

Da'wah Television From The Perspective Of Islamic Media: A Theoretical Framework Of Ownership, Content, Management, Product, And Goal

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Abstract

This study aims to formulate a comprehensive theoretical framework for da'wah television by integrating the dimensions of ownership, management, content, product, and goal. This synthesis is designed to provide a systematic academic standard for validating da'wah television claims and bridging the gap between operational management practices and the mission of socio-religious transformation. The research employs a constructivist-interpretive paradigm within a qualitative research design, utilizing a library research approach and a systematic literature review strategy. Data were gathered from major academic databases until late 2025 to ensure the inclusion of the most recent academic discussions. The data were analyzed using Qualitative Content Analysis, adapting the interactive analysis model by Miles, Huberman, & Saldaña (2014) to bridge Islamic normative ideals with media industry realities. The results obtained indicate that a robust da'wah television framework requires a circular integration where ownership influences management, which then dictates the quality of content and product, ultimately leading to the fulfillment of the goal. This cyclical flow ensures that the final media product serves as a tool for social change rather than a mere commodity, while the goal fulfillment feeds back into ownership values. The study contributes significant conceptual enrichment by providing a rigorous analytical vocabulary for Islamic media studies and explicitly mapping the tension points between religious idealism (e.g., peace journalism) and market realities (e.g., sensational conflict journalism). Although limited by the absence of primary empirical data, this theoretical framework establishes a vital foundation for future empirical validation in the modern broadcasting landscape.

Keywords: *Da'wah Television, Media Management, Theoretical Framework, Ownership Structure, Socio-Religious Transformation.*

1. Introduction

In the contemporary digital era, Information and Communication Technology (ICT) has evolved beyond mere hardware and software into a comprehensive concept encompassing the entire communication apparatus of modern society and its methods of information dissemination (Lepičnik-Vodopivec & Samec, 2012). As a driver of modernization, ICT provides a vast global resource for the exchange of ideas, interactive discourse, and essential information for education and training (Kumar, 2016). Within the context of religious propagation, the integration of ICT and *da'wah* must not be viewed as a simple juxtaposition of instruments; rather, it should be a systemic unification where all media dimensions are directed toward constructing a societal system, influencing everything from cognitive frameworks to social behavior (Aziz, 2016). This integration aligns with the fundamental essence of *da'wah*, which al-Bayanuni (2001) defines as the transmission and teaching of Islam through concrete implementation in daily life. In a broader sense, *da'wah* serves as a deliberate effort to encourage humanity toward goodness and divine guidance, promoting the *ma'ruf* (virtue) and preventing the *munkar* (evil) to achieve prosperity in this world and the hereafter ('Ali Mahfuzh, 1979).

The urgency of this research lies in the critical need to academically validate the claim of “da'wah television” to ensure it transcends being a mere technical label. It is imperative that the utilization of technology in Islamic broadcasting undergoes a transformation into “da'wah technology”, a systematically designed framework intended to disseminate Islamic values effectively amidst the complexities of modernization (Wahyuddin, Saifulloh, & Samsuriyanto, 2023). This study is significant because, without a robust theoretical foundation that integrates managerial structures with the substance of *da'wah*, religious media risks becoming a stagnant technical tool devoid of measurable social impact. Therefore, establishing a comprehensive framework that governs ownership, content, management, product, and goal is essential to ensure that da'wah television operates with both professional integrity and spiritual authenticity in a competitive media landscape.

Previous studies have attempted to map the ecosystem of Islamic media from various angles. Samsuriyanto (2018), in his study of the Islamic media industry environment, identifies that both internal factors (owners, managers, employees) and external factors (economic, socio-cultural, political, legal, and technological environments) significantly contribute to its dynamics. Simultaneously, research underscores television's potential as a highly effective and persuasive modern medium that can stimulate human senses, thereby facilitating the understanding of Islamic teachings more rapidly (Luthfiah, Effendy, & Kurniawan, 2023).

The utilization of mass media such as television and the internet has become a contemporary necessity to disseminate *da'wah* messages widely, serving as an effective persuasive communication tool while minimizing the influence of widespread Westernization during the era of globalization (Salsabila, Effendy, & Ginting, 2022). In practice, specific religious television stations utilize competitive management strategies, including counter-programming and head-sterling tactics, to capture and maintain audience loyalty in a saturated media market (Astuti, Hardianto, Romadhon, & Hangsing, 2024).

Beyond management and strategy, socio-cultural aspects are critical to the success of local *da'wah* television. Local stations, such as Duta TV, have successfully integrated local wisdom and culture (e.g., the Banjar dialect) into Islamic programming to resonate with the real-life experiences of their target community (Armiah & Falikhah, 2025). This institutional approach is also evident in the case of TV9 Nusantara, which operates through a collective spirit of ideological struggle involving religious leaders and community members to solidify the organizational identity of Nahdlatul Ulama (Handoko & Mahmud, 2021).

However, the development of *da'wah* on television also presents challenges related to authenticity and the commodification of religion. The phenomenon of feigned weeping during televised preaching often evokes religious ambivalence among viewers regarding the boundary between pious sincerity and dramaturgical performance in a mass media age (Moll, 2021). This tension is further complicated by the rise of contemporary *da'wah* presented through television dramas, which blend popular culture and themes of *hijrah* (migration toward a more religious life) but simultaneously engage in the commodification of religious narratives (Irham, Pramana, & Romadi, 2023).

The research gap in this study lies in the limitations of previous scholarship, which tends to separate the aspects of ownership and content into a dichotomy (Samsuriyanto, 2018). A significant practical problem arises from the unilateral claiming of the "da'wah television" label, which

is often based solely on the owner's identity or religious broadcasts while remaining trapped in message dramatization (Moll, 2021) and the commodification of religion for ratings (Irham et al., 2023). Despite efforts involving competitive management strategies (Astuti et al., 2024), the strengthening of local culture (Armiah & Falikhah, 2025), and collective organizational work (Handoko & Mahmud, 2021), many media outlets lack a sincere missionary vision and focus primarily on financial gain (Rofiq, 2024). The lack of research that integrates operational management with strategic goals causes the claim of da'wah television to become a mere marketing symbol rather than an instrument for social transformation (Salsabila et al., 2022; Luthfiah et al., 2023). Consequently, a holistic theoretical framework is required to academically validate these claims in the modern era.

This study aims to formulate a comprehensive theoretical framework for da'wah television by integrating the dimensions of ownership, content, management, product, and goal. This synthesis is designed to provide a systematic academic standard for validating da'wah television claims and bridging the gap between operational management practices and the mission of socio-religious transformation.

2. Method

This study employed a constructivist-interpretive paradigm within a qualitative research design using a library research approach. This methodology was selected to facilitate a deep understanding and critical description of the concepts of ownership, content, management, product, and goals underlying da'wah television operations through the interpretation and synthesis of existing scholarly texts and contemporary media industry dynamics.

2.1. Data Collection: Systematic Literature Review Strategy

The library research served as the primary method for data collection. As this study focuses on developing a theoretical framework rather than testing an empirical model, data were gathered systematically to ensure transparency and mitigate bias. The search was conducted across major academic databases, including Google Scholar, Scopus, and Moraref, utilizing the following criteria:

Keywords and Search Strings: Keyword combinations used included: ["Islamic media theory", "da'wah television management", "television content analysis", "epistemology of Islamic broadcasting", "media Islam", and "televisi dakwah"].

Inclusion/Exclusion Criteria: We included peer-reviewed journal articles, seminal textbooks, and relevant dissertations published until 2025.

This timeframe ensures the inclusion of foundational theories alongside the most recent academic discussions as of late 2025. Sources not specifically addressing television or Islamic media principles were excluded.

Data Screening: Selected sources were screened based on their direct relevance to the five core research foci (ownership, content, management, product, and goal) to ensure a robust synthesis of findings.

2.2. Data Analysis: Qualitative Content Analysis

The collected data were analyzed using Qualitative Content Analysis, adapting the interactive analysis model by Miles, Huberman, & Saldaña (2014). The analysis followed five systematic stages:

Data Organization: All relevant literature was categorized and managed using a systematic digital filing system.

Open Coding: Key phrases relevant to the research focuses were coded (Saldaña, 2016).

Categorization and Classification: Codes were grouped into broader categories to organize the data systematically, aligning with stakeholder and media political economy theories (Creswell & Creswell, 2018).

Synthesis and Interpretation: Categorized data were synthesized to build arguments, analyzing the dialectical relationship between Islamic normative ideals (e.g., amanah, falah) and the practical realities of the media industry.

Conclusion Drawing: The final stage involved drawing conclusions to answer the research questions, culminating in the proposed integrated theoretical framework.

Study Limitations: As a conceptual study, this research is limited by the absence of primary empirical data (interviews with practitioners or field observations). The framework proposed herein is theoretical and serves as a foundation for future empirical studies to validate these concepts within real-world television operations.

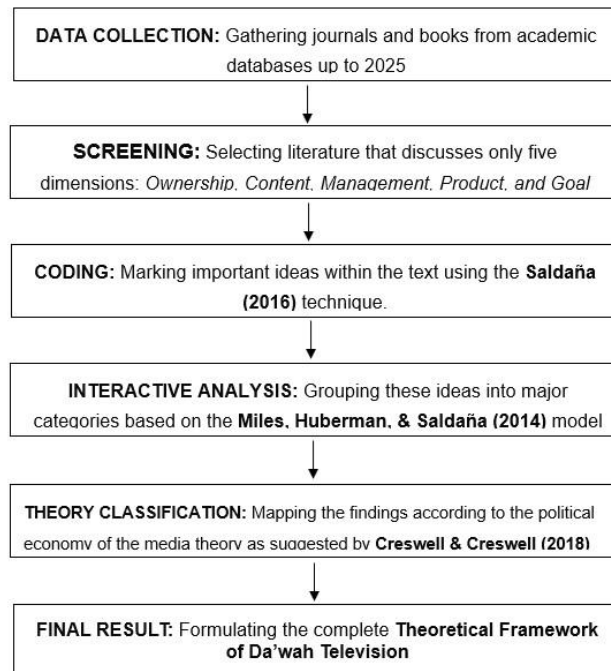


Figure 1. Research Flowchart

3. Results

3.1. Ownership of Da'wah Television in the Perspective of Islamic Media: A Critical Analysis of Ethical Principles vs. Commercial Realities

This section analyzes the dimension of ownership in da'wah television, focusing on how Islamic ethical principles interact with contemporary media ownership structures. This analysis moves beyond normative recommendations to explore the practical challenges of implementing an ownership model that prioritizes da'wah objectives amidst commercial pressures and regulatory constraints.

3.1.1. The Epistemological Basis of Ownership: From Profit Maximization to Amanah and Stakeholder Theory

The concept of ownership in conventional media studies is often rooted in agency theory, where managers act as agents to maximize shareholder profits (Mayers, 2005). This study argues that da'wah television requires a distinct epistemological foundation: the concept of amanah (trust or divine mandate). In this framework, owners and media managers bear a broader responsibility not only to investors but also to the public, community, and ethical values of Islam.

To bridge the idealism of amanah with modern corporate governance, this study adopts and critically analyzes an expanded stakeholder theory (Fontaine, Haarman, & Schmid, 2006). Key stakeholder groups include customers, employees, local communities, regulators, and the general public, all of whom influence or are influenced by the achievement of organizational goals.

Critical Analysis and Counterarguments:

While this broad stakeholder concept is ideal for ensuring “quality, healthy, and dignified” content, its implementation faces significant challenges. Criticisms of this normative approach include:

Financial Viability: Who funds this amanah-based ownership model if commercial investors seeking short-term returns on investment (ROI) disengage?

Conflicting Priorities: The involvement of diverse stakeholders (e.g., activists, regulators, shareholders) often leads to conflicting priorities that can paralyze decision-making, a contradiction often glossed over in purely normative literature.

Therefore, a deeper analysis is required on how to balance vertical accountability (to God through the principle of amanah) and horizontal accountability (to the market and regulators).

3.1.2. Analyzing Monopoly and Pluralism: Power Dynamics in Da’wah Broadcasting

Avoiding a monopoly on television ownership is a crucial principle for ensuring healthy competition and diversity of information (Komisi Penyiaran Indonesia Pusat, 2013). From a da’wah perspective, monopoly is highly detrimental because it restricts the plurality of religious interpretations, potentially enforcing a single definition of “authentic Islamic teaching” that ignores cultural and scholarly diversity.

The involvement of diverse stakeholders in the ownership structure (Auwerx et al., 2011) can improve decision quality and public accountability. However, a critical analysis of contemporary media dynamics reveals inherent contradictions:

Political Economy of Media: Market pressures often drive media concentration to achieve economies of scale. This directly conflicts with the da’wah objective of message pluralism.

The Role of Regulation: This study must critically examine the tension between Islamic principles and existing broadcasting regulations in specific contexts, such as Indonesia. Is the current legal framework robust enough to prevent monopolies that undermine da’wah goals?

The discussion fails if it merely lists the benefits of pluralism; instead, the analytical focus must be on addressing the structural barriers within the

media industry that inherently encourage the concentration of power and ownership.

Table 1. Tension Points in Da’wah Television Ownership: Idealism vs. Commercial Reality

Aspect	Ideal Principle (Normative)	Practical Challenge (Analytical)	Critical Engagement/Theory
Stakeholders	Ownership as Amanah (Broad ethical responsibility).	Pressures from purely commercial investors demanding high ROI.	Stakeholder Theory vs. Conventional Agency Theory
Ownership Structure	Pluralism of ownership for message diversity.	Market concentration, regulatory hurdles, and economic sustainability.	Islamic Political Economy of Media

3.2. Content of Da’wah Television: Bridging the Normative Demands of Islamic Ethics and the Dynamics of Contemporary Media Production

This section analyzes the content dimension of da’wah television, focusing on the tension between the ideal of delivering “authentic Islamic teaching” and the realities of media production. The study critically examines how Islamic principles can be integrated into content practices without ignoring the complexities of the broadcasting industry.

3.2.1. *Balancing Normative Representation and Production Demands: Analyzing Content Approaches*

Analysis of da’wah television content often involves examining the integration of Islamic symbols and themes within narratives. Some discussions point to the potential for a disconnect between the intended portrayal of Islamic values and the dramatic requirements of genres like soap operas. The representation of characters adhering to Islamic principles and the depiction of historical or theological concepts within these narratives are areas of academic interest. Quality content has learning and educational value based on the example of the Prophet Muhammad (Samsuriyanto, Saifulloh, & Muhibbin, 2025).

Analytical Framework:

Drawing on media representation theory and the sociology of Islamic media, an analytical framework can be used to understand how portrayals

in da'wah television content are constructed. A key area of analysis is the tension that can arise between presenting normative ideals (such as the ethical conduct derived from Islamic teachings) and the narrative demands of media formats, often driven by factors like audience engagement and simplified conflict resolution.

Exploring the Tension: There can be a tension between social realism (depicting aspects of everyday life) and portraying characters in a manner consistent with ethical teachings. Media content may sometimes utilize religious symbolism, leading to discussions about the depth of ethical substance conveyed within the narrative.

Considering Production Perspectives: The media industry's need to attract and maintain a mass-market audience often influences content production. Strategies involving dramatization and visually engaging elements are sometimes employed with the aim of ensuring the financial sustainability of media outlets, which in turn can be seen as a prerequisite for the continuation of da'wah efforts through these platforms. The academic discussion centers on how these production considerations align with or potentially challenge the primary objectives of da'wah within the framework of Islamic media.

3.2.2. Peace Journalism: Theoretical Alignment and Implementation Considerations

Da'wah television has the potential to distinguish its approach from conventional media by adopting Peace Journalism (PJ) as an alternative framework for reporting, particularly in the context of conflict (Lynch, 2007; Aslam, 2014). PJ emphasizes providing in-depth context in conflict reporting, highlighting peace-oriented initiatives, and fostering a more comprehensive understanding among audiences. This approach is seen as theoretically aligning with Islamic principles of peace (salam) and justice (adl).

Examining Implementation Challenges:

While the theoretical alignment of PJ with Islamic ethics is evident, its practical implementation in da'wah television faces several considerations:

Audience Engagement Dynamics: Content that focuses on conflict can sometimes be perceived as more immediately engaging and capable of generating higher ratings compared to the more contextual and investigative nature of PJ.

Structural and External Factors: Consistent application of peace journalism can be influenced by factors such as the independence of media outlets from political or ideological interests, which can be a consideration for media ownership and management structures (as discussed in Section 3.1).

Therefore, the successful adoption of peace journalism is not solely an editorial decision but can also be supported by robust ownership and management frameworks that prioritize long-term ethical goals alongside commercial viability.

Table 2. Analysis of Da’wah Television Content: Integration of Ethical Principles and Production Challenges

Aspect	Ethical Principle	Production Challenge	Critical Engagement/Theory
	(Normative)	(Analytical)	
Content Representation	Reflecting factual reality and the substance of authentic teachings.	Balancing narrative demands for audience engagement with the depth of ethical substance.	Media Representation Theory, Sociology of Islamic Media
Journalism Approach	Utilizing a Peace Journalism approach.	Navigating the market dynamics often favors content with immediate sensational appeal.	Media Conflict Theory, Political Economy of News

3.3. Management of Da’wah Television: Balancing Ethical Professionalism and Practical Industry Demands

This section analyzes the management dimension of da’wah television, focusing on the requirement for professional and proportional management. We explore how Islamic ethical principles, such as fairness in employment and public responsibility, interact with contemporary management theory and the complex operational realities of the media industry.

3.3.1. Professional Management within the Framework of Islamic Employment Ethics

Professionalism in the context of da’wah media transcends the generic definition of “working with special skills” (Baxter & Brumfitt, 2008). It encompasses the responsible execution of duties, upholding high standards of ethics, accountability, and credibility (aceproject.org). These ethical principles are firmly rooted in Islamic teachings, which emphasize fulfilling workers’ rights promptly, as commanded by the Prophet Muhammad (Hadith narrated by Imam Ibn Majah 2443).

Critical Analysis and Theoretical Contextualization:

Professional management in da'wah broadcasting must act as a guardian of the public interest and ensure dignified broadcasting (Komisi

Penyiaran Indonesia Pusat, 2013). However, this analysis critically addresses the tension that arises when ethics meet industry practices:

Professional Integrity vs. Rating Pressures: The drive to compete in programming often leads to unethical behavior, such as “undermining each other” or producing sensational content, which conflicts with professional integrity (British Association of Social Workers, 2012) and Islamic ethics.

Challenges in Implementing Employment Ethics: While the command for timely wage payment is a clear norm, financial constraints and the instability of media revenue (reliant on sponsors) often complicate the consistent application of this principle in practice. This study must acknowledge this contradiction rather than merely presenting the ideal command.

Effective management must recognize that the essence of management is responsibility, not merely wealth or rank (Drucker, 1986).

3.3.2. Proportional Management: Balancing Diverse Stakeholder Interests

Proportionality refers to balance, equity, and alignment with the scope of responsibility (kbbi.kemdikbud.go.id). In da’wah television management, proportionality is crucial for balancing diverse interests, such as the operational needs of advertisers and the audience’s space for expression (Rusdi, 2011).

Critical Analysis and Integration of Media Management Theory:

Media managers face unique business dynamics (Picard, 2005). Experience in one type of media does not guarantee an understanding of another. Proportional management demands that managers:

Balance Dual Objectives: The need to attract sponsors through engaging products must be balanced so that the product is not “overdone” and compromises da’wah values. This is a central dilemma in the political economy of da’wah media.

Address Stakeholder Contradictions: If advertisers are prioritized excessively, audiences will feel their space is limited and may abandon the channel. Management must proportionally manage the interests of both parties.

Critique of Anecdotalism: The use of prophetic examples of the Prophet Muhammad mending sandals (Topbaş, 2013) illustrates a balance of roles, but the analysis must extend to modern managerial applications, where managers must be aware of their functional responsibilities within complex organizational structures (Samsuriyanto, Imani, and Jailani, 2025).

Thus, proportional management is not merely a matter of fair task distribution but the application of a strategic framework that manages the tension between commercial viability and conflicting religious objectives.

Table 3. Analysis of Da’wah Television Management: Integrating Ethical Professionalism and Proportionality

Aspect	Ethical Principle	Practical (Analytical)	Challenge	Critical Engagement/T
	(Normative)			heory
Professional Management	Accountability, integrity, and timely fulfillment of workers' rights.	Industry pressures for sensationalism; financial hurdles in payroll.		Media Ethics Theory, Islamic HRM
Proportional Management	Balance of roles and fair representation of interests (adl).	Balancing priorities of advertisers (profit) and audience (value content).	conflicting between (profit) and	Stakeholder Theory, Media Political Economy

3.4. Product of Da'wah Television: The Dilemma of Commodification and Innovation from an Islamic Media Ethics Perspective

This section analyzes the product dimension of da’wah television, focusing on the central tension between the necessity of marketing and innovation for the station’s survival, and the risk of commodification that compromises the substance of the da’wah message.

3.4.1. Marketing Television Programs: Negotiating Use Value and Exchange Value

Marketing is essential for the survival of a modern television station. However, in the context of da’wah media, the marketing process must be critically re-evaluated through the lens of Islamic ethics. The political economy of media theory defines commodification as the process of converting use value into exchange value.

Critical Analysis of Da’wah Content Commodification:

The Value Dilemma: The use value of a da’wah program is measured by its spiritual and educational benefit to the viewer. The exchange value is measured by the program’s potential to be sold to advertisers, which is driven by audience ratings. Television often designs programs that were originally of pure use value to acquire exchange value (Kotler, 2002).

Ethical Risk: When marketing focuses purely on ratings, the substance of da’wah risks becoming superficial or sensationalized to be “sellable.”

This critical analysis discusses how successful marketing strategies, such as

positioning, promotion, and selling (Svoboda, 2006), can be applied ethically, where customer satisfaction implies not only entertainment but also enlightenment (falah).

Counterarguments: The industry argues that without exchange value (advertising revenue), use value cannot be broadcast. The point of analysis here is: how does management (as discussed in Section 3.3) balance these financial needs without completely submitting to market logic?

3.4.2. Innovation of Television Programs: Creating Ethical Competitive Advantage

Innovation is a key tool in marketing strategies to win over audiences and build a sustainable competitive advantage (Kanagal, 2015). A lack of creativity and imagination in content leads to declining viewership (Singer, 2003).

Critical Analysis of Value-Based Innovation:

The Expanded Anatomy of a Product: Innovation in da'wah television must encompass the four layers of the product (core, actual, augmented, and potential) (Stone & Desmond, 2006), ensuring that the core value of da'wah is not lost in the augmented product (e.g., merchandise, digital applications).

Leveraging Digitalization Strategically: Digitalization offers opportunities for innovation to build closer relationships with consumers and tailor products to their needs (Acker, Wulf, & Brenner, 2013). This analysis emphasizes the need for innovation that utilizes technology to deepen the da'wah message, rather than merely making it more passively consumable.

Practical Hurdles: Innovation requires significant financial investment, which is often a barrier for non-commercial da'wah TV stations.

Da'wah television management must apply smart marketing and innovation principles to produce engaging and relevant content, while remaining steadfast in Islamic values and avoiding pure commodification that sacrifices spiritual and educational substance.

Table 4. Da'wah Television Product: Negotiating Marketing and Innovation within Ethical Boundaries

Aspect	Ethical Principle	Production/Market Challenge	Critical Engagement/Theory
	(Normative)	(Analytical)	
Program Marketing	Ethically meeting audience needs	Transformation of use value to exchange value; rating pressures.	Political Economy of Media,

Aspect	Ethical Principle	Production/Market Challenge	Critical Engagement/Theory
	(Normative)	(Analytical)	
	(education, spiritual).		Commodification Theory
Program Innovation	Creating competitive advantage with substantial depth.	High investment needs; risk of superficial/sensational innovation.	Diffusion of Innovation Theory, Strategic Media Management

3.5. The Goal of Da’wah Television: Analyzing Educational Potential and Peacebuilding in the Context of Media Dynamics

This section analyzes the goal dimension of da’wah television, namely, child education and peacebuilding. The analysis critically reviews how these normative goals can be actualized, while acknowledging the theoretical and practical hurdles that arise in measuring impact and navigating power dynamics within broadcasting institutions.

3.5.1. *Da’wah Television as a Medium for Child Education: A Critical Analysis of Potential and Limitations*

Television has significant potential as an effective audiovisual educational medium to motivate children to learn (Saglik & Ozturk, 2001). Quality educational programs can stimulate cognitive and social development, both directly (academic skills) and indirectly (motivation and behavior) (Baydar et al., 2008).

Critical Analysis and Theoretical Contextualization:

From Potential to Measurable Impact: This analysis must move beyond descriptions of potential and address how da’wah television stations can systematically apply a sophisticated understanding of how children learn (metacognition, active learning) (Vom Orde, 2012). The lack of empirical validation mentioned by the reviewers limits claims about the actual effectiveness of these programs.

Practical and Ideological Hurdles: A major obstacle is resource allocation. High-quality child education programming requires significant investment in research, production, and evaluation. Da’wah TV stations may struggle to compete with commercial entertainment budgets, often leading to lower-quality educational content that fails to achieve the stated goals.

Therefore, this educational goal remains a normative ideal whose implementation depends on the commitment of management and owners who are willing to prioritize social impact over financial profit.

3.5.2. *Da'wah Television in Peacebuilding: A Critical Reflection*

The media possesses significant power in shaping public opinion. While media can spread hatred, da'wah media are normatively expected to actively disseminate messages of peace (peacebuilding) (Mutasa, 2015; Goodfriend, 2012). This involves reporting conflicts with a peaceful approach (peace journalism), promoting national unity (Muhid & Samsuriyanto, 2018), and contributing to sustainable solutions (Mohamed, 2012).

Critical Analysis of Power Dynamics and Implementation:

Normative Reflection vs. Political Reality: The goal of peacebuilding is highly normative. The critical analysis must ask: Whose definition of 'peace' is being used? Who determines 'authentic ulama nationalism'?

Power Dynamics: As criticized by the reviewers, these goals ignore reflections on the implications of the study's normative stance. The power dynamics within religious institutions or the political affiliations of TV owners can influence the peace messages broadcast, potentially limiting engagement with counterarguments or alternative viewpoints.

Empirical Limitations: This study, being a theoretical framework, cannot validate whether the broad scope of peacebuilding (Legatis, 2015) can actually be effectively implemented by single da'wah TV stations within diverse cultural or political contexts.

Thus, the goal of peacebuilding is recognized as an ethical aspiration, but the reality of its implementation is constrained by the political-economic context of the media and the internal power dynamics of the station.

Table 5. Analysis of Da'wah Television Goals: Ethical Aspirations vs. Practical Hurdles

Aspect	Ethical Aspiration (Normative)	Practical Hurdle (Analytical)	Critical Engagement/T heory
Child Education	Stimulating cognitive/social development through quality content.	High production costs; competition with commercial entertainment; lack of empirical evaluation.	Media Learning Theory, Economics of Children's Media
Peacebuilding	Promotion of peacebuilding, peace	Owner ideological bias; biased definition of	Political Economy of

Media,
Media
Conflict
Theory

Aspect	Ethical Aspiration	Practical Hurdle (Analytical)	Critical Engagement/T
	(Normative)		heory
	journalism, and national unity.	'peace'; political-economic hurdles.	

4. Discussion

The results of this study establish an integrated theoretical framework consisting of five key dimensions: Ownership, Content, Management, Product, and Goal. The interconnectedness of these themes is illustrated in the following diagram:

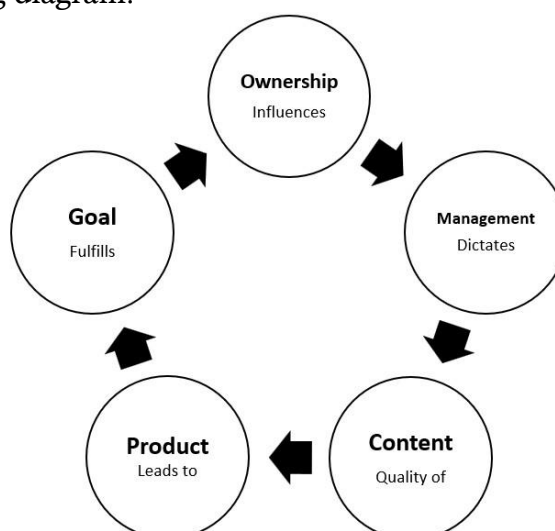


Figure 2. Integrated Theoretical Framework of Da'wah Television

4.1. Synthesis of Findings: The Dialectic of Idealism and Reality

The analysis reveals specific "tension points" within each dimension where Islamic normative ideals encounter industrial realities. These findings are summarized in the tables below:

Table 1. Ownership Dimension: Amanah vs. Commercialism

This dimension asserts that ownership is not merely a legal right but an *Amanah* (ethical responsibility). The primary challenge is the pressure from commercial investors for high ROI, which can threaten the pluralism of religious messages.

Table 2. Content Dimension: Substance vs. Sensationalism

Da'wah content should ideally reflect factual truth (*Haq*). However, a

practical challenge arises in balancing narrative engagement with deep ethical substance to remain competitive.

Table 3. Management Dimension: Professionalism vs. Industry Pressure

Management must prioritize accountability and justice (*'Adl*). Practical hurdles include maintaining worker welfare and navigating advertiser demands that may conflict with religious values.

Table 4. Product Dimension: Maslahah vs. Commodification

Da'wah products must serve the public interest (*Maslahah*). Yet, there is a significant risk of religious commodification, where spiritual values are reduced to economic exchange values due to rating pressures.

Table 5. Goal Dimension: Social Transformation vs. Practical Hurdles

The ultimate goals are education and peacebuilding. Real-world obstacles include high production costs for quality content and the owner's ideological biases that limit the objectivity of peace messages.

4.2. Discussion: Comparative Analysis with Previous Studies

This framework provides a more holistic perspective compared to existing literature. While Samsuriyanto (2018) mapped internal and external factors of the Islamic media industry separately, this study integrates them into a causal relationship: Ownership structure directly determines Management behavior, which in turn shapes the Content.

Regarding content tension, our findings strengthen Moll's (2021) argument about the ambivalence of "on-camera piety." However, this research goes further by explaining that such phenomena are a systemic consequence of Proportional Management failures (Table 3), rather than just individual preacher performance.

In terms of commodification (Table 4), this study aligns with Irham et al. (2023) regarding the risks of turning religion into a "marketable product." The difference lies in our finding that the root cause of commodification is not just popular culture, but the lack of an independent Ownership Structure (Table 1). This difference in results occurs because this study utilizes a Political Economy of Media approach, whereas previous studies focused on ethnographic or semiotic analysis.

Furthermore, unlike Handoko & Mahmud (2021) who focused on specific mass organizations (e.g., NU), the framework formulated here is more universal and applicable to various da'wah television institutions in the 2025 landscape. This is because our library research method synthesizes macro-level industry dynamics rather than localized cases. The consistency of these results with Salsabila et al. (2022) and Luthfiah et al. (2023) regarding the persuasiveness of television confirms that while the medium is effective, its integrity depends entirely on the alignment of the five dimensions proposed in this framework.

5. Conclusion

This library study has proposed an integrated theoretical framework for da'wah television, critically reviewing five fundamental dimensions: ownership, content, management, product, and goals. The analysis demonstrates that normative models of Islamic media exist in an inherent tension with the realities of the contemporary media industry, particularly regarding commercial pressures, rating demands, and power dynamics.

5.1. Synthesis of Arguments and Theoretical Implications

The synthesis of key findings indicates that the claim of “da'wah television” cannot be based on superficial symbolism or ownership alone. Instead, it demands a constant ethical negotiation. The theoretical implications of this framework contribute to a broader discussion concerning:

Islamic Media Ethics: The framework challenges conventional market-based media ethics models by advancing the concepts of amanah (ethical mandate) and adl (proportional justice) as foundational to governance and content production.

Sociology of Media and Islamic Modernity: This study positions da'wah television as a site where global media modernity encounters localized religious expression, highlighting how Islamic principles adapt to or conflict with the demands of modern media formats.

Feasibility of the Model: The critical analysis indicates that the ideal model of da'wah television may face significant hurdles in scalability and economic sustainability. The proposed framework is intended as an invitation for scholarly debate and further critical analysis rather than a definitive, ready-to-implement solution.

5.2. Contributions of the Study

While this study is conceptual and does not offer empirically validated policy guidance, its main contributions lie in:

Conceptual Enrichment: Providing a rigorous analytical vocabulary and framework for navigating ambiguities in Islamic media studies, which have previously been dominated by anecdotal approaches.

Identification of Tension Points: Explicitly mapping the contradictions between religious idealism (e.g., peace journalism) and market realities (e.g., sensational conflict journalism), which are often overlooked in normative literature.

5.3. Limitations and Future Research Directions

The primary limitation of this study is its purely library-based and conceptual nature. The acknowledgment of a “lack of strong empirical data” means the validity of this model in real-world settings remains untested.

Future research should directly address these methodological limitations by:

Empirical Case Studies: Conducting systematic content analyses of existing da'wah television programs to test the application of Peace Journalism or the representation of amanah in practice.

In-depth Interviews: Interviewing regulators, station owners, and media practitioners to understand the practical hurdles (financial, regulatory, ideological) in implementing the dimensions of this framework.

Audience Surveys: Investigating audience preferences to understand whether the proposed ideal model aligns with actual market desires.

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