

APPENDIX A:

INTERVIEW QUESTIONS

Assalamualaikum wrt. My name is Naemah Hanim Illani bt Mat Said, a student of Master of Da'wah and Islamic Management at Universiti Sains Islam Malaysia. I am conducting research on *da'wah* and Islamic reality television programs in Malaysia. The purpose of this study is to answer the research questions of **what is the contemporary *da'wah* method, what are the roles and contributions of Islamic reality television programs to the field of *da'wah*, and what are the characteristics to be a contemporary young *da'i*.** This interview is expected to take one hour to one hour and 30 minutes. I seek your permission, YBhg. SS Dato' Seri, to record this interview session for reference later. The findings from this interview will be analysed to produce the research result. Jazakallahukhairan Jaza for all the answers, suggestions and proposed improvements from YBhg. SS Dato' Seri.

OBJECTIVE	QUESTIONS
Background	<ol style="list-style-type: none"> 1. Could YBhg. SS Dato' Seri describe your background briefly? 2. How did YBhg. SS Dato' Seri start getting involved in <i>da'wah</i>, especially in the field of exposition and elaboration of fatwas?
Contemporary <i>Da'wah</i>	<ol style="list-style-type: none"> 3. The Islamic <i>da'wah</i> revolution has gone through a glorious phase with variations in the <i>da'wah</i> methodology. In the opinion of YBhg. SS Dato' Seri, how did the <i>da'wah</i> methodology change throughout the eras from the past to the present time? 4. The <i>da'wah</i> approach today is more widespread and casual with the existence of the television platform. YBhg. SS Dato' Seri, what is your view about this? 5. Today, <i>da'wah</i> is often seen as featuring the elements of songs and jokes. Is it a must for modern <i>da'wah</i> to be interspersed with these elements?
Criteria of Preachers / Contemporary Preachers	<ol style="list-style-type: none"> 6. In the opinion of YBhg. SS Dato' Seri, what are the criteria that a <i>da'i</i>, particularly a contemporary young <i>da'i</i>, should have? 7. Getting involved in the field of <i>da'wah</i> requires solid and detailed preparation. Could YBhg. SS Dato' Seri explain the required preparation?

	<p>8. Dato' Seri, what is your view about young <i>da'i</i> who make unintentional mistakes in their arguments?</p> <p>9. Is it a necessity for today's preachers to leverage on the media as a <i>da'wah</i> platform to intensify <i>da'wah</i> efforts?</p>
Content of Islamic Reality Television Programs	<p>10. The advent of Islamic reality television programs is gaining attention in society today. YBhg. S.S. Dato' Seri, what is your view about this scenario?</p> <p>11. In your opinion, YBhg. S.S. Dato' Seri, what kinds of content should be included in an Islamic reality television program?</p> <p>12. Are Islamic institutions such as MAIWP also involved as advisors or sources of reference for these programs?</p> <p>13. "<i>Guidelines Screening of Content Materials Islamic Broadcasting</i>" were issued by JAKIM in 2015. What if these programs are found to be not in compliance with the guidelines that have been set?</p>
The Roles of Islamic Reality Television Programs	<p>14. Do Islamic reality television programs play a role in conveying <i>da'wah</i> messages to the Malaysian society?</p> <p>15. The phenomenon of "instant ustaz" is often talked about as a result of such programs. YBhg. S.S. Dato Seri, what is your view about this phenomenon?</p> <p>16. When Islamic reality television programs such as <i>Pencetus Ummah, Da'i: Pendakwah Nusantara</i> are aired, we see the combination of well-known ustaz such as Ustaz Haryanto Rizal, Ustazah Asni Mansor and several other well-known preachers with guest artists, sharing the same stage. In the opinion of YBhg. S.S. Dato' Seri, what is the importance of this combination in <i>da'wah</i> efforts?</p>
Contributions of Islamic Reality Television Programs	<p>17. The concept of casual <i>da'wah</i> in Islamic reality television programs often gets the attention of the Malaysian society and is well received by them. In the opinion of YBhg. S.S. Dato' Seri, how can Islamic reality television programs contribute to the field of <i>da'wah</i> in Malaysia?</p>

APPENDIX B:

INSTRUMENT OF CONTENT ANALYSIS

No.	CRITERIA	DESCRIPTION
1.	It does not contain elements which violate the sanctity of Islam.	The meaning of “elements which violates the sanctity of Islam” is referred to any action, word or situation which may tarnish the image of Islam or may result in Islam being look down upon or being insulted.
2.	It does not propagandise deviated <i>aqidah</i> , rulings and teachings.	<p>“It does not propagandise” means the act of not spreading ideology or view with the purpose of influencing the society.</p> <p>“Propaganda” means a description of the ideology or aims to influence public opinion. It is also defined by propaganda.</p> <p>The meaning of “<i>aqidah</i>” here is the belief which is based on the principles of <i>Ahli Sunnah wal-Jamaah</i>.</p> <p>“Rulings” means the rules and verdicts based on the Qur’an, Sunnah, <i>Ijma’</i> and <i>Qiyas</i>, which are observed to by <i>Ahl Sunnah Wal Jamaah</i>.</p> <p>“Teachings” includes all doctrines, advices and guidance.</p> <p>“Deviated” means anything which deviates from or contradicts with the belief of the Muslim community in Malaysia which is based on the belief of <i>Ahl Sunnah Wal Jamaah</i>.</p>
3.	It is not permissible for a Muslim to play the role of a non-Muslim.	“To play the role of a non-Muslim” means any word uttered, act carried out or situation caused to happen by a Muslim, whereby the said word, act or situation may indicate or give the impression that the concerned person is a follower of a religion other than Islam.
4.	It is not permissible to act out specific acts of worship wrongly or to ridicule them.	<p>“To act out” means to stage or perform a part or role in a story and the like.</p> <p>“Specific acts of worship” means rites or rituals in Islam which involve the relation between Allah and His slaves such as the prayers, fasting, haj, reciting the Qur’an, and etc.</p>

		<p>“Wrongly” means performing or acting out Islamic rites inaccurately and not as prescribed by the Qur’an and Sunnah and practiced by <i>Ahl Sunnah Wal Jamaah</i>.</p> <p>“To ridicule” means to make fun of, deride and insult any acts of worship, or to equate them with other acts or question its authenticity.</p>
5.	It is not permissible for an actor and actress who are legally married to act scenes or utter dialogues related to marriage laws.	<p>“Marriage laws” means the Islamic laws and rulings pertaining to the husband and wife relationship such as divorce and <i>zihar</i> (likening the wife to one’s mother).</p> <p>“Legally married” means a couple who are legally married in accordance with the teachings and laws of Islam.</p>
6.	It must not ridicule or question the authenticity of the main sources of Islamic law, i.e. the Qur’an, Sunnah, Ijma’ and Qiyas.	<p>“Ridicule or question the authenticity” means making fun of, deriding, insulting or questioning the authenticity of any of the sources of Islamic Law.</p>
7.	It must not contradict the fatwas or views of <i>jumhurul ulama’</i> (majority of Muslim scholars).	<p>“Fatwa” means a formal verdict on a religious matter officially issued by the Fatwa Committee of the National Council for Islamic Affairs of Malaysia or the fatwa authorities in respective states.</p> <p>“View of <i>Jumhurul Ulama’</i>” means the verdicts and opinions agreed upon by the majority of <i>Ahl Sunnah Wal Jamaah</i> scholars particularly at the level of <i>mujtahid mutlaq</i> (i.e. Imam Malik, Abu Hanifah, Ash-Shafi e and Al-Hanbali).</p>
8.	It must not propagandise elements of deviated Israelite stories, superstitions and false customs.	<p>“Israelite stories” means stories which preceded Prophet Muhammad SAW PBUH, peace be upon him, narrated from the Jewish and Christian traditions. This includes elements not originating from the Jewish and Christian which have infiltrated the Islamic civilisation such as stories taken from the Magians.</p> <p>“Superstitions” means all forms of teachings, practices, prohibitions and customs which contain elements of worshipping, fortune-telling and belief which deviate from the teachings of Islam.</p>

		<p>“False customs” is defined as the way of life of a society or community (including its, behaviour and thinking) and the material and spiritual results of its activities and creations which are in contradiction with Islam.</p>
9.	It must not contradict historical facts.	<p>“Historical facts” refers to the valid and true information about an event in the history of Islam and Muslims, which has been agreed upon unanimously by Muslim scholars and historians.</p>
10.	It must not propagandise the beliefs of other religions than apart from Islam.	<p>“Propagandise” means publicising an opinion (ideology or belief) in a systematic manner with the purpose of influencing the public and obtaining their support.</p> <p>“Beliefs” means the creed and all matters related to it such as worshipping.</p> <p>“Other Than Islam” means all beliefs, creeds, ideologies and practices that are not part of Islam.</p>
11.	It must not introduce any elements or rituals which contradict the belief of <i>ahli sunnah wal-jamaah</i> .	
12.	It must not use Islamic sacred terminologies for religions other than Islam.	<p>“Sacred Terminologies” are words that highly respected and related directly to Islam, as well as being used only in the context of Islam.</p>
13.	It must not involve performing the role or exhibiting the illustrations of prophets, angels, satan and the <i>sam’iyyat</i> and <i>ghaibiyyat</i> .	<p>“Illustrations” means pictures (painting and the like) which are used to explain or decorate something.</p> <p>“<i>Sam’iyyat</i> and <i>Ghaibiyyat</i>” are the unseen created by Allah which can only be explained or made known through the Qur’an Sunnah.</p>
14.	It is not permissible for an actor to play the role of a woman and vice versa.	<p>“Role” means the physical and moral characteristics of a person including his/her characters, habits, behaviour, personality and thoughts.</p>
15.	It is not permissible to swear except by the name of Allah the Almighty.	<p>“To Swear” means to declare solemnly (in the name of God or something sacred) in order to reinforce one’s statement.</p>

		“Except by The Name of Allah” excludes all creatures whether an object or person.
16.	It must not contain writings of Qur’an verse in other than Arabic.	Excludes scripts of languages other than Arabic such as Romanised alphabets and Latin.
17.	It must not contain immoral elements.	“Immoral Elements” means behaviour, manners and conducts which are against the teachings of Islam and the ethics determined by the Qur’an and Sunnah.
18.	It must not cause doubts and raise alarm among the public.	“Cause Doubts and Raise Alarm Among the Public” means thing which may threaten public order and security, or which may cause commotion among the mind of the public as well as against the law.

Source: JAKIM’s Guidelines of the Content Materials of Islamic Broadcasting (2015).

APPENDIX C:

CORFIRMATION LETTER OF STUDENT STATUS



UNIVERSITI SAINS ISLAM MALAYSIA
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USIMQ 20376/5 (3171003)
24th October 2018 / 15 Safar 1440H

TO WHOM IT MAY CONCERN

RE: CONFIRMATION LETTER OF STUDENT STATUS

This is to certify that the following student is currently pursuing program of study as mentioned below.

Name	: NAEMAH HANIM ILLANI BINTI MAT SAID
I.C./Passport No.	: 921015115406
Registration No.	: 3171003
Nationality	: Malaysian
Faculty	: Faculty of Leadership and Management
Program	: Master Of Da'wah And Islamic Management
Mode of Study	: Research
Types of Registration	: Full Time
Period of Study	: 3 - 6 Semesters
Year of Admission	: Semester I, Academic Session 2017/2018
Year of Current Academic Session	: Semester I, Academic Session 2018/2019
Current Semester	: 3 rd semester
Current Status	: Registered

Kindly assist him / her. Please refer to the Centre for any inquiries.

Thank you.

"KNOWLEDGE • DISCIPLINED • DEVOUT"

Yours sincerely,

(AHMAD FARID BIN MOHD JAMAL)
Assistant Registrar
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APPENDIX D:
PICTURES OF INTERVIEW SESSIONS



Interview with Informant 1: *Imam Muda* season 2
(Group: Participant of Islamic reality television programmes)



Interview with Informant 2: *Pencetus Ummah* season 3
(Group: Participant of Islamic reality television programmes)



Interview with Informant 3: Imam Muda season 3
(Group: Participant of Islamic reality television programmes)



Interview with Informant 4: *Da'i: Pendakwah Nusantara* season 4
(Group: Participant of Islamic reality television programmes)



Interview with Informant 5:
(Group: Muslims experts and module developer of Islamic reality television programmes)



Interview with Informant 6:
(Group: Muslims experts and module developer of Islamic reality television programmes)



Interview with Informant 7:
(Group: Muslims experts and module developer of Islamic reality television programmes)



Interview with Informant 8:
(Group: Muslims experts and module developer of Islamic reality television programmes)



Interview with Informant 9:
(Group: Media practitioner)





Interview with Informant 10:
(Group: Media practitioner)