

## CHAPTER 4: FINDINGS

### 4.1 Introduction

This chapter presents the qualitative analysis data in the study from the interview with the informant groups and the content analysis of the Islamic reality television program. The study has presented the findings from the research using the thematic analysis that emerge from the data to answer the research questions as stated in the chapter 1.

### 4.2 Demographic of The Informants

There are ten informant that involved in this study. All these ten informants were interviewed directly with the researcher. From ten informant, two of them are women, meanwhile eight of them were men. Table 4.1 provides the details about each informant.

**Table 4.1:** Demographic of The Informants

Informant	Level of Education	Age	Group
Informant 1- I1 ( <i>Imam Muda</i> )	Degree	35	Participants of Islamic reality television programmes
Informant 2 - I2 ( <i>Pencetus Ummah</i> )	Master	38	
Informant - I3 ( <i>Imam Muda</i> )	Degree	34	
Informant 4 - I4 ( <i>Da'i: Pendakwah Nusantara</i> )	Degree	25	
Informant 5 - I5	Degree	25	Muslims experts and module developer of Islamic reality television programmes
Informant 6 - I6	Master	52	
Informant 7 - I7	Degree	40	
Informant 8 - I8	PhD	51	

<b>Informant 9 - I9</b>	Diploma	45	Media
<b>Informant 10 - I10</b>	PhD	42	practitioner

From the Table 2.1, it can be concluded that two informants were born in the year 1995, three of them were born between 1982 to 1986, three informants were born between 1975 to 1980, while two of them were born in between year 1968 to 1969.

The informants were selected from three different groups. The first group was the participants of the three different type of Islamic reality television; *Imam Muda*, *Pencetus Ummah* and *Da'i Pendakwah Nusantara*. The second group is Muslim figures and experts with Islamic studies background, and they are directly attached with the Islamic institutions in Malaysia. The third group is the media practitioner and producers, whose directly involved with the reality television programmes that had been broadcasted in Malaysia.

In terms of the career and educational background, more than half informants are literally had pursued their studies in the university and participating in the field of *da'wah*. Meanwhile, some other informants are business leaders and serving their duties in the government agencies. They put their main career as their priority but never neglecting their responsibilities as *da'i*. None of informants has made the preaching activities as their fulltime career to earn income.

All informants also had received formal education from local and international universities in the world. These made them to be professionally educated in their profession and experts in the field of Islamic broadcasting in Malaysia.

#### **4.3 The Current Practices of *Da'wah* Through Islamic Reality Television Programmes**

Majority of the interviewed informants from the group of participants of Islamic reality television programmes, Muslims experts and media practitioners showed a clear and good views on the current practices of *da'wah* through Islamic reality television

programmes. The data revealed there were four themes that relate to this current practice of *da'wah*.

#### 4.3.1 *Da'wah* Accompanied by Technological Advances

*Da'wah* in mass media is a privilege that needs to be performed as it is accepted as a tool of *da'wah*. Individuals or organizations that are involved in *da'wah* through media must retain the core principle of *da'wah* while at the same time try to improvise the method to seek interesting ways to attract more audiences from different generations. Religious programmes have been broadcasted in an interesting and casual way as an alternative entertainment for the audiences. They can be entertained while educating themselves with religious knowledge at the same time.

*“We retained the traditional method of da'wah to keep the blessing... The participants of Pencetus Ummah, when they complete the program, they must perform da'wah beyond their mad'u. focusing on the younger generation that rarely go to the mosque and busy with career commitment. These 3-minute performances need to be precise yet effective.”* (I2)

*“Da'wah is significant in the contemporary era. Before this, mosques can be considered as the best place for Islamic activities. Nowadays, it remained as it is. But the number of Muslims that frequently go to the mosques are getting smaller from time to time, especially the younger generation. How can we attract them towards Islam when we can't even meet them? The best solution to approach youngsters is to use the social media.”* (I4)

*“We have lots of da'wah platforms. Forums, talks, Islamic lectures, like Tanyalah Ustaz or Tanyalah Ustazah, Alhidayah, Forum Perdana and so on. From year to year, our viewers demand something new. The new one should have a different look compared to the evergreen programs. The content remains the way it is. If the intention is to educate people that Muslims have sinned if they are neglecting the five times a day prayer. What's different is the way the*

*message is brought up. We need to know how to attract the viewers' interest so that they still want to watch this genre of programme.” (I9)*

*“Da'wah in leisure way have their own target group. If da'wah is conducted in the serious way like Forum Perdana, with the critical analysis and explanation, they also have their own target group. So, we can never be so rigid if the da'wah that are conducted in a leisure way is impractical.” (I5)*

*“This is another option for Islamic entertainment... People will understand the significance of this educational entertainment form of da'wah. This method may not be relevant to the community before this. But now, it is highly applicable as it plays an important role to educate and entertain people at the same time. Then, here comes the Islamic educational entertainment.” (I1)*

*“Caption, pictures, videos are part of reality. Important. Because we understand that television is entertainment. We need to have alternative entertainment that have good elements. That's why da'wah needs to be part of the new media.” (I7)*

The emergence of Islamic reality television programmes as a form of *da'wah* in the digital media is significant to the contemporary Muslims community. Islamic reality television programmes can be regarded as part of “*fardhu kifayah*”, following the obligation to perform *da'wah* in the religion of Islam. Other reality television programmes come in the form of entertainment only and does not fulfil the basic religious and spiritual needs of Muslims. Hence, Islamic reality television programmes have become an alternative that offers both education and entertainment for Muslim's viewers. These educational entertainment programmes are developed to fulfil the religious and spiritual needs of Muslims to seek Islamic knowledge, and the basic need of human beings to entertain themselves. The method of *da'wah* is rebranded through the utilisation of media so that the Islamic message from the Qur'an were able to reach beyond the targeted *mad'u* and time. The Islamic reality television programmes and young *da'i* both offer a great help in educating the Muslim community and presenting the true image of future Muslims leaders.

#### 4.3.2 *Da'wah* Accompanied with Music and Humor

Contemporary *da'wah* method are normally accompanied by music and humour to attract the audiences. This method of *da'wah* help the audiences to stay focused until the end of the lecture. It is part of the contemporary *da'wah* method to suit the mainstream of the *da'wah* place and people. People tend to enjoy this method of *da'wah* because it allows them to entertain themselves while learning new knowledge. However, *da'i* need to understand their target group first before applying this kind of *da'wah*.

*“Firstly, I identify my target group. Who are they? And the situation of the community where they are living, sociology, anthropology that need to be considered... if I want to attract my audience, I will learn about their custom. For example, if I were to be invited to a community that is familiar with the Jawa language, I will learn that language so that they will like my lecture. Using a few words of their language might help. After the ice-breaking process, they will bond with you better... Why the reality television programmes, like Pencetus Ummah, accompanied by the nasyid or celebrity invitation? Songs with good message within the lyrics? Because our community in Malaysia can accept and adapt with that kind of da'wah. So, it is permissible to conduct this contemporary da'wah according to the mainstream of da'wah place.” (I1)*

*“Depends on the situation. In performing da'wah towards target group, we need to study our audiences first. If we are giving lecture to children or teenagers, performing with academic style might triggered them to feel bored.” (I3)*

*“For me, it is a variation that are not compulsory to be in every da'wah. But it can attract audience to listen to us. As long it is still following the Islamic guidelines... if the audiences are the older people, mentioning a few hadiths and Qur'anic verses might impress them. But when we are giving lectures to teenagers or university students, we need to add some variation like humour and song. Or else, they will start to use their handphones in front of us.” (I4)*

*“I apply music and song as a symbolic of the contemporary da'wah. Supported by gadget, LED behind the participants, Power Point, music and so on. Because*

*all these elements give great impact to the performance and audience understanding. But not every part of the performance needs to be accompanied by music... ” (I9)*

*“Not all of us prefer entertainment during a lecture. But if we need to do something in the name of Islam, then we need to be extra careful. Considering the context of community in Malaysia... if you think that the Muslim community in UK prefers this kind of da’wah because they are more open, then you’re wrong. Because the ideology is much rigid. If the song is suddenly played, people will start complaining. Their understanding about Islam is very narrow. Some of them accept music in da’wah. While some of them do not. They are still debating and in disagreement over what is acceptable and what is not.” (I10)*

Most of the informants agreed that humour and song were introduced as part of *da’wah* in the Islamic reality television programmes. To attract the viewers and achieve high rating, these accompaniments are used within their limits in the contemporary methods of *da’wah*. It is a variation, where the message of *da’wah* is delivered in an indirect way such that it is acceptable among the viewers. Some of the viewers, especially the ones who are new to Islamic teachings may not be able to accept the teaching if the message is being delivered in a straightforward manner. In the Islamic reality television programmes, the art of *da’wah* that are organised during the performance is presented as part of the creativity by the *da’i*. Although humour and song are not compulsory in *da’wah*, it helps the *da’wah* message to become more easily accepted by the viewers. The message within the humour or accompanied by the music can touch the viewers’ heart. Although traditional methods of *da’wah* are still being practiced, the contemporary methods of *da’wah* are also being introduced because some viewers are no longer practising Islam as part of their lifestyle. The obligation of practising Islamic teaching is reluctantly performed by some of the Muslims. The art of *da’wah* presented in Islamic reality television programmes is a good starting point that can bring them back to embrace Islam as part of their lives.

### 4.3.3 Highlight Collaboration of Islamic Institution and Media

Islamic reality television programmes have created a good rapport between the Islamic institutions such as Majlis Agama Islam Wilayah Persekutuan (MAIWP) and Jabatan Agama Islam Wilayah Persekutuan (JAWI) with Primeworks Studios and All-Asian Satellite Television and Radio Operator (Astro). These collaborations are established to ensure that *da'wah* in media follows the guidelines and instructions that have been agreed by both parties. *Da'wah* programmes need to have the permissions or licenses from Islamic institutions with authority as they are directly involved with the Islamic affairs. The collaboration also allows the media to produce apprentices from the younger generation to become versatile *da'i* with full credibility.

*“If I can say, televisions have their own objective. The mursyid from JAKIM, sorry JAWI, Jabatan Agama Islam Wilayah Persekutuan, their ustaz, mursyid, mudir, they all have their objectives. I am aware that television company wants to produce a profitable programme. Meanwhile, JAWI supplies to the programme the teachers, mentors and religious icons that help to educate us during the programme.” (I1)*

*“I think that if the television station wants to create a religious and educational programme like *Da'i*, they need to have a consultation that they can rely on. Like *Da'i* on TV3, they had a collaboration with JAKIM. So, we can see that they have proper and serious management planning that we can't query about their programs. We can't argue because they have JAKIM to refer their matter.” (I5)*

*“For the reality show, it will gain attention if the tazkirah or talks is delivered from someone that are new in the *da'wah* field. Because it entices the viewers to watch something new and made them wonder how much this new person will show their effort... reality show is an opportunity for us to identify apprentices for the religious figures while educating the viewers and the participants themselves. Not all of the participants in this programme came from the religious study background.” (I9)*

*“Da’i is not on the same level with the veteran asatizah. We are students that seek knowledge from them. What they taught us in their talks or lecture at the mosque, we help to spread the message in the social media. That is how the young da’i works. In my opinion, da’wah needs to be continued according to our own medium and platform.” (I4)*

*“The main objective is that, when the participant from this programme complete their competition and training, they can be a da’i that is able to contribute to the religion... able to educate people.” (I1)*

Islamic reality television programmes are a product of the collaboration between two main stakeholders which are media practitioners and Islamic institutions with authority. Media practitioners want to produce a profitable programme, but they need to consult Islamic institutions with authority. Meanwhile, the Islamic authority like JAWI wants to produce a religious icon that can help them to educate the community on religious knowledge. Both stakeholders share the same objectives, which are to produce *da’i* that are able to contribute to the religion and to educate people. They collaborate based on their priorities and objectives to fulfil the demands of the society. As the result, Islamic reality television programmes have become profitable programmes that are highly respected as they produce great contributions to the society.

#### **4.3.4 Highlight Involvement of Young Da’i**

Young teenagers need an icon that they can follow or approach when they have certain queries. The participants from Islamic reality television programmes can be a figure for these teenagers because they are approachable especially through social media. After completing their training during the competition, the *da’i* need to share their knowledge with the community. They can invite the younger generation to get closer to the religious lifestyle.

*“Yes, it gains interest from viewers. Pencetus Ummah and Imam Muda are no longer being aired. The only ongoing programs is Da’i. This program has gained interest especially from the younger generation. They really favour it as*

*they don't have time to go to mosque. They watch this program because they want extra knowledge, but in simple and leisure way.” (I2)*

*“This is the advantage. For me, this is really important. For my age, I need an icon. Icon means a person that I can follow, idolize, and copy their action in my daily life... this program creates a side icon. The young teenagers have another option to follow this icon. This icon is a Muslims or Muslimah that can educate and invite them to Islam. This will influence the teenagers to be better person.” (I5)*

*“The objective of the programs will specify how the content should be. The participants also must be chosen based on certain criteria. At the end of the programs, the participants, all of them will be the role models to our community. Regardless of whether they are the winner or not. Because people are voting for them. That means they have their own followers. Viewers are watching and favouring them. Therefore, we need guidelines... Committee in Astro are strict about the quality of the programs. They called it as production quality. Not statistically, but the main criteria are the content of the programs. The participants need to have quality. Quality is part of the criteria. I am not saying that Primeworks' quality is worse, but they are focusing on popularity. For example, although these participants are inadequate in terms of knowledge, they were still accepted because of the looks. They might have the ability to gather a crowd or be a good influencer.” (I10)*

*“I am really in favour with the module and course of Imam Muda. Although I am no longer part of the production team, but I still prefer its content. Maybe because I am the one that created the module. The course is developed so that the participants are able to pass on the knowledge to the community, not just to perform at the stage.” (I7)*

Most of the participants of the Islamic reality television programmes have become prominent sources of Islamic knowledge in the community where people seek them for further explanations regarding the Islamic laws on particular issues. The Islamic laws

need to be thoroughly explained so that normal people can fully understand and apply the laws without hesitation. Although the Internet has rapidly grown as the fastest way to find information or references, some of them are incorrect or inappropriate compared to the authentic sources. With the emergence of young *da'i* from these programmes, the community can rely on them if they are uncertain about any religious matter.

#### **4.4 The Process to Become Good Young *Da'i* as Well as Participant in The Contemporary Islamic Reality Television Programs**

In the journey to become contemporary young *da'i* informants from the group of participants of Islamic reality television programmes and Muslim experts agreed that it requires a good preparation by following the guidelines provided in the Qur'an and Sunnah of the Prophet. From the data extracted, there are six themes that show the process to become good young *da'i* as well as participants in contemporary Islamic reality television programmes.

##### **4.4.1 The Enhancement of Religious Knowledge**

The *da'i* needs to gain lots of knowledge through multiple ways and various sources such as from the *kitab*, religious classes and others so that it will be solid fact and there are evidence to be shared with audiences. The person that wants to be a *da'i* must study about Islamic knowledge, whether through *talaqqi* and find teachers who are experts in their field of study that emphasize on the facts that are true and authentic, not just by becoming a listener of public lectures only. The self-improvement efforts should be not only in the aspect of the popularity ranking but most importantly is the content of *da'wah*.

*“The first things are to dominate the basic knowledge. For example, the basic of Arabic language needs to be mastered. Besides, the knowledge of mustalah hadith, hadith, the knowledge related to Qur'an. This is the basic knowledge for a da'i in preparing themselves. When we mention the da'i, their knowledge must be related to Qur'an and Hadith. If you, the da'i recite Qur'an verses with mistakes, this is shameful. There's no need to recite with the tarannum, but the*

*tajwid must be correct... they must learn the tajwid or basic knowledge. If they want to talk about akidah, they need to have knowledge on it. And so, if they have knowledge about hadith, they will know how to deliver the authentic or non-authentic hadith, the matan and so on... they also need to learn the communication skills in da'wah.” (I1)*

*“Knowledge is the first that needs to be mastered. And we need to be honest with the knowledge. What had we learned, we need to deliver it as it is. As our Prophet said: *قل الحق ولو كان مرا*. We need to speak the truth even if it's bitter.” (I2)*

*“The first preparation is the knowledge. Whatever we are doing, we must have the knowledge. The process of learning is never the end. The second advice from my teacher that I would like to share is to enhance knowledge. If even the ulama' are still seeking knowledge, let alone us, the young da'i with limited knowledge.” (I3)*

*“The third one is to be honest with the knowledge. When we have this attitude, everything that we want to deliver or share with our audience, we share it carefully, with full integrity.” (I4)*

*“The da'i should always upgrade their knowledge. They also must always keep the quality of the knowledge. Because what they are delivering to the community is the essence of the religions.” (I5)*

*“Besides the knowledge about mantiq, they need to have the logical reasoning knowledge, fiqh knowledge.” (I6)*

*“Da'wah is not only about the religion. But when it is related to religion, at least, the da'i must have a basic knowledge. It does not have to be an expertise, just a basic knowledge. Because anyone can perform da'wah even if they are not from the religious background. But what scared us the most if they deliver with uncertainty that may lead to confusion.” (I7)*

*“The first is knowledge. Always learn and keep learning. Because knowledge is unlimited and endless. Secondly, always improve the skills of da’wah. Learn from experts, and from the Islamic books. It is important to understand that different people have their own methods to be tackled.” (I8)*

*“The criteria are they need to have the knowledge. We don’t want to produce a generation that is very judgemental and or narrow-minded.” (I10)*

In becoming a *da’i*, there are many aspects and preparation they need to be aware of. There are no other people who are better in speech than the one who calls to Allah SWT with their sincere efforts. In a journey to become a contemporary young *da’i*, an individual is required to have good preparation by following the guidelines provided in the Qur’an and the Sunnah of the Prophet. Education attainment is a vital for Muslims. Knowledge is associated with the whole process of learning and teaching. The Qur’an is a vital source of knowledge for Muslims in all sciences, that should be acquired and shared. There are many remarkable verses in the Qur’an that describes natural phenomena. The Qur’an also describes religious concepts and practices of human actions of *aqidah* (faith and belief), *ibadah* (forms of worship), and *ilm* (knowledge).

#### **4.4.2 Building Favourable Characters**

Apart from the aspect of knowledge, another important aspect that needs to be given attention is the development of attitude and behaviour. Strong personality is needed to face the challenges in the form of arguments, polemics, and debates involving scientific arguments, facts, and moral challenges. To carry out the *da’wah* process according to the needs and suitability of the society, the *da’i* should have a personality that is viewed positively by the Muslim communities as well. The *da’i* not only conveys theoretical preaching, but also becomes an example for people in the society. Good moral value (*akhlak*) is a key character that *da’i* should possess.

*“Being a da’i is not about having the expertise. But, if they have the expertise in any field, it is a merit for them... young da’i must have the ability to attract audience and have their own persona.” (I5)*

*“The second one is attitude. This is what we call EQ (emotional intelligent), the action, character, is also significant. For example, if you are the imam of a mosque, but you never meet and greet the congregations, you just come and perform your duty, this will present a bad impression. Another issue, if you are a Huffaz, but don’t recite Qur’an properly. You need to have a favourable character so that people are comfortable with you.” (I7)*

*“Create a good network with other da’i. Promote each other in the social media. This is a common scenario in Instagram to bring up a new generation of da’i.” (I5)*

*“There is a group of da’i that perform da’wah in a strict manner. Everything is haram or prohibited before the proper discussion. This situation makes people become reluctant to approach Islam. What we are performing right now is tadarruj da’wah. It is performing da’wah with stages. Islam need to have gradual enforcement. If I am not a Muslim, I might also hate the strict enforcement. We need to have a strategy about how to perform da’wah gradually.” (I10)*

Presenting the good attitude and managing the emotional intelligent are significant for a da’i. If the da’i did not show a good attitude to the community, this will present the bad impression for the religion of Islam. Any dishonourable attitude must be prevented as it may lead to the disgrace towards the religious figures generally. As a da’i, they need to have the favourable character that *mad’u* to feel comfortable with them.

#### **4.4.3 Keeping Pure Intention**

Intention as a key point indeed plays an important role in performing da’wah. All of the good deed must be done only for Allah SWT as the ‘*ibadah* of worshipping Him. The efforts will be counted by Allah SWT, and they will be rewarded based on their intention. Fame and status might be a test for them by Allah and if they do not manage the purification of their heart, these two things can result in their destruction. One must be very sincere in sharing his knowledge with others.

*“For me, the intention is the first and foremost. To be honest, I’m used to have another side intention for this. I used to have the haughtiness feeling, the feeling of being famous. I am deceiving myself if I said I don’t have any of these feeling. But it is a reminder for me to keep my intention pure every time I went to talks or lectures. If we are maintaining the pure intention, then Allah will make other things easier for us.” (I4)*

The *da’i* need to realise how important intention is in everything that they are doing. They hold the intent of an action to be accepted and to be questioned about the deeds they have done. The correct intention allows the *da’i* to get a clear picture of what they are facing and the possible outcome they may obtain throughout the *da’wah*. When the intention is in line with their beliefs and values, they will feel that their journey to become a *da’i* is worth it. Vice versa, when they are facing hardship, they will keep calm through the difficulties and the stress.

#### **4.4.4 Refer to the Experts**

The most important thing in the learning process is to refer to the experts. Education also comes from other people’s sharing and experiences. If the young *da’i* are still making, it is their responsibility to seek the appropriate knowledge and explanation from the experts. The *murabbi* and *mursyid* will be glad to help and show them the proper way and hone their talent so that they will improve themselves and become better.

*“My mistakes here are maybe from the arrangement of the content, not in terms of Qur’anic verses or hadith. Because for the explanation of the Qur’anic verses and hadith, I refer to my murabbi. Even if the topic is about the ethics, I will refer to Ust Roslan first to discuss about the topic’s elaboration. If I get approval during the discussion, only then will I give a lecture on that topic. Overall, I rarely make mistakes. It is just simple mistakes such as the pronunciation of “عن النبي” to “إن النبي” ... nevertheless, the mistakes still need to be corrected.” (I4)*

*“We don’t want them to speak about common issue. If they have a fully prepared text of lecture from an imam or from a mosque, we will have them create new text from their own effort. I want to show to the community, this is the new generation of brilliant young men that are wise enough to use multiple sources of information. With the given topic for every week, I’ll ask them to use internet, refer to the old manuscripts of Islamic scholars or refer to the experts that we’ve invited every week... we brought the participants to meet the experts. Not to copy 100% from their style but to improve the understanding. We asked them to learn from the experts but not to follow their style.” (19)*

The *da’i* must be able to attract the audiences with various methods of *da’wah*. The contemporary issues in the society is one of the interesting topics to be discussed. The *da’i* need to be ready to attain knowledge, facts, and evidence to be presented to the *mad’u*. Qur’an and Sunnah are the significant resources of the religious knowledge and the reference for all aspects of human life. These trustworthy resources are reliable as references for the society. *Da’wah* that is based on the prophetic methodology hopes to create a revolution in the hearts and minds of contemporary people who demand good characteristics of young *da’i* with noble and true teachings about Islam.

#### **4.4.5 Courage and Patience**

Courage and patience are important to the *da’i*. Courage helps them to speak the truth even though the situation seems to be really hard. The truth will only be revealed by the person that have courage. Meanwhile, patience teaches the *da’i* to stay motivated and keep their high spirit during their journey of becoming a true *da’i*.

*“The second one is a da’i must be brave. Brave enough to speak the truth. As our Prophet said in the hadith. We might not have the authority, but we have the tongue. So, we must speak. The after-affect is really massive for other people. People not only want to know about our character, but they want to understand what our stand is. Are we easily swayed or not?” (12)*

*“This combination of knowledge and mental strength. Our willingness to da’wah in a critical environment. The situation is never the same. When we decide to step into the da’wah field, we must have the courage to be hated... Be brave enough to accept any challenges... dan the patience must be abundant, because da’wah is not the same as other occupation.” (I3)*

To be a *da’i* in the contemporary world has its own challenges and requires effort to face difficulties and tribulations of life. Besides, it also requires a lot of passion and psychological skills in *da’wah*. A *da’i* must have the courage to speak the truth based on the hadith from the Prophet Muhammad S.A.W. Becoming a *da’i* does not give them any authority to change the surrounding. Yet, people are looking at their stand in delivering the true teachings of Islam.

#### **4.4.6 Developing Islamic Spirituality**

Islamic spirituality has potential effects on human well-being. Spirituality is an important component to heal and protect the mind. Spirituality is the submission that produces strong feelings of relief and reliance on Allah SWT. (*tawakkul*). This may be associated with the pleasure that is felt by believers when they submit their will to Allah SWT.

*“The da’i need to have strong aqidah. They need to answer different kinds of questions. Everything need to be based on Qur’an and Hadith. If the aqidah is not strong enough, the da’i themselves will waver and be weaker... Next is the aspect of Syariah. The practices of Islam need to be performed accordingly. The akhlak and tasawuf. If a da’i doesn’t have these three elements, he will likely making a judgement and other form of persuasion are therefore no longer necessary. They need to have a strong spiritual aspect. According to the history, Prophet’s companion, Saad bin Abi Waqas practice the strong spiritual routine until they have extraordinary ability to conquer the emperor.” (I6)*

A *da’i* needs to have a strong *aqidah* and a deep understanding of *syariah* and *akhlak*. If these three elements are not well covered, the *da’i* themselves will waver and be weaker. The spiritual aspect helps the *da’i* to contemplate that Allah is always with His

obedient slaves and will inspire them to extract knowledge through His signs on how to act, think and feel. High spiritual intelligence allows the mind to extract the positive meaning from the reality that occur around them.

#### **4.5 Guidelines of the Content Materials of Islamic Broadcasting by the Department of Islamic Development Malaysia (JAKIM)**

The Malaysian Department of Islamic Development had prepared a general guideline of the content materials of Islamic broadcasting which has been endorsed in 2015. In Malaysia, the guidelines for religious programmes have been provided by JAKIM to ensure that the content of each Islamic programme does not deviate from Islamic teachings in line with Islamic guidelines. JAKIM is an authoritative institution that responsible in reviewing content for Islamic programmes in Malaysia. The media practitioners, especially Muslims producer are obliged to publish Islamic plans that comply with these guidelines as this is one of the responsibilities to abide with religious demands.

##### **4.5.1 Criteria of Censoring Multimedia and Broadcast Materials with Islamic Elements**

To determine the status of the given multimedia or broadcasting material, several criteria have been identified as a guideline for the producers and stakeholders related to censoring multimedia and broadcast materials with Islamic elements. These criteria are as follows:

**Table 4.2:** The Criteria of Censoring Multimedia and Broadcast Materials with Islamic Elements

<b>No.</b>	<b>Criteria</b>
1.	It does not contain elements which violate the sanctity of Islam.
2.	It does not propagandise deviated <i>aqidah</i> , rulings and teachings.
3.	It is not permissible for a Muslim to play the role of a non-Muslim.

4.	It is not permissible to act out specific acts of worship wrongly or to ridicule them.
5.	It is not permissible for an actor and actress who are legally married to act scenes or utter dialogues related to marriage laws.
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.
7.	It must not contradict the fatwas or views of jumhurul ulama' (majority of Muslim scholars).
8.	It must not propagandise elements of deviated Israelite stories, superstitions and false customs.
9.	It must not contradict historical facts.
10.	It must not propagandise the beliefs of other religions than apart from Islam.
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.
13.	It must not involve performing the role or exhibiting the illustrations of prophets, angels, satan and the <i>sam'iyat</i> and <i>ghatbiyyat</i> .
14.	It is not permissible for an actor to play the role of a woman and vice versa.
15.	It is not permissible to swear except by the name of Allah the Almighty.
16.	It must not contain writings of Qur'an verse in other than Arabic.
17.	It must not contain immoral elements.
18.	It must not cause doubts and raise alarm among the public.

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

#### 4.5.2 The Concept of *Da'i: Pendakwah Nusantara* (Season 4)

This study has selected one of the Islamic reality television programmes, namely *Da'i: Pendakwah Nusantara* Season Four, to view the Islamic contents of the programme and to answer research question four. *Da'i: Pendakwah Nusantara* is one of the Islamic reality television programmes on TV3, live on air from Seri Pentas 2, Shah Alam every Sunday at 9 p.m. Achieving approximately four million viewers during its third season, this Islamic programme reached their fourth season with a new brand name, *Da'i: Pendakwah Nusantara* from the former name *Da'i Milenia*. Applying the mechanism of reality television such as audition, scoring by jury, elimination, voting and re-voting system, this programme is leading its way in the efforts of Islamic contemporary *da'wah* (Shukri Ibrahim, 2018). Shukri Ibrahim (2018) valuable responses are recorded as the follow:

*"The rating for Da'i for each week is approximately 1.8 million. For me the rating is high. If I can compare with Akademi al-Quran (2007), it is really hard to grab the viewers. But, during the final episode of AQ, we were able to achieve two million viewers from zero because this is the first year we broadcast this program. If the weekly rating is approximately 1.8 million, then we know that viewers watch this kind of programs. Aside from Da'i, Akademi Fantasia also broadcast at the same day and time. But when we are monitoring both AF and Da'i rating, Da'i is approximately 1.8 million, while AF is only 700 thousand at the highest rating only. The gap is really huge."* (I9)

*"I apply music and song as the symbolic of contemporary da'wah. Supported by gadget, LED behind the participants, Power Point, music and so on. Because all these elements give great impact to the performance and audience understanding. But not every part of the performances needs to be accompanied by the music..."* (I9)

For Season Four, the appointed Islamic figure as the *mudir* (principal) for this programme was Dato' Ustaz Kazim Elyas, who is a popular independent preacher, writer, lecturer and Islamic consultant in Malaysia. The *murabbi* (teacher) that hold the

responsibility to train and educate the participants were Ustaz Zulramli M. Razali, who is a motivational speaker and training and development consultant (Character, Capability and Leadership Development) and Dr. Robiah Kulop Hamzah, a women consultant. Meanwhile, the chosen juries for the evaluation session consisting of Ustaz Zarifi bin Muhammad Daud, Islamic Affairs officer in JAKIM, who is also known as an independent preacher, and Dato' Dr. Hj. Mohd Izhar Ariff bin Mohd Kashim, a senior lecturer in Universiti Kebangsaan Malaysia. Other juries included invited celebrities or audiences in the studio (Shukri Ibrahim, 2018). Shukri Ibrahim (2018) response was recorded as following:

*“We never neglect the experts. We invite them as the jury. But the focus is on the participants themselves. As soon as the program is complete, they will start their own journey as a da'i. So, any knowledge, techniques, module that we train them, they need to implement it so that people will follow them.” (I9)*

There are eleven participants that had passed the audition and were able to participate in the programme. The participants need to deliver their three-minute *tazkirah* live on the stage in front of the audience. The theme of each week will be informed earlier so that the participants will have time to generate idea through good preparation. The participants need to prepare their own topic and points to be delivered, but under the guidance from the *murabbi*. In their *tazkirah*, the use of Qur'anic verses, hadith and references from Islamic scholars are compulsory. There are also the *imtihan* (examination) session as requested by the *mudir* or *murabbi* (Shukri Ibrahim, 2018).

The percentage of marks are formatted as follows: 70% from the chosen juries, 20% from the *murabbi* and another 10% from the invited juries. The juries will evaluate each participant, make comments and suggest the improvement for their next performance. For certain episodes, there are international panels invited from Indonesia and Singapore. Every week, the best participant will be chosen, through voting by the audience. The elimination will be held after all the participants have presented their *tazkirah*. The participant(s) who receive the lowest marks will automatically be eliminated from the programme (Shukri Ibrahim, 2018). The discussion was recorded as below:

“For the reality show, it will gain attention if the *tazkirah* or talk is delivered by someone that is new in the *da'wah* field. Because it entices the viewers to watch something new and made them wonder how much this new person will show their effort... reality show is an opportunity for us to seek the apprentices for the religious figures while educating the viewers and participants themselves. Not all of the participants in this program came from the religious study background.” (I9)

The first episode aired was the audition videoclips of the participants. Their selected venues for the audition were the top government universities and private universities in Malaysia. The second episode presented eleven profiles of the selected participants after completing their orientation week with the *mudir* in Al-Baraqah Educational Centre, Perak. During this episode, the participants started their first performance by presenting in front of the audiences. The first elimination started during the 4<sup>th</sup> episode, where two participants needed to be eliminated due to their weak performance. In the 5<sup>th</sup> episode, the first *imtihan* session was held as requested by the *murabiah*, Dr. Robiah Kulop Hamzah. One participant was eliminated due to his inability to answer all the *imtihan* questions correctly. Starting from the 6<sup>th</sup> episode, the remained participants were all men, as two of the women participants had been eliminated during the 4<sup>th</sup> and 5<sup>th</sup> episodes. In this episode, another participant was eliminated, followed by another two eliminations in the next episode. In the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> episodes, there were one elimination for each episode (Shukri Ibrahim, 2018).

During the 9<sup>th</sup> episode, the participants were given a special task, where they can choose to deliver an impromptu *tazkirah* with the given topic by the jury, or they can choose to present their prepared *tazkirah*. Those who chose to complete this task will be exempted from elimination in this episode. However, there is only one participant who chose to complete this special task and other participants proceeded to deliver their prepared *tazkirah*. In the final episode, there were four participants that still remained in the competition. They were required to deliver five-minute *tazkirah*, answer *imtihan* session with questions given by the jury, and answer spontaneous questions from the audience in the studio. The winner was the one who was able to complete all the *imtihan* questions and answer the audience questions perfectly (Shukri Ibrahim, 2018).

### 4.5.3 Weekly Theme

The weekly theme and invited panel of *Da'i: Pendakwah Nusantara* (season 4) listed as below:

**Table 4.3:** Weekly theme of *Da'i: Pendakwah Nusantara* (season 4)

Week	Theme	Invited Panel
1	Opening Week	-
2	<i>Kau, Aku dan Allah</i>	-
3	<i>Keluargaku Syurgaku</i>	-
4	<i>Paksi Iman</i>	-
5	<i>Refleksi Peribadi</i>	-
6	<i>Adab</i>	<b>Sheikh Abdulkarim Al Makki</b> Imam Shah Alam Mosque
7	<i>Sirah Rasulullah</i>	<b>Sheikh Muhammad Abdelaziz Mahmoud Ghonim</b> Member of Fatwa Team University of Al-Azhar Assyarif
8	<i>Al-Qur'an dan Pengorbanan</i>	-
9	<i>Sunnah Rasulullah</i>	<b>Ust Mohd Nuzhan Abdul Halim</b> Executive imam of Masjid Arrabitah, Singapore Secretary of Persatuan Ulama dan Guru Agama (PERGAS)
10	<i>Dosa Besar</i>	<b>Ustazah Lulu Susanti</b> The Best World Qur'an Reciter from 12 Selected Nation Independent Preacher
11	<i>Islam 360°</i>	<b>Dato Hasan Mahmud Alhafiz</b> Independent Preacher Mudir for Imam Muda season 1-3
12	<i>Selangkah ke syurga</i>	<b>Opick</b> Singer and Song Writer <b>Dato' Seri Dr. Haji Zulkifli Mohamad Al-Bakri</b> Mufti of Wilayah Persekutuan

Source: TV3 Malaysia Official YouTube (2018).

#### 4.5.4 Weekly Topics

Different theme has been announced early to the participants. It is to ensure that the participants had a good preparation before performing live on the stage. The participants need to prepare their own topics and elaboration with the guidance from *murabbi* and *mudir*. The weekly topics presented by the participants of *Da'i: Pendakwah Nusantara* (season 4) are listed as below:

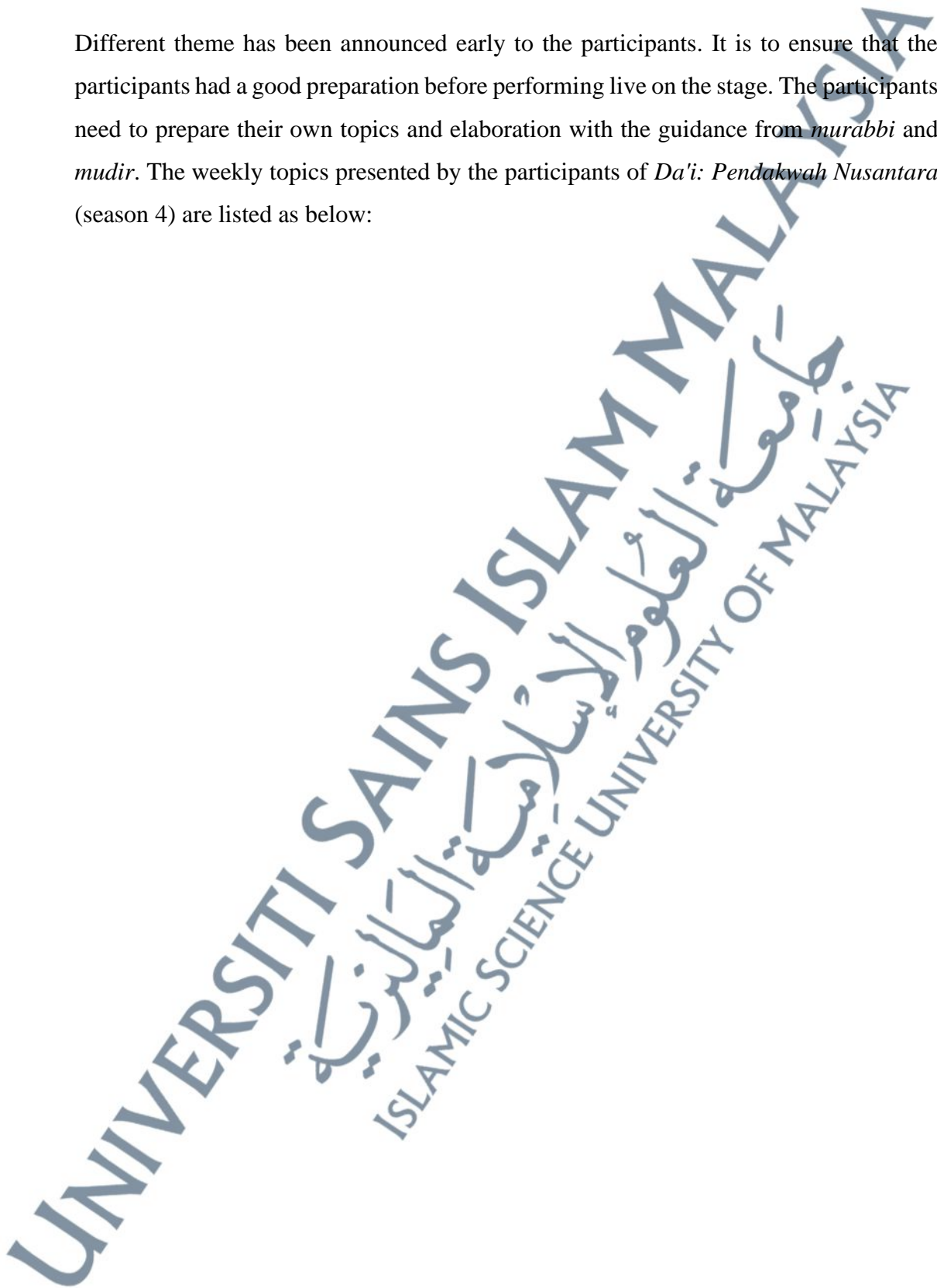




Table 4.4: Weekly Topics

Topic/Week	Da'i Niezal	Da'i Nasrul	Da'i Saiful	Da'i Syed	Da'i Hazman	Da'i Irfan	Da'i Azrin	Da'i Ahmad	Da'i Aini	Da'i Daeng	Da'i Aisyah	
1	AUDITION VIDEOCLIP											
2	Jika Kau Tiada Di Hati	Allah Ada Di Mana-Mana	Rahmat Darimu	Nama Allah	Karakter Orang Bernukun	Sifat Allah	Indahnya Bersamamu	Manisnya Ujian	Nikmatnya Hikmah	Cinta Abadi	Siapa Tuhammu?	
3	Mula Daripada Aliff	Aurat Dengan Siapa	Di Mana Sumber Rezeki?	Iman Pengikat Keluarga	Harita Dan Keluarga	Keringnya Kasih Sayang	Gajet O Gajet	Sulitnya Memafkan	Adab Berkeluarga	Sama Tak Serupa	Kata Itu Doa	
4	Solar M'raj Hamba	Rahsia Dhuha	Sempurnakah Wudhu Kai?	Rukhsah Solat	27 Kali Gemada Solat Berjemaah	Indahnya Istikharah	Khusyuk Dalam Solat	Solat Dan Thaharah	Mengadap Kiblat			
5	Mahi Yang Hilang	Berkatalah Dengan Benar	Sabar & Redha Kunci Ketenangan	Sebaratkan Salam	Jangan Marah	Penyakit Hazad Denggi	Berbaik Sangka	Amanah Vs Khianat	Janji Tunggul Janji			
6	Berhias Cara Islam	Menziarahi Pesakit	Tuntulah Ilmu	Sahabat Ke Syurga	Wahai Tetamu	Adab Makan	Jual Beli	Jiran Oh Jiran				
7	Ratu Balqis	Qabil Dan Habil	Nabi Ayub	As habul Kaflfi	Dakwah Nabi Ibrahim	Guruku Khidir	Kekayaan Qurun	Sirah Nabi Tentera Bergajah				
8	Siti Hajar	Wahyu Pertama	Kelebihan Orang Memuntut Ilmu	Pengorbanan Saidina Khadijah	Alquran Sebagai Syifa'	Pengorbanan Asiah						
9	Tahajjud Dan Witr	Bicara Seperti Nabi	Indahnya Taubat	Selawat Nabi	Keutamaan Sedekah	Fadhilat Doa						
10	Ghibah	Tanggung Moden	Kesan memakan haria anak yatim	Perangi Riba	Syirik							
11	Syurga dan Neraka	25 Nabi	Lima sebelum lima	Para Malaikat								
12	Wahai anakku	Zuriat syurga	Mau yang tertanggung									

ISIA

A

Eliminate

Source: TV3 MALAYSIA Official YouTube (2018).

## **4.6 Content Analysis with JAKIM Guidelines of Islamic Broadcasting Instrument**

### **4.6.1 It Does Not Contain Elements Which Violate the Sanctity of Islam**

During the broadcasting of this programme, the production team emphasises the aspects that maintain the sanctity of Islam. This can be seen from the television screen where the opening of the programme by the host started with the greetings of *Assalamualaikum* to the audiences in the stadium and at home. Although the host is not the Islamic figure, he always minds his words from saying any wrong or unnecessary words. If he accidentally says something that might be wrong, he will keep apologising afterwards.

Throughout the programmes, the host always help to calm the participants with good words and non-extreme jokes. This makes the audience comfortable with the host that emphasises the aspect of religious sanctity. In addition, the audience in the studio was separated according to the male and female partitions, and there is no mixing seat took place. Inviting jurors are also placed in different positions between male and female jurors in the stage. Although the invited jurors are made up of artists and celebrities, they also respect this knowledge programme with the proper dress and keep good manners throughout the programme. During the 6<sup>th</sup> episode, the production team held the 59<sup>th</sup> Malaysian Independence Day celebration. What make the celebration much more interesting was, they began the celebration with the *salawat* to the Prophet Muhammad S.A.W. This is an appreciation to the prophet for his struggle in freeing the *ummah* from the shackles of ignorance. Then, the celebration was followed by the shout of the slogan "*Merdeka*". This shows how the production team concern about Islam and put effort to relate the religious aspect in enhancing the locals' lifestyle.

### **4.6.2 It Does Not Propagandise Deviated *Aqidah*, Rulings and Teachings**

As the Islamic reality television programme, the main prerequisite is to display the correct teachings of Islam. Every message conveyed is based on Islamic guidelines and is sorted out from trusted and original sources. For each participant's performance, the recitation of Qur'anic verses and hadith are obliged because it is the foundation of the Islamic knowledge. In fact, the source for these *dalil* is also stated to gain the trustworthy

from the audience. Each recitation of Qur'anic verse must mention its surah and number of verses, and each piece of hadith that is recited also must state its narration and authenticity. Although the audience may not particularly concern about the reference of these source, yet it is the proper way to respect the knowledge, especially religious knowledge. The programme also seeks consultations in terms of concept and the content of the programme from religious experts. Each week, they had the invited panel of Islamic institutions from Singapore, Indonesia and Malaysia surely. Their permanent jury was the one among officials from JAKIM and the lecturers and religious experts that are leading the religious affairs in Malaysia.

#### **4.6.3 It is Not Permissible for A Muslim to Play the Role of a Non-Muslim**

The main concept for this Islamic reality television programme is to discover the talent and creativity of the participants in conveying *da'wah* in a contemporary way to the community. Acting, voice-over, and role play will be among of the creativities displayed by the participants to understand the content of the *da'wah* as well as striving to convey the message to the audience effectively. However, this role play is not excessive and not violate the guidelines that have been set. This is because the role play shown only involves the vocalisation and re-enactment of the dialogue from the narration that has been stated in the Qur'an. The dialogue also does not mention any speech that can convert a person from Islam. In the 7<sup>th</sup> episode, the theme for the week is based on the stories of history (*sirah*) from the Qur'an. One of the participants has played the character of *Qorun*, the one of the disbelieving servants whose story is told in the Qur'an. While performing, the participant has acted as a *Qorun* who is arrogant and haughty. However, after the role play was completed, the participants explained *Qorun's* true character based on the Qur'anic verses that the participants recited. Although role play is one of the good creativities in conveying *da'wah*, the participants still follow guidelines such as wearing proper clothes and attire and do not say the words that are forbidden by Islam.

#### **4.6.4 It Is Not Permissible to Act Out Specific Acts of Worship Wrongly or To Ridicule Them**

In the essence of the performance, every action involving the act of worship are explained carefully through the correct method based on the sources of reference of the Qur'an and Hadith. In the 4<sup>th</sup> episode, the participants performed a performance related to ablution. During the performance, participants demonstrated ways to perform ablution properly with the help of the audience as a model. He stressed that if the ablution is not perfect, then the prayers that will be performed are considered as invalid. He demonstrated how the Prophet Muhammad performed ablution based on the verses of the Qur'an and through the explanation of hadith and references from books written by the prominent scholar. Throughout the display of the demonstration, participants inserted elements of humour to entertain the audience. However, the joke is modest and fit the performance. In fact, within the joke, there is a reminder to the audience about the correct ablution procedure. Indirectly, the audience can understand the correct method of ablution and become as reminders for everyone to make a perfect ablution and valid prayer since the demo.

#### **4.6.5 It is Not Permissible for An Actor and Actress Who are Legally Married to Act Scenes or Utter Dialogues Related to Marriage Laws**

Not related to the content of the programmes.

#### **4.6.6 It Must Not Ridicule or Question the Authenticity of The Main Sources of Islamic Law, i.e. the Qur'an, Sunnah, Ijma' and Qiyas**

The main reference for the participants of the Islamic reality television programme is based on the Qur'an, Hadith and religious books written by prominent scholars. Participants adhere to authentic references to convey the correct knowledge to the community. Throughout the process of preparing the content for the performance, participants are advised to refer Islamic books that are trustworthy than referring the books that are based on the views of the author of the book alone. Besides, the *murabbi* and mentor will also endorse the content prepared by the participants. Each content of

the performance must be completed with verses, *Qur'an*, hadith and Islamic books as the foundation.

#### **4.6.7 It Must Not Contradict the Fatwas or Views of *Jumhurul Ulama'* (Majority of Muslim Scholars)**

The delivery of *tazkirah* is not at all in conflict with the fatwa or the views of the majority of scholars. In the 4<sup>th</sup> episode, participants shared the advantages of congregational prayer to the audience. During the presentation, the participants mentioned the hadith narrated by Imam Muslim. The hadith has been explained by leading scholars, where they agreed to say that the reward of congregational prayer is 27 times better compared to prayer alone. Participants also has been explained with the interesting analogy, where the participants using the notes of 27 ringgit and one-ringgit notes to give an easier understanding to the audience.

#### **4.6.8 It Must Not Propagandise Elements of Deviated Israelite Stories, Superstitions and False Customs**

The participants' presentation did not contain any Israelite elements. This is because the main sources of reference are the *Qur'an*, hadith and the authoritative books. In the 11<sup>th</sup> episode, the participants were told about the origin of the angels, where the story is narrated from a hadith by Saidatina Aisyah. The acting dialogue are re-organised by the performer, but the elements of the story remain as original as narrated in Islamic references. The origin of angels is derived from light based on the narration of the hadith, and the fact does not deviate from the teaching of Islam.

#### **4.6.9 It Must Not Contradict Historical Facts**

The main resources of Islamic history are based on the *Qur'an*, Hadith and Islamic books. In the episode seven, participants have brought the story of *Qorun*, the richest people during that time. The story of *Qorun* revolves around the history, of him has been drowned in the earth with his house. *Qorun* was a cousin of the prophet Moses, yet arrogant. The story about *Qarun* is well-known until there was a lake in Egypt has been

named as *Qorun*. Participants have presented the explanations of *dalil* from surah *Al-Qasas*, verse 81 complete with reference from the tafsir of Ibn Katsir.

#### **4.6.10 It Must Not Propagandise the Beliefs of Other Religions Than Apart from Islam**

Guided by JAKIM guidelines, this programme does not spread any ideology other than Islam. All quotations of facts or excerpts of the content of the presentation was referred to the main references (Qur'an and hadith), which only in line with the true teachings of Islam. There is no misrepresentation of knowledge that occurs because they do meet the demands and guidelines respectively.

#### **4.6.11 It Must Not Introduce Any Elements or Rituals Which Contradict the Belief of Ahli Sunnah Wal-Jamaah**

Fatwa has stated that Islamic practice in Malaysia is according to *Ahli Sunnah Wal-Jamaah*. Guidelines are set to uphold religious freedom as preserved in the Constitution. As a broadcasting company based in Malaysia, this show does not introduce any element or worship that contradicts with the ideology from the *Ahli Sunnah Wal-Jamaah*. The production team has requested a consultation from the federal regional mufti office for reference and advice. Only *Ahli Sunnah Wal-Jamaah* based beliefs are displayed through this show.

#### **4.6.12 It Must Not Use Islamic Sacred Terminologies for Religions Other Than Islam**

In the three to five minutes *tazkirah*, participants are trained to fully utilise the appropriate words in order to avoid any confusion from occur among audiences. Religious terms such as prayer, circumambulation around Kaaba, pilgrimage are used to refer the Islamic sacred terminologies. The words that referring to other religions were not mentioned at all by the participants.

#### **4.6.13 It Must Not Involve Performing the Role or Exhibiting the Illustrations of Prophets, Angels, Satan, *Sam'iyat* And *Ghaibiyat***

Performing the role as prophet, angel, Satan or illustration related to the supernatural is strictly not allowed in drama, movie, film or any entertainment programmes. Throughout the programme, participants did not act out such characters. They just create creativity such as implementing the meaning of the hadith by the Prophet or quoted from Qur'anic verses, such as the instructions and prohibitions rules set by Allah. However, all these dialogues were organised as the original source for the purpose of factual validity.

#### **4.6.14 It Is Not Permissible for An Actor to Play the Role of a Woman and Vice Versa**

Not related to the content of the programmes.

#### **4.6.15 It Is Not Permissible to Swear Except by The Name of Allah The Almighty**

During the presentation from the participants, the declaration is solemnly in the name of Allah, The Creator of all the creatures including person or object. In the 2<sup>nd</sup> episode, the participants swear with the interpretation of surah *Al-An'am* verses 162: "*Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah.*"

#### **4.6.16 It Must Not Contain Writings of Qur'an Verse in Other Than Arabic**

The presentation of the Qur'anic verses on the LED screen are written in Arabic and the translation in the Malay. The display appeared on the LED screen when the participants start to recite the Qur'anic verses.

#### **4.6.17 It Must Not Contain Immoral Elements**

*Da'i Pendakwah Nusantara* is one of the Islamic reality television-programmes that was produced to spread the message of *da'wah* to the community. The programmes were

organised with the Islamic principle following the features of Islamic broadcasting. The elements in the programme emphasised the Islamic teaching with the contemporary method of *da'wah*, perceived by Malaysian. Its content has been endorsed by the prominent scholar in Malaysia. It does not content any immoral elements that could harm the community.

#### 4.6.18 It Must Not Cause Doubts and Raise Alarm Among the Public

During the early existence of Islamic reality television programmes, it used to cause doubts within the viewer because of its first time of broadcasting. The viewers have not getting familiar with the concept of Islamic reality television programmes in Malaysia. However, from time to time, the programmes gradually able to gain interest and achieve the high rating from the viewers. *Da'i: Pendakwah Nusantara* is focusing on the young *da'i* in the competition of the participants. These young *da'i* have the tendency to do mistakes during their performance. But it is part of the process to educate them in becoming an established *da'i* and Muslims leader. The viewer focusing on this programme in order to follow the progress of the participants in their journey in *da'wah*. During the season four of *Da'i: Pendakwah Nusantara*, viewers are getting more interested to watch the new and fresh creativity served by these young *da'i*.

Table 4.5 summarise the content of *Da'i Pendakwah Nusantara*, which comply with the Criteria of Censoring Multimedia and Broadcast Materials with Islamic Elements by JAKIM.

**Table 4.5:** The Content Material of *Da'i: Pendakwah Nusantara* that comply with JAKIM's Guideline:

No.	JAKIM's Guidelines	Content Material of <i>Da'i: Pendakwah Nusantara</i> comply with JAKIM's Guidelines	
		YES	NO
1.	It does not contain elements which violate the sanctity of Islam.	/	
2.	It does not propagandise deviated <i>aqidah</i> , rulings and teachings.	/	

3.	It is not permissible for a Muslim to play the role of a non-Muslim.	/	
4.	It is not permissible to act out specific acts of worship wrongly or to ridicule them.	/	
5.	It is not permissible for an actor and actress who are legally married to act scenes or utter dialogues related to marriage laws.	-	
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.	/	
7.	It must not contradict the fatwas or views of <i>jumhurul ulama'</i> (majority of Muslim scholars).	/	
8.	It must not propagandise elements of deviated <i>israelite</i> stories, superstitions and false customs.	/	
9.	It must not contradict historical facts.	/	
10.	It must not propagandise the beliefs of other religions than apart from Islam.	/	
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.	/	
13.	It must not involve performing the role or exhibiting the illustrations of prophets, angels, satan and the <i>sam'iyat</i> and <i>ghaibiyyat</i> .	/	
14.	It is not permissible for an actor to play the role of a woman and vice versa.	-	
15.	It is not permissible to swear except by the name of Allah the almighty.	/	
16.	It must not contain writings of Qur'an verse in other than Arabic.	/	
17.	It must not contain immoral elements.	/	
18.	It must not cause doubts and raise alarm (provocation) among the public.	/	

From this table, it can be concluded that the *Da'i Pendakwah Nusantara* is one of the Islamic reality television-programmes that complied with the JAKIM's Guidelines of the Content Materials of Islamic Broadcasting. Besides that, the production team had invited the top Islamic figures from Singapore, Indonesia and Malaysia to monitor their programs for almost every week. The flow of this live programs was properly conducted with the help from JAKIM's guidelines and consultation from invited panel.

#### **4.7 Conclusion**

The Malaysian Department of Islamic Development had provided the guidelines that must be followed by any religious programmes in the television. *Da'i Pendakwah Nusantara* is one of the Islamic reality television programmes that had been produced to serve the community in terms of delivering the Islamic message through the method of contemporary *da'wah*. From the content analysis conducted by this study, *Da'i Pendakwah Nusantara* had comply with all the instrument of the Guidelines of the Content Materials of Islamic Broadcasting. This means that, the content of Islamic reality television programmes is reliable and fulfilled the criteria of Islamic *da'wah* within modern context of the world. The Islamic reality television programmes can be relied as part of the effective *da'wah* effort to educate and advocate the community.