

THE CORRELATION BETWEEN DA'WAH PROGRAMME AND
ELECTRONIC MEDIA : A CASE STUDY AT RTM

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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ABSTRAK

Dalam arus pembangunan kini, media massa banyak mempengaruhi kehidupan kita seharian. Secara tidak langsung, media massa banyak memberi kesan sama ada positif atau negatif kepada masyarakat. Berkenaan dengan tajuk ini, media elektronik khususnya saluran televisyen merupakan salah satu alat atau medium terpenting dalam menyampaikan sesuatu maklumat dan mesej kepada masyarakat. Sebagaimana saluran televisyen yang ada sekarang iaitu TV 1, TV 2, TV 3, NTV 7, Channel 9 dan TV 8 ianya seolah-olah sedang berlumba-lumba dalam menyiarkan rancangan yang menarik kepada penonton tanpa mengira batasan agama dan budaya. Kesan daripada itu, rancangan-rancangan agama yang disiarkan di saluran televisyen seolah-olah terpinggir dan ketinggalan jika dibandingkan dengan rancangan yang lain terutamanya rancangan yang berbentuk hiburan. Berkenaan dengan tajuk projek ilmiah ini iaitu perkaitan antara pogram da'wah dan media elektronik (khususnya televisyen) kajian kes di RTM telah memperoleh satu impak yang begitu besar iaitu di antara keduanya mempunyai satu perkaitan yang begitu kuat iaitu semakin berkesan program da'wah di RTM, maka semakin berkesanlah saluran RTM. Seterusnya, untuk skop kajian ianya dikaji di sekitar Pandan Indah, Kuala Lumpur berserta dengan mengedarkan 100 borang selidik kepada penduduk setempat. Kajian ini juga menggunakan dua kaedah iaitu kajian perpustakaan dan kajian lapangan.

ABSTRACT

In the fast-pace development nowadays, mass media as a great influence in our daily life. Mass media indirectly has either positive or negative impact to the society. In response to this project paper, electronic media particularly television channel is a significant medium in disseminating information and message among society. As we could see at the present the national television channel such as TV 1, TV 2, TV 3, Channel 9 and TV 8 are increasingly competing among themselves to broadcast compelling programmes beyond the boundary of religion and culture. Consequently, the religious programmes seems to be dissented and neglected compare to others especially entertainment programme. Pertaining to this matter, the correlation between da'wah (Islamic mission) programme and electronic media a case study at RTM outstanding combination in which may effect the ongoing situation, the more effective da'wah programme at RTM, the more effective of RTM channel is. For this purpose, this project paper has distributed 100 questionnaires around Pandan Indah, Kuala Lumpur. While, for the methodology applied in this research, two different kinds of methods have been adopted like library and field study.

ملخص البحث

وفي عصر التنمية اليوم, إن وسائل الإعلام تؤثر كثيرا في حياتنا اليومية. وبطريق غير مباشر, فإن هذه الوسائل تؤثر كثيرا كبيرا سواً كان إيجابياً أو سلبياً في المجتمع. ومما يتعلق بهذا الموضوع, فإن الوسائل الإلكترونية, وخاصة التلفزيون هي من أحد الوسائل أو الطرق المهمة في نشر المعلومات أو الرسالة إلى المجتمع. ومع وجود القنوات التلفزيونية الآن, كالقناة الأولى والقناة الثانية والقناة الثالثة والقناة السابعة والقناة الثامنة والقناة التاسعة, تتنافس في تقديم البرامج الجذابة إلى المشاهدين بدون النظر إلى الديانات والثقافات. ونتيجة ذلك, فإن البرامج التي تبث في القنوات التلفزيونية تكاد أن تنفى إذا ما قيس بالبرامج الأخرى, وخاصة البرامج من نوع الترفيه. ومما يتعلق بهذا الموضوع, وهو العلاقة بين البرامج الدعوية والوسائل الإلكترونية (خصوصاً التلفزيون): دراسة حالة في مؤسسة الإذاعة والتلفزيون الوطنية (RTM), قد استنتجت نتيجة كبيرة, وهي أن بينهما علاقة قوية. وتحد الدراسة باستخدام مائة استبيان توزيع في منطقة فمدان إينداه, كوالا لومفور. وهذه الدراسة أيضاً قد استخدمت منهجين, وهما الدراسة المكتبية والميدانية.

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GLOSSARY

Da'wah	Islamic preaching
Kuffar	Non-Muslim
Munafiq	Those who are pretending as Muslims but inside their heart have bad inner
Syara'	Islamic law
Quraisy	One of Arab tribes

ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

1. ALPHABET

Arabic	Latin	Example	Transliteration
ء	,	فرقة	fa'r
ب	b	بلغ	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جهد	juhd
ح	h	حليب	halīb
خ	kh	خاتم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhabab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha b
ص	ṣ	سنة	su'nnaḥ
ض	ḍ	دين	dīn
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عدل	adl
غ	gh	غزوة	ghazwh
ف	f	فضل	fadl
ق	q	قلب	qalb
ك	k	كبير	kabīr
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ولي	walī
ي	y	يوم	yaumī

2. Short Vowel

Arabic	Latin	Example	Transliteration
-----	a	كتب	Kataba
-----	i	علم	'alima
-----	u	غلب	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
أى	ā	عالم، فتى	ʿālim, fat ā
ي	ī	عليم، داعي	ʿal īm, d āʿ ī
و	ū	علوم، أدعو	ʿul ūm, Adʿ ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
يَّي	iyy	شافعي	shāfīʿ iyy(ending)
وَّو	uww	علوَّ	ʿuluww(ending)

ABBREVIATIONS

AS	alayh al-salam
H	hijriyyah
Def.	definition
ed.	editor/edition/edited by
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	Translator/translated by
RA	radiya Allah anhu/anha/ anhum
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta ala
Vers.	Version
Vol.	volume
Writ.	Written by
Op.cit.	From Latin language (opera citato): The writer and title from Same book with previous references, but from a different pages and alternated with other references.
Ibid.	From Latin Language (Ibidem): The writer, title and pages from same book with previous references.

CHAPTER 1

INTRODUCTION

Nowadays, television is a tool of electronic mass media that are very influences in the society. It can leave through the people positive and negative impacts in their programmes.

Many peoples in this world have talked about the new era, the information society or revolution messenger. By the way, it's that things is really can happen? The answer for that question is surely, the human technology development can not bringing out the level all of human being to the high level. But, the human beings have lost of humanity in their own self. Therefore, from the inter technology and messenger technology the human beings is very develop such as in Japan, America and Europe countries. This technology has opened the new information to the human.

Generally, the meaning of da'wah is calling or exclaiming all peoples to right and true way followed by what the Islamic Syari'ah needs. Therefore, mass media is a tool or medium to send a message and information to the society. In the wide meaning, the mass media is media who used for joining large and scattered audience with fast at one moment.

The mass media can divide to two media; those are printed media and electronic media. Examples of printed media are such as newspapers, magazines, journals and others. Hence, media electronic are such as television, radio, fax and Internet.

For history of broadcast programme in this country, it is possessed and monopoly under government. Administration of information is responsible to conduct or monitor the radio and television in this country. For the radio broadcast, it began when the amateur founders started the first amateurish radio at Johor in 1923. At 1937, the radio broadcast was recognized and started the professional radio according by established The British Malaya Broadcasting Corporation. Then, at 1 April 1946, Jabatan Penyiar

Se-Malaya was established in Singapore. After independence, the headquarters office of Radio Malaya was transferred from Singapore to Kuala Lumpur at February, 1956. In 28 December 1963, television in Malaysia had operated and for the colored broadcast in Malaysia was started at 1970. That is accorded by the first Malaysia satellite station was established at Kuantan, Pahang.

The first television channel that is operated in Malaysia is TV 1 and TV 2 under monitoring by RTM. Now, television channel in Malaysia was expended and many choices of the channel, for example nowadays, we have seven channels in this country such as TV 1, TV 2, TV 3, NTV 7, Channel 9, TV 8 and Astro. This is reveal that electronic media especially television was expended by day to day.

Regard to this project paper, the correlation between da'wah programme and electronic media a case study at RTM, it is move towards to research about electronic media especially television channel and da'wah programme who had operated at RTM. In this project paper also is to recognize the effectiveness of da'wah programme with television channel and the correlation between both of its.

One of research study who had done by Prof. Madya Dr. Mohd Yusof Hussain at 1984, he observed the opinion of scholars in Malaysia about the performing of mass media in this country in sending a da'wah. He used 42 sampling of scholars from such as Mufti, Qadi, Ustaz and lecturers from faculty of Islamic study from University Kebangsaan Malaysia and University Malaya.

From that, 4 peoples (9.5%) was said time of provision for the religion programme in television is not having enough and 38 peoples (90.5%) was said the provision for religion programme is not enough.

3 peoples (7.1%) was said time of broadcast the religion programmes at television is not having suitable and 39 peoples (92.9%) the time is not suitable. Further more, all of scholars is very disagree about the religion programmes in television followed by entertainment programmes.

1.1 Aim of Research

1. The topic for this research is very compatible with the society in Malaysia who is majority Muslim and also the formal religion in this country is Islam.
2. Beside that, the media also is very influence in propagate the information and message to the society.

1.2 Problem Statements

1. Does television channel influence the effectiveness of da'wah programme?
2. How can da'wah programme attract the audience through television channel?
3. Does the effectiveness of da'wah programme rely on the quality of television channel?

1.3 Research Objectives

1. To analyze the effectiveness of da'wah programme through Radio Television Malaysia (RTM).
2. To identify the effectiveness level Radio Television Malaysia as one of television channel in Malaysia.
3. To recognize the correlation between da'wah programme and electronic media especially television channel at RTM.
4. To identify da'wah Programme at RTM.

1.4 Scope of Research

The scope is convergence to the topic 'Correlation between Da'wah Programmed and Electronic Media: A Case Study at Radio Television Malaysia (RTM)'. Regard to this topic, researcher want to find the correlation between both of its. This is also to recognize the better way or channel to da'wah programmed so that da'wah programmed can be accepted effectively in society. About the respondents, researcher just spends 100 respondent questionnaires around Kuala Lumpur area for this project paper.

CHAPTER 2

LITERATURE REVIEW

2.1 Da'wah

As we know the definition of da'wah is preach, invitation and call which those from the Arabic language. Therefore, the preacher or da'i is that we call inviter. More over from the word of phrase da'wah is to call or invite the people toward the true path or way with knowledge and wisdom for the good life in this world and hereafter. (Abd. Aziz Mohd Zain, 2001).

From word of al-bustaniy, the word of da'wah derived from Arabic language, that's meant calling and inviting. (al-bustaniy,1973:216). From that, also same meaning by Mukhtar al-Sibah (al-Razi, 1981: 205), and al-Ra'id (Mas'ud, 1992: 670) who defined that da'wah as calling and inviting.

From the word of phrase, the scholarships described the definition of da'wah by many ways. According Ghalwasy, the word of da'wah have two meanings, firstly Islamic religion and second is disseminating Islamic religion. Further more, he said

"nama bagi suatu disiplin ilmu yang seperti ilmu-ilmu yang lain, mempunyai ruang lingkup perbahasan, cirri-ciri dan matlamat-matlamatnya yang tersendiri".(Ghalwasy, 1978: 10-11).

Da'wah was name for discipline of knowledge likes another knowledge that has subject hold a debate about, have its own features and aims. Zaidan also defined da'wah as:

"panggilan ke jalan Allah, iaitu agama Islam, agama yang diturunkan kepada nabi Muhammad SAW." (Zaidan, 1978: 10-11).

That's meant calling to Allah's way-Islamic religion, that religion downed to Prophet Muhammad SAW.

From al-Ansari, dakwah is:

"usaha berbentuk perbuatan atau percakapan untuk menarik manusia kepada kebaikan dan petunjuk". (Al-Ansari, 1984:4).

Da'wah must have action effort or talking to attract the people to kindness and truth. From the Islamic perspective, Islam as a religion which attribute 'mission' who urged the followers so that spread and preach the Islam message either to Muslims or non-Muslim. Therefore, the correlation between da'wah programmed and media electronic channel or communication channel is very important especially in technology era and globalization. (Zulkiple Abd. Ghani, 2001).

Mohd. Yusuf Husain (1986), through his analysis, he described the principles of Islamic communication that are mentioned in Al-Quran. Allah said:

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ عَنِّي حَلِيمٌ﴾



Kind's word and the overlooking of faults are better than charity followed by injury. Allah is free of all wants and He is most Forbearing. (Al-Quran. Al-Baqarah 2:263)

﴿لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَن ظَلِمَ وَكَانَ﴾

﴿اللَّهُ سَمِيعًا عَلِيمًا﴾

Allah does not love that evil should be talked (and spread in any form) In (any) place, in public speech, Except where

injustice has been done; For Allah is He Who hears and knows all thing. (Al-Quran. An-Nisaa' 4:148)

Applicable with natural tendency of human being, the practices in Islamic communication are suitable to give prosperous to all people. (Mohd. Yusuf Husain, 1990:1) by the book 'Dua Puluh Lima Soal Jawab Mengenai Komunikasi Islam' as a process of giving or sharing information by using principles and communication who had in al-Quran and Hadis. (Mahyuddin Abd. Halim, 1985:43) have urged the Islamic communication is a process to cater the people with truth of Islamic religion by non-stop supplying followed the al-Quran and Sunnah.

The word path of da'wah is meant the way to Allah, His pleasure and Paradise. It is also the path which was followed the Prophet and all the messengers of Allah. Besides, the path of da'wah also, the processing towards the noblest and the greatest goal, as Allah is our goal. (Mustafa Mashur, 2000)

Ahmad Mahmud Abu Zaid adds that da'wah methodology to the public is spreading da'wah to millions of people at the same in a country or more through mass media such as radio, television, video etc (Ahmad Mahmud Abu Zaid, 1996). He also said that television and radio are the method that can spread information easily and conveniently.

2.2 Objectives of Da'wah

To know the object who will done also one of important part in work or activity. Therefore in da'wah work, we must know first the objective in the field especially in intention work like da'wah. According (Dr. Mohd Amin Abdul Rahim, 2001) there are six objectives in da'wah:

- Obedience and doing Allah's command.

One of the Muslims duties is to disseminate Islamic religion to all humankind for continued the duty of our prophet Muhammad (peace be upon Him). From

that, the purpose of created humankind is to obey and worship to Allah (Al-Quran. Adh-Dhariyat 51:56). Therefore, spread and disseminate also is the one of symbols the obedience to Allah and Allah will reward to Muslims. That is a promise by Allah the Almighty.

Beside that, neglected of da'wah works is a sign of betrayal to Allah's command, such as Allah has said in al-Quran about the story of Bani Israel (Al-Quran. Al-Ma'idah 5: 78-80). Duty of da'wah must be understood especially to the scholars and preachers. Besides, we look it as trustworthy and command from Allah to the Muslims.

- Assisting the all humankind to know and understand about the Islamic religion, further pious with it.

The concept of Islamic religion is a religion for all humankind and not suppose and bounded with time, races, color of skin, sex and so on. In fact, period da'wah activities from Prophet Muhammad until now based on this principle. We can see at this moment about the Islamic religion was spread and disseminated in this world and embraced by all of races. In this technology era, the size of this world seems like resizing and from this case; the Muslims should take this chances especially for scholars and preachers to disseminate Islamic religion to all humankind.

- Keep the Islamic religion and their followers from treatment of 'kuffar'.

That was stated by history about treatment from other groups or 'kuffar' to Islamic religion. During from Prophet Muhammad period, he was opposed by Quraisy peoples at Mecca, then the betrayal group (munafiq) and Jews at Madinah. After that, Islam also was faced the Arab group or tribe who are united to demolish Islamic religion.

From this occasion, Islam allowed their followers to crusade or Jihad to defend the followers and Islamic religion. This is to keep clearly the spread and disseminate of da'wah Islam to all humankind.

- Consolidate the understanding of Islamic religion to their followers

As human being, we always did of misbehavior and sin. Allah is really know about it, therefore He always open the repentance door to human being to clean up and also as a grace from Allah to His slave.

The contribution of scholars and preachers in this case is very important to the Islamic followers because they are heir of prophet and trusted to spread and disseminate the Islamic religion to all human beings.

- To keep the Islamic religion from the group who want demolishes and misleads the Islamic teaching.

That is normally in this world existed the group who want to demolish and mislead the doctrine of teaching either that is widely spread or not. Whatever the doctrine who are existed in this world can not release from to demolish and mislead it.

That's have several factors to activate about this case occur such as want to expend their doctrine so that suitable with the current needs. Besides, there have intent from some peoples want to demolish the doctrine from inside and want the prestigious by change the old doctrine to the new doctrine.

The scholars and preachers should advise and wake this group by inform and teach clearly about weakness and wrongly opinion to the Islamic religion. The answer and opinion must be given with the strongly argument and knowledgeable so that they can accept and respect that answer and opinion.

- Assisting to exist the peace, justice and harmony among the peoples.

Islamic religion is the one of religion who accepted by Allah. The reality is not all human beings are given the light by Allah but partly they are everlasting in mislead way. The prophet Muhammad was sent by Allah to this universe is to spread and disseminate the good thing and prevent the bad thing ('amar ma'ruf nahi mungkar). There is also to doing the justice and good example to all human beings.

Islamic religion is the truth religion that are command all of human beings especially their followers live in harmony and peacefully. Besides, the followers of Islamic religion should reveal the good behavior and attitude so that the non-Muslims can accept the Islamic religion.

2.3 Importance of Knowledge and Good Behavior to the Preacher

Allah said in al-Quran:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

You tell (them): "This is my way: I invite to Allah, On evidence clear as the sight of one's eyes, I and those who follow me (invite you), Glory to Allah! And never will I join gods with Allah. (Al-Quran. Yusuf 12:108)

Every preacher who calls to Allah should have a strong and good argument. This is meant they should know about what is da'wah? To whom they should da'wah? How to preaching da'wah? Therefore, in ourselves we should have the element of 'Rabbani' who are knowledgeable, practice with it and teach it to others.

Meaning of 'Rabbani' also is the people who are teaching others with small knowledge before teaching big knowledge. (Musthafa Malaikah, 1997).

The compulsory knowledge in da'wah field is to the preachers they should open the easy way to the people and not to close or make it difficult in da'wah, give good news and not a bad news that can make the people run away from it. Like in Hadith:

"permudahlah dan jangan kau persulit, berilah khabar gembira dan jangan buat manusia lari".

In work of da'wah, the preachers must be simple in anything so that the messages can be accepted by the society and also must give the happiness news and not make peoples run away.

Beside that, (Ghazali Darusalam, 1996) preachers must have these features in themselves so that the work of da'wah can be more effectiveness to the target society. Those are:

- Understand the meaning of Al-Quran and Hadis

The law of syara' must be known in needs on doing the duty and also secret of tasyri' then send it with honorable to the peoples. By this way, it can give big impact and satisfy to the peoples and also can give the right method teaching.

Al-Hasan al-Basri was said:

"Orang yang beramal dengan tidak ada pengetahuan sama seperti orang yang berjalan tidak di atas jalan yang betul dan orang yang berpengetahuan dengan tidak ada amal akan lebih banyak merosakkan daripada memperbaiki".

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا

يُفْلِحُونَ ﴿١١٦﴾

But say not - for any false thing that your tongues may put forth - "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper. (Al-Quran. Al-Nahl 16: 116)

- Practices and Knowledgeable

Do not ever the practices of da'wah not practice his words, by the other words his practice is contra with his words. Every preachers can not ask somebody to do morally correct or ask somebody to leave wicked thing if his own not to do it first. Therefore, in doing da'wah works the preachers must fulfill him self with the good behave and words so that it can give great impact to the of society.

- Patient

Patient is a symbol of perfect in knowledgeable. Good speaks and words are a key to all hearts. A person can treat his mental disease with calm soul and not quick in angry. The heart's preachers are calm and not so fast to be master by the bad spirit and angry.

- Brave in cause of truth

Every preacher must brave and afraid to others except Allah to tell the truth and not prevented cause of abuse into send the da'wah.

- Honorable and not take the others property

Clean up him, honor, not greedy and not influence by what the others belong. Somebody who not attract and need what the others belong, he will love and look dignified from the society.

- Abstemious

Further more, the preachers who are attracted and love their live in this world can activate the other peoples to do so like them. When it is occurred, they will be a demolisher not a people who are fixed and built it. The low and high level of scholars is we can see at this elements and natures that have in them.

- Strong and fluent in argument

The preachers who not have strong argument and spoken smoothly in their speech can not give perfect impact to the society. Hence, it can be deface and affected to work of da'wah. Strong argument and fluent in speech can give big impact to heart of human being because by that way it can attract the peoples to listen and accept Islamic da'wah without doubtful.

- Master in all field of knowledge

The preachers must and compulsory master in all of knowledge because by that way it is can make easy and simple work to preachers in da'wah activities. For example is master in sociology, history, psychology, geography, astronomy and the knowledge of schools and religion comparison.

- Strong belief in Allah promises

Be successful to be appearing in all condition and keep tries toward confidence by convincing self to put the successfulness be continuing via the day it starts.

- Understanding comparative religion

The preachers must be master in all types of religion in the world whether it derived from human thinking or through revelation .it is an integral part in facing around with those who strongly believe their religion in themselves for. Referring to free thinker and atheist practical, the best way to against it is through logical thinking .the faction is not affected by Quran and Hadith but via logical thinking and active mind due to their practice.

2.4 Types of Da'wah

According to Ghazali Darussalam (1996), da'wah could be divided to three types, those are:

- Da'wah to non–Muslim

Da'wah must be carried out by every Muslim in compulsory condition. It is due to their status as the best creature in conducting da'wah to welfare and against evilness. The task must be performed perfectly through deep understanding.

- Da'wah to all Muslims

This type of da'wah is doing based on the condition of advising each other to doing welfare and eradicating sinful actions. The task is specified to those who have good knowledge in Islam religion, Allah has said:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ

مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil). (Al-Quran. Al-Taubah 9 : 122)

- General Da'wah

It must be performed by every Muslim through promoting and counseling for good deeds. The da'wah would be successful and fruitful through the method, Allah has said Quran:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By (the Token of) Time (through the Ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (Al-Quran. Al-'Ashr 103: 1-3)

2.5 The Effectiveness of Da'wah Methodology

Propagating the Message through oration (Abul Walid & Ibrahim, 2004) 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 preachers is assigned with a public presentation (for example; Khutbahs, lessons, etc.), there are rational and traditional (Sunnah) guidelines he should follow. Some of these are summarized below:

2.5.1 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 final conclusion, in harmony with the "Fitrah" (nature) of the sound intellect.

2.5.2 Method of Delivery

The preacher 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.

2.5.3 Good Preparations

If the preacher is well prepared and has trust in Allah, his confidence will be at a high esteem. Allah (SWT) 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'". (Al-Quran. Fussilat 41:33)

2.5.4 Parables & Similitude

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". (Al-Quran. Az-Zumar 39:27)

2.5.5 Choice of Time

"Abdullah ibn Mas'ood (r.a.) Narrated that the Prophet (SAW) used to take care of us in preaching by selecting a suitable time, so that we might not get bored". (Bukhari, 1/68).

It should be remembered that each group would have its concentration length. Young children are limited to 20 minutes; adults who come to pray Solat Jumaat and have work will also become restless if the 'Khutbah' gets too long.

2.5.6 Brevity & Eloquence (Expressiveness)

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

2.5.7 Clarity & Repetition

Narrated 'Aishah (r.a):

"The Prophet (SAW) used to talk so clearly that if somebody wanted to count the number of his words, he could do so". (Bukhari, 4/768).

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". (Bukhari, 1/95)

2.5.8 Gestures

Abu Uthman (r.a) narrated that:

"While we were at Adharbijan, 'Umar wrote to us: 'Allah's Messenger (SAW) forbade wearing silk except this much. Then the Prophet (SAW) approximated his two (index and middle) fingers (to illustrate that) to us". (Bukhari, 7/719)

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.

2.5.9 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 (SAW) used visual aids to bring across important facts as 'Abdullah bin Mas'ood (r.a) narrated:

"Allah's Messenger (SAW) 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)

2.5.10 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 (e.g. Al-Quran. An-Fal 8:1); to explain a law that was called for by an event (e.g. Al-Quran. At-Tahrim 66:1), to respond to a raised objection (e.g. Al-Quran. Al-Furqan 25:20), or to comment on a past incident (e.g. the verses revealed regarding battles). Posing questions will stimulate thought and the sharing of ideas. Answers that are rewarded will often encourage eager participation.

2.6 Media Electronic

On the other hand, the definition of media is no précised or agreed definition of media. John Fiske (Introduction to Communication Studies, 1982) divides media into three main groups, which he call presentational, representational and mechanical. He describes presentational media as face, voice or body communication. Representational media exist once they have been created even without further human involvement, so this group includes writing, painting, photography, music composition, architecture and landscape gardening. These media all have their aesthetic conventions and practical techniques; they can record acts of communication. Lastly is mechanical media for example radio, television, video, cinema, the press and telephone are used to transmit communication.

Within Media Studies the generally accepted areas of interest include:

- Television
- Radio
- Cinema
- Newspapers and magazines
- Advertising
- Popular music

Therefore, in Media Studies we are actually looking at mass media. This is an institutionalized form of message production and dissemination, operating on large scale. It involves considerable division of labor in the production process; for example in television people or audience are involved as producer, director, camera operator, sound recorders vision mixer, editor etc. mass media are therefore the result of industrial activities produced within large organization. (Brenda Downes and Steve miller, 1998)

Based on book "Satu Kumpulan Esei Media di Malaysia" (Mansor Ahmad Samad, 1983) also speaks on popular broadcasting media in Malaysia such as radio and Television. Attached data in this book also reveal the increasing use of radio and television among Malaysians. The high rate of consuming proves that electronic media has become more important and has been accepted by the society. He also

added about broadcasting programmes by electronic media to the public such as educational programmes and films.

Further more; the mass media are the instruments of communication that we just mentioned: books, magazines and journal like *time* newspaper like the one in your hometown, television and radio. Films also the one of instruments of communication such as the one you might see in your neighborhood theater. In essence, these are tools that extend our ability to talk to one another. A conversation between two persons serves as a model of communications; someone sends a message and someone else receive it, because message the media disseminate reach thousands and even millions of persons, the media are instruments of mass communication. The same can be said of the mass media; they are active ingredient in the communications situation and affect the final result-the kind of message audiences receive. (Fedler, 1978).

This bring us to other point about the mass media because of their large audience, the media are enormously powerful. In this state the word of power is carries with it responsibilities. The question faced by the media is: ‘to whom are they responsible?’ Both the totalitarian and the democrat might answer: ‘the media are responsible to the public and must protect the public’s interests. (Fedler,1978).

For the lastly and major characteristic that defines the mass media in several countries is the media are businesses and-to survive and retain their independence-must earn a profit. Advertisers, special interest groups and highly influential individuals may try to get an embarrassing or unfavorable story killed or altered to suit their own needs. (Fedler, 1978).

Prof. Madya Dr. Mohd Yusof (1990) said that mass media is media who are used to lined the big and separated audience by immediate at one time. Normally, mass media divided to two divisions those are printed media and electronic media. The example of printed media is such as books, magazines, journals and newspaper. Therefore, the electronic media is like radio, television and film.

The mass media are institutions of public communication. They participate in every political, economic, and cultural aspect of our society. (Hiebert, 1974). It would be difficult to imagine life without mass media. Media inform us. Media entertain us. Media invade our lives. And yet media, the instruments of mass communication, are relatively new development in the long thread of civilization. (Merrill, Lee and Friedlander, 1994).

According to Mansor Ahmad Saman (1996), media plays important role in the live modern society. From the angle of communication technology, people seem to have been developed very well. This explosion has opened up new sources of information to society.

2.7 Roles of Media

2.7.1 Individuals versus Society as a Whole

We should realize first that there are differences between the role media play for each of us as individuals and the roles they play for society as a collective whole. As individuals, we all have special needs. You may be drawn to literature and music while your best friend is attracted to science and numbers. You will each have specific interests, personal goals, and separate curiosities to satisfy. Media attempt, not always successfully, to answer all those individual needs for both you and your friend.

At the same time, media must also serve the collective cultural, political and economics needs of society. It is a not easy as it may sound. Media that work well in one system, our own for example, could be quite disruptive in another system, such as Iraq. Not only can media societal roles vary from culture to culture, but also they can often vary within the culture. Media may be used to maintain social equilibrium, to facilitate change or to seek radical alternatives. These two particular functions:

- Service to individual
- Service to society. (John C. Merrill, John Lee, Edward Jay Friedlander, 1994).

2.7.2 Media Form versus Messages

There are distinct differences within the various media that can affect message content. The message and medium may well join together in a symbiotic relationship and reach you with clarity, or they may operate in a completely independent and contradictory manner, even to the point of canceling the primary message out.

Under some conditions the content of a message is more relevant. At other times the physical environment of the medium will be more important. Each can affect the other. How? There are many ways, some obvious and some subtle. Some media affect us by their insinuation into family routines. Television entertains us and informs us, but it can also act as a babysitter, a family hearth, and a guarantor against loneliness. The TV set is often a welcome extension of the family-a member of the family, if you will. Television viewing becomes almost ritualized. (John C. Merrill, John Lee, Edward Jay Friedlander, 1994).

2.7.3 Immediate versus Long Range

Media function may be affected by a message that apparently has little immediate consequence but may fester subconsciously and become important over a period time. For example, a media consumer may hear something unfavorable about a favorite political candidate and be willing to ignore it. But as time passes, the negative report stick's the consumer's mind, nagging and bothering until, by election day, the consumer decides to vote for someone else. Function can also be affected by the accumulation of minor media messages that gain weight simply through repetition. (John C. Merrill, John Lee, Edward Jay Friedlander, 1994).

2.7.4 Mass Media as Sources of Information

The mass media play a very important role in the first kind of effect, in learning or cognitive change. Almost everything people know about the world beyond their immediate environment- what they can physically see, feel, or touch comes from mass media. From that, almost every bit of the information comes directly and exclusively from the mass media such as football scores, the weather forecast, events overseas and

so on. The media also are powerful because they are the sources of almost all that information and by calling attention to certain events and ignoring others, they can influence what we think about. (Fred Fedler, 1978).

2.8 Laswell's Three Functions

The classic communal media functions were outlined in 1948 by Harold Laswell, later refined by sociologist Charles Wright in 1959, were identified as surveillance, correlation and transmission of culture (John C. Merrill, John Lee, Edward Jay Friedlander, 1994). According to Laswell, these functions are basic and exist in all.

Firstly is **surveillance of the environment**. This function is the most obvious of the three. It refers to the journalistic service of media-collecting and disseminating information. Laswell calls it a surveillance role, in which media specialists survey the environment, interpret the signs, and report their findings to society. In effect, media fill the role of sentries, standing guard to warn of imminent danger to the community. They watch for signs of danger (natural disasters, rising crime rates, economics indicators, impending war and light of fire to warn the community. If the warning comes in time, the community may respond by changing the environment to negate the danger. If there's no time to change, the community can still prepare itself to meet the danger.

However, there's more to the surveillance role than spotting danger and relaying warnings. Media also have an obligation to perform a kind of domestic surveillance, gathering and supplying a summary of simple information that will help the community to operate on a day to day.

Correlation of the Parts of Society. Laswell says media must also offer explanations, interpreting the news to help members of the community understand the sense of what is being said. Reporting offers only information. The interpretation, or correlation, function provides knowledge, which is essential if a society is to function smoothly. The various parts of society can form opinion on the basis of information if that's all is

available to them, but opinions based on information and knowledge are usually closer to truth.

Transmission of the Social Heritage. Laswell's final function – transmission on culture- is basically educational. It refers to the passage of social and cultural heritage from one generation to the next. Media not only report the news to the community and interpret the meanings of the news, but they also transmit information about the society itself. By providing cultural guidelines, media can help teach the citizens of a society how to live, how to act and what is expected of them. (Dr. Mohd Yusof Hussain,1990)

2.9 Functions of Television.

These five simple functions are quite distinct from each other, but they are not mutually exclusive. Functions frequently overlap (John C. Merrill, John Lee, Edward Jay Friedlander, 1994). Those are:

2.9.1 Information.

Transmitting information is the journalistic function of media. When you read a newspaper or turn on the network news to watch Tom Brokaw, you are seeking information. And information can come to you in other forms, as well.

2.9.2 Entertainment.

The entertainment function is also basic. Modern media consumers have more leisure time than their ancestors did, and they apparently refer to fill it with various forms of entertainment. At least that's the indication we get from television ratings.

Television is today the major media source of mass entertainment, but the entertainment function permeates other media as well.

2.9.3 Persuasion.

Media are used to form public opinion, influence votes, change attitudes, moderate behavior, debunk myths and sell products. The persuasive function is more effective, however when it is performed in a subtle manner. People have long assumed that mass media have incredible power when it comes to changing people's mind. Actually, when it comes to direct, recognizable attempts at persuasion, the media have never proved all that successful. People do not like having their opinions manipulated and they usually resist it. A single, blatantly obvious persuasive message will often create a backlash effect. On the other hand, a well-structured media campaign with a series of subtle, persuasive messages offered over a period of time can have a demonstrable effect on attitudes, especially if the messages are cloaked as entertainment or basic journalistic information.

Skilled propagandists, opinion columnists, politicians, public relations practitioners and advertising executives, aware of the public response to blatant persuasion, have learned to adjust their persuasion techniques.

2.9.4 Serve the Economic System.

In capitalistic societies, media are also involved in service to the economic system (including the economy of the media themselves, since most media exist to make a profit. They promote commercial enterprise through business news, coverage of economic trends, tax information and product identification. The most obvious economic service of media, however, is the advertising function. Media bring buyers and sellers together by generation audience and selling them to advertisers, and the advertisers then sell their products to the audiences.

2.9.5 Transmission of Culture.

Although media may not deliberately set out to transmit culture, education is an inevitable result of the other functions. Every media message, if it finds an audience, will have a socializing effect, no matter how slight. Individuals assimilate information