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## **Mediating Islam in Post-Suharto Indonesia: performing Dakwah through popular TV shows**

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Propositions relating to the dissertation

**MEDIATING ISLAM IN POST-SUHARTO INDONESIA**

**Performing *Dakwah* through Popular TV Shows**

by Syahril Siddik

1. Radio, TV, and social media intersect in the dissemination of *dakwah*. The platform that is the first to spread the content of TV preachers' *dakwah*, however, is often obscure. (*This thesis*)
2. The large coverage and efficiency of the broadcasting of *dakwah* on national commercial TV stations forced a Salafi community to break their principles not to spread their ideology through a commercial media platform. (*This thesis*).
3. The increase of *dakwah* programmes on TV is leading to the rise of a new type of religious authority which challenges and competes with the old one. (*This thesis*).
4. Media platforms play an important role in defining what is Islamic and who is pious or not via the screen instead of the qualification of Islamic education. (*This thesis*).
5. Islam is a contested arena for the cultivation of religious selves where power relations among Muslim groups of different interests and ideologies play out.
6. Islam in Indonesia is still considered peripheral to Islam in the rest of Muslim world, not only by academic scholars but also by many Indonesians themselves.
7. Religion and capitalism are interconnected in their efforts to influence and profit from society. This interconnectivity must not always be seen negative as in some cases both obtain benefit from one another for different purposes.
8. It is important to avoid Geertz's division into three categories of Muslims - *santri*, *abangan* and *priyayi* - in Java to better understand the changing Indonesian Muslim society today.
9. TV stations make *dakwah* enjoyable to all audiences including non-Muslims.
10. Muslim women are the majority of the targeted audience in the minds of the producers of *dakwah* programmes on TV.