TELEVISION: MEDIA FOR ISLAMIC EDUCATION IN MILLENNIUM ERA

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Abstract
The advances in technology and communication have affected almost all aspects of human life, including Islamic education. Television has become one of the products of this technological progress, bringing its advantages such as its audio-visual nature. The ability to reach the public has brought benefits in the education sector, especially Islamic education. In other words, the media have been able to provide Islamic education to the people of Indonesia. Television programs presented are able to manifest as textbooks with Islamic content, while the actors and figures presented were forms of teachers on television. Islamic studies on television can be seen in different events, ranging from tele-da’wah programs, music (nasyid, shalawat, and qasidah), operas and films, and other entertainment programs.

Keywords: Television, Education Media, Islamic Studies

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Abstrak
Memperhatikan kemajuan teknologi dan komunikasi yang telah mempengaruhi hampir seluruh aspek kehidupan manusia, termasuk juga bidang pendidikan agama Islam. Televisi telah hadir menjadi salah satu produk dari kemajuan teknologi tersebut, dengan membawa serta kelebihan-kelebihannya seperti sifatnya yang audio-visual serta mampu menjangkau khalayak umum telah membawa manfaat dalam sektor pendidikan khususnya pendidikan Islam, atau dengan kata lain televisi telah mampu menjadi media dalam memberikan pendidikan keislaman kepada masyarakat Indonesia. Acara-acara televisi yang hadir mampu menjelma sebagai buku pelajaran dengan varian konten keislaman didalamnya, sedangkan para aktor maupun figur yang dihadirkan merupakan bentuk guru yang ada di televisi. Studi-studi keislaman dalam televisi tersebut bisa kita lihat pada kemasana acara yang berbeda, mulai dari program tele-dakwah (pengajian), musik (nasyid, shalawat, qasidah), sinetron dan film, serta acara-acara lainnya yang bersifat entertainment.

Kata Kunci: Televisi, Media Pendidikan, Studi Islam

Introduction
The advancement of technology and communication has penetrated into various aspects of life of Indonesian people, especially Muslim community. It is proved by the emergence of television, which is capable of becoming media in all aspects of Indonesian society, but the media category is adapted to the functions inherent in television. If most common programs presented are considered as entertainment media, then in this millennium era, the events presented are not just as an entertainment medium, but have collaborated with the information packaged in one event. Television in its development has been used as a medium to provide Islamic teachings, not only among students who are in schools, but to the entire Indonesian Muslim community.

At present, the programs presented on television are very diverse and varied, including the categories of entertainment, education, religious events, and special news events. From some of these events, it has been able to represent the functions of television, namely information functions, educational functions, entertainment functions, persuasion functions, and social control functions.1 From these functions, it is then concretized in the

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1 Sholihati, Wanita dan Media Massa (Yogyakarta: TERAS, 2007), 35.
form of various programs, so that the community can choose what kind of program they want according to their respective goals.

In the context of the representation of Islam on television, Inaya Rakhmani has argued that in the post-New Order era, television through soap operas that has become a medium between the commercialization process and Islamic expressions, so soap operas are closely related to the commodity process and Islamic teaching. James Hosterey and Marshall Clack also stated that television has been able to become a media in the accommodation process between markets and Islamic expressions that are present in public spaces, which are seen through soap operas with Islamic genres.

The above argument has shown the function of television in Islam, in the form of da’wah. If television is capable of carrying out the function of Islamic da’wah, then the function of Islamic education will be very clearly visible, in accordance with the general function that accompanies television in community. From this phenomenon, this paper raises a number of questions, namely why can television in this millennium era be categorized as a medium in giving Islamic studies? Through what kind of program, television can become a medium for learning or Islamic education today. What are the forms of television programs included in the category of events that provide information or Islamic messages to the public?

**Islamic education**

In history, Islamic education has begun to exist since the early days of the Islamic world, the growth and development of Islamic education institutions is also based on the teachings of Islam itself, which has been revealed in the Qur’an and hadith explaining that education is a necessary thing for humanity in the world. Learning process began from mosque, surau, to formal institutions or educational institutions like today. That is, the beginning of education was education about Islam.

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Education is a process of transferring knowledge as well as the values of life in order to prepare and form a personality. In relation to this paper, we mean Islamic education, because education is very broad. Azra quotes Alattas, Faruqi, and Nassef that education in Islam has three very broad meanings namely "tarbiyyah", "ta'lim", and "ta'dib". The three meanings contain very broad meanings, namely concerning human relations with society, environment, and God. The three terms are related to one another. The three terms indirectly also describe the scope of Islamic religious education, in the form of formal, informal, and informal education.

Islam is a religion that takes the legal basis from Qur’an and Hadith, so in Islamic education the sources of its teachings are also taken from the basic principles of Islam, namely the Qur’an, Sunnah (Hadith), and the results of ijtihad. In addition, the scope of its teachings is also broad, including: Islamic sciences (aqidah, shari’ah, and morals), Sufism, philosophy, politics, all other general sciences including cultures. Such fundamentals of Islamic education then gave rise to its own characteristics for Islamic religious education. These characteristics include a) emphasis on search for knowledge, mastery, and development of worship to Allah, b) as worship, in the search, mastery, and development of science in Islamic education, emphasizing moral values, c) recognition of potential and ability to develop.

Therefore, Islamic education is intended for humans, especially Muslim communities. This education also has a strong basis in its implementation, namely a) legal basis, b) religious basis, and c) psychological basis. If there is a basis that underlies the implementation of Islamic education, then the goal will be clearer, namely Islamic values and social

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ethics or social morality because humans can easily reap the success of life in the world and be able to produce happiness in the hereafter.\textsuperscript{10}

Education is the process of transferring knowledge, because the important function of Islamic education is for the process to require tools to facilitate distribution. In education these tools are called learning media. This learning media generally has a function to facilitate the delivery of information or knowledge. Learning media has a lot of variety and variants, because its development follows the modern flow and the use of available resources.

In the modern era along with the effects of advances in the field of technology, it requires the use of various learning media by utilizing all-sophisticated equipment. The world has now entered the era of media, if education does not participate in the use of existing media, then education will be increasingly eroded by the times, because the times continue to go with the desire of the people also growing as if following the times.

\textbf{Media in Education}

Media in education tends to be interpreted as graphical, photographic, or electronic tools to capture, process, and reconstruct visual or verbal information.\textsuperscript{11} Some experts then provide boundaries related to the definition of media in education, including AECT (Association of Education and Communication Technology, 1977). It has limited the media as all forms and channels used to convey messages or information. Scientists like Heinich and his colleagues also pointed out that media are intermediaries to deliver information between sources and recipients. Furthermore, they presented the forms of the media such as television, films, photos, audio recordings, projected images, printed materials, and the like.\textsuperscript{12}

From the two descriptions related to the media, it can be concluded that media in education is a tool that favors helping the learning process, clarifying the meaning of the message delivered, making it easier to achieve the objectives of the information provided in the learning process.\textsuperscript{13} Azhar

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\textsuperscript{10} Abdul Majid, Belajar Dan PembelajaranPendidikan Agama Islam, cet. 1.(Bandung: RosdaKarya, 2012), 18.
\textsuperscript{11} CecepKustandidanBambangSutjipto, Media Pembelajaran; Manual dan Digital (Bogor: Ghalia Indonesia, 2013), 8.
\textsuperscript{12} Ibid.; Anwar Arsyad, Media Pembelajaran (Jakarta: Rajagrafindo Persada, 2013), 3–4.
\textsuperscript{13} KustandidanSutjipto, Media Pembelajaran; Manual dan Digital, 8.
said that there were other terms to refer to the media in learning, namely instructional or education technology, learning resources, and visual aids.\textsuperscript{14}

Television media, as stated earlier to be included in one of the media in education, has several characteristics, which cannot be carried out by teachers in teaching and learning. Those characteristics are fictive characteristics—the ability of the media to record, store, preserve, and reconstruct an event or object; manipulative characteristics—the ability to package an event that occurs in several days into one show that can be observed in a matter of hours; distributive characteristics—the ability of the media to channel or transport objects or events through space.\textsuperscript{15}

Television as an audio-visual media, of course has many functions in various sectors of people's lives. In this study, television is a medium in learning. In general, the function of media in education is divided into four functions, namely attention functions, affective function, cognitive function, and compensatory function.\textsuperscript{16} Attention function is a function of the media to attract and direct wider community in the message or material to be conveyed; affective function is a function of media capable of arousing emotions related to the issues or material presented; cognitive function is the use of media to facilitate the achievement of goals, namely understanding and remembering the message presented; the functional function is the usefulness of media which is able to accommodate people who are weak and slow in accepting material in the form of text or verbal.\textsuperscript{17}

If all existing objects can be used as tools or media in learning, or for educational purposes, then there will be many objects included in this educational medium. So classification is needed. The classifications of media used in education are: a) print media, b) audio-visual media, c) computer-based media, and d) combined media between print and computer.\textsuperscript{18} From several classifications of media, one of them is television, which is included in the classification of audio-visual media.

\textsuperscript{14} Ib\textit{id.}; Arsyad, \textit{Media Pembelajaran}, 7–9.
\textsuperscript{15} Ib\textit{id.}, 15–17; Kustandi and Sutjipto, \textit{Media Pembelajaran; Manual dan Digital}, 12–13.
\textsuperscript{18} Ib\textit{id.}, 31.
Electronic Media: Television

In addition to printed media, there are also electronic media that are more popular and more desirable for all people throughout the world. Electronic media emerged after the printed media was widely known people in Indonesia. The electronic media can be classified into several forms that are already very familiar in modern society, namely recorders, radio, film, television, and the internet. All of those media will be able to work if using electro power or electricity. Electronic media is indeed one more modern step because it can be accepted and the information can be used digested by all people. Television is one of the electronic media, which is popular throughout the world.

There are several advantages of television, including: a) Television is Audio-Visual, meaning having traits that can be seen and listened having more persuasive power over the media others; b) able to develop topics in printed media; c) quickly reach an audience that is relatively inaccessible, and has a broad coverage; d) have certain characteristics such as face-to-face communication, or moving reality to audience.

Television is one of the electronic media that presents images and sounds (audiovisual), defeating printed media that were born before it because it can be accepted by all people. Television was present among Indonesian people and experienced a rapid development, making television as a prima donna among other mass media. This has a direct and significant effect on the community as a loyal audience. These effects include: a) cognitive effects, effects related to the thinking and reasoning of viewers as recipients of information provided through television shows; b) affective effects, effects related to the feelings of viewers. Seeing television programs causes various kinds of viewers’ feelings; and c) conative effects, effects related to the intention and determination or effort of a person, which is more directed towards an action in the form of behavior after absorbing information from a television program. Such effects can also be said as behavioral effects.

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Television as an Educational Media for Islamic Studies

The existence of television from time to time has experienced a very significant increase, one proof of which is the increase of various programs in different genres. One adjustment to the function of the television is the function of education. Furthermore, Darwanto in his book has classified the broadcasts of educational programs of television, namely: a) School Education Broadcasts, namely the broadcast program whose target is school students with program content that is closely related to the school curriculum. For example, programs for Pre-school students, elementary, junior high, senior high school and vocational students, and for special purposes such as teachers, employees, treasurers, etc.; b) long life education programs. This program has unlimited goals. The content includes culture, language, economy, skills (sewing, cooking, beauty, and fashion), health and sports, events for children, programs on agriculture, fisheries, livestock, and so on; and related to social problems.22

From the classification, it is possible that we can see and classify various events that dominate several television stations, namely educational programs. In this study, one form of long life education program is religion (Islam) because religion is a part of culture. The religious education on television is considered very important for all ages. Islamic education here takes advantage of the presence of television media, through various programs presented.

Dealing with television as a media for Islamic education, the teachers on television are hosts, narrators, and actors. The success and failure of Islamic material or studies delivered through programs on television depends on the teacher as the conveyor of the teachings. Thus, it is necessary to classify teacher on television, such as a good-looking figure, smiling and being able to bring comfort, mastering the method of conveying messages, and possessing traits that are open or easy to accept input and constructive criticism.23

By the explanations above, then we will look at the form of the program (textbook) that is presented by figures (teacher) and the ways of delivering Islamic teaching available on Indonesian television.

23 Ibid., 136–138.
Form of Islamic Education on Television

Dealing with the television as a medium of Islamic education, it is closely related to the presence of Islam on television, both in the form of tele-da’wah, Islamic sinetrons and films, Islamic music (qasidah and nasyid), Islamic contests, to preaching programs that are present in the era of millennium. The presence of Islamic events is not only aimed at preaching, but these events are one of the media that is very effective in spreading Islamic messages, especially for the younger generation of millennial Muslims.

During the New Order government, Islam began to gain a place on TVRI starting between 1962 and 1972, namely the Mimbar Agama. Mimbar Agama (Islam) is broadcast every Thursday afternoon, and is divided into a series of events, such as Islamic drama programs, recitation of the Qur’an (recitation of the Qur’anic verses or the same as the Qur’an recitations read by the Qori’), the pulpit of Islam (religious lecture) which is filled by the muballigh, and the rhythm of the qasidah (more Islamic songs that use Arabic and Malay instruments). A few years later when private television was born and developed, they saw an opportunity to be able to take advantage by presenting several Islamic soap operas, which aired every month of Ramadan. However, this article will not mention the practice of commercialization carried out by television.

The presence of the Mimbar Agama on TVRI, succeeded in becoming a stimulus for several private televisions to produce Islamic programs with the same model. The program is like Di Ambang Fajar (SCTV), RCTI with Hikmah Fajar, TPI airing the Subuh Lecture, ANTV has Mutiara Subuh, INDOSIAR with Fajar Imani, and Hikmah Subuh on TVRI. The ulama

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25 The religious lecture described the method of preaching, namely preaching directly and preaching by inserting Islamic messages in a drama or other media. Rakhmani, "Regime and Representation. 68.

26 Ibid., 68–72.

27 Ibid., 86–87.

28 Ibid., 79.
figures presented were ulama that had a religious base from the pesantren and also from universities, such as Zainuddin MZ, and Quraish Shihab.\textsuperscript{29}

In addition to the form of teaching (tele-da'wah), television also presents various soap operas that have Islamic content in them, which when viewed from the perspective of Islamic education, all soap operas and films are included in the category of learning process Islam. Some soap operas that carry Islamic themes have emerged and adorned every television station in Indonesia, such as the \textit{Rahasia Ilahi}, \textit{Kuasa Ilahi}, \textit{Takdir Ilahi}, \textit{Hidayah}, \textit{Taubat}, and many others. Those soap operas teach Islamic teachings that can be useful for the audience of the television program. Islamic teachings such as doom, pleasure, reward from good and bad deeds when a Muslim dies, and so forth.\textsuperscript{30}

The following years, the soap operas underwent transformation and development but were still in the same context, for example \textit{Jodoh Wasiat Bapak} (ANTV), \textit{Pintu Taubat} (Indosiar), \textit{Islam KTP}, \textit{Anak Masjid}, \textit{Ustad Fotocopi}, \textit{Gali Lobang Tutup Lobang}, \textit{3 Semprol Mengejar Surga}, \textit{D’Hijabers}, \textit{Kiamat Sudah Dekat}, \textit{Pesantren dan Rock n Roll} (SCTV), \textit{Tukang Bubur Naik Haji}, \textit{Catatan Hati Seorang Istri}, \textit{Hafizah}, \textit{Ketika Bertasbih Theseries}, \textit{Dunia Terbalik} (RCTI), and many more in several other television stations.

After the soap operas succeeded in gaining a place in the hearts of the people, the next target was young people, followed by big screen films that combined Islam with romance, travel experiences, experience of foreign life as a minority Muslim citizen, the record of life as santri etc. Some of the films are \textit{Ayat-ayat Cinta}, \textit{Ketika Cinta betasbih}, \textit{Hijrah Cinta}, \textit{Negeri Lima Menara}, \textit{Assalamu’alaikum Beijing}, \textit{Perempuan Berkalung Sorban}, \textit{Surga yang tak dirindukan}, \textit{99 Cahaya Dilangit Eropa}, \textit{Langit Terbelah Di langit Amerika}, \textit{Hijab Traveler}, \textit{Bid’ah Cinta}, \textit{Dalam Mihrab Cinta}, and many other religious films that are present every year. In addition to soap operas and feature films, variants of new Islamic nuances are also present to enliven Indonesian television such as the \textit{Mozaik Islam}, \textit{Berita Islami Masa Kini}, \textit{Catatan Hijab Traveller}, \textit{Diary Laudia Cintya Bella}, \textit{Dua Hijab}, and so on.

From the programs presented by the television, we can make use them as material in teaching Islam in a wider range, ranging from the younger generation to the old generation of various social statuses in

\textsuperscript{29} Well-known Ulama

Indonesian society. To be able to get Islamic teachings in various events, first we have to see the type of the event, if the program is in the form of soap operas or films, the Islamic message can be obtained from dialogue, looking at actors, and background settings displayed. If the event takes the form of a talk show or non-tele-da’wah and non-drama program, then we can obtain these Islamic messages from the narration conveyed by the narrator.

To see the success or failure of television as a learning media for Islamic studies depends on the program presented, the ways Islamic information are presented and the methods used. For this reason, the author will provide a scheme related to several Islamic events that have been present on Indonesian television.

<table>
<thead>
<tr>
<th>No.</th>
<th>Genre</th>
<th>Program</th>
<th>Messages</th>
<th>Narration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Islamic soap opera</td>
<td>Assalamu’alaikum Beijing</td>
<td>Women in modern times are no longer tied to domestic affairs (related to household affairs) and old fashioned and monotonous dress styles. Freedom of movement for Muslim women is wider</td>
<td>Actor Ashma who appeared as a protagonist who works as a young Muslim journalist in Beijing, China.</td>
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<td></td>
<td></td>
<td>Rock n Roll boarding school</td>
<td>Describing morals in life in Islamic boarding schools.</td>
<td>The actors wearing Muslim clothing, women with their headscarves and also long clothes, while for men wearing koko clothes, sarongs and caps.</td>
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<td></td>
<td>Punishment given to someone who has bad temperament</td>
<td>The antagonist actors who died and their bodies got difficulties when they wanted to be buried</td>
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<tr>
<td>Jodoh Wasiat Bapak</td>
<td>Punishment given to someone who has bad temperament</td>
<td>The antagonist actors who died and their bodies got difficulties when they wanted to be buried</td>
<td></td>
<td></td>
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<tr>
<td>2. Non-soap opera shows and also non-tele-da’wah</td>
<td>Today’s Islamic News, Islampedia, Khazanah, etc.</td>
<td>Islamic messages adapt themes, for example the virtue of prayer at the beginning of time, the efficacy of fruits in Islam, tips on giving names to children, and so on</td>
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<td></td>
<td>Explanation by the Host and explained by the narrator with illustrations.</td>
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</table>

**Conclusion**

From the explanation above, the argument is that the presence of television in the millennial or modern era today has been able to become a media for Islamic education. It is not only for schoolchildren, but also more
broadly for all Indonesian Muslim communities. Education is packaged in various genres of events that are present on television, making it easier for people to receive messages or teachings delivered. Islam has succeeded in utilizing technological sophistication to carry out its duties in Islamic education, so that television will truly be able to carry out its functions in education, especially Islamic education.

REFERENCES


