

**KEPENTINGAN PROGRAM REALITI TELEVISYEN ISLAM SEBAGAI
MEKANISMA DAKWAH KONTEMPORARI DI MALAYSIA
THE IMPORTANCE OF ISLAMIC REALITY TELEVISION PROGRAMMES
AS A MECHANISM OF CONTEMPORARY DA'WAH IN MALAYSIA**

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Abstrak

Mekanisme dakwah melalui program realiti televisyen Islam merupakan salah satu usaha dakwah untuk mengaktifkan aktiviti dakwah pada era ini. Penyampaian dakwah santai menjadikan inti pati dakwah lebih menarik dan mudah diterima oleh masyarakat. Kemunculan program realiti televisyen Islam ini menyebabkan bidang dakwah diberikan nafas baharu. Oleh itu, kajian ini dijalankan untuk mengkaji perkembangan dakwah melalui media massa di Malaysia. Kajian ini juga membincangkan perkembangan program realiti televisyen Islam di Malaysia dan kepentingannya sebagai mekanisme dakwah kontemporari di Malaysia. Kajian ini telah dijalankan secara kualitatif dengan menggunakan kaedah temu bual mendalam untuk mencapai objektif kajian. Sepuluh informan telah ditemu bual iaitu empat peserta, empat *murabbi* atau pakar rujuk Islam dan dua pengamal media bagi program realiti televisyen Islam. Kajian mendapati bahawa program realiti televisyen Islam yang menggunakan pendekatan dakwah santai bermanfaat ini mampu menarik penonton untuk lebih mendekati dan menghayati Islam. Hal ini membuktikan bahawa program realiti televisyen Islam bukan sahaja memberikan sumbangan kepada usaha dakwah kontemporari malahan di Malaysia, selain memberi dimensi baharu kepada dakwah kontemporari di Malaysia.

Kata kunci

Islam, *da'i*, *da'wah*, *da'wah* kontemporari, program realiti televisyen Islam

Abstract

The mechanism of da'wah through Islamic reality television programmes is one of the greatest efforts initiates to spur da'wah today. The delivery method of da'wah in light and leisurely style makes the essence of the Islamic message more interesting and accessible to the public. The emergence of the Islamic reality television programmes gave the new dimension of da'wah. Therefore, this paper aims to discuss the development of da'wah through mass media in Malaysia. This paper also explores the development of Islamic reality television programmes in Malaysia and its importance as a contemporary da'wah mechanism in Malaysia. The qualitative approach was applied through in-depth interviews to achieve the research objective. Ten informants were interviewed including the four participants, four

murabbi or Islamic experts and two media-practitioners of Islamic reality television programmes. The study revealed that the Islamic reality television programmes in Malaysia have applied light and leisure methodology and practical approach that could attract viewers and bring them closer to Islam. Islamic reality television programmes have contributed to religious efforts in the society and give a new dimension to contemporary da'wah in Malaysia.

Keywords

Islam, da'wah, da'wah contemporary, Islamic reality television programmes

1. INTRODUCTION

The development of modern technologies influences new generation by using the diverse approaches in *da'wah*. Nowadays, *da'wah* activities are not only limited to traditional methods such as religious lecture in mosques or schools but also use contemporary approaches. The message of *da'wah* must be conveyed effectively, so it can reach the target group. The mass media have always played an important role in disseminating information to the users. Apart from being the main agent of spreading information, media nowadays has been classified as the main medium to disseminate the perception, activities of Islamic *da'wah* and teaching of Islam (Ahmad Mahmoud, 1995).

With the ever-changing landscape of television programming, reality television has become increasingly popular, especially among the pre-teen and teen audiences (Mullings, 2012). The content of reality programmes is changing over the decades as the viewers want to know more about the participants and the participants are also exposed themselves more to the world (Ikoro, Omessah and Ekevere, 2015). Disseminating the message of *da'wah* through television programmes is seen as an important effort to promote religious knowledge and educate society. It is part of the channel to reach out to the bigger population, to share knowledge, to teach and to inform the society. Traditional media and technological innovations should agree with the endeavour to educate the mass through *da'wah* messages (Haidir and Fauziah, 2016).

2. PROBLEM STATEMENT

Islamic reality television programme is a programme that utilises the elements of popular culture to tackle the religious concerns of Muslim in a fresh and relevant manner. However, through Islamic reality television programmes, the degradation seems to take place where the *da'wah* had become parts of entertainment. The recent practices of *da'wah* which have been improvised with music and song required the *da'i* to have the ability to make jokes and singing, thus brought the negative perception towards the image of the young *da'i* (Harussani Zakaria, 2015). The trends of current *da'i* also been labelled as a celebrity rather than Islamic figure. They tend to be judged by society based on these elements rather than their knowledge on religious matters (Hasrizal Abd Jamil, 2014). Thus, these negative images towards the current Islamic reality programmes need to be clarified and the importance of this particular programmes in media industry as a mechanism of *da'wah* contemporary need to be addressed. Therefore, this paper aims to discuss the development of *da'wah* through mass media in Malaysia. This paper also explores the development of Islamic reality television programmes in Malaysia and its importance as a contemporary *da'wah* mechanism in Malaysia.

ISLAMIC DA'WAH IN THE MODERN ERA

Da'wah is literally derived from Arabic words; دعا, يدعو, دعوة, دعاية (Mu'jam A'rabiyy Al-Asasiy, 1999). It gives various understanding according to the usage and its interpretations. According to Zaydan (1975), *da'wah* is a call to the one and only Allah's religion. Islam that came through the Prophet Muhammad SAW has been revealed in the Qur'an and Sunnah. In the Quran, the concept of *da'wah* has been described in Surah Nahl, verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ
 بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
 أَعْلَمُ بِالْمُهْتَدِينَ

Call unto the way of thy Lord with wisdom and fair exhortation and argue with them in the better way that are best and most gracious: for thy Lord know the best, who have strayed from His Path, and who receive guidance.

Al-Quran. An-Nahl 16: (125)

Da'wah according to Zaydan (1975), is a call to the one and only Allah's religion. Islam that came through the Prophet Muhammad SAW has been revealed in the Quran and Sunnah. Al Qardawi (1996) describes *da'wah* as an attempt to attract others to Islam and implement all the provisions of Allah SWT. The exercise of devout Muslims is a powerful attraction to immerse the society of Muslims and non-Muslims about Islam as the way of life.

Syed and Mohd (2009) explain that *da'wah* covers all aspect of life, worship, moral, muamalah and syariah. During the *da'wah*, Allah's guidance has been transferred to the human being. As the *da'wah* itself is a process of calling towards the truth, the important dimensions are "advising or preaching people to obey the commands of Allah SWT and defy the evil dictates" (Abdus, 1996). The Quran has explained that the rules of *da'wah* and principles where the noble Messenger of Prophet Muhammad SAW and the *da'i* need to comply in doing *da'wah* works. These appropriate *da'wah* methods can be used as the instrument to lead the humankind towards goodness (Fariza, 2013). The lessons and precautions have completely been described in both the Quran and hadith where it should become sources of guidance. A call in a good way, well-spoken and intelligent way indeed may help the *mad'u* to approach Islam willingly.

Su'aidi (2007) raises the idea of practical *da'wah* methodology in modern context identify that contemporary *da'i* face the great challenges to deliver the *da'wah*. He finds that successful *da'i* is not merely conveying the message of *da'wah* but beyond to the role of educating young Muslim generations. Due to these great challenges, the practical of *da'wah* methodology need to be systematically planned with the modern context. The term of techno-dai'e is presented by Sua'di (2007) has been define as the formation of new breed of Muslims preachers. They are the important

figure that work to present the true Islam in the post-modern world with the aims of strengthening *da'wah* with technology. To fulfil the narrow gap between the *da'i* and community, technology can become part of the solution that should not be taken for granted. Su'aidi (2007) sees that technology can provide endless opportunities for the techno-dai'e. The contents of the Quran, prophetic traditions, history of Islam, scholarly works of Islamic jurisprudence can be creatively repackaged with the latest technology to facilitating the task of *da'wah*. It is rather strengthening and complementing *da'wah* works rather than replacing the traditional and conventional methods of *da'wah*. Therefore, a strong connection between technology and *da'wah* must be established for the *da'wah* of the 21st century to be successful.

THE DEVELOPMENT OF DA'WAH THROUGH MASS MEDIA IN MALAYSIA

Islam has been given priority in social and country's development programmes since the re-emergence of Islamic Resurgence in Malaysia post 1970s (Mashitah, 2016). Yousif (2004) notes that during the mid-1970, the government already apprehended a high profile about Islamic activities. Islamic sector policy has started to promote Islam as a component where they broadcast the call for prayer over the radio and television. From that extend, Islamic influence became increasingly apparent. During late 1970, the media tried to educate the idea of Islam to Muslims and the non-Muslims. Zulkiple (1995) notes that it has become standard practice for broadcasting stations in Malaysia to begin their daily programmes by the presentation of the Qur'an recitation and to signing off the programmes in the same way. It provides more time for religious programmes, from the prayer to Quranic reading contest and much more advanced Islamic educational programmes to meet a demand from the Muslim population. Malaysia, after being declared as an Islamic state by former Prime Minister Mahathir Mohamad abide with the fundamental teachings of Islam.

Continuously, the fifth Prime Minister also keeps maintaining Islam not just as the official religion, but also as special policy called "Islam Hadhari". Abdullah Ahmad Badawi attempted to deliver the dynamic message of Islam under the rebranding project as national policy. Siti Rugayah et al. (2012) through their study about *da'wah* and contemporary changes described that human society needs active guidance after going through many changes and development. Upon that, they describe the understanding of *da'wah* concept in the wide range where *da'wah* in the modern era must take every available opportunity to bring forward the light of Islam to the public. The advance of science and technology should lead the worldview of Islam and its value-structure through the different medium within a modern context. In this article, Siti Rugayah et al. (2012) emphasize that the *da'wah* content should be fully utilized through communication via the mass media. The concept of *da'wah* must be streamlined with media to ensure the effective effort of *da'wah* process.

The duty of performing *da'wah* is a must, based on ability and power in their respective fields of career over time, age and generation. In conjunction with the *da'wah* in the modern era, the millennium year of 2000 also shows the phenomenon of social responsibility of performing *da'wah* in broadcasting. Md Rozalafri and Megat (2014) notes that television programmes with Islamic elements are starting to rise due to the effort and initiative from Muslim producers. The production of these kinds of television programmes can be regarded as part of *ibadah* as long as its message comprehends the positive values and beneficial elements. The message

should be able to prevent the audiences from doing malicious doings. The view of Islam that already assigned by Allah SWT and brought by Prophet Muhammad SAW need to be understood through its wisdom message towards life. The interpretation of *da'wah* should be facilitated by Muslims to others according to their respective field of knowledge. Through media in Malaysia especially, it is essential for the Muslim producers to understand the ideology and thoughts of Islamic broadcasting. They need to express the understanding throughout the implementation of their Islamic television programmes. Muslim producers, hence, have the responsibility to perform the claimed of *da'wah* by installing and displaying the Islamic values in their programmes Md Rozalafri and Megat (2014).

The production of Islamic television programmes helps the broadcasting system in Malaysia become more Islamic in term of preparing Islamic content to be broadcasted. Zulkiple (2014) examines that there has been a rise in Islamic broadcasting system and tendency in Malaysia. The growing of the Islamic production and broadcasting efforts started to serve the Muslims community with the methods that match to the Islamic teaching. It implements the concept of "tawhid" and enhances the shariah compliances to serve Muslims community in general. Zulkiple (2014) comes out with the term "fiqh broadcasting" to describe the new field of knowledge that needs to be developed by Muslim intellectuals to understand the problems, challenges and as a prerequisite for nurturing Islamic popular cultures. Fiqh broadcasting discussed by Zulkiple (2014) has stressed on the need and the demand towards Muslims to take seriously about religion that has been a ruling from the original sources with the current broadcasting technologies and variety of programmes.

THE EMERGENCE OF ISLAMIC REALITY TELEVISION IN MALAYSIA

The rise of Islamic Resurgence in 1970 has spurred the new alternative of *da'wah* in mass media and communication (Mashitah, 2016). The producers tend to grasp the opportunity to promote *da'wah* through electronic media by creating television programmes that combine the elements of *da'wah* with entertainment. The *da'wah* programmes on television are modified into attractive way to receive lots of interests from the public. The purpose of these programmes is to show to the public the preacher who can deliver religious teachings in a fun and relaxed manner (Halimatusa, 2012).

The method to rebranding Islam is through the first Islamic reality television programme in Malaysia called 'Imam Muda' that has been introduced in 2010 has contributed to a great success of *da'wah* from the glance of new media platform. The young imam reality programme or Imam Muda as it called that grabbed headlines even in the international era. A lot of religious reality competition had been produced with the adaptation of American Idol format, Imam Muda program also selects the participant but for a religious reason (Saodah et al., 2012). Imam Muda is hailed as an alternative approach in *da'wah* unlike past religious programmes such as Forum Perdana and Al-Kulliyah (Haryati, 2013).

The emergence of Islamic reality television programmes is a new phenomenon that gains the attention and interest of television users due to its concept and a new dimension of *da'wah*. The key features of Islamic reality programmes of its content emphasized applying the Quranic verses and hadith to be presented to the

audiences (Saodah et al., 2012). Islamic reality television programmes started to gather their followers. The emergence of these programmes is to utilize the popular culture to encounter the religious concerns and issues of Muslims. These Islamic reality programmes with the same objective to disseminate the perception, activities of preaching and teaching of Islam have lots of similarities, which the participants need to perform in front of audiences while the programmes in live broadcasting. All the participants were given different tasks, followed by different themes for every week to test the ability and level of religious knowledge (Saodah et al., 2012).

During the evaluation by the judges, they will be critics for the mistakes and weaknesses that were done during the performance. The participants with bad performance will be eliminated. With the high demand and current tendency of the majority of the Muslim audiences, the producers and the parties involved have adopted this genre of reality television as a medium to spread the message of Islam via the popular reality television programmes. The main criteria for participants of the program such as various talents, the emotions presentation, moments of elimination had played an important role to captivate the audience attention (Saodah et al., 2012). Table 1 provides the emergence and the list of Islamic reality television programmes which produces Muslim preachers and personalities.

Table 1: The Emergence and List of Islamic Reality Television Programmes which Produces Muslim Preachers and Personalities

No.	Name	Year of Published	Television Channel	Notes
1.	<i>Adik-Adikku</i>	2010 – 2014	TV1	The religious reality television programme which emphasized on entertainment and education, have a positive impact on the improvement of JAKIM programme. The participants were the young children that were tested and evaluated not only in terms of charismatic leadership skills, such as public speaking, problem solving, but also capable in the field <i>tarannum</i> , <i>zanji</i> and <i>nasyid</i> . The rating for this programme reached to approximately one million reviews.
2.	<i>Imam Muda</i>	2010-2012	Astro Oasis	The first Malaysian Islamic reality television programme series that commenced its initial broadcasting in 2010. The programme has featured the young men competing as contestants, aged between 19 and 27. Each week of the programme, the contestants were tested by undertaking ritual tasks (such as delivering sermons) and on their religious knowledge. The head judge was former imam of Malaysia's National Mosque, Hasan Mahmood. Breaking the tradition of reality television programmes, this programme is part of the changes in

				contemporary Islamic broadcasting.
3.	Ustazah Pilihan	2011	Astro Oasis	This programme features true <i>Muslimah</i> expeditions covering all aspects of life such as educators, mentors and leaders of women in society. The idea of publishing this programme is as sequence from the successes of <i>Imam Muda</i> programme. Through this concept, a total of ten <i>Muslimah</i> (women preacher) had been selected through a series of auditions in several states. Those who are qualified need to undergo further courses to enhance their knowledge related to the religion which also covering in the areas of current affairs. All participants will be given a specific assignment for eight weeks based on the current issues faced by women nowadays. Despite their teamwork task, each of them been guided by the <i>Mursyidah</i> (mentors) that play a significant role as their teacher and providing advice.
4.	Solehah	2011	TV Al-Hijrah	Taking into consideration the lack of Islamic reality television programmes and revolving around women, <i>Alhijrah</i> channel comes up with <i>Solehah</i> , where its existence is an Islamic education programme that recognizes the role and contribution of women towards religion, race and the nation. <i>Solehah</i> takes a different approach in displaying its uniqueness. No elimination will be made as practiced by any reality-shaped programme. All participants will go through the learning sessions and will come out simultaneously as newly acclaimed Muslim women. The broadcast of <i>AlHijrah</i> television's inaugural reality programme have been designed and organized systematically to test their individuality and skills as individuals and in groups. A total of four <i>musyrifah</i> (female instructors) have been chosen to guide all the participants.
5.	Qari Junior	2012 - the present	TV3	This special programme in concurrence with <i>Ramadan</i> is held to find a young <i>qari</i> who does not only have a strong foundational knowledge of the Quran, but also has wide knowledge, capable to think maturely, reflecting on Allah's creation. Two main criteria that were emphasized as the evaluation of participant were the practical knowledge of <i>tarannum</i> and also the accurate reading with knowledge of <i>tajwid</i> implementation. Participants had

				been tested spontaneously with tajwid questions at every episode. They had been judged fairly by professional jury and invited jury.
6.	Pencetus Ummah	2013 - 2016	Astro Oasis	This is a reality programme where ten young Muslim men perform their public speaking skills, supported by sound and visual effects. Through the reality of this programme, participants use a variety of creative ways to deliver messages of Islam. They had to present within the time given. Question and answer session also provided to give the opportunity for participants to ask on religious issues.
7.	Da'i Pendakwah Nusantara	2013 – the present	TV3	An Islamic reality television programme that broadcast a total of thirteen episodes. The participants need to perform live of three minutes <i>tazkirah</i> in front of the audiences. Other additional tasks and challenges facing by the finalists are including lectures, mosque, guiding adopted brother in a religious boarding school, day with new converts and many more which would test their ability and talent to do preaching activities respectively.
8.	Tahfiz Muda	2016	Astro Oasis	This reality programme tests the children's skills and ability to memorize the Holy Quran. With the theme " <i>quranku, sahabatku</i> ", this programme had been broadcast for its first season in 2016. Participants are required to memorize the surah in the 30th <i>Juzuk</i> (Juz Amma) and several choice <i>surah</i> . They will be evaluated in terms of smoothness, <i>tajwid</i> accuracy, <i>tarannum</i> , basic knowledge of <i>fardu 'ain</i> as well as creative ideas of presentation. While judging the participants at weekly performances, the jury tested the participants of the matters relating to the surah such as the reading technique and the story behind the <i>surah</i> . Entirely, scoring is made by jury and participants with the lowest scores will be dismissed at the end of the programme during the week.
9.	Manhaj Mutawwif	2018 - 2019	Astro Oasis	The Manhaj <i>Mutawwif</i> is an Islamic reality television programme focused on a <i>mutawwif</i> career that is responsible for managing pilgrims and umrah in the Holy Land. This programme featuring 8 participants from 3 Southeast Asian

				countries namely Malaysia, Indonesia and Brunei Darussalam.
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Sources: Mashitah (2016); Mohamad Muhidin & Zaharah (2014); and Astro Gempak (2020).

3. RESEARCH METHODOLOGY

This study is qualitative in nature where the *da'wah* through electronic media, in particular, Islamic reality television programmes is the main subject of the study. The research design of this study comprises the data collection methods through in-depth interview. The interviews have been conducted using semi structured interview questions. Informants were selected based on the assumption that they possess knowledge and experience with the phenomenon of interest and thus has been provided information that is both detailed and generalizable (Palinkas et. al, 2015).

Ten informants were selected purposefully through purposive sampling strategy, with the ratio of 4: 4: 2 which represented respectively participants of Islamic reality television programmes; *murabbi*, Muslims experts or module developer of Islamic reality television programmes; and media-practitioners. Purposive sampling is an informant selection tool widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest or for the most effective use of limited resources (Patton 2002; Tongco, 2007; Palinkas, 2013). The purposive sampling technique, also called judgment sampling, is the deliberate choice of an informant due to the qualities the informant possesses. It is a non-random technique that does not need underlying theories or a set number of informants (Tongco, 2007). Simply put, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by knowledge or experience (Tongco, 2007; Lewis & Sheppard 2006; Bernard, 2002).

4. RESULTS AND DISCUSSION

The development of *da'wah* in the present day is an effort of transferring knowledge from the traditional method to the contemporary methods of *da'wah*. During the late times, the religious programmes in the mass media produced to discuss the serious matter of religious issue and to educate people about Islam. Compared to the Islamic programmes, the Islamic reality television programmes present not just light and leisure methodologies, but also an informative approach that could attract the viewers and bring them closer to Islam.

Islamic reality television programmes in Malaysia play an important role as part of the *da'wah* medium. The programme such as *Imam Muda*, *Pencetus Ummah*, *Da'i: Pendakwah Nusantara* brings the new landscape of Muslim socialization process and implements the value of the *da'wah*. This genre of programmes helps *da'i* to spread *da'wah* by nonverbal communication through the media (Ainurliza, Mohd Azmir, Norazirawati, & Nur Kareelawati, 2012). Audiences are attracted to follow and know more about this programme. Besides giving information about Islam, it educates people to practice Islamic lifestyle. The way of *da'i* interpreting law or *hukum* regarding current issues in interesting method

make the audiences want to follow them as their main reference (Rosli Mohammed, 2017). The Islamic reality television programmes also play an important role in developing teenagers with the religious educational background to fully prepare in the journey of becoming the contemporary young *da'i*. They need to learn about the way to develop the social harmony and establish a good rapport with communities (Toriman, 2012). This important knowledge will help the message of *da'wah* to be instilled in the audience's soul successfully.

All ten informants agree on the importance of Islamic reality television programmes as a mechanism of contemporary *da'wah* in Malaysia. Informant one (I1), two (I2), three (I3) and four (I4) from the group of participants of the Islamic reality television programmes emphasized that Islamic reality television programmes are an option for the Islamic entertainment. This method of *da'wah* through a religious channel of Islamic reality television programmes is important and significant to educate and entertain its viewers within the younger generation. Sincere assertions by the group of the participants as the informants of the study on the importance of Islamic reality television programmes to be introduced as a mechanism of contemporary *da'wah* in Malaysia are as the following:

"This is another option for Islamic entertainment. People will understand the significance of this educated entertainment of da'wah. This method may not relevant to the community before this. But now, it is highly applicable as it plays an important role to educate and entertain people within the same times. Then, here comes the Islamic educated entertainment." (I1)

"We remained the traditional method of da'wah to keep the blessing. The participant of pencetus ummah, when they complete the programme, they must perform da'wah focusing on the younger generation that are hardly to present themselves to mosque and full of career commitment. These three minutes performance need to be precise yet effective." (I2)

"Da'wah through media able to create awareness among the audiences. People really attract with the modern concept. That's why we present a new da'wah method such as Imam Muda." (I3)

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

Meanwhile, the second group of Muslims experts with Islamic studies background believe that *da'wah* within media can be applied while exporting the Islamic way of thinking and lifestyle to both Muslims and non-Muslims community. It helps the *da'wah* to be widely spread within the community compared to the traditional method. Their valuable responses are recorded as the following:

"During the contemporary times, media can be used for da'wah. There is no problem with that. It is good. And it is important for us to spread da'wah throughout this medium. If it is permissible, we can export the Islamic way of

thinking and lifestyles. Da'wah within social media, we need to work hard so that the level of da'wah in the social media can approach both Muslims and non-Muslims community.” (16)

“In the positive side, our da'wah can be widely spread within the community. Compared to the activities in the mosques, the participation is limited. But within the social media, da'wah is actively spread by sharing from one to another person.” (17)

“Firstly, I agree with this. They must have the ability to talk, have knowledge to discuss and deliver.” (18)

Furthermore, as the media-practitioners, Informant Ninth (I9) explained that the *da'wah* methods during that time are more in the form of forums, like *Forum Perdana*, *Al-Kuliyah* or religious talks like *Al-Hidayah*, *Tanyalah ustaz* and *Tanyalah Ustazah*. However, from times to times, the viewer demands the new programs that are different from the evergreen programs, something that are more exciting yet educating. This is where the idea of producing the Islamic reality television programs. Informant Ninth (I9) already had numerous experiences in producing the Malaysian reality television programs. When he realized the obligation of *da'wah* as a Muslims, he fully utilized his experiences to produce the Islamic reality television programs. Informant Tenth (I10) believes that Islamic reality television programs in a platform to transfer the Islamic knowledge to the viewers. The followings are their responds to the statement:

“We have lots of da'wah platform. Forums, talks, Islamic lectures, like Tanyalah Ustaz or Tanyalah Ustazah, Alhidayah, Forum Perdana and so on. From years to years, our viewer demand something new. The new one which mean the different look of the evergreen programmes. The content remains the way it is. If the intention to educate people that Muslims are sinned if they are neglecting five times prayers. What's different is the way of the message is brought up. We need to know how to attract the viewers interest so that they still want to watch this genre of programme.” (I9)

“We also can transfer the knowledge of Islam when people watch the channel that broadcast the Islamic programmes. When the programme of Imam Muda become one of the phenomena, at that time, I think that we are at the high notes. People are respecting us, and we are currently uplifting Islam as the way it used to be really glory.” (I10)

Human as the best creation in this world hold on to the significance responsibility as the subservient of Allah in his world. The concept of *da'wah* is the accountability of the Prophet Muhammad towards his followers. *Da'i* or Muslims preacher, as the successor of the prophet need to fulfil the task of *amar ma'ruf nahi munkar*; enjoining what is good, forbidding what is wrong to others. The method of *da'wah* come in various style following the times, places and ethnography of the target group. In the millennium era, the concept of *da'wah* remain as it is but the methodology has been diversified by the *da'i* according to their specific target group. The traditional ways of *da'wah* keep changing to the contemporary method to suit the current phenomenon and demand of the world. The approach of using media to

perform *da'wah* or to the Islamic knowledge was considered novel, compared to the traditional approach (Tengku Siti Aishah, Aini Maznina, 2017).

Cotemporary method of *da'wah* is part of knowledge transfer process from media to the viewer. The technology development inspired the idea for the human to be creative in perform *da'wah*. The core principle is remained, but the essence and message of *da'wah* is presented in a better presentation. Contemporary method of *da'wah* accompanied by the music and humour to keep the audiences' concentration. This is in line with the Al-Ghazaly thoughts that music is a tool to attract attention, in teaching the inexperienced youth to devote themselves to the faith. However, there are certain criteria including place, time and associates of music to allow its permissibility (Jahnichen, 2012). This art of *da'wah* is a variation to make the essence of dawah is acceptable by the audiences. The strict and straightforward *da'wah* may lead the audience to feel burden regarding the message that has been delivered. Although music and humour are permissible in *da'wah*, it must be limited and minimum necessary only. The excessive humour and music may lead to disgrace towards Islam.

The starter up for the religious programmes to become the highlight in the television with the first Islamic reality television programmes of *Imam Muda* in the year 2010. It is the character development-based reality programme that highlights ten young Muslims that compete to be acknowledged as the best of *Imam Muda*. Following this programme, there is the emergence of another version of Islamic reality television programmes in the forms of talent-based, character development-based and game show in the different channel of Malaysia television channel. The rise of Islamic reality television programmes keeps gaining attention because it is a platform of *da'wah* for the larger scope of the target group. Using the mechanism of reality television such as audition, elimination, voting system, score from the jury, this rebranding method of *da'wah* emphasize the process of educating and entertaining themselves while watching. These programmes have been widely accepted by the Muslim community in Malaysia, in particular the Malays, due to its approach in providing religious information. Muslims can increase their religious knowledge, educate themselves with Islamic beliefs and practices. (Tengku Siti Aishah & Aini Maznina, 2018).

5. CONCLUSION

Da'wah in the modern era comes in the form of the wise manner (*hikmah*), fair exhortation (*mau'idzhah hasanah*) and argue with them in the better way (*Jidal billati hiya ahsan*). Each of these methods have its own capability to bring the Islamic message towards their *mad'u*. The contemporary *da'wah* methods have been utilizing the electronic media for the purpose of Islamic *da'wah*. The variation of *da'wah* comes in the formal and informal methods helps to spread the message of *da'wah* to the community. The Islamic reality television programmes are part of the contemporary *da'wah* methods which bring significant contribution in terms of educating the community towards the true Islamic teaching with its dynamic approach.

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