern the public and should be taken care of by television ('Adawi, 2011: 104), handling social issues does not solve all

problems of the Muslim nation. Television channels for the time being are concerned with solving social problems; but despair, suicide, drugs, smoking and homelessness are social problems that are still dominant all over the world. Some television programs even create social problems instead of solving them. Zulkiple (2012: 8) argues that imported programs, which though from the policy standpoint conform to Islamic principles, depict an alien culture and create social problems. The experience and ability of Islam to solve social problems was proved fourteen centuries ago when all Muslims prevented themselves from drinking alcohol which was an essential social problem at that time. This problem was solved after *iman* was consolidated among Muslims. Therefore, to solve any social problem, television channels have to focus on *iman*. All other segments of al-Resalah appear to fit the need of the audience for the time being.

Furthermore, based on Tables 5.4 and 5.7 that clarify al-Resalah genres, al-Resalah disseminates its messages mainly through a traditional genre of television programs. Ibrahim (2011: 3) argues that Islamic television should consider the importance of artistic genres and formats of programs, and eschew dumping traditional talk programs. Even though al-Resalah seeks to be creative in its programs, most of its efforts are focused on talk show programs. Adawi (2011: 105) further asserts that the programs of al-Resalah lack audience interaction to enrich dialogue and attract the audience. Al-Swuaidan (2006: 4) explains the genre of programs accepted in Islamic television by saying: "To me, this is not how I understand it. You can have a talk show, a game show, a drama, a comedy—it's all so Islamic." However, game shows, drama and comedy disappear from the screen of al-Resalah even though they are recognized by the management as important programs

for Islamic broadcasting. This raises the following question. Why are such kinds of programs not broadcast on al-Resalah?

In addition, based on Tables 5.5 and 5.8 that summarize al-Resalah target audience, family is the primary concern of al-Resalah. As mentioned earlier, al-Resalah repeatedly declares that its main viewers are women, and they are 70% of its audience. Analysis of the sample illustrates that programs allocated for only females are less than 2%, but al-Resalah focuses on women throughout its programs. Disappearance of children programs is also noticeable in al-Resalah. Said (n.d.: 46) argues that the focus of *da'wah* should be on children before older people because they do not have an established mindset yet, thus they can be directed easily. The division of audience groups by al-Resalah illustrates that the channel is only concerned with Arab Muslims as no program is directed to non-Muslims or non-Arabs. Al-Resalah on its website states that the channel is for the Muslim Arab public, and it has nothing to do with non-Muslims and non-Arabs. In fact, being a satellite television, al-Resalah has an opportunity to widen its audience to include non-Arab, non-Muslims or children. As mentioned earlier al-Resalah programs are repeated three to four times a week. This repetition can be reduced to once or twice a week and broadcast other programs to different audiences.

5.2.4 Summary

In conclusion, similarities between frequency of programs and their duration regarding segments, genres of programs and target audience of al-Resalah are discovered. Overlapping is apparent in the segments of al-Resalah. Even the names of some segments do not symbolize the programs classified under them. Al-Resalah has twenty seven

programs repeated to fill the week of twenty four hours daily. Most segments of al-Resalah are in form of talk show which is mainly due to the lack of financial capital and scarcity of attractive programs that are Islamically accepted. Again, the classification of al-Resalah audience has a sense of overlapping, and non-Arab, non-Muslims and children are excluded from the audience of al-Resalah.

5.3 AL-HIJRAH TELEVISION CHANNEL

As mentioned earlier, the mission of al-Hijrah television is to become the first station with an Islamic concept in Malaysia that broadcasts creative good-quality programs. To study these programs, the week sample of al-Hijrah, as clarified in chapter one, is going to be analyzed according to frequency and duration of programs. The analysis of the programs of al-Hijrah follows the classification of the station without modification by the researcher. Therefore, the analysis of frequency and duration of programs is applied to the types of production, genres of programs, and target audience of al-Hijrah. Similar to al-Resalah, all data, tables, percentages, audience groups, genres, and production types of al-Hijrah are extracted from The Established Table of al-Hijrah programs sample (Appendix B).

5.3.1 Frequency of Programs

Al-Hijrah provides for each program in its weekly broadcasting timetable the types of production, genre of programs and target audience. The target audience of every program of al-Hijrah is specified in the timetable of the station. However, the two programs: daily opening and closing are not classified under any production type or genre. These two programs are repeated fourteen times a week. Therefore, the total of production types and

duration of programs on the one hand and target audience on the other regarding frequency and duration of programs are different. The week sample of al-Hijrah programs in this section is going to be analyzed from three perspectives: types of production, genres of programs and target audience.

5.3.1.1 Al-Hijrah Production Types

Based on The Established Table of al-Hijrah programs sample, al-Hijrah programs are divided into three types: in-house production, foreign syndicated and local syndicated. Analysis of al-Hijrah programs demonstrates that foreign syndicated is in the lead followed by in-house production and finally local syndicated. Foreign syndicated consists of forty programs that are broadcast one hundred and four times (41.60%) as shown in Table 5.9. The Content Manager of al-Hijrah television (2013) states that the government allows Malaysian television channels to broadcast foreign programs up to 40% of the total programs. Al-Hijrah imports the maximum amount of permitted foreign programs, which indicates the lack of Islamic local programs that conform to al-Hijrah policy. The majority of foreign syndicated programs are animation. Most of documentary, magazine and drama programs are also syndicated (for more details about the programs see appendix B). Foreign syndicated is a mixture of English, Arabic, Korean and Japanese programs. Arabic, Korean and Japanese programs are provided with Malay subtitles because these languages are not familiar among most audience unlike English which is the second language in Malaysia. All programs of al-Hijrah will be highlighted in the genres of programs and target audience.

Table 5.9: Frequency of al-Hijrah production types

No.	Production Types	Number of Programs	Frequency of Programs	Percentage
1	Foreign Syndicated	40	104	41.60%
2	In-House Production	15	91	36.40%
3	Local Syndicated	25	55	22.00%
	Total	80	250	100.00%

As shown in Table 5.9, the frequency of in-house production, that exploits the second place, is ninety one (36.40%), but it is composed of only fifteen programs. In-house production refers to programs produced by the channel, not bought from outside sources. Focusing on in-house production indicates the focus on specific messages that al-Hijrah aims to deliver to its audience. It also indicates that Al-Hijrah attempts to compensate the shortage of Islamic local programs and contribute enriching Islamic television content. Based on observation of al-Hijrah and the Established Table of al-Hijrah Programs Sample, most of in house production programs are produced inside the studio of al-Hijrah. The programs produced inside the studio are a combination of magazine, religious and talk programs. Few musical and documentary programs are produced by al-Hijrah outside the studio.

Local syndicated is the last production type of al-Hijrah. It has only twenty five programs, and its frequency is fifty five (22%) as shown in Table 5.9. Local syndicated refers to programs that are produced in Malaysia but not by al-Hijrah. It is composed of animation, magazine, religious, entertainment and documentary programs. Most of these programs are in Malay because they are produced in Malaysia. The frequency of local syndicated programs is less than other types of production which is another indicator that al-Hijrah

has limited messages to deliver by focusing on specific kind of programs more than others.

5.3.1.2 Al-Hijrah Genre

Based on The Established Table of al-Hijrah programs sample, al-Hijrah has sixteen genres. Al-Hijrah's genres are a mixture of religious, magazine, animation, documentary, drama, news, music, talk show, reality, entertainment and live programs. First, Animation genre is composed of twenty five programs. It gets the highest frequency which is sixty seven (26.80%) as shown in Table 5.10.

Table 5.10: Frequency of al-Hijrah genres

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

Based on The Established Table of al-Hijrah programs sample, al-Hijrah allocates seventeen animation programs out of twenty five for family-general audience and eight programs for children as clarified in Table 5.11. The seventeen programs allocated for

family-general will be analyzed in this section, and the eight programs allocated for children will be analyzed in target audience section. The first animation program, *A Crown of Light*, is about the noble Qur'an. Every episode a number of verses is chosen to be recited more than once with some explanation. A young boy named Sa'd is the only personality in the program. He speaks to the audience and encourages them to stay with him. He asks his viewers some questions such as did they memorize the verses of the last episode or whether they remember what they learn from the previous episode. A sound of children gives the answer instead of viewers, but al-Hijrah does not allocate this program for children only because the content of this program cannot be fully recognized by children. It is even suitable for adults. Zulkiple (1995) argues that as Islam is a communicative religion, the Qur'an, being the last scripture of God and the supreme device of Islamic communication, needs to be proclaimed to all people until the end of time. *A Crown of Light* is an attempt to proclaim the noble Qur'an among audience.

Table 5.11: Al-Hijrah animation programs

No.	Title of Program	Translation of the Title	Genre	Target Audience	Topics of the Program
1	A Crown of Light	A Crown of Light	Animation	Family-General	Noble Qur'an
2	Baby Khalifah	The Baby Galiph	Animation	Family-General	<i>Fardh Ain</i> (Individual Obligations)
3	Sarjana Muslim	Muslim Scholar	Animation	Family-General	Islamic History
4	Ibn Battuta	Son of Battuta	Animation	Family-General	
5	Home Things	Home Things	Animation	Family-General	General Education
6	Nan and Lili	Nan and Lili	Animation	Family-General	
7	Ethelbert the Tiger	Ethelbert the Tiger	Animation	Family-General	
8	Aiman Kembara	Travels of Ayman	Animation	Family-General	
9	Minuscule	Minuscule	Animation	Family-General	

10	Sahabat Kita	Our Friends	Animation	Family-General	
11	Raju the Rickshaw	Raju the Rickshaw	Animation	Family-General	
12	Tao Shu	Tao Shu	Animation	Family-General	
13	Babar and the Adventure of Bodou	Babar and the Adventure of Bodou	Animation	Family-General	Ethics
14	Mat Cincang	Mat Cincang	Animation	Family-General	
15	Heroes of the City	Heroes of the City	Animation	Family-General	
16	Hala's Advice	Hala's Advice	Animation	Family-General	Healthy Food and Cooking
17	Telmo and Tula	Telmo and Tula	Animation	Family-General	
18	Sirah Anbiya	Biography of Prophets	Animation	Kids	Sirah (Biography of Prophets)
19	My Prayer	My Prayer	Animation	Kids	Prayer
20	Allah Wants me	Allah Wants me	Animation	Kids	
21	Save the UMS	Save the UMS	Animation	Kids	Ethics
22	Arabian Sinbad	Arabian Sinbad	Animation	Kids	
23	Pada Zaman Dahulu	In the Previous Ages	Animation	Kids	General Education
24	Klumpies	Klumpy	Animation	Kids	
25	Ben and Izzy	Ben and Izzy	Animation	Kids	

Al-Hijrah also allocates another program titled *Baby Khalifah* to teach audience *fardh ain*, such as *wudhu'* (ablution) and *Salah*. The first two programs: *A Crown of Light* and *Baby Khalifah* are two programs that complete each other because memorizing parts of the noble Qur'an is essential to establish some *fardh ain* such as prayer. Al-Hijrah also broadcasts two animation programs about Islamic history. They are: *Sarjana Muslim* and *Ibn Battuta*. They represent the contribution of ancient Muslim scholars in science, technology, history, geography, math and medicine. The content of these programs is suitable for adults not limited to children. *Ibn Battuta* is a series of 3D animation that depicts the legendary journey of a great Muslim traveler in the 14th century, named Ibn Battuta. Ibn Battuta is a Moroccan explorer known for his extensive travels over a period of thirty years. Ibn Battuta visits most of the known Islamic world as well as many non-

Muslim lands. His journeys include trips to North Africa, the Horn of Africa, West Africa and Eastern Europe in the West, and to the Middle East, South Asia, Central Asia, Southeast Asia and China (Mu'nis, 2003). During his travels, Ibn Battuta makes many discoveries that are useful not only to the Muslim World, but also to the entire world. This program explains some of the incidents and discoveries of these trips.

In fact, Islamic historical programs represent the state of Muslim nation in the past and encourage audience to go back to Islam to become the leading nation in the world because such programs reflect the image of Islam in practice. Zulkiple (1995: 91) argues that the negative attitude toward Islam and the Muslim World which has been reflected by the mass media of the west has a long and complicated history. Historical programs refute the negative allegation about Islam because they visualize the state of Muslims when they follow Islam as a practical religion. 'Adawi (2011: 135) argues that Islamic historical television programs should be represented in drama format because it is more attractive to audience. However, 'Adawi (2011: 69) also argues that directors and actors of Islamic drama misrepresent Islamic history, and they are only concerned with producing drama that gives financial profit. Therefore, representing Islamic history through animation may be an attractive attempt to avoid the drawbacks of drama.

In addition, Animation genre has eight general education programs as shown in Table 5.11. They are: *Home Things*, *Nan and Lili*, *Ethelbert the Tiger*, *Aiman Kembara*, *Minuscule*, *Sahabat Kita*, *Raju the Rickshaw* and *Tao Shu*. For example, *Home Things* is a program that is used to recognize the use of home equipment in a creative imagination for children by using songs (al-Hijrah weekly broadcasting timetable, 2012). This program is

completely in English without Malay subtitles. In fact, even this program is allocated for family-general audience the content is suitable to children only, but the channel allocates it for adult audience on account of its language for not all Malay children especially in rural areas understand English. The second program, *Nan and Lili*, is an educational program that offers entertainment and encourages problem-solving skills in the form of pre-school animation (al-Hijrah weekly broadcasting timetable, 2012). Even this program is allocated for Family-General audience, the information presented is suitable for preschool children. For example, this program teaches opposite words such as heavy/light and short/long. This program has two characters Nan and Lili. To present the differences between the two words heavy and light, the two characters try to carry two baskets one is too heavy and the other is light, so children can understand the meaning of the words.

Aiman Kembara (Travels of Ayman) is another animation program that is concerned with travels. It is a Malaysian program in which Aiman travels with his grandfather and learn social customs and Islamic morals. Mustafa Kanakir (2003: 345) in his content study of Iqra' television channel discovers that animation programs are thirteen hours and twenty minutes a week. This difference is because every Islamic television channel follows its own model of broadcasting based on the experience of the management. Animation genre also contains other five educational programs titled *Ethelbert the Tiger*, *Minuscule*, *Sahabat Kita*, *Raju the Rickshaw* and *Tao Shu*. They are about friendship, culture, insects, animal life, pre-school education and Chinese culture successively.

Furthermore, Animation genre includes three programs that teach different kinds of ethics. They are *Babar and the Adventure of Bodou*, *Mat Cincang* and *Heroes of the City*.

Babar and the Adventure of Bodou teach viewers to follow the advice of the elderly. It is a story of a cute baby elephant Badou who always follows guidance and advice of his grandfather Babar (al-Hijrah weekly broadcasting timetable, 2012). The second program, *Mat Cincang*, is an animated story of a girl and Mat Cincang who travel to strange places like the elves village, dwarfs village and many more. Mat Cincang is a strong personality with big body and tiny legs who always helps the girl and those in need. This program is a practical reminder of offering help for those in need which is originally Islamic ethics. *Heroes of the City* is another program that teaches the moral of helping others. A police car and fire engine truck help anyone who is in need of help in the city such as catching a thief and put out fires. Zulkiple (1995: 116) argues that ethics becomes a core principle in designating broadcasting function, and verifying the end products under the religious doctrine of *al-amr bi al-ma'rufwa al-nahy 'an al-munkar*. Therefore, ethics in Islam is not limited to religion, but all moral standards are required to be taught in Islamic broadcasting.

Animation genre also contains two programs about food. *Hala's Advice* is a program that explains the nutrition values of specific kinds of *halal* food. For example the episode on 23rd of April, 2012 is titled *Useful Yeast*. The presenter is a cartoon girl who commences the episode with the greeting of Islam, then she gives advice about the chosen kind of food such as the amount to eat and what it is useful for. This program is originally English and Malay subtitles are provided on the screen for audience. The second program *Telmo and Tula* offers recipes and explains how to cook them. The type of cartoon in the two programs mentioned above is for pre-school children, but the information provided is

for older children and adults. Therefore, al-Hijrah allocates them for family-general audience.

Second, Religious Programs genre is composed of five programs broadcast fifty six times (22.40%) as shown in Table 5.10. The five programs are *Kuliah Solat- Zohor* (Lecture before Noon Prayer), *Kuliah Solat- Asr* (Lecture before Mid-afternoon Prayer), *Kuliah Solat- Maghrib* (Lecture before Sunset Prayer), *Fatabiouni* and *Khawater* (Follow me and Reflections) and *30 Minit Ustaz Don* (30 Minutes with Don, the Muslim Preacher). The first three programs are five to ten minutes each. They are broadcast before noon prayer, mid-afternoon prayer and sunset prayer successively. These programs are a variety of short sermons presented by different Muslim preachers. Half an hour is allocated for every program of the three together with *Fatabiouni* and *Khawater*. The time of these three programs is not firmly fixed, but it changes for few minutes within the half hour allocated for them to suit the time of *athan* that changes about twenty five minutes during the whole year in Malaysia. Therefore, call for prayer moves within the half hour of these three programs, and it comes sometimes at the beginning, in the middle or at the end.

Fatabiouni and *Khawater* are two Arabic programs provided with Malay subtitles. *Fatabiouni* is a short five-minute program about Sunnah of the Prophet (PBUH). Visual aids are used in this program to simplify the ideas presented and make the program more attractive. For example, when the episode is about Sunnah of food, visual aids are used such as video clips that portray people eating with their right hand, giving extra food to the poor, washing hands before and after food and mentioning the name of Allah (SWT)

before food and thanking him afterwards. The *matan* (content of hadith) is written on the screen when the presenter recites it. This program is also provided with some pictures and drawings that make the program more attractive and understandable.

According to the CEO of al-Hijrah, Mr. Bukhari, (2012) *30 Minit Ustaz Don*, the last religious program, is a famous program that audience is interested to watch, and it is one of the most successful programs of al-Hijrah. *30 Minit Ustaz Don* according to al-Hijrah Content Manager (Mokhtar, 2012), is two different programs with the same name. On Monday and Tuesday, the program teaches *'ilm al-Tajweed*. On Wednesday, it is in regard to *arkan al-Salah* (pillars of prayer). Both programs are produced inside al-Hijrah studio. The *Tajweed* program commences with explanation of some scientific rules of the Qur'anic recitation followed by examples, and then viewers participate via phone calls. Viewers choose short chapters of the noble Qur'an to recite and the presenter corrects their recitations. In the second program about *arkan al-Salah* a number of people join the presenter inside the studio and ask some questions to make a sense of interaction. Zulkiple (2011: 56-57) argues that religious discussions and commentaries are the two most familiar kinds of Islamic programming to be found in broadcasting schedules of Islamic television channels because they are easier than other kinds of programs to be produced. However, Zulkiple (2006: 31) also discusses that Islamic broadcasting is not confined to religious programs, but they are only one type of the programs.

Third, Magazine genre contains eighteen programs broadcast forty two times during the week sample (16.80%) as shown in Table 5.10. The programs of this genre are about different topics as clarified in Table 5.12. Four programs are titled *Madrasah al-Hijrah*.

They are about the noble Qur'an and Sunnah, ethics, *sirah* and *'aqidah*. These programs are produced by al-Hijrah where Muslim religious figures are sitting, for most of the time, with six people who are either only males or males and females and all of them sit on the floor forming a circle and every one of them has a small table that fits the setting. On 22nd of November 2011, the episode of *Madrasah al-Hijrah: Akhlaq* broadcast at 3:00 to 3:30 PM is composed of three males and three females with the religious figure who is the presenter of the program. Makeup clearly appears on the faces of the three females.

Table 5.12: Al-Hijrah magazine programs

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

				Problems
18	Destinasi Cuti	Holiday Destination	Magazine	Tourism

Besides that, other programs under Magazine genre about *'aqidah*, *Shari'ah*, the noble Qur'an and *muhasabatu al-nafs* (exhortation of the self) are detected. *Isu 'Aqidah* and *Khidmat Shariah* are two programs about *'aqidah* and *Shari'ah*, but not related to *Madrasah al-Hijrah*. The two programs are also produced inside the studio with host(s) and guest(s) to discuss issues about *'aqidah* and *Shari'ah*. *Reflection* is also a program produced inside the studio, but with only a single presenter who reflects some teachings and exegesis of the noble Qur'an by using the language of teenagers, which popularizes the program among audience (Bukhari, 2012). The presenter is an American preacher called Suhaib Webb who uses only English in the program, and Malay subtitle is provided for audience. Allah (SWT) says in the noble Qur'an.

{وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِیُبَیِّنَ 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).

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

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

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

in the garden. The chef appears in the garden collecting the ingredients for his dish. *Ejen Halal* is a program that portrays *halal* food and drinks products in Malaysia. It sheds light on suspected food and drinks that are sold as *halal*, but the reality may not be so.

The last three programs *Kampus Dunia* (World Campus), *Design Squad* and *Destinasi Cuti* are about universities, solving problems and tourism successively. For example, on 15th of April 2012 the episode of *Kampus Dunia* was about *Universiti Teknologi Malaysia (UTM)* (Malaysian University of Technology). The episode highlights some activities of the university like charity and training of students in different fields. *Design Squad* is an American program that presents a group of teenagers who have the task to design specific tools and instruments assigned to them at the beginning of the program. This group deals with clients from the real world to solve problems they face attempting to stimulate the intelligence of the teenagers (al-Hijrah weekly broadcasting timetable, 2012). The last program of Magazine genre is *Destinasi Cuti*. It introduces to audience different places to visit like recreation and restaurants all over Malaysia. In fact, Malaysia is a country that attracts many tourists and students from the whole world. However, these programs are allocated only for local audience because they are in Malay not English. This is also another indicator that al-Hijrah is involved in providing audience their needs.

Fourth, Al-Hijrah also has a genre called Drama/ Series. According to the content manager of al-Hijrah television (Mokhtar, 2012) the channel has two types of drama; series and non-series, and they are divided into two separate genres. Drama/ Series genre represents the drama programs that are in forms of series. It contains four programs with frequency of twenty one (8.40%) as shown in Table 5.10. The programs are *Suzuran*,

Cinta Madinah 2 (Love of Madinah 2), *Iktikad* (faith) and *Facebook Ustazah Shamsiah*. *Suzuran* is a southeastern drama series and actors are not Muslims. Actresses do not cover their hair and no attempt is made to hide or blur that. *Suzuran* tells the life journey of an elderly woman and her adopted grandson who is found as a baby in a train station waiting platform (al-Hijrah weekly broadcasting timetable, 2012). The CEO of al-Hijrah (2012) states that the channel chooses its programs on account of the values they see regardless of origin based on a saying of al-Qaradhawi that Islam is everywhere even Muslims are not.

Cinta Madinah 2 (Love of Madinah 2), the second Drama/ Series program, is a Malay drama series that reflects the social culture of Malay religious families. *Iktikad* (faith), the third program, is also a Malay drama series that reflect the social culture of Malay communities. The last drama series program is *Facebook Ustazah Shamsiah*. It portrays the life of *ustazah* (female Muslim religious figure) and the ways she contribute to the society. Zulkiple (2012: 2) argues that Islamic based drama is not necessarily Islamic as a whole, but it may contain some Islamic elements that may be found in its narration, cinematography, semiotics, application, techniques or context. Any type of drama to be described as Islamic, it must be 100% comply with Islamic teachings. Based on observation of the four programs mentioned above, they contain scenes that portray parts of women's bodies such as necks and legs as happened in the episode of *Iktikad* on 24th of April, 2012.

Compared with the study of Iqra' television channel drama series are only one hour and twenty minutes (Mustafa Kanakir, 2003: 345). In fact, most of drama contains scenes

Islamically unacceptable. 'Adawi (2011: 57) argues that most programs of Islamic television channels are unattractive and redundant, and Muslims are lacking Islamic television channels that are concerned with cinema or drama or even theater. Drama, in fact, is not an easy choice for Islamic television channels to broadcast on their screens because most of them are syndicated, and in this case acting cannot be controlled to completely conform to Islamic teachings.

Fifth, Documentary genre comes in the fifth place because it contains fourteen programs. The frequency of this genre is nineteen (7.60%) as shown in Table 5.10. Documentary genre contains programs about Islamic history, general education, health, *halal* food, adventure and tourism as shown in Table 5.13. *Islam Di Sepanyol* (Islam in Spain), *Titian Ombak* and *Men around the Prophet* are three programs about Islamic history. The first program, *Islam Di Sepanyol*, clarifies the history of Islam in al-Andalus the developed Muslim state in Spain that lasted between 711 and 1568 (al-Swuaidan, 2005: 6-11). Al-Andalus was a developed city that Europe gets use of multiple fields of knowledge from Muslims there. This program reminds Muslims with their past when they were leaders of the world. It also encourages Muslims in the current age to become real Muslims to bring welfare to the entire world. *Titian Ombak* is a program that clarifies the history of Islam in the Malay world since arrival moving to spread and establishment until this day (al-Hijrah weekly broadcasting timetable, 2012). The last program, *Men around the Prophet*, introduces some of the Prophet's companions and their practical life. In fact the noble Qur'an is replete with history. Al-Swuaidan (2005: 14) argues that many of the noble Qur'an chapters include historical stories. Following the example of the noble Qur'an, al-Hijrah provides its audience with historic programs.

Table 5.13: Al-Hijrah documentary programs

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

Furthermore, al-Hijrah has seven general education programs. They are *Surviving Disasters*, *Heritage of Mankind*, *Man Jadda Wajada (Hard Work Brings its Worth)*, *Building for Islam*, *The Horseman*, *Gen 21* and *Signs of the Creator*. *Surviving Disasters* is an American program that teaches audience how to survive disasters that may faces them. This program is in English, but the Malay audience has the opportunity to read subtitles to understand. For example, on Tuesday, 24th of April 2012 the episode taught how to survive a home invasion by different kinds of burglars whether experts or beginners; and teaches audience safe plans to survive. *Surviving Disasters* depicts an alien culture in the Muslim society, and it is an indicator of negative social life in the West. It also indicates that such disasters are spread among Muslim communities which are supposed to be void of. Siddiqui (1991: 485) argues that actual behavior of human beings is from one's belief. Therefore, this kind of programs should be temporary in the Muslim community because surviving disasters should be through handling the essential

reason behind them. Robbery, burglary and killing are originated to different reasons such as disappearance of *iman* in Allah (SWT) and the hereafter, poverty and lack of education. Thus, surviving disasters should be eliminating them through consolidating *iman* among audience and educating them.

The second program, *Heritage of Mankind*, portrays historic sites across the world that are protected under UNESCO such as the Taj Mahal in India and the world's first iron bridge in Great Britain (al-Hijrah weekly broadcasting timetable, 2012). *Man Jadda Wajada*, the third program, introduces to viewers example of hard working personalities who improve the situation of their lives. The objective of this program is to improve standards of living among Muslims and adopt positive values and spend work efforts (al-Hijrah weekly broadcasting timetable, 2012). The fourth program, *Building for Islam*, is about architectural design, social housing and environmental issues in the Islamic world. For example, the episode on Thursday 26th of April, 2012 is about ancient architecture of a city in Yemen. *Building for Islam* is a foreign syndicated program which al-Hijrah cannot control all its scenes. Women in improper Islamic clothes appear on the screen. This program is English and Malay subtitles are provided on the screen. The fifth program, *The Horseman*, introduces to audience an alien culture even it presents new culture and information. It is a journey that takes the viewers on a voyage to know how the cowboy community maintains the traditional way of life and the passion for horses. The sixth program is *Gen 21*. It displays the youth lifestyle based on characteristics of Islamic moral values, and it invites the youth to participate in charitable programs and healthy lifestyle (al-Hijrah weekly broadcasting timetable, 2012). This program portrays a

young Malay team who use the Malay language in the program. This program is for Malay audience because the team, language and culture of this program is Malay.

The last general education program of Documentary genre is *Signs of the Creator*. It is a scientific program that indicates the greatness of the creator (SWT). This program investigates the life of insects and animals, and also demonstrates the greatness of the universe. This program encourages audience to contemplate and think about the universe because every now and then a hadith or a verse of the noble Qur'an is recited to connect the idea with the creator (SWT). 'Adawi (2011: 87) argues that meditation is an essential worship in Islam because it leads to discovering the codes of this world and the greatness of Allah (SWT). Prophet Muhammad (PBUH) said:

«تَفَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةٍ سِتِّينَ سَنَةً».

Which almost means: (Contemplating for an hour is better than sixty years of worship) (Hadith. Tafseer al-Razi. Bab Surah al-Baqarah (2): Juz' 2: p.407).

Furthermore, Documentary genre has a single program about human health titled *The Dr. Oz Show*. *The Dr. Oz Show* is an English program that highlights a variety of human health issues and gives advice to audience to improve their health. Malay audience who does not understand English has the opportunity to read the Malay subtitles on the screen. In fact, human health is an issue that concern all viewers whether Muslims or non-Muslims. The Content Manager of al-Hijrah (Mokhtar, 2012) states that al-Hijrah does not broadcast all episodes of *The Dr. Oz Show* because it contains open discussions of sexual issues that al-Hijrah considers improper to the Muslim audience. Even though al-Hijrah filters this program, women's hair, hands and legs are portrayed without any

attempt of blurring them. *The Dr. Oz Show* is a syndicated program. The only choice for al-Hijrah to hide the women's body is to cancel the program completely because Dr. Oz is the only male and all his attendance is about fifty female. Mokhtar (2012) further argues that al-Hijrah accepts *The Dr. Oz Show* despite the improper attire because of the valuable information it carries to audience.

Halal Galore is another program about *halal* food. It is a series of programs that explores *halal* food from different provinces in China that portrays not only the dish but also the culture and story of the cuisine. This program portrays *halal* dishes tasted and explained by the presenter in a restaurant not inside a studio. *Treks in a Wild World* is an English adventure documentary program that presents adventurous journeys in different parts of this world. It introduces to audience wild places that some of them do not even have names because it is uninhabited. On 27th of April, 2012 the episode was in Alaska that is called in the program the top of the world. In this program, a woman appears wearing shorts and a singlet and al-Hijrah attempted to blur such scenes. However, blur does not hide fully the body and even some parts are left unblurred. The last program of Documentary genre is *Nak Kemana Kita* (Where are We Going). It is a program that introduces interesting places inside Malaysia to provide alternatives for tourists and audience who are interested in picnics (al-Hijrah weekly broadcasting timetable, 2012). This program introduces a variety of places such as mosques and restaurants. However, *Nak Kemana Kita* is only for Malaysians not for tourists because the language used is Malay only.

Sixth, al-Hijrah News genre is composed of two daily bulletins. The first is brief that lasts only for five minutes, and the second is thirty minutes. The total number of bulletins in one week is fourteen (5.60%). Based on observation of al-Hijrah news, it can be concluded that al-Hijrah broadcasts local and international news to update its audience on the incidents that take place in the world. The question to be asked is, does al-Hijrah depend on news agencies or it has its own credibility? News of Islamic television at the first place should be true. Mustafa Kanakir (2003: 382) argues that broadcasting true news is a function of Islamic broadcasting. However, is the offered true news considered Islamically accepted? Schleifer in his article *Islam and Information: Need, Feasibility and Limitations of an Independent Islamic News Agency* clarifies the task of Islamic news by saying:

“Islamic journalism would in such a context encourage good and discourage evil by providing “news” written in a professionally acceptable, objective style that honors truth; that encourages the belief and practice of Islam and discourages practices and beliefs that deny Islam and in particular calls attention to and encourages participation in what remains of traditional, direct, personal religious, “system” of communication” (1986).

In such a concept Islamic news is beyond delivering breaking or feature news that audience watches on television. Islamic news has to be conformed to Islamic law by offering truth and at the same time avoiding slander, scandal and backbiting.

Seventh, Magazine/ Documentary genre is represented by a single daily program titled *al-Qur'an the New Dawn*. It is a magazine program in a format similar to documentary. Therefore, a separate genre is allocated for this program. *Al-Qur'an the New Dawn* is originally an Arabic program that gives different title to every episode separately. A

narrator explains the footage on the screen in a way that is similar to documentary. The idea of the program as the channel clarifies is to enable the viewers to understand the true teaching of the noble Qur'an. *Al-Qur'an the New Dawn* is broadcast every day after sunset prayer at 19:30 pm which indicates that al-Hijrah pays attention to this program because this time is the time when workers in Malaysia arrive home after the end of the working hours, and it is the time of rest for them. This program is foreign syndicated dubbed into Malay (al-Hijrah weekly broadcasting timetable, 2012). *Al-Qur'an the New Dawn* was previously broadcast on al-Resalah, but on al-Hijrah it is dubbed it into Malay. 'Adawi (2011: 87) argues that the content of this program is frequent on television channels, but the difference is the style of the program. The narrative style combined with images facilitates contemplation in the signs that demonstrates the greatness of Allah (SWT). In this program, images are provided for viewers without need for them to use imaginations to understand the program.

Eighth, as shown in Table 5.10, al-Hijrah has another genre called Magazine/ Religious Program. The frequency of this genre is six (2.40%). Magazine/ Religious Program genre contains a single daily program except Friday because it is substituted by live broadcasting of Friday prayer. This program is titled *Jalan Orang Mukmin* (The Way of a Believer). *Jalan Orang Mukmin* is described as a conceptual plan that aims at teaching *fardh ain* through lectures to provide knowledge about Islam (al-Hijrah weekly broadcasting timetable, 2012). The name of this program indicates that al-Hijrah chooses modern titles for its programs. An acronym is made of the title of the program to form a nick one (JOM). *Jom* in Malay means *come* which is an invitation for audience to watch the program and at the same time decreases the seriousness of the program. This program

is a talk program where *Ustaz*, as called in Malaysia, the word means Muslim preacher with six young men sitting on the floor. Each person has his small table that is similar to Madrasah al-Hijrah Programs. *Jalan Orang Mukmin* explains how the Muslim believer's life should be. The six young men sometimes ask questions or read some verses of the noble Qur'an, hadith or a text from a book they use in the program.

Ninth, Talk Show genre contains three programs that include guests and hosts to discuss a specific topic. The programs are *Bicara* (talk), *Assalammualaikum* (Peace be upon you) and *The Deen Show*. The frequency of these programs is six (2.40%) which is equal to Magazine/ Religious Program genre. *Bicara* is a program that discusses current affairs and invites guests from inside and outside Malaysia like Arab countries. For example, on 15th of February 2013 the guest was the President of University of Gaza to discuss the issue of Palestine being the issue that concerns the whole Muslim nation. *Assalammualaikum* is a talk show program that discusses the latest topics and invites unpretentious guests from various fields (al-Hijrah weekly broadcasting timetable, 2012). *Bicara* and *Assalammualaikum* are produced inside the studio of al-Hijrah, and Malay is the main language used except if the guest is foreigner and cannot speak Malay. If the guest can speak English no translation is provided, but other languages are translated. The third program, *The Deen Show*, is a simple English talk show program that al-Hijrah obtained from its cooperation with Peace TV, and al-Hijrah accepts it because of the information presented though it is simple (Mokhtar, 2013). *The Deen Show* strives to provide accurate descriptions of Islam to Muslims and non-Muslims based on main sources such as the noble Qur'an and Sunnah of the Prophet (PBUH).

Tenth, Drama genre is represented by a single program broadcast four times a week (1.60%). The program is titled *Villa Tepi Surau* (Villa beside a Prayer Room) that displays the conflict of a Malay family who commits to Islam in the city. The conflicts are handled in positive ways to educate the public to popularize Islam among the audience (al-Hijrah weekly broadcasting timetable, 2012). The title of this program is symbolic because villa is a symbol of cities and prayer rooms is a symbol of pious personalities to refer to the combination of the pious family and the conflict of committing Islam in the city.

Eleventh, two equal genres are discovered and both of which contain a single program broadcast twice a week (0.80%). They are Magazine/ Talk Show and Entertainment. Entertainment genre is represented by *Dikir Zikir* (Chants of Remembering Allah) that is broadcast on Friday and Saturday. It contains religious songs in Arabic and Malay, and musical instruments sometimes are used in this program. Music is a controversial issue among Muslims. Mustafa Kanakir (2007: 307) argues that *fuqaha'* (Muslim jurists) hold two opinions regarding music. The first opinion is *halal* with conditions even the conditions may differ from a Muslim jurist to another. The other opinion is that all kinds of music are not allowed. Therefore, Islamic television channels have different attitudes toward music. Almajd, an Islamic Saudi television, for example, does not exploit music at all because Muslim jurists in Saudi Arabia tend to prohibit music completely (Mustafa Kanakir, 2004: 150). Magazine/ Talk Show genre is represented by a program called *Yaalah Shabab* (Come on Youth). It is an Egyptian program, but Malay audience can understand by reading the subtitles provided on the screen. This program is presented by

a group of usually six members of young males and females who gather to discuss current issues related to audience of their age.

Twelfth, as shown in Table 5.10 the last four genres have equal frequency. Reality, Musical, Live and Movie genres contain a single program. Each program is broadcast only once during the whole week (0.40%). Reality genre is represented by a program titled *Sekolah Saya Hebat* (My Great School). It is a competitive program between two schools (al-Hijrah weekly broadcasting timetable, 2012). This program combines fun and education. The participants compete in multiple activities such as throwing balls, delivering speeches and chanting. Badwilan (n.d.: 4) argues that fun is an essential modern technique of education because fun motivates students to exploit maximum intellectual capacities that ease and accelerate learning. Thus, this program serves as an example of modern techniques of education.

Musical genre is represented by *Perjalanan Nurani* (The Journey of the Soul) which is a program that presents religious songs such as songs of Sami Yusuf and the like. Friday prayer is the only program that represents the Live genre in which the *khutbat al-Jumu'ah* and prayer after it are broadcast live. The last genre, Movie, is composed of the single movie titled *Unexpected*. It is an Iranian movie that presents the story of a wife who sacrifices to accept her husband after he becomes famous and delirious. During the movie women cover all their bodies except hair bangs. The movie contains scenes that portray men and women smoking cigarettes. Mustafa Kanakir (2012) argues that television is short of attractive Islamic programs. He goes further to give an example by saying that the popular film, *The Message*, which is about the message of Prophet Muhammad

(PBUH) faces much criticism once it is called an Islamic film because it contains scenes that do not conform to Islamic law. These genres appear to be an attempt from the channel to demonstrate that Islam cannot only be presented through serious programs.

To recapitulate, al-Hijrah broadcasts a variety of programs represented in sixteen genres. They are Religious Programs, Magazine, Animation, Documentary, Drama/ Series, Drama, Magazine/ Religious Program, News, Magazine/ Documentary, Talk Show, Magazine/ Talk Show, Entertainment, Reality, Musical, Live and Movie. Broadcasting variety of programs makes al-Hijrah more attractive than focusing on serious programs only. However, the control of programs becomes more complicated issue. The most complicated programs to be controlled are foreign syndicated that comes from non-Islamic source. Documentary and Drama/ Series programs broadcast on al-Hijrah that are produced by non-Muslims contain unacceptable scenes despite the attempt of al-Hijrah to blur or sometimes delete a total episode. Al-Hijrah is involved in satisfying the need of its audience through broadcasting special programs that are important for its audience, but they are not a primary issue for audience elsewhere.

5.3.1.3 Al-Hijrah Target Audience

Al-Hijrah divides its audience into two categories, Family-General and Kids. Based on the table of al-Hijrah programs sample, the week of al-Hijrah television has eighty programs with frequency of two hundred fifty times as clarified in production types and genre of programs. However, the opening and closing of every broadcasting day are not given any production type or genre, but the target audience of these programs is specified. Thus, the frequency of opening and closing of everyday is fourteen a week. Therefore,

frequency of target audience is two hundred sixty four not two hundred fifty. The frequency of children programs is twenty two (8.30%) and family-general is two hundred forty two (91.70%) as shown in Table 5.14.

Table 5.14: Frequency of programs allocated for al-Hijrah Audience groups

No	Target Audience	Number of Programs	Frequency of Programs	Percentage
1	Kids	8	22	8.30%
2	Family- General	74	242	91.70%
	Total	82	264	100%

As clarified in Table 5.11, all children program are animation. They are about, *sirah* of Prophets, prayer, ethics and general education. *Sirah Anbiya* (Biography of Prophets) is a 3D-based program uncovering the history of Prophets and Apostles and teaching full stories mentioned in the noble Qur'an and Sunnah (al-Hijrah weekly broadcasting timetable, 2012). A cartoon character narrates stories of Prophets, and verses of the noble Qur'an are recited to support the idea explained by the character. The program is about five minutes like a short story, but in a form of animation which is more attractive than narration. *My Prayer* is a program that teaches children how to pray the five times explaining number of *rak'at* (bowings) of *fardh*, Sunnah and *Witr* prayer. This program clarifies details of every prayer of the five times successively. It is an English program and Malay subtitles are provided on the screen. *My Prayer* is a ten minutes program without personalities. A narrator narrates written explanation that appears on the screen over a train that passes the screen commencing from *fajr* (dawn) prayer till '*ishaa*' (night prayer).

Moreover, al-Hijrah allocates three children programs about ethics. They are *Allah Wants me*, *Save the UMS* and *Arabian Sinbad*. *Allah Wants me* is a program that teaches children to know who Allah (SWT) is and love Him (al-Hijrah weekly broadcasting timetable, 2012). It is a short five minutes program that focuses on the sentence 'Allah wants me'. For example, if the character offers food for a cat, he says "Allah wants me to be merciful". If he tidies the house, he says "Allah wants me to be neat and tidy"; and if he follows the rules, he says "Allah wants me to obey the rules". *Save the UMS* and *Arabian Sinbad* are two programs that encourage children to help others. *Save the UMS* is a series of adventures that educate children to face challenges in life holding the motto 'Small is Powerful'. The team 'Save The UMS' helps those in need to encourage children to take an example from it. *Arabian Sinbad* tells the adventures and efforts of Sinbad to rescue his brother in Treasure Island. It contains interlude segments that teach audiences correct Arabic. English subtitle is provided to help children for more understanding.

Finally, three general educational programs for children are discovered. They are *Pada Zaman Dahulu* (*In the Previous Ages*), *Klumpies* and *Ben and Izzy*. *Pada Zaman Dahulu* is a program that narrates imaginary stories for children. The program contains three main characters: a grandfather and two grandchildren. The grandfather says *Pada Zaman Dahulu* (*In the previous ages*) then the story commences, and the three characters appear again to end the episode. *Klumpies* tells the story of four friends who live in a tree. They explore the jungles, swim and go on picnics. They are ready to help when they find someone in need. *Ben and Izzy* is an English program about three children Ben, Izzy and Yasmine who search the Middle East to discover precious artifacts that are lost in the ancient time. For example, the episode on 27th of April 2012 is about *al-Bairouni* who is

regarded as one of the greatest scholars of the medieval Islamic era and was well versed in physics, math, natural science and astronomy. In fact the story of al-Bairouni in a form of animation is far more memorable than narration. 'Adawi (2011: 58) argues that delivering the Islamic message through broadcasting should begin with children through animation programs because they are much more memorable for them.

5.3.2 Duration of Programs

As mentioned earlier, al-Hijrah broadcasts eighteen hours a day at the time of choosing the sample. Similar to al-Resalah having analyzed the programs of al-Hijrah regarding frequency of programs, further analysis is going to take place to ensure that a more accurate image is represented of the programs. Duration of the week sample of al-Hijrah is going to be analyzed from three perspective production types, genre of programs and target audience.

5.3.2.1 Al-Hijrah Production Types

Analysis of al-Hijrah production types concerning duration of programs demonstrates that they are in the same arrangement regarding frequency of programs. Foreign syndicated maintains its position in the lead with fifty hours and thirty five minutes (42.10%) followed by in house production forty hours and thirty five minutes (33.77%). Local syndicated comes at the end with twenty nine hours (24.13%) as shown in Table 5.15. As mentioned earlier, no specific genre or production type specified for the everyday opening and closing of al-Hijrah. The duration of these two programs is fifty five minutes daily. During the whole week, they are five hours and fifty minutes. Therefore, the duration of programs concerning target audience is five hours and fifty minutes longer.

Table 5.15: Duration of al-Hijrah production types

No.	Production Type	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Foreign Syndicated	40	50	35	42.10%
2	In House Production	15	40	35	33.77%
3	Local Syndicated	25	29	00	24.13%
	Total	80	120.10		100.00%

5.3.2.2 Al-Hijrah Genre

Based on The Established Table of al-Hijrah programs sample, Animation is a primary genre because it is in the lead regarding duration of programs. Animation is twenty three hours and a half (19.56%) as shown in Table 5.16. Drama Series genre came in the second place because it is twenty hours and twenty five minutes (16.99%). Even this genre is composed only of four programs, it occupies longer time on the screen which reflects awareness of al-Hijrah of the importance of drama in Islamic broadcasting. Besides that, Magazine genre maintains its rank regarding both frequency and duration of programs where it exploits the third place among all genres of al-Hijrah. Magazine genre is eighteen hours and thirty minutes (15.40%). Magazine is followed by Religious Program genre with seventeen hours thirty minutes (14.56%). Then, it is followed by Documentary genre which exploits the fifth rank regarding frequency and duration of programs. Documentary gets eleven hours and ten minutes (9.29%).

Table 5.16: Duration of al-Hijrah genres

No.	Genre	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Animation	25	23	30	19.56%
2	Drama/ Series	4	20	25	16.99%
3	Magazine	18	18	30	15.40%
4	Religious Programs	5	17	30	14.56%

audience is one hundred twenty hours and forty five minutes (95.83%). Children programs of al-Hijrah are (7.58%) concerning frequency of programs, but the percentage decreases regarding duration. It should be mentioned that al-Hijrah has a bigger number of cartoon programs not meant for children, but children still can view. 'Adawi (2011: 62) stresses on the pressing need for television channels to provide attractive alternative programs for children that prevent them from watching secular television to gratify themselves.

Table 5.17: Duration of programs allocated for al-Hijrah audience groups

No	Target Audience	Number of Programs	Duration of Programs		Percentage
			Hours	Minutes	
1	Kids	8	5	15	4.17%
2	Family- General	74	120	45	95.83%
	Total	82	126 Hours		100%

5.3.3 Discussion

According to Basyuni (1986: 46) Islamic television should not be confined to broadcasting specific religious programs such as reading or interpretation of the Qur'an, but must contain news of events, drama, films, arts, and talks and exemplifying the comprehensive teaching of Islam. Based on the established table of al-Hijrah programs, al-Hijrah provides its audience with a variety of programs from different sources attempting to broadcast attractive and valuable content. In the discussion of Islamic television programs, two questions arise. Do the programs of Islamic television breach the Islamic law? And are these programs enough to teach Islam in its entirety. Tehranian (1988: 193) argues that Islam is a universal religion unlike Christianity and Judaism. Ali (1996: 233) further discusses that Islam covers all aspects of human existence. All aspects

of human existence cannot be covered by a single television channel. Therefore, though al-Hijrah broadcasts eighty programs a week, they are insufficient to teach Islam comprehensively.

Thus, it is reinforced again that a single Islamic television channel is not enough to represent Islam as a religion of life. Instead, there should be a network of Islamic television channels that cooperate among each other. Every channel is specialized in a different kind of programs such as animation, drama and news. Even al-Hijrah has sixteen genres; the essential concern is focused on six genres only: Animation, Drama/Series, Magazine, Religious Programs, Documentary and Talk Show. The important genre, Iman, is missed in al-Resalah, but it is presented throughout the total programs of al-Hijrah especially the serious programs because drama and movies as explained earlier contain scenes that are Islamically unacceptable. Siddiqui (1991: 485) states that beliefs, attitudes and behaviors are inevitably linked. Thus, teaching and consolidating *iman* cannot be through presenting examples and models that lack it. Therefore, drama and movies broadcast on al-Hijrah fail to consolidate *iman* among viewers.

Moreover, al-Hijrah not only broadcasts syndicated programs; but also produces programs inside its studio. Considering the frequency and duration of programs, in house production are the type of programs that are focused most on by al-Hijrah because this type gets lesser number of programs and longer duration on the screen. In house production is only fifteen programs that occupy forty hours and thirty five minutes compared to local syndicated that is twenty five programs that occupy only twenty nine hours and foreign syndicated which is forty programs that fill up fifty hours and thirty

five minutes as shown in Table 5.15. Thus, al-Hijrah follows a specific policy of its own not depending on what is available in the market. Al-Hijrah may also be forced to depend on its own programs as an alternative to syndicated programs that contradict the policy of al-Hijrah. Zulkiple (1995: 267) states that the challenge facing cotemporary Islamists is not only that of disparaging corruptive programs, but also of ensuring that Islamic alternative programs are available to broadcasting stations in Muslim countries. Therefore, the need for an Islamic production house is urgent because of the plenty of Islamic television channels around the world, but most of them lack attractive Islamic programs.

In addition, al-Hijrah allocates twenty three hours and a half for animation programs a week. Eight out of twenty five animation programs are for children and seventeen for family-general audience. The language and information presented in animation programs allocated for family-general audience is not suitable for children. Some programs use English which is not understood by all children audience, and others present information for older people not kids. Therefore, they are allocated for family-general audience. Unlike drama, animation may be a choice to avoid portraying *awra* (human private parts) and present Islam through attractive programs. Al-Hijrah also allocates a specific genre for religious programs. However, the name of this genre creates misunderstanding because all programs of Islamic television should not breach the rules of the religion. It would be more representative to call this genre *Shari'ah* instead of Religious Programs. Otherwise, it is understood that only Religious Programs genre is Islamic and others contradict Islamic rules.

5.3.4 Summary

In conclusion, major similarities between frequency of programs and their duration regarding production types, genre of programs and target audience of al-Hijrah are discovered. Al-Hijrah depends mainly on foreign syndicated programs, but additionally it focuses more on its own programs. Despite the ability of al-Hijrah to produce a part of its own programs, most of in house production programs are produced inside the studio which needs simpler efforts compared to drama and cartoon. Al-Hijrah broadcasts eighty programs a week to cover eighteen hours daily. Animation is the prevailing genre on al-Hijrah which is allocated for children and general audience as well. As well as animation al-Hijrah broadcasts a variety of programs such as drama, magazine, talk show, entertainment, documentary, news, reality and live programs. Most of this variety is directed to the family-general audience. No special program for experts of certain fields is provided. In general, al-Hijrah directs its programs for the Malay Muslim public.

5.4 COMPARISON BETWEEN AL-RESALAH AND AL-HIJRAH

Even though al-Resalah and al-Hijrah share a common objective that is to deliver the Islamic message, they are not identical. The differences are due to the difference of financial capabilities, audience needs and understanding of Islamic broadcasting. Following the classification of programs done by every channel, al-Resalah programs are analyzed according to segments, genres of programs and target audience. Al-Hijrah programs are analyzed according to production types, genres of programs and target audience. Al-Resalah divides its programs into fourteen segments based mainly on topics of the programs. Most of al-Resalah's programs fall under the category of *Shari'ah*. On

the contrary, al-Hijrah divides its programs according to its sources. Al-Hijrah's programs are originated in three sources: international, local and al-Hijrah produced programs. Zulkiple (1995: 263) discusses that in the common practice of television networks, they can never rely solely on their own network production, but need extra feed from local or international production houses.

Notwithstanding, both al-Resalah and al-Hijrah classify their programs according to genres of programs and target audience. Programs of al-Resalah are limited to a major genre Talk Show and a minor one Documentary. On the contrary, al-Hijrah's programs are sixteen genres. The financial support of al-Resalah is insufficient compared to al-Hijrah's, as conclude from interviews with the general manager of al-Resalah. Shortage of money in al-Resalah is an essential deterrent of broadcasting attractive programs or even producing traditional ones. Al-Resalah is a play-out station that all of its programs are syndicated. However, not all programs of al-Resalah are already produced. Al-Resalah contracts with multiple producers to produce programs with specific requirements as requested by al-Resalah (Azzubn, 2012). Zulkiple (1995: 262) argues that the shortage of money together with the lack of technical capabilities result in the use of rudimentary and inexpensive formats such as talk or forum shows as found in majority of religious programs. As a result, Ahmad (1979: 33) states that some of audience regards the presentation of religious programs as flavorless and awkward, and it appears more or less like a *khutbah*.

In contrast, because of mainly financial support al-Hijrah produces some of its programs and buys others from local and international sources which increases the attraction of the

channel. Notwithstanding, based on al-Hijrah programs sample, in house production programs of al-Hijrah are limited to religious, magazine, talk show, news and documentary programs. No Islamic drama or films produced by al-Hijrah that elaborate the heritage of Islam which can be watched for longer time and repeated for successive generations. This is an indicator that producing attractive Islamic programs needs credible efforts, time, experience and large amount of financial capital. 'Adawi (2011: 66) states that Islamic drama in the Muslim World is inefficient for Islamic broadcasting compared to secular ones because of attractiveness, high quality and large quantity of secular drama. He further states that Islamic television programs are predestined in the audience minds that they are limited to programs that show actors wearing Arab dress and carrying swords.

Furthermore, 'Adawi (2011: 3) argues that television broadcasting is no more a one-way communication, but it is an interaction with audience who is an essential partner in the process of communication. Zulkiple (2011: 54) inquires, how far the broadcast media in the Muslim World has served the needs of Muslim audiences and shared it with others, and how far has they developed their own broadcasting philosophy and constructed the objective of 'Islamic nations' identity? Audience need is a main factor that determines the programs of Islamic television channels. For example, *halal* nutritious products for al-Hijrah audience are an essential issue because Muslims live together with non-Muslims. Al-Resalah in contrast, does not broadcast any program about *halal* products even it is an Islamic issue because al-Resalah audience who is the Arab Muslims is not in need of that due to the fact that all products are *halal* and non-Muslim audience if available is a minority. Similarly, Malaysia is a famous country of tourism. Therefore, al-Hijrah

broadcasts programs that introduce famous and new places to visit unlike al-Resalah that has nothing to do with that.

Moreover, understanding Islamic broadcasting by the management of Islamic television is a primary factor that determines the programs of Islamic television. Al-Resalah appears to be more adhering to Islamic rules than al-Hijrah. For example, *awra* is an essential issue to conceal on Islamic television channels. The number of scenes that shows some parts of women's bodies on al-Resalah during the sample is far more less than on al-Hijrah. Al-Hijrah Content Manager (2012) argues that al-Hijrah allocates a specific department for censoring all programs broadcast on the screen called Content Control Unit (CCU). Besides, the overall policy of programs is controlled by another committee. The philosophy of al-Hijrah programs is that al-Hijrah accepts the best available. Al-Resalah is more conservative because it does not portray women in improper Islamic clothes. Most of its programs are produced inside the studio which makes it easier to control. Al-Hijrah broadcasts a variety of programs other than studio production such as drama, films, documentary and others which are much harder to be controlled. Al-Hijrah Content Manager (2012) states that camera men are instructed to zoom out as possible to avoid shooting *awra* whenever they shoot in public areas. Then, a further step of screening the programs is to be supervised by the CCU.

Al-Hijrah outcomes al-Resalah in number of programs, though the duration of al-Hijrah daily broadcasting is shorter than al-Resalah's. Al-Resalah broadcasts twenty seven programs weekly compared to al-Hijrah that broadcasts eighty programs a week. Al-Hijrah has news genre which is missed completely in al-Resalah. Al-Resalah does not

offer news because it does not concern itself with politics. Azzubn (2012) states that the abundance of news bulletins on television channels leads al-Resalah to broadcast different genre of programs that are insufficiently broadcast. However, even al-Resalah strives to focuses on much needed television programs; some essential programs are given minor concern. Programs that consolidate *iman* are insufficient in both al-Resalah and al-Hijrah though they should be of major concern.

In addition, al-Hijrah broadcasts programs about nature, universe and creatures that represent the greatness of the creator (SWT). This kind of programs in al-Resalah is limited to filler programs during the period of the study. Animation is also missed completely in al-Resalah unlike al-Hijrah in which animation is a major genre. Drama is also another essential genre in al-Hijrah that occupies a long time on the screen, but on al-Resalah drama disappears completely. Even, the total segmentation of al-Resalah programs demonstrates overlapping and redundancy. Al-Hijrah avoids overlapping by categorizing programs according to production types not segments. Scientific programs generally speaking are infrequent on Islamic television channels. 'Adawi (2011: 140) asserts that scientific programs are infrequent on Islamic television programs compared to other kinds of programs. However, in his comparative study of three Islamic television channels, Mustafa Kanakir (2007: 232) discovered that scientific programs are the most preferred for audience. 536 out of 4365 respondents declare that scientific television programs are the most preferred for them.

Besides that, both al-Resalah and al-Hijrah have filler programs. They broadcast video clips of Sami Yusuf, Maher al-Zain and others as well as *du'a* (supplication). Some

supplications are associated with images and videos of sea creatures or someone who recites the supplication. They also broadcast short advices in form of actions not speech such as helping those in need and taking care of maids and dealing with them based on fair grounds. Al-Resalah and al-Hijrah also broadcast recitation of the noble Qur'an before or after prayer time broadcasting live images from al-Masjid al-Haram in Mecca. Notwithstanding, unlike al-Hijrah, al-Resalah broadcasts short filler programs that last for few minutes. For example, *al-Mufakirah* is a short filler program that narrates incidents previously happened at the same date of broadcasting. Al-Resalah also broadcasts hadiths as filler programs. Hadiths appear on the screen as a text and narrated by a voice of a man or a woman.

Finally, advertisement is also a point to be compared between the two channels. Both al-Resalah and al-Hijrah have advertisements. They have internal and external advertisements. Internal advertisements are related to the channel such as time of programs and contact numbers. External advertisement refers to external products. Al-Resalah has an advertisement about curtains and religious songs used as a ringtone for mobile phone. External advertisements are limited in both channels.

5.5 THEMATIC ANALYSIS OF AL-RESALAH AND AL-HIJRAH PROGRAMS

Having analyzed the programs of al-Resalah and al-Hijrah from a broadcasting perspective, it is imperative to go further in depth to analyze them according to themes. Themes of programs represent the latent messages that television channels deliver to their audiences. Thematic analysis of al-Resalah and al-Hijrah demonstrates the existence of similarities and differences between them. Al-Resalah programs are divided into six

themes, while al-Hijrah is divided into eleven. The first five themes of the two channels are common, and the sixth gets slight difference. The remaining five themes of al-Hijrah have no equivalents in al-Resalah. The five similar themes of programs are noble Qur'an, *fiqh*, *'aqidah*, Islamic history, and *da'wah* and Islamic education. Al-Resalah programs also contain the theme of creativity and leadership, but al-Hijrah has only creativity. The five themes of al-Hijrah that have no equivalence in al-Resalah are: health and safety, news, ethics, tourism, and science and Knowledge.

5.5.1 The Noble Qur'an

Based on the two established tables of al-Resalah and al-Hijrah programs, the theme of noble Qur'an contains programs about sciences of the noble Qur'an such as *tafseer* and *'ilm al-Tajweed*. In fact the noble Qur'an is the essential constitution for human beings as the only true revelation for the time being. Touching on few sciences or exegesis is insufficient to teach the noble Qur'an. Table 5.18 clarifies the programs of the noble Qur'an of both al-Resalah and al-Hijrah.

Table 5.18: Noble Qur'an programs

Theme	Al-Resalah Programs		Al-Hijrah Programs	
Noble Qur'an	1	Wa Rattili al-Qur'ana Tartila	1	Madrasah Al-Hijrah Qur'an and Sunnah
	2	Ta' amulat Qur'aniah	2	Reflection
	3	Khawater al-Sha'rawi	3	Ustaz Don
			4	al-Qur'an the New Dawn
			5	A Crown of Light
			6	Signs of the Creator

5.5.2 *Fiqh* (Islamic Jurisprudence)

Based on observation of al-Resalah, the theme of *fiqh* is represented by a single two-way communication program in a form of questions and answers. Observation of al-Hijrah demonstrates that the representation of *fiqh* is done through four programs. The first two programs focus on *fardh ain* the first of the two is a talk show, while the second is animation that uses simplified language to suite children who do not understand *fiqh* terms. The other two programs focus on *Arkan al-Salah*. *Fiqh* programs of al-Resalah and al-Hijrah are clarified in Table 5.19. In fact, *fiqh* is not only making rulings and judgments from evidence found in the *Shari'ah*, but it is as Chaleby (n.d.: xvii) defines the effort to understand the Qur'an and Hadith as law. It is also a system for life as taught by the Prophet and understood by his companions. Therefore, Islamic jurisprudence is more than what the two channels broadcast. Al-Hijrah and al-Resalah are excused because they cannot cover all aspects of *fiqh* since they are not specialized in *fiqh* only. Therefore, the need for Islamic television channels that are specialized in *fiqh* arises. Table 5.19 lists *fiqh* programs of al-Resalah and al-Hijrah.

Table 5.19: *Fiqh* (Islamic jurisprudence) programs

Theme	Al-Resalah Program		Al-Hijrah Programs	
<i>Fiqh</i> (Islamic Jurisprudence)	1	Yasta'funak	1	Jalan Orang Mukmin
			2	Baby Khalifah
			3	Ustaz Don
			4	My Prayer

5.5.3 *Aqidah* (Faith)

Based on The Established Table of al-Resalah programs sample, al-Resalah touches only on the first pillar of faith through a program titled *Asma' Allah al-Husna* which is an

explanation of the ninety nine attributes of Allah (SWT). Similarly, al-Hijrah does not focus on faith much more than al-Resalah. It discusses faith through *Isu 'Aqidah* and *Madrasah al-Hijrah Aqidah* as clarified in Table 5.20. These two programs discuss various issues of 'aqidah that concerns its audience. Based on observation of these programs, not all the issues discussed are related directly to pillars of faith. A variety of topics is discussed such as valentine day and other general topics that are related indirectly to 'aqidah. For example, on Tuesday 24th of April 2012, the episode was about *Hak Haiwan* (animal rights).

Table 5.20: 'Aqidah programs

Theme	Al-Resalah Program		Al-Hijrah Programs	
'Aqidah (Islamic Faith)	1	Asma' Allah al-Husna	1	Isu Aqidah
			2	Madrasah Al-Hijrah Aqidah

5.5.4 Islamic History

Both al-Resalah and al-Hijrah broadcast programs about Islamic history. On the one hand, the theme of Islamic history in al-Resalah is handled by broadcasting programs about previous and contemporary history of Palestine, ancient and contemporary mosques, biography of prophets and their companions and Muslim scholars. This theme is presented in al-Resalah through a number of programs such as *Masra al-Habib*, *Manarat Islamiah*, *Ula'ika Aaba'i*, *Irthu al-Nabi* and *Wujud Islamiah* as shown in Table 5.21. For example, the episode of *Manarat Islamiah* (Islamic Minarets) on 14th of March 2012 is about architecture and activities conducted in a mosque of Sharjah, a province of United Arab Emirates. On the other hand, the coverage of al-Hijrah for Islamic history theme is limited to biography of prophets, life of prophets' companions, Muslim scholars and

historical Islamic states such as *Men around the Prophet*, *Sirah Anbiya*, *Madrasah al-Hijrah Sirah* and *Islam Di Sepanyol*. For examples, the episode of *Sirah Anbiya* (Prophet's Biographies) which is an animation program on 22nd of February 2012 was about Prophet *Dawud* (David). Verses of the noble Qur'an in relation to the story are narrated and interpreted to Malay.

Table 5.21: Islamic history programs

Theme	Al-Resalah Programs		Al-Hijrah Programs	
Islamic History	1	Nida' al-Hurriah	1	Men around the Prophet
	2	Masra al-Habib	2	Sirah Anbiya
	3	Manarat Islamiah	3	Madrasah Al-Hijrah Sirah
	4	Ula'ika Aaba'i	4	Fattabi'um
	5	Irthu al-Nabi	5	Ibn Battuta
	6	Wujud Islamiah	6	Titian Ombak
			7	Islam Di Sepanyol

5.5.5 Da'wah and Islamic Education

The theme of *da'wah* and Islamic education in al-Resalah acquires the biggest number of programs as shown in Table 5.22. Al-Resalah has fourteen programs under *da'wah* and Islamic education in form of lectures, questions and answers and discussions between guests and hosts. Some programs such as *Ayuhā al-Insan* is a variety-topic program i.e. each episode is about an independent topic. For example, the episode on 25th of April, 2012 was about Mu'awiah Bin Abi Sufyan; and on 8th of June 2012 was about Syria. *Ashwaq* is another program that falls under *da'wah* and Islamic education. This program covers different topics such as seeking knowledge and *munajah* (supplication) which are the topics of two episodes on 14th of April 2012 and on 20th of April 2012 consecutively.

Riah al-Tagheer 2 is an educational program that aims at creating civilizational change in the Muslim nation (al-Swuidan, 2012).

Table 5.22: *Da'wah* and Islamic education programs

Theme	Al-Resalah Programs		Al-Hijrah Programs	
Da'wah and Islamic Education	1	Dha'if Waznak	1	Kuliah Solat-Zohr
	2	Musafirun	2	Kuliah Solat-Asr
	3	al-Jawab al-Shafi	3	Kuliah Solat-Maghrib
	4	al-Islam al-Gha'ib	4	Muhasabah Diri
	5	Muhadharat al-Ausbu'	5	Yala Shabab
	6	Baini Wa Bainakum	6	Solat Jumuat
	7	Risalati	7	Bicara
	8	Hamasat	8	Assalamualicom
	9	Fadha'il	9	Dikir Zikir
	10	Liqa' al-Jumu'ah	10	Building for Islam
	11	Ashwaq	11	Perjalanan Nurani
	12	Riah al-Tagheer 2	12	The Deen Show
	13	Shabab Gher	13	Gen 21
	14	Ayuha al-Insan	14	Nota al-Zahra
			15	Sekolah Saya Hebat
			16	Annisa
			17	Facebook Ustazah Samsiah
			18	Mat Cincang
			19	Elbert the Tiger
			20	Raju the Richshow
			21	Klumpies
			22	Treks in a Wild World
			23	Pada Zaman Dahulu
			24	Law Kana Bainana
			25	Khidmat Shariah
			26	Surviving Disasters

Likewise, al-Hijrah handles this theme through a bigger number of programs. *Kuliah Solat-Zohr*, *Kuliah Solat-Asr* and *Kuliah Solat-Maghrib* are similar short variety programs that are broadcast daily before prayer times. *Dikir Zikir* is an entertainment program that includes religious chants conducted by a Muslim band. Chants take place in a mosque with people male and female sitting on the floor with an aisle separating them.

Al-Hijrah directs its *da'wah* through some of its programs to youth both males and females. *Gen 21* is an example of such programs. Based on observation of this program, al-Hijrah aims at developing hobbies of young generation to conform to Islam. On Saturday 5th of May 2012, the episode of *Gen 21* focused on the hobbies of music and singing where ladies and young men play guitar and sing religious songs.

Besides, al-Hijrah goes further to allocate *da'wah* and education programs for children through entertainment. For example, *Sekolah Saya Hebat* is a competition program between two schools chosen for every episode. The competition combines education and fun such as throwing balls and delivering speeches. Al-Hijrah also has variety topics of educational programs i.e. each episode is a separate topic. *Assalamu'alaikum*, for example, is a variety educational programs that target different issues. For example, members of Islamic Relief Worldwide association are invited for this program to familiarize audience with the association. They discuss the possibilities of helping Syrians in their Dilemma during the Arab spring. On 20th of May 2012, the episode is titled *Adab Di Masjid* (Ethics at Mosques) which highlighted general ethical standards.

In fact, *da'wah* is a general term that refers to "an organized, a determined and a continuous effort to call the people of the land to the fold of their Creator and Sustainer, Allah (SWT), as priority Number One [of the Da'ee], towards accepting Islam as a way of life and convincing them to the need and urgency of establishing the Deen of Allah in the body politics of the country, with the sole objective to get the pleasure of Allah" (Siddiqi, n.d.: 3). According to Mutawi' (2002: 16- 17) Islamic *da'wah* has two meanings: special which refers to Islam as a system for life, and common that is related to diffusion of

Islam. Zulkiple (1995: 8) states that literally, *da'wah* means i- *al-istighathah* (appeal for help or call for help), ii- *raghbah ila Allah* (desire for Allah) and iii- prayer to God. These three perspectives of *da'wah* indicate that *da'wah* is not a limited field, but it includes all kinds of efforts for guiding human beings to the right way.

5.5.6 Creativity and Leadership

The theme of creativity in al-Resalah is represented by *Khawater* 7 which is a fifteen-minute program that presents examples of advancement and technology and better life for audience to imitate. Leadership is presented through two programs: *Akadimiqt I'dad al-Qadah* and *Ahla Bait*. Based on observation of the mentioned programs, they focus on human resource development and improvement of familial relationships. However, al-Hijrah television channel focuses only on creativity. *Khawater* is a common program on al-Resalah and al-Hijrah, but al-Hijrah broadcasts it in an earlier season. The focus on children in creativity is a remarkable difference between the two channels. *Nan and Lili* and *Home Things* are directed to pre-school children to prepare them for problem-solving skills, and teach them to recognize home equipment and use their creative imagination to tide them. Al-Hijrah does not direct creative programs to children only, but to adults too. The primary objective of *Man Jada Wajada* is to create change in the standard of living and improve life of Muslim societies as Islam itself encourages positive values (al-Hijrah weekly broadcasting timetable, 2012). This program presents current experiences of hardworking personalities and how they improve their lives to be an example for audience. Programs of creativity and leadership are listed in Table 5.23.

Table 5.23: Creativity and leadership programs

Theme	Al-Resalah Programs		Al-Hijrah Programs	
Creativity and Leadership	1	Akadimiat l'dad al-Qadah	1	Man Jada Wajada
	2	Ahla Bait	2	Home things
	3	Khawater 7	3	Nan and Lill
			4	Design Squad
			5	Khawater

5.5.7 Health and Safety

The theme of health in al-Hijrah is represented by programs about healthy and *halal* food as clarified in Table 5.24. For instance, *Menu Alam* (Natural Menu) and *Nigel Slater's Simple Suppers* are two programs through which al-Hijrah seeks to present a galore of *halal* food products. *Ejen Halal* and *Halal Galore* are about rules and abundance of *halal* food. The theme of safety in al-Hijrah appears in a single program *Surviving Disasters* which is about protecting one's self.

Table 5.24: Health and safety programs

Theme	Al-Hijrah Programs	
Health and Safety	1	Menu Alam
	2	Ejen Halal
	3	The Dr. Oz Show
	4	Nigel Slater's Simple Suppers
	5	Telmo and Tula
	6	Halal Galore

5.5.8 News

Al-Hijrah has two news bulletins daily. Both bulletins are thirty five minutes. Al-Hijrah has its own correspondents to verify the truth of news to avoid the channel taking news from other sources without any verification (Mokhtar, 2012). As discussed in chapter

three the need for Islamic news is much more than few bulletins daily. Table 5.25 clarifies al-Hijrah news bulletins.

Table 5.25: News programs

Theme	Al-Hijrah Programs	
News	1	Berita Ringkas Al-Hijrah
	2	Berita Al-Hijrah

5.5.9 Ethics

Much ethical programs of al-Hijrah are in form of drama which is far more effective than talk because it presents live examples. *Villa Tepi Surau*, *Cinta Madinah 2* and *Iktikad* are three drama programs about ethics. Table 5.26 lists al-Hijrah programs of ethics. According to al-Hijrah CEO, al-Hijrah chooses drama programs that include moral values which al-Hijrah wants to deliver to its audience (Bukhari, 2012). *Tau Shu*, *Aiman Kembara* and *Ben and Izzy* are children programs that promote different moral values retrieved from Chinese and Middle Eastern societies. Al-Hijrah further asserts on ethics by adding a talk program to elaborate on ethics, *Madrasah al-Hijrah Akhlaq*. The ethical programs listed in Table 5.26 are for children and family-general audience groups.

Table 5.26: Ethics programs

Theme	Al-Hijrah Programs	
Ethics	1	Madrasah Al-Hijrah Akhlaq
	2	Villa Tepi Surau
	3	Suzuran
	4	Save the UMS
	5	Arabian Sinbad
	6	Cinta Madinah 2
	7	Iktikad
	8	Tau Shu
	9	Aiman Kembara

	10	Ben and Izzy
	11	Babar and the Adventure of Bodou
	12	Unexpected
	13	Heroes of the City
	14	Allah Wants me

5.5.10 Tourism

Al-Hijrah tries to cope with the need of its audience. Malaysia is known as a country full of natural and man-made tourism attractions. Based on observation of al-Hijrah, the theme of tourism is confined to presenting attractive locations. *Nak Kemana Kita* and *Destinasi Cuti* are two programs that focus on tourism inside Malaysia. *The Horseman* is a program that presents a journey around the world focusing on horses and how cowboys maintain their traditional life. Programs of tourism are listed in Table 5.27.

Table 5.27: Tourism programs

Theme	Al-Hijrah Programs	
Tourism	1	Nak Kemana Kita
	2	Destinasi Cuti
	3	The Horseman

According to Davenport and Davenport (2006: 289) "Tourism is now the largest single economic sector in the world." Tourism becomes a popular global leisure activity. In 2011, about 983 million international tourist arrivals worldwide were counted, representing a growth of 4.6% compared to 940 million in 2010 (UNWTO Tourism Highlights, 2012: 1). Tohamy and Swinsee (2000: ii) state that the impact of tourism spending in Egypt far exceeds the commonly held figure of 1%. With respect to value added and output, foreign tourists' spending is 2-3 times that share. Since tourism gets

such impact on economic of Muslim society. Islamic television has to pay attention to tourism for both guidance and advertisement.

5.5.11 Science and Knowledge

Based on the Established Table of al-Hijrah Programs Sample, al-Hijrah allocates five programs for the theme of science and knowledge as clarified in Table 5.28. *Sarjana Muslim* highlights inventions of ancient Muslim scholars in different fields such as Astronomy, Mathematics, Medicine, Engineering and Philosophy (al-Hijrah weekly broadcasting timetable, 2012). *Sahabat Kita* is about animal life in a form of animation and *Kampus Dunia* highlights some activities of universities done on and off campuses. *Hala's Advice*, and *Minuscule* are about insects.

Table 5.28: Science and Knowledge programs

Theme	Al-Hijrah Programs	
Science and Knowledge	1	Sarjana Muslim
	2	Sahabat Kita
	3	Kampus Dunia
	4	Hala's Advice
	5	Minuscule

5.6 SUMMARY

In short, the analysis of al-Resalah and al-Hijrah programs reveals that most of the programs are rudimentary traditional program. However, the attempt to broadcast attractive programs by al-Hijrah television needs to be improved to be fully Islamic. Government control, financial capital and understanding of Islamic broadcasting are crucial elements that determine the quality of Islamic television programs. Analysis also

demonstrates that the majority of programs in Islamic television focus on the theme of *Shari'ah*, but worldly-life-programs are minority.

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