

**EFFECTIVENESS OF DA'WAH PROGRAMMES:
A CASE STUDY OF DA'WAH
PROGRAMMES ON TV3**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged

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ABSTRAK

Media massa dianggap sebagai medium yang paling berpengaruh untuk menyampaikan mesej da'wah kepada orang ramai. Media terutamanya televisyen sangat berkuasa dalam membangunkan dan memajukan daya pemikiran, budaya dan nilai-nilai dalam sesebuah masyarakat. Kita tidak mahu generasi muda kita dipengaruhi dengan keganasan dan salah laku yang jelas bertentangan dengan agama akibat pengaruh negatif televisyen. Wawasan dan cita-cita serta harapan diletakkan ke atas mereka supaya menjadi pemimpin masa depan yang gemilang. Kajian ini penting bagi mengenalpasti bahawa televisyen mampu membawa perubahan positif. Kajian ini akan melihat persepsi penonton terhadap program da'wah di televisyen. Dalam meraih pengiktirafan dalam masyarakat, pembentukan generasi muda sangat penting kerana mereka adalah aset negara yang sangat bernilai. Oleh itu, penekanan ilmu agama sangat penting dalam membentuk sahsiah diri yang baik. Atas kesedaran ini, kajian lapangan berkenaan program da'wah di media elektronik telah dijalankan di sekitar Ampang Jaya. Dalam kajian ini, seramai 89 responden telah dipilih secara rawak untuk menilai persepsi masyarakat terhadap program da'wah di televisyen. Seterusnya, kajian ini akan mengukur tahap keberkesanan program tersebut. Kajian yang dijalankan diharap dapat memberi pendedahan dan buah fikiran serta idea dalam meningkatkan kesedaran dan kefahaman masyarakat terhadap program da'wah.

ملخص البحث

نعرف ان الوسائل الإعلام هو اقوى الوسيلة التي تستطيع أن تؤثر المجتمع بدعوته. قد نظرنا الاثار وسيلة الإعلام قوي جدا خصوصا التلفزيون يستطيع أن يشكل الفكرية والثقافة والاخلاق على المجتمع. طبعا، لا نريد الهلاك والهبوط الاخلاق حول الشباب تسربت بالقيم الخارجية المعارضة بحياتنا. ومن املنا بالجيل المستقبل سوف يواصل قيادة الدولة ان شاء الله.

البحث حول البرامج الدعوية في التلفزيون ليعرف العلم حول المجتمع العامة بهذه البرامج وما هو آثاره على مجتمع اليوم. طبعا ، في تحصيل مكانة عالية في المجتمع لا يمكن أن نهمل دور مهما بتربية مجتمع المسلمين وأخصه الشباب في ضمن فوائدها في المستقبل. يرتبط من هذا المظاهر فاقام هذا البحث الميدانية بولاية أمفغ جاي. ومن حيث اجوبة قد اختار ٨٩ شخصا حسب على طبقات تربيتهم، وعمرهم ، وأجناسهم وغيرها ليأخذ تصورات صريحة لهذا البرامج الدعوية بتلفزيون وأثاره الى المجتمع. وارجوا من هذا البحث احصل عن اراء والمفاهيم جيدة. والله أعلم.

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ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. Alphabet

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فار	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādam
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zalīm
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ك	k	كلام	kalām
ل	l	لُبِّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا،ي	ā	عالم ، فتى	°ālīma, fatā
ي	ī	عليم ، داعي	°alīm, dā°ī
و	ū	علوم ، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl

ي	iyy	شافعي	shāfi'iyy (ending)
و	uww	علو	uluww (ending)

5. Exemption

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter "a" and not to '.

Example: اكبر transliterated to: akbar (not'akbar)

5.2 Arabic letter ة (ta'marbutah) found in a word without ال (al), in a single word or in the another word that contains ال (al) in a beginning of it is transliterated to the letter "t".

Example: مكتبة الإمام transliterated to: maktabat al-imām

However, if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word in a sentence, it is transliterated to the letter "h".

Example: مكتبة الاهلية transliterated to: maktabat al-ahliyyah

قلعة transliterated to: qal'ah

دار الوهبة transliterated to: dār wahbah

ABBREVIATION

AS	ʿalayh al-salām
H	hijriyyah
Ibid	Ibidem
ISBO	Islamic State Broadcasting Organization
JAKIM	Jabatan Kemajuan Islam Malaysia
M	mīlādiyyah
n.a.	no author/no artist
n.pb.	no publisher
Op.Cit.	Operate Citato
p.	page
pp.	pages
RA	radiya Allāh ʿanhu / ʿanhā / ʿanhum
RTM	Radio Televisyen Malaysia
SAW	salla Allāh ʿalayh wa salām
SWT	subānahu wa taʿālā
STMB	Sistem Televisyen Malaysia Berhad (TV3)
trans	translation
TV	television
US	United State
vol.	volume

CHAPTER 1

INTRODUCTION

1.1 Research Background

Nowadays, we cannot deny the development of technology in the mass media. The technology of radio and television since the early 80's till the era of Information technology (IT) have given and left a huge impact in the broadcasting industry.

Da'wah efforts and broadcasting are closely related to each other. The scenario these days shows that the mass media contributes much in distributing da'wah messages. There are varieties of da'wah programmes telecast to fulfill the society's needs and requirements. Thus, it gives a positive image to the particular television stations in the country that includes Radio Television Malaysia (RTM), Sistem Televisyen Malaysia Berhad (STMB) or well known as TV3 and Nat Seven Sendirian Berhad (NTV 7).

Currently, these television stations play a big role in spreading da'wah proactively through their television programmes. Consequently, many of da'wah programmes are telecast widely through these electronic media. Religious forum on current issues relating to Islam, reciting of Qur'an verses, religious programmes for children, motivation programmes and talks shows are several examples of da'wah programmes which are telecast by these television station.

Electronic media especially television is an essential medium in spreading the information and da'wah messages among the society. The Malaysian population was approximately 22,000,000 and the number keeps on increasing every year. (Information Malaysia 2002 Yearbook, 2002). There are facts showing that almost each household throughout the country has at least one television set. This shows that, audience watching their favorite programmes daily.

Apparently, different television stations have different approach and policy regarding to their television programmes. It is very unfair if we to compare one to another because they are established and developed in a unique foundation and regulation. In Malaysia, the frequency of Islamic and da'wah programmes on television is considered good. Despite the time duration and schedule seems is not enough for Muslim's necessity but the good efforts of those televisions stations should be highly appreciated. In addition, the Malaysian populations are made up of multi-racial and multi-religious backgrounds such as Malays, Chinese and Indians. Based on this situation, television stations need to send the da'wah message without touching the sensitive issues about races and religious matters. Apparently, the federal government in declaring Islam as the official religion has helped the television station televise their da'wah programmes without many problems from others.¹

In regards to this study, the writer have chosen Sistem Televisyen Malaysia Berhad (TV3) as a subject study about da'wah in television programmes. TV3 is the one the many of private television stations in Malaysia. TV3 has had experience in broadcasting ever since 1 June 1984. (Information Malaysia 2002 Yearbook, 2002).

As a private television station, TV3 constantly produces quality television programmes to suit their audience's needs and requirements. TV3 has categorized their programmes into different categories such as news, entertainment, sports, documentaries, sitcoms and talk shows. Buletin Utama, Business News, Buletin Pagi, Berita Terkini, TV3 Night Line are several examples of news programmes on TV3. To stay at for with other TV station, TV3 offers the entertainment programmes for instance Muzik-Muzik. TV3 constantly ensuring their programmes to be marketable and the audiences act as their dominant customers. Therefore, TV3 is always in hand to ensure the satisfaction of their customers.

Hence, TV3 are very concern of da'wah programmes televised by the station. Da'wah programmes aired on TV3 includes Al-Kuliyyah, Laman Nurani, Al-Hidayah, Motivasi Pagi and Jejak Rasul are some of da'wah programmes that telecast to the audiences. Moreover, TV3 appears to be a good role model in spreading da'wah

¹ Malaysia. 2002. *Federal Constitution*. Article 3 (1).

message to the audiences. In this study, the writer will expose the role of TV3 as an influential medium in spreading da'wah through their da'wah programmes.

1.2 Problem Statement

In regards to this study, the writer will identify da'wah programmes aired on TV3. The previous research had proved to us that television has a big influence to audience. (www.theory.org.uk) Based on this fact, the writer wants to know how far is TV3 maximizing their influences to attract more audiences to watch da'wah programmes which aired by its station.

In addition, this study will emphasize on the quality of da'wah programmes aired by TV3. Quality programmes means the effectiveness level of the programmes. However, the writer will explain the effectiveness level of da'wah programmes in chapter two. Moreover, the writer will underline the quality standard of da'wah programmes from TV3's point of view. Is da'wah programmes effective enough to Muslims society and how far does these programmes fulfill the society's necessity? What the audience need regarding to da'wah programmes on TV3. Many reason that attracts audience to watch da'wah programmes as follows; time schedule, type of programmes and concepts of each programmes.

1.3 Aim of the Research

This research is conducted to study the effectiveness level of da'wah programmes on TV3. Effectiveness level of da'wah programmes would be determined by getting the TV3's opinion in evaluating the quality standard of these programmes. Lastly, the writer wants to analyze the perception of the audience towards da'wah programmes on TV3.

1.4 Objectives of the Research

1. To recognize TV3's da'wah programmes.
2. To identify the quality of da'wah programmes aired on TV3.

3. To study the perception of respondents towards TV3's da'wah programmes.

1.5 Hypothesis

Based on the issues discussed above, this study is to prove the hypothesis of the research. They are-

1. Broadcast is a prominent mass media to convey da'wah message to the audience.
2. Da'wah programmes are more effective if aired through television programmes.

1.6 Key Terms

1.6.1 Da'wah

The “*da'wah*” (plural *da'wat*) is a noun derived from the verb *da'a*². Its infinitive noun or verbal noun (*masdar*) is *du'a* and *da'wa*, literally meaning, desire for God (*raghbah ila Allah*), the Quran says: “ And if my servants ask you, O Prophet, concerning Me tell them that I quite near to them. I hear and answer the prayer of the suppliant, when he calls Me (*idha da'ani*) (Dr. Abdullah Md Zin: 1995)

According to the Encyclopedia of Islam the word da'wah in the politico-religious sense means invitation to adopt the cause of some individual of family claiming the right to leadership over the Muslims. It entails the aim of founding or restoring an ideal theocratic state based on monotheism. The organization responsible for attracting the greatest possible number of people to this idea and forgiving power to their representatives, as well as propaganda for this purpose is thus called da'wah which can often be translated as mission or propaganda. The da'wah can be interpreted as one of the means of founding the new empire. (Dr. Abdullah Md Zin, 1995)

² Dr. Abdullah Md. Zin. 1995. *Islamic Da'wah (Mission) The Definition, Conception & Foundation*. 2nd Edition. Kuala Lumpur: Pustaka Antara. p 1.

However, present day Muslim Authors use the word da'wah mean by "calling or invitation to Islam only". As an example, Abd al-Karim Zaydan gives the meaning of da'wah as follows:

"By the da'wah we mean the "call" to Allah, as Allah the Exalted says: "Says: This is my way, A call on Allah with sure knowledge, I and whosoever follow me" so what is meant by "call to Allah" is the call to His religion, and that is Islam: "Indeed religion with Allah is Islam" which Muhamad brought from his Lord, praised and exalted is He. And Islam is, the object of the da'wah and its reality, and that is in fact the first basic or root of da'wah³"

The da'wah term gives wide meaning, which derived from primary meaning of call or invitation. As the conclusion, da'wah can be understood as "an invitation extended to humanity by Prophet Muhammad to believe in Islam: (Dr. Abdullah Md. Zin, 1995)

From the definition of Islamic da'wah, we can understand that the word "invitation" is including administration, inviting, request, and call to come to Islam as faith and as way of life as al-din. This is an invitation to all human beings and the invitation becomes more pressing for those who respond to this call, for they have to engage themselves in an unceasing struggle to transform their own lives, individual and social, in accordance with this code of guidance (shari'ah). (Dr. Abdullah Md Zin, 1995).

In short, da'wah efforts are essential in Islam. Television station is seen as one of the most of potential medium to spread the right teaching of God. It does not only convey the message of God but also educates and tells the audience to be good and obedient to God, which is compulsory to the Muslims. TV3 was selected as a subject of study because it is recognized as the best broadcaster in Malaysia. The writer wants to study the effectiveness level of da'wah programmes that are shown by TV3. Several questions will transpire here, do such da'wah programmes fulfill the society's needs?

³ Ibid. Dr. Abdullah Md. Zin. p 3.

How does TV3 manipulate their advantages to spread da'wah messages through television programmes. These questions will be answered in this study.

CHAPTER II

LITERATURE REVIEW

2.1 Da'wah Methodology

The Da'wah (invitation) to Allah is the duty of the Muslim Community. Every Muslim is charged with this mission, as Allah (S.W.T) says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

"Let there arise out of you a group of people inviting to all that is good, enjoining what is Ma'rouf (right) and forbidding what is Munkar (wrong). And it is they who are the successful." ¹

The fulfillment of this mission on the individual level however varies with the capacity of the Muslim, including their linguistic abilities, confidence, and knowledge. Without da'wah, the people fall into ignorance and misguidance. The absence of da'wah means the absence of a force to prevent the spread of evil and injustice on the earth. Our Prophet Muhammad (SAW) has warned us of the consequences: "At a time when people become indifferent to the spread of evil, they incur Allah's punishment." (Abul Walid Al-Hamawi & Ibrahim Abu Khalid, 1999)

The word methodology comes from root word of method meaning procedures or ways of doing something (Oxford, 1991). According to Samih Atefel-Zein, he define the term method means a technique or process of or for doing something. Method indicates the

¹ Al – Quran. Ali Imran 3:103.

way of shaping the operation, or the way of usage and application of an action. But method may fail when it is used to perform an action; it may change and its needs mind to use it. As a result, thinking of a method is far loftier than thinking of a way, because a way may be derived by a creative mind, and yet may be carried out by an ordinary mind. (Dr. Abdullah Md Zin, 1995)

As a conclusion, the meaning of da'wah methodology includes method, means, plan, and anything connected with the systematic propagation of the da'wah. Islam is the religion from God, which is brought and revealed by prophets to guide and bring the people from the evils to believe in only one God that mean Allah.

Obviously, verses in the Holy Quran have explained that Islam is a religion of nature match according the nature of human being. And match to this, spreading using the natural way is required.. Allah SWT via his Messenger Muhammad SAW spreads the da'wah and right teachings of God by using the natural way suitable with human necessity².


He also stressed the three methods in da'wah methodology which are:-

1. *Al-Hikmah*. (The Invitation with Wisdom)
2. *Al-mau'izah al-Hasanah* (Goodly Counsel)
3. *Al-Mujadalah billaiti hia ahsan* (Argument in a Gracious Manner)

2.1.1. *Al-Hikmah*. (The Invitation with Wisdom)

Allah has quoted clearly in His Holy Quran the invitation of Islam should be with wisdom (hikmah). Allah says:

² Abdullah Muhammad Zin, Che Yusoff Che Mamat & Ideris Endot. 1997. Islam Agama Dakwah: Suatu Pengenalan. *Prinsip dan Kaedah Dakwah dalam Arus Pembangunan Malaysia*. Wan Hussein @ Azmi Abdul Kadir. Bangi: Penerbit Universiti Kebangsaan Malaysia. Vol 1. p 22.


 أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

“Invite (all) to the way of your Lord with wisdom”.³

This instruction is necessary for Islamic missionaries in order to convey His messages. (Dr Abdullah Md. Zin, 1995)

According Oxford Advances Learner’s Dictionary wisdom can be defined as the ability to make sensible decisions and give good advice because of the experience and knowledge that someone have. Regarding “*hikmah*” term wisdom is understood as a right thing, which should be put at the right moment at the right place. (Dr Abdullah Md. Zin, 1995)

Wisdom demands that one should keep in view the mental caliber, capability and circumstances of the address and convey the message in accordance with the requirements of the occasion. (Dr Abdullah Md. Zin, 1995) he should be versatile and flexible and be able to spread the message by virtue his knowledge and consideration, but not due to emotion.

The invitation to Islam is not a compulsion but Allah commanded Muslims to invite all humankind to obey Him and follow Islam as the way of life. People should have the freedom to choose their own way of life unless the rights teachings are not adhere. But by forcing people to convert to Islam is not acceptable. As the writer mentioned earlier, Islam is based of the natural religion, which is not created by human emotional, and animism believe and polytheism or many Gods controlling the nature of life. Islam emphasizes only the one God, which is Allah as the Creator and Lord of the universe and Judge during the hereafter. The mission remains the same if humankind refuses but God guides the address of the truth. If they still not convinced and influenced it is leaved to

³ Al-Quran. An Nahl. 16:125.

God for His judgments. Historical facts tell the prophets tolerate the Christians who are not convinced with His message to keep their faith.

The action of da'wah should be peace without non-aggression, respect the humankind dignity and not reject their faith. Islam do not ask its followers to fight or hate who are against of da'wah mission as their will only make them turn aback and refuse to appreciate Islam. No extremist action, violence and not discriminations against any group of people. Terrorist action on September 11, 2001⁴ only makes the perception towards Islam worst. Islam is seen as a weak religion, which promotes violence and terrorism among Muslims. (Abdullah Md. Zin, 1995). They must be tolerant and avoid the anger even though the people reject Islam.

Allah also teaches Muslims to adopt the goodness against evils.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

“The good deed and evil deed are not alike. Repel the evil deed with what is better: then will be, between whom and you there enmity (will become) as though he was a bosom friend”⁵

In short, *al-Hikmah* (invitation with wisdom) promote humankind to the way of Allah peacefully and harmony without any violence and aggression. There is no compulsion in conversion and the messengers do not oppose anyone who decline Islam as their way of life. In this situation, Allah has His consideration and the judgment to those people.

⁴ N.a.. 21 November 2003. Muslim Society's Stand in Against to Terrorism Action. <<http://www.harunyahya.com>>


⁵ Al-Quran. As-Syuraa. 42:34.

2.1.2. *Al-Mau'izah Al-Hasanah (Goodly Counsel)*

The mau'izah or advice is a good way to avoid the hatred and bad manners and creates those intending to leave and try to love the goodness of action and intention. The word *hasanah* can be defined as recommendation to the humankind to do the good thing and avoid the awful by using the goodly counsel (Muhammad Abu al-Fath al-Bayanuni, 2001). The advice should be beneficial to the listener and their selves.

2.1.3. *Mujadalah Billati Hia Ahsan (Argument in Gracious Manner)*

Allah said in the Holy Qur'an:


 وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"And argue with them in ways that are best the most gracious"⁶

The verse emphasize the advantages of gentleness, kindness and good speech in gaining supporters and consequently in advancing da'wah efforts. Abdullah Md. Zin (1995) explains the verse implies that one should have sweet tongue, show good characteristics, reasonable and appealing arguments and refrain from indulging the polemics, sophistry and controversy. They also must keep in view the psychology of the addressee and adapting the diplomatic manner of da'wah.

2.2 Effectiveness of Da'wah Methodology

Propagating the message through oration is a very effective and common method of da'wah. Words that are heard are more inspiring and moving than words that are read, as they contain prominent features of life and emotion. When the da'i is assigned with a public presentation (for example. Khutbahs and lessons) they have rational and traditional

⁶ Al-Quran. An Nahl.16:125.

(Sunnah) guidelines he (preacher) should follow. Some of these methods can be summarized as follow:

2.2.1. Choice of Subject

The choice of subject must be relevant and interesting, well researched and prepared, systematically developed and integrated, and logically approached by building up the main themes and ideas leading to a conclusion, in harmony with the "Fitrah" (nature) of the sound intellect. (www.Islamonline.com)

2.2.2. Method of Delivery

The da'i should be in connection with all levels of the community and not favor a group of people over others. He should also address his lectures and speech with wisdom on different occasions, depending on the people's scope of intellect. However an outstanding feature of an ideal lecture is when the speaker addresses the thoughts, feelings and souls of the audience. The expectations of the listeners' thoughts are met when logical proofs presented to them. The person's feelings and emotions are moved when they hear the truth that calls for good and rejects evil; and their souls will be delighted when they hear the desire of Allah's great reward and the loathe of His punishment.

2.2.3. Good Preparation

If the da'i is well prepared and has trust in Allah, his confidence will be at a high esteem. Allah (S.W.T) says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
 وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

"And who is better in speech than he who says: 'My Lord is Allah (believes in His Oneness),' and then stands straight (acts upon His

*Order), and invites (men) to Allah and does righteous deeds, and says: 'I am one of the Muslims.'"*⁷

2.2.4. Parables and Similarity

The use of parables will make the comprehension of an issue and its memorization much easier and more interesting. Allah Himself makes use of such language:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

*"And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember."*⁸

2.2.5. Choice of Time

*"Abdullah ibn Mas'ood (r.a.) narrated that the Prophet (s.a.w) used to take care of us in preaching by selecting a suitable time, so that we might not get bored."*⁹

It should be remembered that each group will have its concentration length. Young children are limited to 20 minutes; adults who come to perform Friday prayers and having to work will also become restless if the Khutbah gets too long.

2.2.6. Brevity and Eloquence (Expressiveness)¹⁰

The Prophet (S.A.W) said: *"The lengthening of prayer by a man and the shortness of the sermon is a sign of his understanding (of faith).*

⁷ Al-Quran. Fussilat. 41:33.

⁸ Al-Quran. Az-Zumar. 39:27.

⁹ Bukhori, Sahih Bukhori. (trans). Dr. Muhammad Muhsin Khan. 1984. *The Translation of the Meaning of Sahih al-Bukhari Arabic English*. Islamic University, Madina al-Munawwara. New Delhi. Kitab Bhavan. Vol 1. p 60.

¹⁰ Abul Walid al-Hamawi & Ibrahim Abu Khalid. 2003. "Da'wah Presentations". <www.Islamonline.com>

So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression." [Muslim, 1889]

Unfortunately, however there are many who will out of good will give a lengthened Khutbah, citing that this is the only opportunity that many will receive some knowledge. The converse is true in this situation, as the people become restless and tune-out.

2.2.7. Clarity and Repetition

Narrated 'Aishah (R.A):

"The Prophet (s.a.w) used to talk so clearly that if somebody wanted to count the number of his words, he could do so." ¹¹

It has also been narrated from Anas bin Malik (R.A):

"Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him." ¹²

2.2.8. Gestures

Abu Uthman (R.A) narrated that:-

"While we were at Adharbijan, 'Umar wrote to us: 'Allah's Messenger (s.a.w) forbade wearing silk except this much. Then the Prophet (s.a.w) approximated his two (index and middle) fingers (to illustrate that) to us". ¹³

¹¹ Op.Cit Bukhori, Sahih Bukhori. (trans). Dr. Muhammad Muhsin Khan. 1984. Vol 4. p 494.

¹² Ibid. Dr. Muhammad Muhsin Khan. 1984.Vol 1. p 77.

¹³ Ibid. Dr. Muhammad Muhsin Khan. 1984.Vol 7. p 482.

This hadith illustrates the importance of the cleaver and intentional use of body language. The positioning of the body, stance of the feet, hand gestures and eye contact will all affect the public's reaction towards the speech.

2.2.9. Visual Aids

Visual aids have become more widespread and accepted as a form of communication with the onset of technology. Overhead projectors, chalk or white boards and charts are very effective ways to reinforce specific points. The Prophet Muhammad (S.A.W) used visual aids to bring across important facts as 'Abdullah bin Mas'ood (R.A) narrated:

"Allah's Messenger (S.A.W) drew a line and then said: 'That is the path shown by Allah. Then he drew several other lines on his right and left sides and said: 'These are the paths on every side of which there is a devil calling towards it.' He then recited this verse: 'and verily, this (i.e. Allah's Commandments) is my Straight Path, so follow it' [6:153]" [Tirmidhi, Ahmad, Nasaa'i & Darimi]

2.2.10. Questions

Answering questions is one of the best forms of teaching as it satisfies the needs of the questioner. There are many verses in the Qur'an which were revealed to answer a posed question [eg. 8:1]; to explain a law that was called for by an event [eg. 66:1], to respond to a raised objection [eg. 25:20], or to comment on a past incident [eg. the verses revealed regarding battles]. Posing questions will stimulate thought and the sharing of ideas. Answers that are answered will often encourage eager participation.

2.3 Communication and Media

Da'wah itself is an activity, which invites people to the truth, and good teaching of God and absolutely the process in inviting people occur among people. Realizing that da'wah message should be understood by the receiver, messenger or da'i should understand the

nature and communication behavior. Obviously, da'wah invitation is the communication process, which the da'i tries to convey the message of God.

2.3.1 Communication

Communication can be defined as a process of exchanging messages through verbal and non-verbal means. The process involves elements such as sender and receiver, channels and feedback. Studies had shown that the most important elements of communication are sender and receiver. The word communication itself comes from the Latin word *communicare*, which means 'to make a common'. Based on that definition, researches had given various meaning depending on the purpose of their researches. (Norhayati Rafida Abd. Rahim & Shazleen Mohamed, 2004)

Effective communications only preserve in which situation your knowledge of how communication works and your ability to use communication effectively. It includes knowledge such as the role the context plays in influencing the content and form of communication message. For example, the knowledge that in certain contexts and with certain receiver or listeners, one topic is appropriate or not. Knowledge about the rules of nonverbal behavior such as vocal volume is also part of effective communication. (Devito, 2002)

2.3.2 Media

Media can be defined as a channel, which is used to convey da'wah message to targeted person or group. Media is a tool of channel to sending the message. For instance, medium of army in war is a forest and the woodland; the channel of reporter such press, magazines, radio, TV, computer, video, compact disc, internet and so on. (Ab. Aziz Mohd Zin, 2001) Press, newspapers, magazines, radio, television, internet, video, compact disc are most popular media in Malaysia. Appropriate to this study, the writer is only stressing the mass-media communication.

Da'wah efforts also emphasize all these aspects; content of da'wah, da'wah approach and relevant medium to regulate the most effective da'wah efforts. The efforts could be excellent if three requirements are match. In this case, spreading da'wah message without right channel will only lessen the effectiveness towards audience or target group. Abd. Aziz Mohd Zin (2001) touched generally the definition of media in da'wah perspective. He stressed that understanding and identifying of term, importance of media in da'wah efforts and also basic medium in da'wah.

He also explained the role of mass media in da'wah activities. Traditional medium of da'wah can be listed as follows such as public speaking, letters, education, work environment, place of worship and so on. He also listed the electronic media as an element of da'wah approach recently. Nowadays, electronic media is an important medium of information. Example of electronic such as TV, radio, broadcasting, video, computer, cassette, telephones, fax and recently the internet.

2.4 Da'wah Efforts in Broadcasting Development

The beginning of da'wah efforts via broadcasting started when the number of Islamic broadcaster appeared in Islamic country in Middle East was established with Islamic identity. Major programmes of these TV stations are telecasts religious programmes. The various TV stations with variety of name existed and their objectives are very clear which is sending message of right teaching of Islam towards community. (Zulkiple Abd. Ghani, 2003)

The broadcasting companies in the Middle East faces same problems dealing with the lacking of expertise about the broadcasting industry. The broadcasting technologies during that period were monopolized by the Westerns. At the beginning of broadcasting era, TV stations in the Middle East faced the problems because majority of programmes are imported from western countries and absolutely contained negative values and are against with the Islamic principle. (Zulkiple Abd. Ghani, 2003)

The broadcast stations in Islamic country classifies and categorizes the TV programmes such as education, civilization and cultural, news, entertainment, sports and religious programmes. With the religious programmes slotted to fulfill the social necessity, the others programmes are likely to be seen as a tool of comparison between the Middle East and Western broadcast stations. The essentials of Islamic broadcast in the Islamic country are the comprehensive that view totally the image of Islam. The Islamic programmes include the various aspects such as cultural, information and knowledge, literature basis according Islamic thinking. (Zulkiple Abd. Ghani, 2003).

Islamic scholar in communication claims that broadcast station is an essential instrument to develop Muslim society. Islamic programmes, which are based on the education and information, are necessary but in the reality entertainment and commercial aspects takes the first place in all broadcast stations. Education programmes and teaching methods should not be viewed by students only in schools but needs a wider perspective. For instance, informative documentary on how to improve products of agriculture based, propagate the cultural harmony due to the multi-racial and multi-religious in Malaysia. (Zulkiple Abd. Ghani, 2003)

Besides, the difference of ideas, opinions and ideologies much exposure on air with scheduling of such programmes with positive debates and discussions is needed. Meantime, the Islamic broadcasts stations have an important role in achieving their main objectives and policies. (Zulkiple Abd. Ghani, 2003) :-

1. Strengthening the aqidah of Muslim society and the approach of right Islamic Teaching.
2. To upgrade the awareness level of the teaching of Islam theoretically and adaptation amongst Muslims.
3. Propagate the Islamic thinking and civilization in enhancing the positive manner and value amongst individuals and groups by weakening the negative value which damaging the social development.

2.5 RTM's Experiences in Broadcasting

Radio Television Malaysia or well known as RTM is managed by the government apart its of administration's department which is governed by certain conditions and procedures stated in the Federal Constitution. After incident of 13th May 1969, Rukun Negara was a basis of RTM's operational systems. .(Zulkipl Abd. Ghani, 2003)

According the RTM's philosophy, they do not practice extensively. "Believing in God" is the first rule in Rukun Negara where they (RTM) are not used as basis and principal of *God-fearing attitude*¹⁴. In 1987, RTM introduced such programmes. In addition, RTM's stated to shape morally good citizens could be questioned when we identify and study their programmes.

After RTM faces the growth of new private broadcaster, RTM launched the MEMO philosophy (Message and Money), which was explained by broadcasting director Mr. Jaafar Kamin (1992) as follow: -

"We have two main objectives in RTM; sending message to be a real informative community and getting the profits to support our activities"

Even RTM's philosophy seems not parallel from the Islamic point of view, the revolution of Islamic awareness still occur in RTM itself. The number of Islamic seminars of Islamic religion understanding was hold gave the impact such deejay's role-play which stressing the moral values of their message in their entertainment programmes. Local dramas and films also present an influenced of this things. For instance, mix marriage among Muslims and Muallaf usually appear whose the couple will convert into Islam religion.

¹⁴*God-fearing attitude* means the concept of believe in one God (Allah).

Another sample of Islamic awareness in RTM, regarding about the advertisement by Seiko which propagated "*Man Invented Time, Seiko Perfected It*" campaign which was banded when they received boycott and resolution from the audience. The several number of Islamic Religious Council approved the protested because the theory of believe human is creating time are unparallel and despair according Muslims aqidah. No one can create time but only God (Allah SWT).

In international level, RTM was cooperated with Islamic states with establishing Islamic State Broadcasting Organization (ISBO) in Jeddah. The organization was built to give the right perception and cleaning the negative image about Islam in mass media.

Regarding to religious programmes, Husin Mutalib (1990) commented this topic as follow: -

"In 1978, the government formed the Da'wah Unite which produced more than 125 Islamic programmes in English, Mandarin and Tamil. Since 1979, there have been lots of improvement in Islamic programmes broadcast by RTM. All these programmes are including *azan*¹⁵, reciting of Quran, *khutbah Jumaat*¹⁶ live and other religious activities which are compatible in Islamic calendar".

From Asiah Sarji's point of view (1982), she stated that religious programmes such as *azan* and interpretation of the Holy Quran have been broadcast by RTM ever since before Independence. However, the percentage was very small. Haji Azharudin Hussien (1989), a producer in RTM comments: -

"During the earlier days at RTM, the involvement of Islamic scholars in writing drama scripts and programmes presenters is small and limited"

¹⁵ This is uniqueness of Islam. It is such as reminders to Muslims to perform prayers five times daily.

¹⁶ It is perform once weekly in Friday during Zuhr praytime. It is compulsory for Muslims men, which fulfills certain condition that is required.

After RTM's structuring of the administration level in 1973, Religious and Da'wah Unit is formed to produce religious programmes more systematically and to compete with other units in RTM such as News Unit, Entertainment, Public Relation and Development and lastly Agriculture. A change has been made in 1983, which saw the separation of Da'wah Unit forming two units, the radio and TV.

2.6 Past Researches of Mass Media Effects.

Nowadays, da'wah programmes and activities do not only uses traditional media but also uses technologies that are up to date. TV3 is one of the many broadcast station in Malaysia that has played an important role in spreading the da'wah message and right Islamic teaching towards community. And by chance, TV shows can be the most influential media. Nevertheless, this research will review the effectiveness of media in society before arrival of broadcasting technology. TV and press play important roles as a dominant media to form the community's way of thinking.

The degree of effectiveness can be deal by time schedule, topics of discussion, concept of the programs and targets of the appropriate audience.

2.6.1 Press Effects on American Society

Television technology arose from mass-communication technology. Telephone and radio are example of early mass-communication development before television technology. In this case, da'wah programmes can be issues or topics in mass-communication. Regarding this paper, the writer also will show issues or topics will most probably influence individuals and society through mass media. Wesley C. Clark who is a social researcher had made the research about the effectiveness of mass-communication in the United State. In his findings, he stated the mass-communication effects towards social mobility. During that time, press is considered as a dominant mass-communication in American society.

Mass media played its role generating and enhancing the awareness level the public observation and ideology due to demolishment slave systems among Negro in the United States (U.S). At the same time, the statement by Abraham Lincoln also stressed that human being are equal. The press and the publication media had initiated to publish his statement to push that slaving systems are not relevant in U.S. (Dennis, 1994)

Wesley C. Clark also depicted that press, magazines are published, and to encourage teenagers who are not able to read to learn reading skills. The involvement African Americans) in sports are the main factor youngsters of Negro like to read and follow the achievement their lovely idol. They read sports column in order to know their sport personality's activities such Wilt Chamberlain, Jim Brown and Willay Mays. Since two hundred years ago, press and publications play role as a basis mass media in U.S in order to encourage higher level of education amongst community. (Dennis, 1994) The power of mass media had been discovered long time ago. The effectiveness of mass media are higher when the TV and radio begun. These media does not require any reading and writing skills as users can see and listen in order to gather information from various programmes. (Dennis, 1994)

According Berry & Mitchell-Kernan (2003) mass media accurately give impacts on society as follows:-

2.6.2 The Factors of Media's Effect on Society.

All these effects occur on society based on two factors. Firstly, recurrence (repetition) of values or views, it happens because the audience will be exposed to the same topic of interest continuously especially on television. It means that, they will set the value from those programmes and influence their culture and habits.

Secondly, the audiences represent dramatic values, thus provoking primarily emotional reactions. We cannot deny the power of television in influencing the audience emotions

and behaviors. The article below shows to us the power of television on children's behavior.

Mr. X wrote recently to RTE, Ireland's national public service broadcasting organization, expressing no doubts about the harm television could do. As he reported, he entered a room at 6.30 p.m. on Monday, 3 November 1997, to see his children watching a television programme he found so offensive that (Gomley, T., 2003):

"I lifted the television up in my arms and threw it of the window. The television landed straight down onto the car, blew up and did \$900 worth of damage to my new Ford Mondeo"

While Mr. X's reported may be exaggerated, he is not alone in his concerns. The February 1997 edition of religious magazine *Reality*, published by an order of Roman Catholic Priest, was subtitled *On Children on Television*, and writers expressing concern about the issue included the Professor of Psychiatry at University College, Dublin who had studied behavior of young people. The editor wrote of television programmes polluting the minds of more and more of our children, called on parents to demand that certain soaps be moved to 'later and more appropriate time slots' and pointed out that 'there are more than two acts of violence on Irish television every hour.

Regarding that review, television does give more impacts in our habits and behavior. If the message of program is giving in positive manner, it should be giving the positive results on the audience. The writer use that review to show the power of television on society. They have power to shape and modify community mind setting.

2.6.3 Mitigating Conditions

In this situation, TV's seems likely persuading the audience to act what they see in TV. TV especially the violence more likely manipulates children. (www.theory.org.uk) For instance, TV show the *Mighty Morphin Power Rangers* programmes which is the most

popular programmes among children. These stories present the brutal and cruel behavior, which they are, killing the innocent and destroying the facilities to save world from bad power. Another example; the films or movie which depicting war situation or unstable situation; For example the film entitle "Saving Private Ryan" directed by Steven Spielberg (maybe not show in TV) also portray the uncertainty condition in a day's life during World War I in Europe

We are not denying that movies do have good messages to share but the nature of human beings are more likely to follow the negative rather than positive aspect. Perception of societal values of self and ethnic ethnics group can be seen such positive and negative attributes of one heritages; for instance, the Indian cast systems, definitely we are not understand the Indian cast systems. Only they understand their values and we as neighbors should respect them.

2.6.4 Possible Effects on Minorities

Values about those "others"¹⁷ may be viewed and accepted as a "norm"¹⁸. In TV, we watch western movies and they show us their culture despite some of their values, which are obviously against our culture. Parents may then accept media values. Previous examples merely explain to us children are most likely to follow what they see on TV rather than to follow their parent's advice. This action will influence their behavior in their daily life. However, the message is very clear, how powerful is TV in affecting the audiences.

2.7 TV3's Roles in Da'wah Programmes¹⁹

TV3 plays an important role in spreading da'wah message via their religious programmes. However, it will be discussed further in chapter four. In this chapter, the writer highlights

¹⁷ Others refer the value and the message of such movies watched by the children. The movies are considered come from Western country, which is totally contradicted, to our culture and system value.

¹⁸ A situation or pattern of behavior that is usual or expected.

¹⁹ Zainal Ariffin Ismail. 2004. Da'wah Programmes on TV3. *Interview*. 22 January.

TV3's evaluation of quality da'wah programmes in TV3. The characteristics of quality programmes in TV3 are divided to few elements. The elements of quality of da'wah programmes such as programmes acquisition, concepts, time duration, materials or visual aids, the speaker, selecting interesting topic and the most important thing is how to fulfill the audience's necessity.

2.7.1. Acquisition of Programmes²⁰

As the prominent broadcaster in Malaysia, TV3 determines and evaluates the priority and audience's taste. Technically, the programmer should know and understand the rules and the audience's necessity. Regardless of theme, all programmes should have their own identification and their own audience's especially entertainment programmes, documentary, news, sports, programmes for children and teenagers, cartoon and so on. Of course, the company has their own standard and the programmer is required to follow this standard. In the case of religious programmes, it is also goes through the same procedure like other programmes. Meanwhile, the concepts and the objectives to spreading da'wah message are reached and must abide by the regulations, which are determined by TV3.

2.7.2. Indirect Approach²¹

TV3 constantly uses different approach in their programmes in order to convey the message of da'wah to the audience. Hence, the audience especially the Malaysian citizen comes from various races and religious background. In Malaysia, religious topics are considered as sensitive issues to be discussed openly. Besides, the local culture (among Malaysian citizen) does not support the discussion the religious issues expressively. Therefore, TV3 has developed the idea of such programmes suitable with condition and situation in Malaysia. These kind of programmes also do not touched the sensitivity of the audiences which from various education background, races, and the religious but only reveal the historical parts which can be watch by anyone. Documentary programmes such

²⁰ Ibid.

²¹ Ibid.