

CHAPTER 5: DISCUSSION, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter covers the discussion and conclusion of the study. The implications of the study and recommendations for the future study also has been listed. The discussion took part about the overall discussion from the findings of the study. The implication of the study has been discussed from the aspect of the implications of the theory and practical. The implications and recommendations had been made to relate to the subject matter of this study. The implications and recommendations have been made in order to improve the quality of the Islamic reality television programmes and for the further improvements in the future research. The conclusion had sum up all the subject matter related to the study.

5.2 The Discussion of the Findings

Human as the best creation in this world hold on to the significance responsibility as the subservient of Allah in his world. The concept of *da'wah* is the accountability of the Prophet Muhammad towards his followers. *Da'i* or Muslims preacher, as the successor of the prophet, need to fulfil the task of *al-amr bi-l-ma'rūf wa-n-nahy 'ani-l-munkar*; enjoining what is good, forbidding what is wrong to others. The method of *da'wah* come in various style, by following the times, places and ethnography of the target group. In the millennium era, the concept of *da'wah* remains as it is, but the methodology has been diversified by the *da'i* according to their specific target group. The traditional ways of *da'wah* keep changing to the contemporary method in order to suit the current phenomenon and demand of the world. Throughout this study, the qualitative interviews, library research and content analysis has resulted the comprehensive view of the development of *da'wah* through mass media and the emergence of Islamic reality television programmes in Malaysia.

The study found out that *Imam Muda* is the first Islamic reality television programme that become the highlight in the television in the year 2010. It is the

character development-based reality programme that highlights ten young Muslims that compete to be acknowledged as the best of *Imam Muda*. Following the rise of popularity of the programme, there are the emergence of another version of Islamic reality television programmes in the forms of talent-based, character development-based, and game show in the different channel of Malaysia television channel, such as *Pencetus Ummah*, *Da'i Pendakwah Nusantara*, *Ustazah Pilihan*, *Solehah*, *Adik-adikku*, *Qari Junior*, and *Tahfiz Muda*. These programmes have become a better alternative, providing the opportunity for the Muslims viewers to educate and entertain themselves with Islamic education and entertainment.

The concept of Islamic reality television programmes was produced, combining the *da'wah* essence through mass media. The core principle of *da'wah* is remained in terms of the guidance from the *murabbi*, but the essence and message of *da'wah* is presented in a better presentation. The new element of contemporary method of *da'wah* accompanied by the music and humour helps to keep the audiences' concentration. This is in line with the al-Ghazzali thoughts that music is a tool to attract attention, and teach the inexperienced youth to devote themselves to the faith. Although music and humour are permissible in *da'wah*, it must be limited and minimum for necessary only as the excessive humour and music may lead to disgrace towards Islam. This finding was supported by Jahnichen (2012) that there are certain criteria including place, time and associates of music that allow its permissibility to be used for religious purposes.

In the Islamic reality television programmes, the message of *da'wah* were accompanied with the captions, display, pictures, videos, sound effect, background music and many more. Using the mechanism of reality television such as audition, elimination, voting system, score from jury, this rebranding method of *da'wah* emphasises the process of educating and entertaining themselves while watching. These programmes have been widely accepted by the Muslim community in Malaysia due to its approach in providing religious information. The result of this study was similar with the Tengku Siti Aishah and Aini Maznina (2017) where both finding indicated that the approach of using media to perform *da'wah* were considered novel as compared to the traditional approach.

Through this mechanism of *da'wah*, they were successfully uplifting the glorious of Islam. The Islamic reality television programmes as part of social responsibility perceived high rating because the demand of Muslims viewers in searching the new form of religious programmes were fulfilled. The idea of producing the Islamic reality television programs came to fulfil the basic needs of the Muslims viewers by the Muslims producers. During the late times, the religious programmes are specifically discussing the serious matter of religious issues. However, from time to time, the viewers demand for the new form of programmes, something that exciting yet educating. The technology development has inspired the idea for the human to be creative in performing *da'wah*. The effort of rebranding the method of *da'wah* is a great help to disseminate the Islamic knowledge from the senior *asatizah* that keep the traditional methods. The young *da'i* from Islamic reality television programmes help to spread the message in the mass and social media so that the understanding of religious knowledge is widespread.

Although the Islamic reality television is produced by media practitioner, they never neglect the role of Islamic authority and figures as their references to complement their *da'wah* effort. The combination of expertise come in the forms of *shariah* panel, module developer, jury, *mursyid* or *murrabbi*. Islamic reality television programmes are the outcome of the collaboration from two main stakeholders: namely media practitioners and Islamic authority. The collaboration party shared main objectives, to produce a *da'i* that able to contribute to the religion and educate people from the Islamic competition programmes. As the result, the Islamic reality television programmes become the highly respected and profitable programmes due to its contribution to the society.

Islamic reality television programmes have been invented to produce the new generation of Islamic practitioner or Islamic figure as the apprentice for the top Islamic figure or *Ustaz* Celebrity. Although Yusri Mohamad (2014) enhanced that not all of the product of the Islamic reality television programme was not experts and unfitting referred icon in the religious affairs, this study indicated that the participants of the Islamic reality television programmes had become the prominent sources within their Islamic knowledge. They may not become the experts in the religious affairs, still they

have the vibes to influence the younger generation to keep learning about Islamic knowledge while guiding them to Islamic lifestyle. To become the good young *da'i*, there are a lot of requirements that they need to meet. Intention is the first matter that will be counted for all the effort of *da'wah*. All the good deeds must be meant for Allah SWT as part of *ibadah*, including the obedience of worshipping Him. In the Judgement Day, those actions will be rewarded based on their intention. The pure intention and the sufficient knowledge will lead the *da'i* to the fruitful journey of *da'wah*.

Da'i need to gain knowledge from different sources through multiple ways. Attending religious class, participating in the *talaqqi* session or further study in another degree of education may boost extra knowledge for the young *da'i*. It will help the knowledge transfer to be in solid fact and trusted by the audiences. Referring the expert is part of learning process where the education and knowledge may also come from the people's sharing. If the young *da'i* are making any mistakes and still lacking, it is their job to seek appropriate knowledge and explanation from the expertise. Al-Ghazzali in Mohd Farooq Mirza (2017) also appointed the same discussion with this study about the knowledge where it brings human closer to Allah. The knowledge enhances worldly respect, self-respect, and takes the person to the higher position. In Islam, main references of education come from Qur'an and Hadith, where it is sufficient for human guidance and the knowledge upon it able to lead and save human. This has been thoroughly explained in the Qur'an, *surah Al-Isra'*, verses nine: "Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward".

Apart from knowledge enhancement, the attitude and behaviour are important for the young *da'i* to developed. Islam focuses on the individual characteristics to train them as a good member in the society. The effect of believing to Allah SWT cultivates the Muslims with the sense of accountability before Allah SWT in the day hereafter, and the sense of responsibility towards society (Hayatullah, 2012). The discussion of Hayatullah (2012) supported the finding of this study; whereby *insan* as the caliph is assigned with responsibility to rule the world with the laws revealed by Allah SWT (Zulkefli and Salahuddin, 2014). It is the caliph's responsibility to always remind others worshipping and devoting themselves to Allah SWT. Strong spiritual character and

personality are needed to face the hardship in performing *da'wah*. The challenges come in the form of arguments, polemics, and debates that can nullify the pure intention of a *da'i*. Spiritually produces the strong feelings of relief and reliance on Allah SWT. This will build the courage and help the *da'i* to keep motivated and high spirit during their journey of becoming a true successor of the Prophet SAW.

A young *da'i* however, have the tendency to make mistakes in delivering their *da'wah* due to limitation of knowledges, skills, and experiences. If the mistakes accidentally occur, they need to know how to deal with the most relevant solution. When they acknowledge the mistakes, the mature and responsible thing is to stand up to the mistakes and be part of the solution. They must never be ashamed to apologise to their audiences because experiences are the first teacher. The experiences they gain will lead them to be better in the future. The finding was supported by Shuhari, Hamat, Ismail, Jaffar, Mustafa, and Abdullah, (2018) regarding the elements of integrity within Muslims' individuals. Integrity has been described as the quality of being honest, having strong moral principles and being honest or upright. It is granted to a person to properly cared and held responsibility for errors or treacherous. Ridhuan Tee (2014) also found out that the religious people need to be careful in issuing any view or opinion. It is recommended that the *da'i* to avoid the critical topics if they do not have comprehensive understanding to discuss about the suggested topics or discussions. He encouraged young *da'i* to always further their study to the higher level of education by majoring to the certain degree of religious study to strengthen their capability and capacity as a preacher.

Finally, the production of Islamic reality television produces the programmes that *shariah* compliances. This study has revealed that the content analysis from the Programme of *Da'i: Pendakwah Nusantara* comply with the JAKIM guidelines of The Content Materials of Islamic Broadcasting. The content of *Da'i: Pendakwah Nusantara* is reliable and fulfilled the criteria of Islamic *da'wah* within the media. This is aligned with the concept of *fiqh* broadcasting by Zulkiple (2014), that Islamic production and broadcasting has started to serve the Muslims community with the methods that enhance the *shariah* compliances. JAKIM plays its important role to monitor all the Islamic content that has been broadcasted in the television. Md. Rozalafri, Nor Azura and Megat

Al-Imran (2014) also insisted that the support and regulation from the government is giving great impact for the television broadcasting policy including the selection of the content and concept of television show. None of the broadcasting system may escape the government influence and regulation provided. The production team also had the meetings with the muftis in Malaysia to consult their guidance and ask their opinions for the betterment of the programmes. Besides, they have followed all the guidelines provided to avoid any controversy that can bring a bad image to the programmes. Although there are few mistakes that occur during the live programmes such as the recitation of Qur'an verses, but it is accidentally happen due to the nervousness or slip tongue. Still, the mistakes did not cause alarm or confusion to the audiences.

5.3 Implications of the Study

5.3.1 Implication for Theoretical Contribution

This study highlights the foundation theory from the Muslims scholar; al-Ghazzali (1993). The studies presented in this thesis are aimed to explore the current practices of *da'wah* through Islamic reality television programmes. The findings suggested that the emergence of Islamic reality television programmes in Malaysia are part of the *da'wah* demand of *al-amr bi-l-ma'rūf wa-n-nahy 'ani-l-munkar* as being emphasised by al-Ghazzali (1993). The findings from the data also highlight the process and requirement of young *da'i* to prepare themselves through these challenging social changes. This study reveals a strong connection of the findings and the conceptual framework in the first chapter.

5.3.2 Implications for Practical Contribution

The main objective in this study is to address the process and the requirements of the *da'i*, especially the preparations to become good young and contemporary *da'i*. The study also analyses the content materials of the programs it is complying with the guidelines provided by JAKIM. The study has directly interviewed all the stakeholders

that relate to the Islamic reality television programmes; participants, Islamic experts, and media practitioners. Accordingly, this study offers practical contribution to the stakeholders of what they must do.

1. Consultant panel from any Islamic authority organisation such as JAKIM or *Pejabat Mufti Negeri* is recommended to be involved into the programmes. They can serve their expertise through consultation and monitor the flow of the programmes so that each episode will be on spectrum. The recording footage needs to have the permission prior the live broadcasting. All the modules also need to be endorsed by the experienced *mursyid* and *murrabi*, who are responsible in monitoring and ensuring the programme is running according to the *shariah* compliance requirement. This is one of the ways to minimise the possibility of error to be occurring that can cause sensitivity among the audiences.
2. The participant must be chosen based on certain criteria that fit to the should-have-character of young *da'i*. A set of instruments can be prepared earlier before conducting the auditions among the candidates. It is a must for the participants of Islamic reality television programmes to be good in Qur'an recitation and have basic Islamic knowledge. These basic criteria are required to be accepted during the first stage of audition. Meanwhile, the other criteria or skills can be developed during the participation in the programmes.
3. Establish the language and speaking classes during their placement in the programmes may help the participant to be confident during their performance. It is to help the participants to increase the fluency and pronunciation of the language, especially Arabic. The primary source of Islamic teachings and *kitabbu adda 'wah* are using the Arabic language. Participants also need to have the guidance in recitation of the Qur'an and its interpretation (*tafseer*). The content of *Tafseer Qu'ran* is the main references of the *da'i* to interpret the Qur'anic verses appropriately.

4. Prepare the module for the participants to go and meet the *mad'u* directly, especially from another race so that they can share about the beauty of Islam. Through this module, they can feel the challenge and tribulation of *da'wah* in the real world. Meeting the *mad'u* by themselves can help to gain the experience of *da'wah* and the knowledge in facing different group and the level of *mad'u*. It will be a great education method to train them to be tougher, confident and determined to be in the field of *da'wah*. As the newcomer in the media, the participants receive lots of attention and love from the society. It will be proper for them to approach the *mad'u* by themselves.
5. Establish the Academy of *Da'i* to keep educating them prior the programmes. After being eliminating from the programmes, the participants still need a guidance before starting their journey in becoming a real *da'i*. Academy of *Da'i* is the post training programmes that emphasise the real Islamic programmes guided by the top Islamic figures and expertise in many fields of Islamic studies. The duration of study may be longer than their placement during the programmes, approximately one or two years. The training also can be tougher than their previous training in the reality television programmes. After completing the proper training in this programme, they can start their journey of *da'i* with sufficient knowledge and full confidence.
6. Product placement is most prevalent today in television shows. It is a rather indirect form of advertising because the product is not being expressly pitched for sale. However, the strategy of advertising must not be overshadowed by the content of the programmes. The excessive gimmicks for the purpose of marketing that does not follow the *shariah* compliance is strictly restricted. The representative of the product placement authority must follow the guidelines from the programmes' production team to keep the image and reputation of *Islam*.
7. The celebrities and guest appearance in the Islamic reality television programmes are recommended to achieve higher ratings. However, they must keep their good image in terms of action, speech, and attire. Irrelevant

conversations such as excessive humour is discouraged. The female celebrities need to be reminded from being *tabarruj* (excessiveness in adornment) as it may lead to *fitnah* and attract the attention of men. The honourable image of the programme must be kept and maintain because it is the reflection Islamic upbringing.

8. A special request to the management of television station to gazette the shariah compliances advertisement and commercial during the broadcasting time of Islamic reality television programmes. Islamic advertising with more ethical is demanded to replace the ill nature and insensitive one. An Islamic version of advertising can internalise the message of *da'wah* which presented during the programmes and bring better impact to the audiences. The improper etiquettes must be avoided as it may nullify the message of *da'wah*.
9. The recommendation of airtime for the Islamic reality television programme is Family Viewing Hour. Following to the Malaysian prime time from 8:00 p.m. to 11:00 p.m., this is the most suitable time where the family sit together, bonding after completing all task of the day. Television network had responsibility to air this family friendly programme after the primetime with main news. Islamic reality television is rated as general viewing or general audiences-educational-entertainment programmes with the light and simple Islamic message. The airtime during the Islamic celebration such as Ramadhan or Hari Raya is not recommended as the rating might drop following the celebration.
10. Invite a potential sponsorship from the top entrepreneur. When preparing for the programmes, the production team rely on the high costs of expenses to produce the programmes. They can approach potential sponsorship to do the corporate social responsibility (CSR). Through CSR programmes, philanthropy, and volunteer efforts, businesses can benefit society while boosting their brands.

5.4 Recommendations for Future Research

This study addresses a few opportunities for the future research, both in terms of theory development and concept and the practical implications. More research is needed to refine and further elaborate the researchers' novel findings.

1. This study had limited the selection to three different programmes of Islamic reality television, which are *Imam Muda*, *Pencetus Ummah* and *Da'i: Pendakwah Nusantara* after considering their high popularity and seasonal as television programmes. These three programmes are focusing on developing the talent and skills of becoming young *da'i* and their contribution towards *da'wah*. However, there are another Islamic reality television programme such as *Qari Junior*, or *Tahfiz Muda* which also focuses on the character development-based of young children. For the future study, the researcher can expand the area of study, by considering these two programmes. The research scope may involve the character development of the young *da'i* from these Islamic reality television programmes.
2. The data analysis of this study does not include the opinions or feedbacks from the audiences. The informants were selected from three different group only, which covered the participants of Islamic reality television programmes, the figures with Islamic study background and the media practitioner that directly involve with the reality television. For future study, the researcher could apply mix mode research design, with the data collection method of interviews and survey to achieve more favourable review.
3. The content analysis of *Da'i: Pendakwah Nusantara* (season 4) is conducted to analyse the Islamic reality television programmes is complying with the JAKIM guidelines. However, the acceptance and understanding of audiences towards the messages delivered by the participants of the programmes has yet to be studied. In the upcoming study, the content analysis of Islamic educated messages can be discussed through the programmes *Da'i Pendakwah Nusantara* to analyse how the Islamic message delivered affect the audiences in their daily life.

4. Besides conducting the in-depth interviews and content analysis for the data collection method, the future study might consider conducting an observation. The researcher can collaborate with the informants, through building well establish relationships to conduct the research. Observation may help the researcher to have a better understanding of the context and phenomenon under study.

5.5 Conclusion

The mechanism of Islamic reality television programmes is one of the initiatives of contemporary *da'wah* in this millennium era. Contribution of energy, expertise and ideas is a pure effort to elevate the preaching to a higher and more favourable level. The Islamic reality programme has drawn attention to the idea of the first programme named *Imam Muda* in the year of 2010. From this point on, another Islamic reality television programme come to the spotlight and gain higher attention within the television viewer. The concept of *Imam Muda* programme highlighting the life reality of young imam, including the field task which were recorded earlier, involving interaction and problem solving within the community. For the live session, it involves the question answer session, the presentation of Islamic affairs and matter regarding the given question. Meanwhile, the latest Islamic reality television programmes are focusing on the *tazkirah* on the stage and question and answer session only. The selected participants are young and have a diverse educational background, but brave enough to offer their efforts and capability in the field of *da'wah*.

These genres of programmes are preferable within the community as part of *da'wah* effort because of their approach are indirect *da'wah*. The delivered contents are not as heavy as the formal education in the Islamic classes, and able to attract audiences to watch these programmes. The presentation of *da'wah* has been accompanied with background music and on-screen display Qur'an verses provide a deeper impact to the audience. The message that any *ustaz* or *ustazah* highlighted in their talks in the mosque or Islamic classes is the same message that these programmes bring, but in much interesting way. The contents that were delivered towards the audiences is diversify with

full creativity such as role play, emotional engagement and two-way communication between the audiences and participants.

Undeniably, the young age of participants may do mistakes during their performances on stage or in their talks. Therefore, they need to have a good preparation before performing their task to avoid any mistakes. They also need to have specific criteria to become a *da'i*. The most important thing is to keep pure intention during performing *da'wah*. All the efforts are to fulfil the obedience to Allah SWT. Besides, seeking knowledge is part of the important duty for young *da'i*. The learning process is ongoing development than their limited training and experiences during participation in the programme. They need to develop new knowledge and enhance their existing information before deliver to their targeted group. They must avoid discussing if they do not have any knowledge regarding the suggested topic. Upon the mistakes occur, they need to be honest, made sincere apologise and fixed the mistakes with the correct action to avoid confusion within the audiences.

The finding from content analysis of TV3 Islamic reality television programme, *Da'i: Pendakwah Nusantara* has discovered that this programme complies with the JAKIM's Guidelines of The Content Materials of Islamic Broadcasting. The production team also consult the Muftis and invite international Islamic panels to their programmes to give feedback to the programmes and comments the participants performance. The sanctity of Islam always been emphasised throughout the programme. The Qur'anic verses and hadith used during the performance are based on the authentic sources. The participants' content and elaboration under supervision of *murabbi* and *mudir*. Nevertheless, still there are simple mistakes from the participants due to slip tongue, stage fright, and nervous that do not lead to the confusion to the audiences.

To be conclude, the Islamic reality television programmes is an effort to inspire the Muslims community to start practices the proper Islamic lifestyle. Initially, the content of the programme displays the beauty of Islam. This is the starter pack for the audiences that may not have the opportunity to reach the Islamic classes to educate themselves with the religious matter. It is the mechanism that allowed the audiences to educate while entertain themselves with the permissible entertainment according to the sharia.