

The Potential of Halal Media in Islamic Drama: The Role of Sound Elements as a Dakwah Medium

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ABSTRACT

The concept of halal media is gaining increasing attention in the Islamic broadcasting industry, particularly in ensuring that content aligns with Islamic values. This study focuses on two selected Islamic dramas, *Warkah Cinta* and *Cinta dan Wahyu*, to examine how halal media principles are applied specifically to sound elements, including dialogue, background music, and sound effects. Through content analysis and in-depth interviews with the directors, the study finds that the dialogues in these dramas emphasize dakwah messages based on Quranic verses and Hadith. Meanwhile, nasheed and Quranic recitations used in certain scenes reflect an intentional effort to present educational and spiritually resonant sound elements, in line with halal media principles that prioritize beneficial content. Additionally, collaboration between media practitioners and religious scholars in the scriptwriting process ensures the accuracy of the Islamic messages conveyed. The findings offer practical insights for media practitioners, scholars, and producers interested in integrating halal media values into creative productions, especially in enhancing audio content as a meaningful medium for dakwah.

Keywords: halal media; Islamic drama; *dakwah* medium; religious dialogue; sound elements

INTRODUCTION

In the contemporary landscape of Islamic propagation (*dakwah*), media platforms such as television and films function as powerful tools for disseminating Islamic teachings and values to a broad audience. Among various genres, Islamic dramas have emerged as significant cultural products that convey religious messages through compelling narratives and emotionally engaging soundscapes (Abudalou&Yosuf, 2024; Din et al., 2024). These dramas function not merely as sources of leisure but as vital mediums for spiritual education, contributing to the formation of ethical consciousness within society.

Dramatic productions have can portray both reality and imagination, thus indirectly influencing the behavioral norms and daily life of audiences (Ahmad, 2011). The growing interest in Islamic-themed dramas reflects a societal demand for media that aligns with Islamic ethical frameworks. These productions are structured around Islamic aesthetic values, the concept of tawhid (the oneness of Allah), and practices derived from the Qur'an, Sunnah, and other Islamic teachings, embodying the ideals of halal media.

The concept of halal media has garnered increasing attention in the Islamic broadcasting industry, especially in ensuring that audiovisual content supports ethical and religious guidelines. As the demand for ethical and halal content continues to rise, the halal media industry has the potential to become a global force for positive change, fostering understanding and unity across diverse communities (Hussain et al., 2024). While much of the existing literature has focused on visual aspects such as dress codes, character representation, and setting (Din et al., 2024; Zain et al., 2021), less scholarly attention has been given to sound elements like dialogue, background music, and sound effects. However, sound is a crucial storytelling component that can heighten

emotional resonance, convey dakwah messages, and reinforce moral values (Karimullah, 2024; Demmrich, 2020).

Sound is a key element in enhancing the dakwah message in Islamic dramas. As discussed by Ryan & Lenos (2012), sound is not merely an aesthetic feature but serves as a narrative device that reinforces the message being conveyed. In Islamic dramas, sound elements like dialogue, music, and sound effects can be strategically used to underline the themes of the drama and enhance the audience's emotional connection with the message. In the context of halal media, sound elements must be aligned with Islamic principles, meaning that they should not promote negative behaviors or distract from the message of the drama. The use of Quranic recitations and nasheeds, for example, contributes to an atmosphere that encourages reflection and spiritual growth. These auditory elements provide a deeper layer of meaning, reinforcing the moral and educational goals of the drama.

Sound elements in Islamic dramas are not merely aesthetic enhancements but function as strategic tools for dakwah, designed to inspire, educate, and emotionally engage audiences with the spiritual essence of Islam. The auditory components, including spoken dialogue, background scores, and sound effects, play a crucial role in conveying religious values and strengthening the Islamic ambiance of the narrative (Rasit, 2022). Sound design in Islamic dramas can elevate the impact of dakwah by creating an emotional connection and facilitating the internalization of spiritual messages.

Islamic dramas often utilize nasheeds, Qur'anic recitations, and spiritually nuanced dialogues as part of their sound design to amplify religious messaging. As halal media continues to grow as an alternative platform for Islamic content, there is an increasing need to explore how audio elements can support its goals and strengthen its function as a medium of dakwah. This study seeks to contribute to this growing area of scholarship by examining how *halal* media principles are embedded in the sound elements of two selected Islamic dramas: *Warkah Cinta* and *Cinta dan Wahyu*. By focusing on the audio dimension, the study addresses the following objectives:

1. To analyse the application of halal media principles in the sound design of selected Islamic dramas
2. To evaluate how these sound elements function as a medium of dakwah in conveying authentic Islamic values and nurturing spiritual awareness

Historical and Islamic Foundations of Media

The historical use of art and media for Islamic purposes highlights their potential as tools for conveying Islamic values. During the Islamic Golden Age, poetry, literature, and storytelling were used to propagate messages aligned with Islamic principles (Renima et al., 2016). This reflects the Quranic principle of “hikmah” (wisdom) in dakwah, encouraging approaches that resonate with cultural norms and community values (Surah An-Nahl: 125). Artistic expression guided by shariah can serve as a powerful medium for religious propagation, with sound elements like instrumental tracks, Quranic audio, and religious chants ensuring adherence to spiritual and ethical standards (Oktavia et al., 2023).

Storytelling and performance arts have historically conveyed moral lessons and Islamic principles in ways that resonate with audiences (Ahmad, 2011). Modern Islamic dramas continue this tradition by incorporating sound elements such as Quranic recitations and nasheeds, using media as an instrument for learning and spreading Islamic teachings. The Indonesian tradition of wayang kulit (shadow puppetry) exemplifies how Islamic values can be transmitted through cultural art forms, underscoring that entertainment media can be an effective means of dakwah if aligned with Islamic ethics and teachings (Tibek et al., 2012).

Halal Media Ethics

The ethical considerations involved in producing halal media are integral to ensuring that content is in line with Islamic teachings and does not contradict the principles of Shariah. This includes not only visual elements

but also the sound components such as dialogue, background music, and sound effects that contribute to the overall message. The role of media practitioners in producing content that adheres to these ethical guidelines is essential in maintaining the integrity of the media (Ismail et al., 2024).

Directors and producers who seek to create Islamic dramas with strong dakwah elements must engage in a conscious process rooted in both creative and religious integrity. For example, dialogues should align with the moral teachings of the Quran and Hadith, while sound effects and background music should support the main message without promoting behaviors contrary to Islamic practices (Ghani & Rahman, 2023; Al-Atawneh, 2012). Using Quranic recitations, nasheeds, and other spiritually uplifting sounds helps maintain a focus on positive moral and religious messages.

Sincere intentions in media production, particularly in the context of Islamic media are crucial. The creative process should promote beneficial knowledge and avoid entertainment that may lead to harmful influences. Collaboration with religious scholars ensures that produced content reflects core Islamic values and contributes positively to the audience's spiritual and ethical development.

Religious Literacy and Collaboration Between Media Professionals and Scholars

The involvement of religious scholars in the production of Islamic media ensures that the final product accurately reflects Islamic values and adheres to religious guidelines. This collaboration is critical to preventing errors or misrepresentations that could mislead audiences. Religious literacy among media practitioners is crucial, as it allows them to produce content that is both accurate and meaningful in conveying Islamic teachings. Such productions, when developed by these principles, not only uphold the integrity of halal media ethics but also contribute to character building, public awareness, and religious literacy within Muslim audiences.

Collaborating with scholars ensures that the narrative, dialogues, and sound elements used in Islamic dramas align with the religious standards set by Islamic jurisprudence (Azmi & Shamsuddin, 2024). This partnership between media professionals and scholars also ensures that no part of the drama undermines the teachings of Islam, whether through misrepresentation of Islamic concepts or the use of inappropriate content that contradicts Islamic values. For instance, sound elements such as nasheeds or Quranic verses should be chosen carefully to enhance the spiritual message (Fikri & Tibek, 2014) of the drama, not distract from it. By collaborating with religious scholars, media practitioners can create content that is both entertaining and beneficial, serving as a tool for positive social change.

METHODOLOGY

This study adopts a qualitative research approach, utilizing content analysis and in-depth interviews to explore the dakwah elements within the Islamic drama *Cinta Wahyu*. By building on previous research that highlights the crucial role of sound elements such as background music, dialogue, and sound effects in conveying directorial messages and meanings (Ryan & Lenos, 2012), this study seeks to understand how these components contribute to the communication of dakwah messages within Islamic media.

The selection of *Warkah Cinta* and *Cinta dan Wahyu* is based on their strong foundation in Islamic values, as both dramas were written by Ustaz A. Ubaidillah Alias, a religious scholar committed to producing content that promotes dakwah. The scripts aim to convey key Islamic teachings, particularly focusing on the relationship between humans and Allah, as well as interpersonal relationships guided by Islamic ethics. A distinctive feature of these dramas is the inclusion of *Imam Muda Nazrul*, a prominent figure who was the runner-up in the second season of the Islamic reality show *Imam Muda*, as the lead actor in both series. His involvement enhances the spiritual authenticity of the characters and reflects a commitment to integrating real-life religious figures into Islamic dramas.

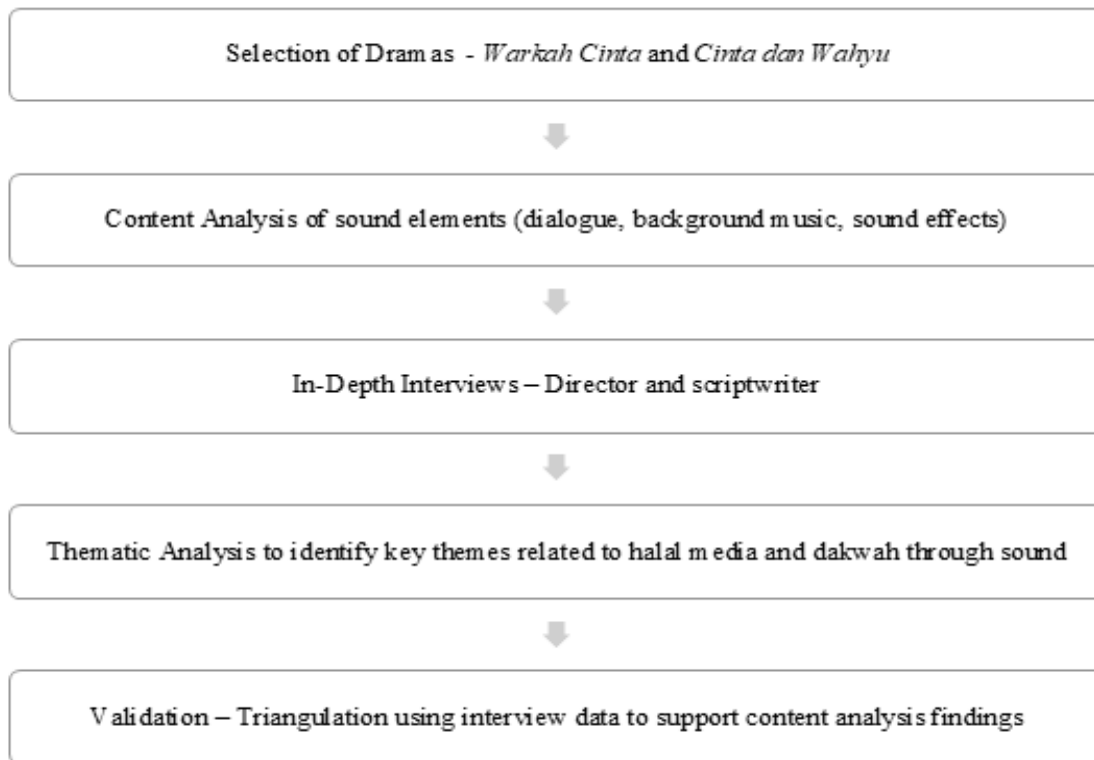


Figure 1: Flowchart of Research Procedure

Content Analysis

The primary method of analysis involves qualitative content analysis, focusing on the dramatic text, sound, and visual elements. This analysis will closely examine how the drama's sound elements such as dialogue, background music, sound effects, and Quranic recitations are employed to support the transmission of Islamic messages and values. Specifically, the study will explore how these auditory elements reinforce the educational and moral aspects of the drama, in line with halal media principles. Through this process, the research will assess the effectiveness of sound in creating a spiritually appropriate atmosphere, ensuring that the media content remains consistent with Islamic values and teachings. The analysis will also identify the narrative structures and themes within the sound design that emphasize the ethical and moral dimensions of the story.

In-depth Interviews:

In addition to content analysis, the study incorporates in-depth interviews with key production personnel to gain deeper insights into the creative use of sound elements. A face-to-face interview lasting nearly two hours was conducted with the director of *Warkah Cinta* and *Cinta dan Wahyu*, while a supplementary written interview was carried out via email with the scriptwriter to further support and enrich the data. These interviews aim to provide a deeper understanding of the creative motivations and decision-making processes behind the use of sound elements in the drama. By exploring both the director's and scriptwriter's perspectives, the study offers valuable insights into how sound is intentionally employed to align the content with halal media standards and to support the drama's broader religious and educational objectives.

Data Analysis and Interpretation:

The data gathered from both the content analysis and interviews will be analyzed using thematic analysis to identify recurring themes related to the use of sound in *Warkah Cinta* and *Cinta dan Wahyu*. Themes will be categorized according to their role in enhancing dakwah messages and ensuring compliance with halal media principles. The research will focus on identifying patterns in the use of specific sound elements (e.g., Quranic recitations, nasheeds, and sound effects) and their alignment with Islamic values, ensuring that they function not only as narrative tools but also as effective vehicles for Islamic teaching.

RESEARCH FINDINGS

Content Analysis Findings – Warkah Cinta

The drama series "Warkah Cinta" exemplifies key principles of halal media through its intentional integration of Islamic teachings, advice, and cultural nuances that align with Shariah-compliant values. The script is crafted with sensitivity to Islamic law and culture, interweaving dialogues that reference hadiths, Quranic teachings, and Islamic ethics. This adherence to Islamic norms positions the series as a vehicle for dakwah (preaching) that is both educational and entertaining, ensuring the media content remains within the boundaries of Islamic moral and spiritual guidance.

Religious Dialogue

In the context of halal media, *Warkah Cinta* emphasizes the ethical and moral values integral to Islamic teachings. The drama utilizes dialogues rich in Islamic advice, such as the reminder to Amir to perform Solat Hajat before dawn, as this time is considered especially sacred in Islam in Episode 3. Similarly, the depiction of love in the series avoids romanticizing un-Islamic behavior, illustrating how love, while a natural part of human experience, must be guided by Islamic values to avoid the temptations that lead to sin, such as zina (illicit sexual relations). This theme is reinforced in Episode 3 when Amir's tahfiz school teacher advises him that love is not inherently wrong, but actions leading to zina are prohibited.

Episode 3 provides significant Islamic guidance. Tok Imam advises Amir to perform Solat Hajat before dawn, which is regarded as a time when prayers are most likely to be answered in Islam. Similarly, Amir's teacher discusses the concept of love, emphasizing that while falling in love is natural, it must not lead to sinful actions like zina of the eyes, mouth, ears, or heart. This advice emphasizes the halal approach to romantic relationships in Islam, teaching viewers the importance of moral conduct in relationships between men and women.

Episode 4 highlights the drama's commitment to promoting Islamic ethics, particularly regarding relationships and friendships. Amir plays a pivotal role in reconciling Zaki and Rahim over the Warkah Cinta (Love Letter) he wrote. He advises them to preserve their friendship of five years and not let a woman, whom they had just met, sever their bond. This reinforces the Islamic value of prioritizing strong friendships and brotherhood, through the teachings of the Prophet Muhammad (PBUH) about maintaining ties of kinship and brotherhood.

Additionally, in Episode 4, Amir is caned for possessing the Warkah Cinta. Before the punishment, the ustaz advises Amir to recite Al-Fatiha and Salawat (blessings on the Prophet). Despite the punishment, Amir's response reflects humility, as he apologizes to all the ustaz in the room, demonstrating his respectful attitude. This scene illustrates the importance of humility, repentance, and good conduct, all of which align with halal media principles that prioritize moral behavior by Islamic teachings.

In episode 9, Wardah's overwhelming sadness after Amir rejects her love leads to her hospitalization. The scene emphasizes the consequences of neglecting one's health and the importance of seeking balance in life. Amir's visit to the hospital, where he advises Wardah not to destroy herself or cause her mother unnecessary distress, reflects Islamic teachings about preserving one's health and avoiding actions that displease Allah. His encouragement for Wardah to have hope in Allah's mercy and his analogy of the rose underscore the importance of patience and trust in Allah's plan.

Quranic Recitations

Episode 8 shows Amir faces a dilemma after rejecting Wardah's love, and the drama portrays how he turns to the Quran to calm his heart. The recitation of Quranic verses, particularly Surah Al-Fatiha, is significant in halal media as it emphasizes the spiritual importance of relying on Allah's guidance during difficult emotional moments. This reinforces the drama's message that faith and spirituality must guide actions, particularly in emotionally charged situations.

Episode 11 portrays Amir's reaction to Wardah's death as a powerful moment in the drama, as he recites Surah Yasin in her honor. This episode highlights the Islamic practice of reading the Quran for the deceased, a common act of compassion and respect in Islam. It also emphasizes the role of the Quran in providing comfort and guidance during times of loss and grief, which is a key element of halal media as it uses media to remind viewers of spiritual practices and the importance of faith.

One of the most significant scenes in the episode occurs when Amir leads the Subuh prayers, accompanied by his recitation of Surah Al-Fatihah. This scene, along with the congregation's recitation of Istighfar (seeking forgiveness from Allah) after the prayer, reinforces the practice of daily prayers as a core aspect of a Muslim's life. This portrayal of prayer in a public setting emphasizes the importance of maintaining religious rituals and seeking forgiveness, which aligns with the halal media as it promotes Islamic practices as central to daily life.

Nasheeds

The background sounds in *Warkah Cinta* further emphasize its adherence to halal media principles. The use of nasheeds, particularly the song "Warkah Cinta" by Imam Muda Nazrul and the UNIC nasyid group, creates a spiritual atmosphere that complements the drama's themes of love and sacrifice. Nasheeds are typically positive and uplifting, and their use here aligns with the Islamic values of purity and respect for the teachings of the Prophet Muhammad (PBUH).

Natural Sounds

Additionally, natural sounds, such as the sound of waves and crickets, are used in scenes where characters seek solace or engage in spiritual reflection, further highlighting the connection between nature and spirituality in Islamic thought. These sounds are not only aesthetically pleasing but also serve to enhance the meditative quality of the drama, promoting mindfulness and a connection to Allah's creation.

Warkah Cinta serves as a quintessential example of halal media by incorporating Islamic teachings in its narrative, character development, and dialogue. Through its careful representation of Islamic values, the drama offers more than just entertainment as it functions as a medium for promoting moral, ethical, and spiritual guidance. The inclusion of Quranic verses, nasheeds, and Islamic advice in specific episodes ensures the content aligns with halal standards, providing a balanced and spiritually enriching viewing experience for Muslim audiences. By adhering to the principles of halal media, *Warkah Cinta* offers a model of how media can function as a positive force in promoting Islamic values while entertaining and educating its audience.

Content Analysis – Cinta dan Wahyu

The drama *Cinta dan Wahyu* exemplifies halal media principles by integrating Islamic teachings, including advice from Quranic verses and Hadith, spiritual practices, and ethical values in its narrative and character development. The show emphasizes dakwah (Islamic preaching) while ensuring that the storylines adhere to Shariah principles, portraying the characters' lives in alignment with Islamic values. This content analysis outlines how *Cinta dan Wahyu* utilizes both visual and auditory elements to communicate Islamic principles, making it an effective medium for promoting halal entertainment.

Religious Dialogue

In Episode 1, Amelia advises her father about the importance of maintaining a strong relationship with Allah in order to lead his subordinates effectively. She stresses the need for regular prayers in congregation at the mosque, highlighting the significance of prayer in a Muslim's life. This reflects the halal media principle of promoting Islamic practices through dialogues and actions, reinforcing the importance of worship in leadership and personal development. The advice given in this episode echoes the Islamic value of maintaining faith as a foundation for success in all areas of life.

Episode 2 shows Amir advising Rahim about the role of religious figures in drama, suggesting that they should venture into the field and create scripts that align with Islamic principles and contribute to dakwah. This reinforces the halal media approach by encouraging content creation that serves a higher purpose in spreading

Islamic values through media. By aligning the work of artists with religious principles, the drama emphasizes the potential for media to influence society positively.

The drama integrates halal lifestyle elements by promoting the consumption of sunnah foods, such as goat milk, Habbatus Sauda, and dates. These foods are presented in a way that connects Islamic tradition with everyday living, encouraging the audience to adopt practices that align with the sunnah (traditions of the Prophet Muhammad, PBUH). Additionally, the episode 3 features advice and teachings based on Hadith, emphasizing that adhering to these teachings in daily life fosters spiritual and physical well-being. This aligns with halal media by promoting not just spiritual but also physical health in accordance with Islamic guidance.

Episode 4 highlights Amir helps his colleague, Jamal, settle a debt after Jamal is threatened by a loan shark. Despite their previous antagonistic relationship due to a misunderstanding, Amir's willingness to reconcile highlights the Islamic values of forgiveness, reconciliation, and helping others in need. This scene underscores the halal media principle of fostering social harmony through Islamic teachings, emphasizing moral conduct and the importance of repairing relationships rather than harboring enmity. Furthermore, the episode features Amir and Balqis praying for Allah's guidance regarding their relationship and patience in facing life's challenges, demonstrating the integration of prayer and reliance on Allah in overcoming difficulties.

In Episode 8, Balqis advises Najmah, who is hospitalized after attempting suicide, to not lose hope in Allah's mercy. This powerful moment promotes the halal media principle of offering spiritual and emotional support through Islamic guidance, particularly in moments of despair. The advice to trust in Allah's mercy aligns with the Islamic view that no matter how difficult life may become, faith and reliance on Allah can provide comfort and a way out of hardships. This episode emphasizes the importance of mental and emotional well-being in Islam, encouraging viewers to seek help through faith.

Amir has the opportunity to perform the call to prayer (azan) in Kampung Chnnang, Cambodia, in Episode 11. This scene highlights the spiritual responsibility of spreading Islamic practices beyond one's local community, reinforcing the concept of dakwah and the spread of Islamic teachings. By depicting Amir's role in performing the azan, the drama not only showcases the significance of prayer in Islam but also encourages viewers to value and respect the act of calling others to prayer.

Quranic Recitations

In addition, the use of Quranic recitations during key moments, such as when Amir delivers a khutbah or religious talk or is in a moment of personal reflection, enhances the drama's halal media impact. The recitation of the Quran serves not only as a spiritual reminder but also as a call to adhere to the values outlined in the sacred text. This approach ensures that the drama's message is grounded in the teachings of Islam and serves as a medium for spiritual growth.

Nasheeds

In this drama, the background music plays a significant role in portraying elements of da'wah, with the selection of nasheed songs produced by UNIC such as 'Warkah Cinta,' 'Meditasi 1,' 'Menuju Wawasan (Instrumental),' and 'Binnabil Huda (Acoustic),' which contribute to evoking a profound spiritual atmosphere. This nasheed reflects themes of repentance and return to Allah, aligning with the drama's halal media principles of promoting spiritual reflection through music. The use of this music not only adds an aesthetic artistic dimension but also serves to strengthen and clarify the religious and Islamic da'wah messages being conveyed.

Cinta dan Wahyu demonstrates halal media by intertwining Islamic teachings with the daily lives of the characters, encouraging moral behavior, spiritual reflection, and ethical conduct in line with Shariah principles. Through the strategic use of dialogue, nasheeds, Quranic recitations, and the portrayal of Islamic values in both personal and social interactions, the drama aligns with the objective of halal media as providing content that is not only entertaining but also spiritually enriching and aligned with Islamic ethical standards. The

incorporation of sunnah practices, reconciliation, prayer, and dakwah highlights the power of media to influence society positively, fostering a deeper connection to faith and promoting socially responsible behavior.

In-Depth Interview Findings

This study delves into the perspectives of the director of these dramas, Mior Hashim Manap, regarding the application of halal media principles in the drama. The in-depth interview with Mior provides valuable insights into how he ensures the drama's content aligns with Islamic principles while maintaining halal media values rooted in authentic Islamic teachings.

Upholding Religious Authenticity through Scholarly Collaboration

Mior emphasizes the importance of collaborating with religious experts, particularly with Ustaz A. Ubaidillah, a scholar in Shariah and Usuluddin, to ensure that the religious content in *Warkah Cinta* is authentic and accurate. He states:

"Ustaz Ubai himself is a religious expert who knows what he is saying. He does not just read and repeat; he studies and practices what he learns as a Muslim. Therefore, he was the right choice because of his deep knowledge of religion." (Mior Hashim Manap, Interview, December 1, 2014)

This statement highlights the importance of involving religious experts in scriptwriting to ensure the content is accurate and aligned with Islamic teachings. In the context of halal media, such collaboration is crucial to prevent any deviation or misrepresentation of Islam.

Importantly, Mior does not make creative changes unilaterally. Instead, he engages Ustaz A. Ubaidillah who is also the scriptwriter in any necessary adjustments, particularly when adapting a novel into a drama. This process involves open consultation and mutual agreement, demonstrating a respectful and collaborative approach to integrating religious integrity into the production. As Ustaz A. Ubaidillah explains:

"All novels that are adapted will never follow the exact storyline 100%. This is to adjust for the drama's budget and the number of actors. What's important is that the message and characters remain the same. In this regard, I am very comfortable with Mr. Mior's approach of always consulting and seeking permission before making any changes." (A. Ubaidillah Alias, Interview via email, 11 December 2014)

This collaborative dynamic exemplifies the practice of halal media, not only through the content itself but also through the ethical production process that respects the expertise of religious scholars. It ensures that any modifications to the script uphold the intended religious messages, reflecting a balance between creative freedom and spiritual responsibility. Such a model strengthens the integrity of Islamic drama as a medium of dakwah.

The Role of Music in Conveying Dakwah

Mior explains that the music in these two *dramas* is used to convey the characters' emotions and connect the audience to the religious themes of the drama. For example, the song *Warkah Cinta* plays whenever Amir or Wardah receives and reads their respective love letters. It is not only used to create the atmosphere but also serves to remind the audience of the pure love values based on Islamic teachings.

"Humans are always in tune with their emotions. When we're sad, we sing a sad song in our hearts. When we're happy, our faces smile, and our hearts sing joyfully. In this case, we express the emotions felt by the character. For the audience, it recalls what has happened before, bringing back memories of past events leading to this moment. The song helps to set the mood and evokes sympathy from the audience." (Mior Hashim Manap, Interview, December 1, 2014)

In the context of halal media, the use of music that resonates emotionally, such as nasheeds or Quranic recitations, plays an important role in reinforcing the dakwah message. It serves not just as an entertainment element but also as a tool to deepen the audience's connection to Islamic values.

The Use of Quranic Verses and Worship in the Drama

Mior further explains how the use of Quranic verses in the background of the drama, such as the recitation of Surah Al-Fatihah during Amir's Subuh prayer, is intentional to reflect the importance of prayer in a Muslim's life. As he states:

"We often do things unconsciously. When I show Amir praying and reciting the Quran, it seems to take time. We want to symbolize that he does not neglect his prayers. We chose Surah Al-Fatihah because it is the essence of the Quran. So, the prayer is performed from start to finish, until Al-Fatihah is completed. This is important because it helps raise awareness and sensitivity, and through visual techniques, we can convey the message." (Mior Hashim Manap, Interview, December 1, 2014)

The use of Quranic verses in these two *dramas* is a clear example of how media can be used to bring the audience closer to Islamic teachings in an authentic way. This aligns with halal media principles, ensuring that all elements of the drama not only adhere to Shariah law but also serve as a medium for dakwah that educates the audience.

Integration of Faith and Emotion

The drama *Warkah Cinta* showcases how emotional experiences are harmoniously aligned with Islamic teachings. One key example is the character Amir expressing his love and concern for Wardah through sincere, private prayer and Quranic recitation, which emphasizes that genuine emotion in Islam is often expressed through acts of worship rather than overt romantic gestures. This illustrates a halal media approach that not only portrays love but also embeds it within Islamic ethics, highlighting that pure emotion is not separate from religious practice but is deeply interwoven with it.

"The character of the ustaz is portrayed as someone religious. For him, reciting the Quran is as natural as reading a newspaper. There are many Quranic verses we recite, and sometimes, they are accompanied by prayers for others. Amir knows Wardah is ill, so he recites this as his prayer for her. In Islam, praying for someone without them knowing is considered more sincere and noble than praying openly." (Mior Hashim Manap, Interview, December 1, 2014)

This aligns with the concept of halal media that nurtures emotional intelligence through a faith-based lens, guiding audiences to experience and express emotions in ways that are spiritually meaningful.

DISCUSSIONS

The Potential of Halal Media in Islamic Drama

The application of halal media principles in Islamic drama is crucial in ensuring that the media not only entertains but also serves as a medium for dakwah, or the propagation of Islamic teachings. The selected dramas, *Warkah Cinta* and *Cinta dan Wahyu*, demonstrate the potential of halal media in conveying Islamic values through both narrative and sound design.

Halal media in these dramas is primarily realized through the use of sound elements, which are essential in creating an atmosphere that is not only engaging but also spiritually enriching for the audience. The use of nasheeds and Quranic recitations, which appear throughout key moments in the dramas, is a clear example of how sound can be an effective tool for dakwah. These elements provide the audience with a sense of connection to the religious themes of the drama, such as faith, morality, and devotion to Allah.

For instance, in *Warkah Cinta*, Amir's recitation of Surah Al-Fatiha during the Subuh prayers, along with other Quranic verses, underscores the importance of worship and spiritual practices in a Muslim's life. This reinforces the potential of sound elements not only to support the narrative but also to act as a medium for dakwah, allowing viewers to internalize Islamic values through the integration of sacred sounds into the storyline.

The role of sound as a dakwah tool extends beyond the Quranic recitations and nasheeds. It is also reflected in the ethical dialogue between characters, which frequently touches on key Islamic teachings, such as the importance of modesty, integrity, and moral responsibility. The halal media approach is therefore not limited to religious content, but also extends to ensuring that the soundscape and the dialogues serve to promote Islamic ethics in a way that resonates with the audience.

The Role of Sound Elements as a Dakwah Medium

The role of sound elements as a dakwah medium in *Warkah Cinta* and *Cinta dan Wahyu* is significant because they are not merely decorative; they actively contribute to the delivery of Islamic messages. For example, the background music, such as nasheeds enhances the emotional depth of scenes while reinforcing themes of repentance and spiritual reflection. This highlights how sound can shape the viewer's emotional and spiritual response, furthering the dakwah message of the drama.

Additionally, the dialogue in these dramas often directly addresses Islamic principles, making the characters' interactions a form of living dakwah. Amir's advice to his peers about the ethical treatment of women and the importance of prayer exemplifies how sound elements (through speech) serve as a conduit for religious guidance. The integration of Quranic verses and Hadith into the dialogue ensures that the dakwah message is authentically conveyed, both through the sound design and the script itself.

The strategic use of sound also emphasizes the overall message of halal media: that content must adhere to Islamic principles, avoiding elements that could compromise the purity of the message. This is especially apparent in the careful selection of music and sound that aligns with Islamic values, as well as the ongoing consultation with religious scholars like Ustaz A. Ubaidillah to ensure the accuracy of the content.

Collaboration Between Media Practitioners and Religious Scholars

One of the most notable findings from the interviews with Mior Hashim Manap, the director of both dramas, is the emphasis he placed on the collaboration between media practitioners and religious scholars to ensure theological accuracy in the portrayal of Islamic content, particularly through the audio elements. Mior's partnership with Ustaz A. Ubaidillah, a Shariah scholar and expert in Usuluddin, exemplifies how collaboration between the creative and religious domains can result in content that remains faithful to Islamic teachings while still being engaging for the audience.

The inclusion of a religious scholar in the scriptwriting process ensures that the dialogue, especially the religious content, is both authentic and appropriate. As Mior explains, the role of the religious scholar in the production is vital, as they bring deep knowledge of Islamic teachings to the script. This ensures that all religious references, whether from the Quran, Hadith, or Islamic traditions, are correctly and respectfully integrated into the narrative. Furthermore, Mior's commitment to consulting Ustaz A. Ubaidillah about script changes underscores the importance of maintaining theological accuracy while being mindful of production limitations, such as budget constraints and the visual presentation of the drama.

Ustaz A. Ubaidillah's input also extends beyond the script to the portrayal of religious practices, including prayers and the recitation of Quranic verses, which are pivotal in creating an atmosphere of religious sincerity. The careful selection of Quranic verses, such as Surah Al-Fatihah and Surah Ar-Rahman, in key moments of the drama, was done to highlight the importance of prayer in a Muslim's life and to symbolize the character's devotion to Allah. This collaboration between media professionals and religious scholars, therefore, ensures that the message of the drama is not only visually captivating but also theologically sound and consistent with Islamic values.

CONCLUSION

This study demonstrates that halal media principles, when applied in the context of Islamic drama, have the potential to serve as an effective medium for dakwah. The sound elements in *Warkah Cinta* and *Cinta dan Wahyu*, from Quranic recitations to nasheeds, highlight the role of sound as a powerful tool for conveying

Islamic values. Through these sound elements, the dramas not only entertain but also engage the audience in a spiritual and ethical dialogue, encouraging them to reflect on their relationship with Allah and their adherence to Islamic principles.

The collaboration between media practitioners and religious scholars further enhances the dakwah potential of the media, ensuring that the content remains theologically accurate while also being emotionally impactful. The involvement of religious scholars like Ustaz Ubai in the scriptwriting process ensures that the Islamic teachings depicted in the drama are authentic, while the careful selection of sound elements helps reinforce these teachings.

In conclusion, halal media, especially Islamic dramas, shows strong potential as an effective medium for conveying and promoting Islamic values to the audience. The sound elements in these dramas function as spiritual guidance and as a means of dakwah, providing viewers with more than just entertainment but also moments for moral and spiritual reflection. Future research may explore how these sound elements affect different groups of audiences, especially among youth, and further expand the discussion of halal media through various forms of Islamic content on digital platforms such as YouTube, Islamic podcasts, and other online media.

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