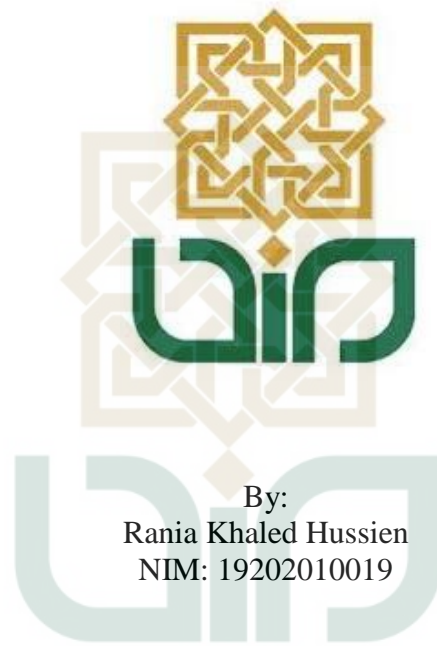A New Model of Spreading and Applying SDGs in the

Islamic Media

(A Case study of Khawatir TV Program in Middle East)

By:
Rania Khaled Hussien
NIM: 19202010019

Thesis Supervisor
Prof. Alimatul Qibtiyah, S.Ag., M.Si., Ph.D.

THESIS

Master at communication and Islamic broadcasting program faculty of

Communication and Dawah UIN sunan kalijaga

YOGYAKARTA

2021

NOTA DINAS PEMBIMBING

Kepada Yth.,

Ketua Program Studi Magister
Komunikasi dan Penyiaran Islam,
Fakultas Dakwah dan Komunikasi
UIN Sunan Kalijaga
Yogyakarta

Assalamu'alaikum wr. wb.

Disampaikan dengan hormat, setelah melakukan bimbingan, arahan, dan koreksi terhadap penulisan tesis yang berjudul:

A New Model Of Spreading and Applying SDGs in The Islamic Media
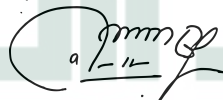(A Case Study Of Khawatir TV Program in Middle East)

Oleh

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Saya berpendapat bahwa tesis tersebut sudah dapat diajukan kepada Program Studi Magister Komunikasi dan Penyiaran Islam, Fakultas Dakwah dan Komunikasi UIN Sunan Kalijaga untuk diujikan dalam rangka memperoleh gelar Magister Agama.

Wassalamu'alaikum wr. wb.

Yogyakarta, 11 Oktober 2021
Pembimbing

Prof. Alimatul Qibityah, MSi., MA. Ph.D

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Yogyakarta, 11 Oktober 2021

Saya yang menyatakan,

Rania
NIM: 19202010019

MOTO

"No matter what he does, every person on earth plays a central role in the history of the world. And normally he doesn't know it."

(Paulo Coelho)

"Whoever does good (deeds), good will be done to him.
Whoever does good, his remembrance will remain."
(Ahmed Al Shugari)

"Allah provided us with signed maps for our lives to guide us and
support us reaching our destination being lost is not the map
fault it's always because of your attitude towards the map."
(Rania Khaled)

DEDICATION

With the grace and blessing of Allah SWT as well as sholawat and greetings to the lord of the great Prophet Muhammad SAW, i would like to thank both of my parents who supported me and allowed me to travel that far to complete my master degree it was never an easy journey for both of us, i will always appreciate how you stand by my side and supported me in every step my Father Prof. Khaled Hussein Ahmed my first mentor in life and academic life thanks for guidance and help, My mother Mrs. Hoda Mohamed my role model and fighter, I always appreciate your existence in my life.

ABSTRAK

Ide utama penelitian ini adalah menciptakan model media Islami yang dapat menerapkan dan menyebarkan tujuan pembangunan berkelanjutan dari Perserikatan Bangsa-Bangsa, melalui studi kasus acara TV terkenal Khawatir yang mengambil tempat dalam menerapkan model ini di Timur Tengah, melalui pemahaman konsep Islam yang berhubungan dengan SDGs, gagasan utama dan topik Khawatir , Strategi Khawatir dalam menerapkan model ini dan elemen media yang digunakan untuk membuat program menarik bagi publik dan untuk menarik penonton, Khawatir menerapkan teori media utama seperti teori Agenda setting, teori Komunikasi dan modernisasi dan Hiburan- strategi pendidikan, melalui observasi dan wawancara kita dapat melihat spesifikasi dan bentuk model media ini yang dapat diterapkan di berbagai platform media Islam. Dalam penelitian ini saya mempertanyakan tentang membangun model media Islam baru yang menghubungkan konsep Islam dan SDGs. Dalam penelitian ini saya memilih pendekatan penelitian deskriptif kualitatif. Bertujuan untuk mendeskripsikan, merangkum berbagai kondisi, situasi dan fenomena realitas sosial di masyarakat. Selain itu, juga berusaha untuk menarik sebuah realitas ke permukaan sebagai model media berdasarkan observasi dan wawancara. Kesimpulan dari penelitian ini bahwa media Islam dapat menerapkan model baru yang merepresentasikan konsep Islam dan SDGs dalam platformnya.

Kata kunci: SDGS, media Islam, Khawatir, Ahmed Al-shuguri

ABSTRACT

This research main idea is creating an Islamic media model that can apply and spread sustainable development goals of United nation, through a case study of a famouse TV show Khawatir that took place in applying this model in Middle East, through understanding Islamic concept that relate to SDGs, the main idea and topics of Khawatir , Khawatir strategies in applying this model and media element used to make the program appealing to the public and to attract audince, Khawatir applaied main media theories like Agenda setting theory, Communication and modernization theory and Entertainment-education strategies, through obesrvations and interviews we can see the specfications and the shape of this media model that can be applied in different Islamic media platform. In this research i was questioning about builiding a new Islamic media model that connects islamic concepts and SDGs. In this study i choose qualitative descriptive study approach. Aiming to describe, summarize various conditions, situations and phenomena of social reality in society. In addition, it also seeks to draw a reality to the surface as a media model based on observations and interviews. The conclusion of this research that Islamic media can apply a new model that repersent both Islamic concepts and SDGs in its platforms.

Keywords: SDGS, Islamic media, Khawatir, Ahmed Al-shuguri

ARAB-LATIN TRANSLITERATURE GUIDELINES

The transliteration of Arabic letters into Latin letters used in the preparation of this thesis is guided by the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number 158 of 1987 and Number 0543b/U/1987.

1. Single Consonant

Arabic Letters	Name	Latin letters	Information
أ	Alif	Not symbolized	Not symbolized
ب	Bā'	B	-
ت	Tā'	T	-
ث	Śā'	ṡ	s (with the dot above)
ج	Jim	J	-
ح	Hā'	ḥ	H (with the dot below)
خ	Khā'	Kh	-
د	Dal	D	-
ذ	Żal	Ż	Z (with the dot above)
ر	Rā'	R	-
ز	Zai	Z	-
س	Sīn	S	-
ش	Syīn	Sy	-
ص	Sād	ṣ	s (with the dot below)
ض	Dād	ḍ	d (with the dot below)
ط	Tā'	ṭ	t (with the dot below)
ظ	Zā'	ẓ	z (with the dot below)
ع	'Ayn	…'…	reverse comma
غ	Gayn	G	-
ف	Fā'	F	-

ق	Qāf	Q	-
ك	Kāf	K	-
ل	Lām	L	-
م	Mīm	M	-
ن	Nūn	N	-
و	Waw	W	-
ه	Hā'	H	-
ء	Hamzah	…'…	Apostrophe (not denoted if located at the beginning of the word)
ي	Yā'	Y	-

2. **Vowel**

   a. single vowel

   The Arabic single vowel symbol is in the form of a sign or dignity, the transliteration is as follows:

Sign	Name	Latin letters
‑‑‑ ‹ ́› ‑‑‑	fatḥah	a
‑‑‑ ‹ ̣› ‑‑‑	Kasrah	i
‑‑‑ ‹ ̣› ‑‑‑	Ḍammah	u

   Example:

   كتب -kataba   يذهب- yażhabu

   سئل-su'ila   ذكر -żukira

   b. Double Vocals

   Arabic double vowels whose symbols are a combination of vowels and letters, the transliteration is as follows:

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sign	Name	Latin letters	Name
بَيَّاى	fatḥah ya	and Ai	A and i
بَيَّاو	fatḥah wau	and Au	A and u

Example: كيف-kaifa   هول – haul

3. Maddah

Maddah or long vowels whose symbols are in the form of letters and letters, transliteration in the form of letters and signs:

Sign	Latin letters
ـَا	Ā
ـِى	Ī
ـُو	Ū

4. Ta' Marbūṭah

There are two transliterations for ta' Marbūṭah:

a. Ta'Marbūṭah is alive

Ta'Marbūṭah who live or get fatah, kasrah, ammah, the transliteration is /t/.

Example: مدينة المنورة – Madīnatul Munawwarah

b. Ta'Marbūṭah dead

Ta'Marbūṭah who dies or gets the dignity of breadfruit, the transliteration is /h/.

Example: طلحة - Ṭalḥah

c. If the last word with ta'marbūṭah is followed by a word that uses the word "al" and

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the reading of the two words is separate,

then ta' marbūṭah is transliterated with /h/.

Example: روضة اجلنة -rauḍah al-jannah

5. **Shaddah (Tashdid)**

Shaddah or tashdid which in the Arabic writing system is denoted by a shaddah sign, in this transliteration the shaddah sign is denoted by the same letter as the letter marked with the shaddah sign.

Example: ربنا- rabbanā نعم – nu'imma

6. **Word Sanandg**

The word sanadg in the Arabic writing system is denoted by the letter, namely " ال ". However, in this transliteration, the word sanandg is distinguished into the word sanandg which is followed by the letter syamsiyah and the word sanandg which is followed by the letter qamariyah.

a. The word sanandg is followed by the letter syamsiyah.

The word sanandg which is followed by the letter syamsiyah is transliterated according to its sound, namely "al" is replaced by the same letter with the letter that immediately follows the word sanandg.

Example: الرجل ـ ar-rajul السیدة ـ as-sayyidah

b. Sanandg words followed by the letters qamariyah.

Sanandg words followed by the letter qamariyah are transliterated according to the rules outlined in front and according to their sound.

Example: القلم ـ al-qalamu اجلالل ـ al-jalālu

If followed by the letter syamsiyah and the letter qamariyah, the word sanadg is written separately from the word that follows it and is connected with a connecting sign.

7. **Hamzah**

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As stated earlier, hamzah is transliterated with an apostrophe. But that only applies to hamzah which is only located in the middle and at the end of the word. If it is located at the beginning of a word, hamzah is not symbolized, because in Arabic it is an alif.

Example: شىئ —syai'   امرت —umirtu

النوء —an-nau'u   تاخذون —ta'khudūn

8. Word Writing

As stated earlier, hamzah is transliterated with an apostrophe. But that only applies to hamzah which is only located in the middle and at the end of the word. If it is located at the beginning of a word, hamzah is not symbolized, because in Arabic it is an alif.

Example:

وان هللا هلو خري الرازقني —*Wa innallāha lahuwa khair ar-rāziqīn* atau *Wa*

innallāha lahuwa khairur-rāziqīn

فأ ونوا الكيل وامليزان —*Fa'aufū al-kaila wa al-mīzāna* atau *Fa'aufūl-kaila*

wal-mīzāna

Notes:

1) Although capital letters are not recognized in the Arabic writing system, in this transliteration they are used as well. The use of capital letters as applies in EYD, including capital letters are used to write the first letter of the name of and the beginning of the sentence. If the name is preceded by a conjunction, then what is written in capital letters remains the initial letter, not the initial letter of the related word.

Example: وما حممد الرسول—*wa mā Muḥammadun illā rasūl*

أنال يتد برزن القرآ ن —*afalā yatadabbarūna al-qur'ān*

2) The use of capital letters for Allah only applies if the Arabic script is indeed complete and if the writing is combined with other words so that a letter or harakt is omitted, then the capital letter is not used.

Example: نصر هللا ونتح قريب — *naṣrum minallāhi wa fatḥun qarīb*

لله الأمر مجيعا — *lillāhi al-amru jamī'an*

هللا اكرب — *allāh akbar*

Foreword

Alhamdulillahi rabbil'alamin, all praise and gratitude to Allah SWT who has given mercy and blessing and ease to complete the final work, of the thesis. Shalawat and greetings are always poured out to the Prophet Muhammad SAW, his family, his friends and all mankind. Amen ya rabbal'alamin

This Thesis title is **"A New Model of Spreading and Applying SDGs in the Islamic Media (A Case study of Khawatir TV Program in Middle East)".** This thesis is a form of scientific work produced through the researcher's own research. Theoretically, this thesis is expected to be a contribution of new ideas for the development of science, especially in the field of communication. Technically according to institutional procedures, this thesis was submitted to the master program in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication at UIN Sunan Kalijaga to fulfill the requirements to obtain a master's degree in social sciences.

The researcher realizes that the success of the researcher in completing this thesis is due to the support of various parties. Therefore, the researcher would like to express his deepest gratitude to:

1. Rektor UIN Sunan Kalijaga Yogyakarta, Prof. Dr. Phil. Al Makin, S. Ag., M. A.

2. Ibu Prof. Dr. Hj. Marhumah, M.Pd selaku dekan Fakultas Dakwah dan Komunikasi UIN Sunan Kalijaga Yogyakarta yang telah memberikan kesempatan untuk menempuh pendidikan lanjut dalam program studi magister Komunikasi dan Penyiaran Islam.

3. Bapak Dr. Hamand Daulay, M. Si., M.A., as the head of the Islamic Broadcasting and Communications Master Study Program, Faculty of Da'wah and Communication at UIN Sunan Kalijaga Yogyakarta who has provided input in the preparation of this thesis.

4. My supervisor Prof. Alimatul Qibtiyah, S.Ag., M.Si., Ph.D. Who always provide support, direction and a place to share ideas to develop the preparation of this thesis.

5. Dr. H. *Akhmad Rifa'i*, M.Phil, as an academic supervisor (PA) who has taken the time to provide guidance in determining the topic of this thesis.

6. Lecturer of the Master of Islamic Communication and Broadcasting program, Faculty of Da'wah and Communication at UIN Sunan Kalijaga who has provided an abundance of knowledge.

7. The academic community of the Da'wah and Communications Faculty of UIN Sunan Kalijaga Yogyakarta.

There is nothing that the author can give as a sign of gratitude, but only sincere prayers. Hopefully all the goodness given by all parties is recorded as a charity. The writer realizes that there are many shortcomings in writing this thesis. Therefore, criticism and suggestions that are substantive and constructive are very much needed by the author. Hopefully this scientific work can be read in its entirety and can provide benefits for readers.

Yogyakarta,
August 2021

Rania Khaled Hussein

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STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

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CHAPTER I

Introduction

A. Background

Before we begin examining about reasonable turn of events and Islamic media, I might want to feature a significant idea that we will go further through this article which is "balance", in Islam there is haram and halal which is the rules for Muslims life in the event that you will see it from outside without profound understanding you will feel it's out of line and confounded.

In any case, in the event that you begin burrowing profound you will track down the last answer that Allah made a full framework for people to have an even life according to alternate point of view and various measurements. This framework remembers everything for human's existence beginning from human fundamental decisions and day to day existence, coming to how they manage the regular assets and environmental factors, in Islam you can track down the essential ideas of economical advancement for instance "alasraf" excess in Islam you shouldn't luxury as you should regard others need and group of people yet to come needs of the assets and this the principle idea in feasible turn of events "Reasonable improvement is improvement that addresses the issues of the present without compromising the capacity of people in the future to address their own issues."

Islamic media has a significant impact in tending to this association between sensible development and Islamic thoughts, through this papers I will discuss

this association through an exist media stage in focus east that applied this thought through a TV program that became one of the most seen TV program in the middle east which is "Khwatir TV program", We by and large hear this sentence "power of media" and generally we made a translation of it to the work of media in trim people's perspective and point of view towards specific issues or general evaluation, and its genuine media has such powers yet generally this power are miss used for political plans. Fortunately a genuine illustration of media that impacts social orders in a positive manner was discovered, it very well may be sorted as a proclaiming TV program or youth television show or financial program yet it isn't so sort of lecturing programs where somebody will begin to give addresses from his studio or masjid, or television show program were a gathering of individuals will simply continue to discuss an issue, it's a novel intelligent TV program that relies upon social investigations, youth drives, instructive and thoughts trading.

As we can see the principle question here is could Islamic Media assume part in spreading and applying SDG's? As per that we have three fundamental components here first Media, second Islamic ideas and, third Sustainable advancement objectives.

In this review we will inspect this through a contextual investigation of "Khawtir TV program. In the 21st century we must know that "Media" assumes a major part in outlining individuals' psyche and our new ages outlook, to be more exact it generally does since media stages existed in the world, yet you need to comprehend its devices and to comprehend your crowd to arrive at that point.

My center point in this exploration is about Islamic Media and after perceptions I tracked down that Islamic Media stages for the most part focused with regards to syndicated programs and Islamic discourses, which is extremely Informative and educated however it missed a few media components that can make it seriously engaging, incredible and alluring for the crowd for instance the "Engaging part" inside the examination paper we will clarify more with regards to what we mean by Entertaining.

It's exceptionally uncommon to discover Islamic TV shows that can examine the relationship of Islamic ideas with current social, financial and worldwide issues mean while Islam can contribute with answers for those issues.

In this review we will zero in on how Islamic ideas can contribute in accomplishing SDGs through Islamic Media stages to make an "SDGs Islamic media model" by examining a contextual investigation of an exceptionally effective Islamic TV show series in Middle East "Khawatir by Ahmed Al-Shuguri" Khawater was a major Influence to entire age for more friendly drives, media and web-based media. If we will mention the influence of khawater in video creators on social media we should mention "Joe Hattab" a very famous Youtuber in the Middle East he was also Inspired by Khawatier TV show and he Improved this Influence and made his own style that matches the social media with a creative Model by telling stories around the world in a very unique way.

B. Formulation of the problem

1. What is the Islamic concept that relate to SDGs?

2. What is the model of spreading and applying SDGs in the Islamic Media?

3. What were the main topics discussed in the TV show?

4. What is Khawatir main contributions related to SDGs?

5. How Khawatir TV show spread the SDGs using a new Islamic Media Model?

6. What are the main media elements that khawatir applied?

C. Research propose

The Islamic world countenances many issues and assaults, Islamophobia additionally is expanding among the social orders and is most stunning that a few Muslims are islamophobic, while the west media is exceptionally incredible and appealing Islamic media miss the part to be alluring and to foster itself to the recent concerns we are confronting, Youths now days is so unique they need to attempt to investigate new things they questions a ton of things since now social orders are more opened and more delayed, with this energies they own they can help in improving and fostering their own Societies. Through this Islamic Media I am suggesting as per my inspirtion from Khawatier

case study, it's an initiative for both content creator and Youth to build a

platform for people to understand more about their religion and to learn how they

can apply this in devolving and following SDGs.

From this research we conclude that there is a new Model we can follow while

creating an Islamic Media content or Platform, This model is Correlation Between

Spreading Growth and Prosperity on earth as we follow our Islamic concepts and teaching While having a media framing and entertaining that attracts a lot of Audience and Unleash youths capabilities.

This could be a reference model for Islamic media content creators to understand about the characteristic of successful and influential Media platform.

D. Literature reviews

As reference materials to complete this research, there have been several references that are relevant to the theme that I adopted in this study, including:

1. Communication is the center component to mankind which can't make due without a sound correspondence channels. Islam is a correspondence based religion, then, at that point like any religion, is confronting many difficulties to develop and acclimate to innovation and specifically to the monetary and social force of a predominant West. On the other hand, there is a growing interest in Islam and the followers' numbers have been increased everywhere. In this study the researcher was focusing on Islam as communicative religion and how there is a relation between

Communication and Islam, and, how important we need to develop a better

Islamic communication channels that can help the western world including public

and scholars on buliding a better understanding of Islam rules, principles and

regulations [1]. In the research she mentioned the basics of Islamic commuinication

such as Language and how each prophet was sent to certain people he speaks

there language because language is a very important element in Communication

from this research we can learn about important elements that will be needed in

buliding a sucssesfull Islamic Media model.

2. Islam requires a balanced life; there are limits and location of each activity.

There is legitimate entertainment in Islam. But if it occupies important part of

life, imbalance occurs. [2]The media should work in acquisition of the public's

accurate and correct opinion with the correct information, news and publications,

by transferring and analyzing the events in the light of Islam. Public opinion

should not engage in empty and baseless news, Media must refrain from useless,

empty or "celebrities" publication. This research made by Turkish Scholar in the

research problematizes communication and media in terms of Islamic

approaches, reviews literature and gives examples from media format in Turkey.

Since the current academic studies in media and communications fields about

Islam are mostly analysis of representation of Muslims and Islam in western

media. They begin with linking connection between Islam and communication,

explaining important foundation principles of Islamic communication and media,

continued with searching answers to questions related definitions, orders,

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[1] Amal Ibrahim Abd El-Fattah Khalil, The Islamic Perspective of Interpersonal Communication, Journal of Islamic Studies and Culture, Vol. 04, No. 2, December 2016.

[2] Ozhan Tingoy, Osman Koroglu, Principles Of Islamic Communication: A Comparison Withwestern Communication Approaches And Some Turkish examples, , World Congress on Islamic Systems 2011, Vol. 04 No. 2, November 2011.

situation, structures, applications and institutions. they conclude that Islam has the ultimate solutions to the problems of media and communications fields and these fields needs more attention from muslim social sciences community. We can get the basic concepts from the research to understand more about this fundamental.

3. Mass media were the vehicles for transferring new ideas and models from the West to the Third World and from urban areas to rural countryside. Importantly, they were entrusted with the task of preparing individuals in developing nations for a rapid social change by establishing a "climate of modernization." [3] From this literature we can get deep understanding about developed communication history and theories which I used as a reference in my research by observing some of this theories in Khawatir case study like "Communication and modernization theory", "Diffusion of innovations theory" and "Entertainment-education strategies, In mass communication theory" thanks to this book we can get clear understanding and theoretical basis in building a strong and developed Islamic media model that can contribute in sustainable development of Islamic nations.

4. If we examine the UN SDGs, we will see that although these have not been developed on a religious basis, most goals are nonetheless aligned with the spirit of Islamic law In Islam, sustainability of five things (life, faith, mind, property, and family) is considered to be an objective of the law (Maqāṣid al-Shar`īah) and Muslims are duty-bound by their religion to ensure the sustenance of these five objectives. In this article, we expound the Islamic conception of "sustainable development" [5], a movement that originally arose as a reaction to

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[3] William B. Gudykunst, Bella Mody, International and Intercultural communication (United states of America: Library of Congress, 2001).

the myopic formulation of human development exclusively in terms of economic growth by neoclassical economics regardless of its disastrous effects on the planet and people (particularly, those of future generations).[4] From this literature we can understand the connection between SDGs and Islamic concepts and teaching.

5. Communicating and winning the hearts and minds of believers and non-believers through da'wa is a central commitment for many Muslims and Islamic leaders. Today, social media has become an invaluable means to pursue the path of da'wa and the dissemination of the Muslim thoughts. Only very few voices condemn the use of the new digital media as incompatible with Islamic practices. For instance, Abdul Aziz Al Shaikh, [5] Grand Mufti in Saudi Arabia, advances a critical stance towards social media platforms such as Facebook and Twitter because, as he says, they disseminate lies and may destroy established relationships in the real world. In a similar line, religious authorities in some Islamic countries issued fatwas against the use of social media like Twitter, arguing for its incompatibility with shari'a because of trading accusations and promoting lies. From this literature we can learn about how important social media in Islamic Dawah from this I added and extra study to understand how we can apply the suggested Media model in social media.

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[4] Junaid Qadir, Asad Zaman, Sustainable Development Viewed from the Lens of Islam, International Journal of Pluralism and Economics Education, Vol. 10, No. 1, June 2018.
[5] Ribale Sleiman-Haidar, Islam and Social Media, https://blogs.lse.ac.uk/mec/2014/10/28/islam-and-social-media/.

E. Theoretical Framework

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory that explains why the research problem under study exists. A theoretical framework consists of concepts and, together with their definitions and reference to relevant scholarly literature, existing theory that is used for your particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of your research paper and that relate to the broader areas of knowledge being considered.[6]

The theoretical framework is most often not something readily found within the literature. You must review course readings and pertinent research studies for theories and analytic models that are relevant to the research problem you are investigating. The selection of a theory should depend on its appropriateness, ease of application, and explanatory power.

1. Agenda setting theory

What is agenda setting theory? Also known as The Agenda Setting Function of the Mass Media, it was first put forth by Maxwell McCombs and Donald Shaw in 1972 in Public Opinion Quarterly. They originally suggested that the media sets the public agenda, in the sense that they may not exactly tell you what to think, but they may tell you what to think about. In their first article where they brought this theory to light their abstract states:

"In choosing and displaying news, editors, newsroom staff, and broadcasters play

an important part in shaping political reality. Readers learn not only about a given issue, but also how much importance to attach to that issue from the amount of information in a news story and its position. In reflecting what candidates are saying during a campaign, the mass media may well determine the important issues—that is, the media may set the "agenda" of the campaign"[7]

The influence of media affects the presentation of the reports and issues made in the news that affects the public mind. The news reports make it in a way that when a particular news report is given importance and attention than other news the audience will automatically perceive it as the most important news and information are given to them. The priorities of which news comes first and then the next are set by the media according to how people think and how much influence will it have among the audience. Agenda setting occurs through a cognitive process known as "accessibility". Media provides information which is the most relevant food for thought, portraits the major issues of the society and reflects people minds, the responsibility of the media in proposing the values and standards through which the objects gain a certain amount of attention can be judged. The media's content will provide a sufficient amount of time and space to certain issues, making it more vivid.

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[7] Maxwell Mccombs, Setting the agenda: The mass media and public opinion (University of Texas at Austin: Polity Press 2008).

And this is basically what Ahmed Al-shugairi was applying through Khawatir he was opening new ways of thinking by bringing practical examples and way of thinking then it will be the audience choice what to apply and what approach to choose. He used proficiently as media expert and as a modern preaching who reached his target audience (youth) successfully.

2. Communication and modernization theory

In communication and modernization theory communication was more than just interplay between the source and receiver. It served as a complex system fulfilling certain social functions. Thus, the mass media came to serve as agents and indices of modernization in the Third World countries. Andiel Lerner's the Passing of Traditional Society (1958) illustrates the major ideas of the early mass media and modernization approach.[4] The second element in Lerner's model was the mass media. They performed a special function: By exposing individuals to new people, ideas, and attitudes, they accelerated the process of modernization. Thus the mass media were important agents of modernization. People in the Third World could expand their empathy by exposure to the mass media, which showed them new places, behavior, and cultures. In short, the mass media had the potential of blowing the winds of modernization into isolated traditional communities and replacing the structure of life, values, and behavior with ones seen in modern western society, we should but this theory under consideration this has been happening for years as we can see how western media has already influenced our societies from our way of thinking to our values and life and that mean our Islamic rules and concepts will be kept a side from mass media modernization since the

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dominant part here will be the western side, from Islamic media perspective we should learn from the western how they empower and use media moderation tools with addition to our Islamic values and rules we should learn how to make our media powerful appealing and useful.

3. Diffusion of innovations theory

Diffusion of innovations theory gradually evolved as the local-level frame- Work

To guide communications planning for modernization. Diffusion of innovations also had important theoretical links with communication effects research.[4] The emphasis was on particular communication effects the ability of media messages and opinion leaders to create knowledge of new practices and ideas and persuade the target to adopt the exogenously introduced innovations. Based on that we can understand the importance of using new innovations and technology in media and real life we can see this application in Khawatir in the evaluation of the program itself and the ideas and innovations that was presented in Khawatir.

4. Entertainment-education strategies

In mass, communication theory the minimal effects hypothesis was gradually losing its appeal by the early 1970s (lowery & defleur1995). Since the early 1940s, research testing this hypothesis had showed that mass media were not particularly effective in changing opinions and attitudes of the audience members,[4] however, new research in the area of agenda setting showed that mass media were very effective in increasing the cognition levels of audiences of salient events and thus serving as important agents of surveillance. In this approach, educational content is embedded in entertainment programs in media such as the radio, television, records, videos, and folk theater. Based on that approach we can understand a very important element in

media and content creation which is entertainment part in this approach they applied it one educational proposes which also similar to the Islamic and sustainable development content both are informative and knowledge based, but if you will put it in media we need to make it entertaining, through the case study of Khawatir we can see it more from an applied example and how Khawater attracted Audiences from different age groups, Khawatir is a very successful Islamic media model that connected between Islamic media and SDGs

F. Research Method

1. Type of Research

In this research i was questioning about builiding a new Islamic media model that connects islamic concepts and SDGs. In this study i choose qualitative descriptive study approach. Aiming to describe, summarize various conditions, situations and phenomena of social reality in society. In addition, it also seeks to draw a reality to the surface as a media model based on observations and interviews. The purpose of qualitative is to process descriptive data in written form, speech and all observed actions. Therefore, the type of source of this research is written speech such as documents through written notes, audio recordings, photos, videos and valid actions.[8]

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[8] L.J.Moleong, Metodologi Penelitian Kualitatif (Bandung: Remaja Rosdakarya, 2017), 4-5.

2. Determination of Data Sources

a. Primary data

Primary data is any original information that you collect for the purposes of answering your research question in this research the primary data used first from obesrvations of Khawatir TV show all seasons from season 1 to season 11, since Khawater TV show is the case study we are trying to study to understand more about the suggested media model by watching all episods to know the everage duration of episods in each season , number of episods ,in this part i used observations gather firsthand information about people, events, or programs the advantages of observatons view operations of a program as they are actually occurring and can adapt to events as they occur while the challenges, can be difficult to interpret seen behaviors in addition to that it Can be complex to categorize observations, can influence behaviors of program participants and can be expensive.

Observation is accurate watching and noting of phenomena as they occur with regard to the cause and effect or mutual relations. Observation is watching behavior of other persons as it actually happens without controlling it. Thus, recording information without asking questions is called observation method. Following are some examples of observation method-of data collection Observational method of collecting data is systematic viewing or deliberate study through the eye. The observation may be done in a natural or simulated situation. The observation may be made openly or through hidden cameras. This method is useful for collecting information that people are unwilling or unable to provide.

where did the shooting took place in geographicly, the topics discussed through

Khawtir in each season, how they preseanted it in each season the viuals,

music and effects used to make the show more appealing and attractive to the

audince.

the primary data that i collected also in this reasearch is In depth interviews a

semi – structured interviews I used online methods to make the interviews

because of the pandemic current situation and the interviewee different

locations except for one Interview that took place in Yogyakarta and it was

before the second wave of corona in Bumi Langit, the Interviews was divided

into Initiatives that currently are NGOs that took place and started from

Khawatir show two NGOS "life from water" and "Sofraa" I made an

interview with the founders, the third interview was from social media

perspective with Egyptian Youtuber how make content in Bahasa Indonesia

Mohamed Fouly, the fourth one with Khawatier host Ahmed Al Shuguri, the

last two interviews from the economic perspective with Dr. Tamer Rady the

head of Economic department in Ain Shams University, Egypt and Dr.

Hossam Abd Alkader, Economic professor at Ain Shams University.

Interview Method: It is the most widely used primary data collection methods

wherein the interviewer asks questions either personally, or through mail or

telephone from the respondents to obtain the insights of the problem under

study. The researcher may either visit the respondent in person at his home or

meet him at the central location as mutually decided by them.

b. Secondary data

Secondary data is data obtained from a second source. Secondary data is considered as supporting data to add information, as a complement and as a comparison material in a study. Secondary data is categorized into internal data and external data. Internal data is available data written on secondary data sources. Internal data can be in the form of invoices, sales reports, shipments, and past research reports. While external data is data obtained from outside sources. External data can be in the form of census data or data obtained from institutions whose activities are collecting data. Secondary data referred to in this study such as data obtained by researchers from documentation.

3. Data Collection Techniques

In this study there is three methods used in the data collection first case study of Khawatir TV show , as case study method is used to gain an in-depth understanding of a specific group or context, or when you don't have the resources for a large study, the secound method used is obeservations as a primary data used with the case study , while the third method is In-depth Interviews as a qualitive primary data to gain more in-depth understanding of a topic based on real experinces.[9]

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[9] W. Lawrence Neuman, Social Research Methods: Qualitative and Quantitative Approaches, (United States of America: Pearson Eduction, 2014), 176

4. **Data Analysis Techniques**

        The techingues i used in this research is based on qualitative analysis methods, Qualitative analysis is used to understand words, ideas, and experiences. Analysis proceeds by extracting themes or generalizations from evidence and organizing data to present a coherent, consistent picture.[9] You can use it to interpret data that was collected from the interviews and observations, i used a thematic analysis to analyze data collected from interviews and khawtir episodes, also to understand general themes in the data and how they are communicated. Content analysis technique is also used to analyze large volumes of textual or visual data collected from surveys, literature reviews, or other sources. In this case it will be collected from Khawatier 11's seasons.

5. **Approach**

        The approach used in this research is a case study approach. The case study is one of the research methods in the social sciences. In general, case studies are a more suitable strategy when the main question of a research is with regard to How and Why and when the focus of the research is on a single phenomenon, the case study in this research is an Islamic media TV show that succeeded in changing the Islamic media map by presenting new topics and was brave enough to stand in the Islamic world by this topics that was new to the Arab nations audience and influenced a lot of youths in the middle east.

6. Research Focus

a. Research subject

In this study the research subject is Khawatir TV show with it's 11 seasons that preasented a new media model that we can take as a case study in this research in addtion to the Intiatives that took place in Khawatir like Life from water and Sofraa, and an application of a place that applied Islamic concepts and SDGs in builiding a liviing space between humans and nature which is Bumi langit, and in mater of current technology and moderen media techniqe i choosed social media visual content creation into considration in applying the study after obesrvation os one of the most influncial Youtubers in Middle East Jeo Hattab, and to see more application in Indonesia and Egyptian youtuber who do content in bahasa Indonesia Fouly channel.

b. Research Object

In this study the research object is a new model of spreading and applying SDGs in the Islamic media which is he suggested model to make a new reforme and developemnt in the Islamic media, such a model can contrbuite in the development of Islamic nation and make a bridge to other nations to have a deep and practical understanding of Islam.

G. Systematic writing

In order to provide a complete picture of the contents of this research so that it needs to be arranged systematically based on the following discussion:

1. CHAPTER I INTRODUCTION

    This chapter explains the background of the problem, the formulation of the research problem, the purpose and use of the research, literature review, theoretical framework, methodology and systematics writing.

2. CHAPTER II GENERAL DISCUSSION

    This chapter will describe a number of empirical data obtained through observation and interviews. In this study, the general discussion about SDGS , Islamic media and the main idea of Khawatir.

3. CHAPTER III RESEARCH AND DISCUSSION

    In this chapter the researcher will present data that has been collected from the observations, and then analyzed based on the previous problem formulation related to the case study of Khawatir and how we can develop a new Islamic media model based on what we can observe and learn from Khawatir TV Show in 11 seasons.

4. CHAPTER IV CONCLUCION AND SUGGESTIONS

    this chapter provides an overview of the conclusions that are equipped with

    suggestions and closing remarks

CHAPTER IV

CONCLUSION

A. CONCLUSION

a) In an end, in Islamic world we can foster new Islamic media model that could help our networks and social orders to be in better state, by applying Islamic instructing and profound Islamic ideas that Muslim individuals should know and raised on, I do have confidence in the force of media how it could construct taught and mindful attitude. Islamic media has been additionally vital in tending to normal advancement objectives which around the world recognize as SDGs.

b) In view of the contextual investigation of Khwatier, as a regular of Islamic media in term of specific TV program, we can figure out how to assemble this appealing and viable model, Khwatier program was one of the most powerful TV shows in the center east individuals a ton of adolescents began to change their conduct began to ponder how to improve and foster their encompassing a ton of drives came out from Khwaiter umbrella, and this what we precisely need in the time being. To apply the idea of equilibrium that Allah requested that we do. Very much planned and satisfactory course of action on Islamic media for supporting different advancement objectives somewhat would decide continuous improvement of cultural life quality for accomplishing the created Islamic Ksociety soon. Khawatir program created season after a season. At the point when you watch the initial segment, you will see

effortlessness and impediments in the subjects and show, despite the fact that what was introduced was significant and furthermore maybe in view of the absence of expansiveness of the thought.

c) Year's passes and ideas are abounded, complicated and expanded to include life issues and topics of interest to the Arab and Islamic countries, external experiences and the most important of which are solutions. Then work began and this point in which the program is tested for its ideas truthiness and believes. Here, when work and change takes place, and this is what supports the program, its idea and foundation.

Khwatir based on the psychological and moral profit of the viewer and presented the best solutions and work with those solutions, When he referred to reading, science, education, and civilization Ahmed Al-Shugairi touched the viewers 'heart also when he cried, and when he kissed the creative people's head.

d) Based on the research questions we can understand the Islamic concepts related to SDGs such as in goal number one no poverty the main concept that was applied to fight poverty is sadakah and zakat with the existence of Bait El Mal, will in the second goal Zero hunger in Ramaand all Muslims feels each other by fasting ramand as a reminder to remember and feel how poor people who cannot afford food for themselves feel and we all should stand with each other.

while the third goal goo health and well be-ing in Islam we believe that our bodies is gift from god that we should not hurt and take care of it, quality of education the first word in Quran was "Iqraa" which means read, Gender Equality when Islam enters the Arab world it started by changing the way the

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Arab people used to see women and highlighting women rights and role in the society, while in the 11th goal sustainable cities and communities in Islam we have the concept of "Amar Al-Ard" which is building the gob, this just an example of the deep relationship between sustainable development and Islam. We can also have a deep look on what's the Islamic media model that spreads and apply SDGs this model is extracted and examined through Khawatir through the main topics that was disscuesd and preasented in the 11th seasons of Khawatir such as Eduction in Khawatir 9 they went to Singapore and showed the great tranformation that happened to Singapore and the main Agenda that helped them in development was Education same with Japan after Heroshima it was fully destroyed but the first step they took was buliding schools.

The secound most mentioned topic in Khawatir is the Imortance of provideing a well living standers of living to every Muslim Indiviual in the Islamic world since it's the basics of Islam "Aisha karema" Muslims deserves to live in good and sutiable conditions, but that's not the real case since many Muslims around the world live under the poverty line Khawatir presented this proplem in many epiosde. Khawatir used to show sucsseful exampls around the world so we can learn and take it as a model. In season 5 that was more into comparisons between "Planet Japan" and "the other planet" by the other planet he refers to the Islamic world that facing a lot of problems that preventing it from representing a developed example and applying the Islamic teaching in different practical sectors, the shooting of the program took place between Japan and middle east countries, the comparisons took place in different sectors for example school system and manners, how they respect all

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occupations and jobs.

We can also see how Khawatir reperesented practical example of applying SDGs in making call to actions through intiatives that took place in Khawatir and other Intiatives that already exited and he promoted through Khawatir, while also we can see the impact of active chairty through different volunteering activites, Khawatier highlighted main problmes in the Middle East but they also proviedd practical solutions.

e) The main thing we can learn from our case study is how we can apply such a model? So in conclusion we can learn from Khawatir stratieges that was practical and applicable a in addition to media elements that we need to put into considration such as visuals, infographics , graphics , music , content presentaton and the program duartion all this element are source of audience attraction to apply an important strategy which in the entertainment strategy.

f) The suggested Islamic media model through this research is model that merg and connects Islamic concepts, principales and manners with Sustainabl developments goals and agenda decided by United nation to creat a new media model that can contrbuit in increasing the Islamic nations Awaerness and increase youth Intiatives in Islamic countries so the result can be a developed Islamic society but in order to reach those goals we should but some factors into considration to apply a successful model that can make a postive change to our communities;

   1- Entertainemnt: the basic role of media it's the entertain it's audince people want to see things that make them entertained and attracted to the content they are watching, the entertaining factor

can come in the shape of good quality picture, catchy and colorful visuals, intersting event the variation between fast and slow motion also the camera movement in addtion to the music all this elements we can see it's effect on the audince as they don't get bored while watching an informative content as Khawatir presented in it's 11 seasons.

2- Knowledge and Awarness : the Islamic broadcasters and content creator should have a big level of knowledge and awarness of the topics they are presenting they should collect data carefully and be aware of different point of views specially the islamic knowlege they should be very carefule of different fiqh schools and different mazahb as this knowledge will be refelcted in the content they are trying to deliever to the public, the knowledge also we need to higlight while applying this model is the development studys and sustainbility which is the basics of the model.

3- Call to Action : or we can call it the Implemention this model try to provide an proactive media that can particpate in the development of socities that can turn knowlege and ideas into intatives and social movments that can build a developed Islamic nations this will happen if big cooprations and colebrations took place in real life, those colobrations can take place between Media institutions and Goverments, NGOs and young youth

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organiztions or individuals.

B. SUGGESTIONS

In this study a new topic comes into the surface in communication and broadcasting field applying such a model that link Islamic media with the sustainalbe development goals (SDGs) and agenda can change the islamic media map and can contbuitr to the Islamic anf global nations, for decads media was used as an influncial tool to control the puplic opinion, thoughts and dirction, but mostly this tool was used for the benfits of poltical and western agenda. As they are aware of media poweful elements and aspects , Islamic media broadcasting and social media platfourm need to strengthen and develop it's content For further research and for more application to the model suggested, the researcher provides recommendations based on the findings of the data in the field that the authors get, including:

1. Islamic Media and sustianble development can always linked together and make a great output but we need more researchs and studys that can see and test the model in wide application and media institutions , since media in general can apply this model not only Islamic media but we should but into consdiration the challenges and variations of different socities and different audince background.

2. Social media applications and visual content creation in the field of communication development should be consdired in more studys and research since how social media become very viral and influncial it has a great effect on new genrations attidue and choices different social media platfourms already exist with bilions of visual content creators around the world, those social media platforums is containously developing and improveing their servese by new featurs and technologies as Islamic media researchers and content creators should but social media into considration.

3. One of the limitions of the case study of Khawatir tv show is the languge and area of spread of the program as the program was in Arabic languge with no subtitle to different languges while we should but the other non-arabic speakrs islamic nations into considraton and also we encourge those nations to take part in applying such model by learning from Khawater but use the culture and languge addaption to reach their audince effectivly.

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