

CHAPTER THREE

COMMUNICATION AND DEVELOPMENT: NEW MEDIA SUBSTRATUM ISLAMIC FUNDAMENTALISM IN THE AGE OF GLOBALIZATION

This chapter briefly reviews the various theoretical foundations and conceptual frameworks in relation to communication for development as relates to the research construct of variables. In this study, the first RO1: To investigate *Kintak*'s needs and expectations for new media. An assessment of connected literatures and descriptions of relevant concepts of communication for development as well as new media substratum Islamic fundamental in the age of globalization make up the majority of the chapter, albeit it is not exhaustive.

3.1 Introduction

In the first place, every investigation in the research tradition is always based on previous studies. Wimmer and Dominick (2014) corroborate this idea, arguing that researchers have always used past studies as building blocks to begin any investigation. As a result, previous research becomes critical in performing current research based on scientific facts from a vast body of literature.

However, since this study is confronted with a plethora of terms, for the sake of simplicity, the terms *communication and development*, *communication for development*, *development communication*, and *communication development* will be employed in this chapter with likeness and resemblance.

3.2 The Media and Development

Scholars have questioned the importance of media as a development tool with the advent of new media, and further research is needed. Indeed, it is the logic that this study focuses on the function of new media in connection to development communication.

For the most part, broad assumptions about media and development emerged after WWII, based on the views and arguments of early pioneers like Daniel Lerner (1958) in *The Passing of Traditional Society: Modernizing the Middle East*, David C. McClelland (1961) in *The Achieving Society*, Wilbur Schramm (1964) in *Mass Media and National Development*, and Everett M. Rogers and F. Floyd Shoemaker (1969) in *Communication of Innovations: A Cross-cultural Approach*.

According to Schramm (1964), the media plays a crucial utilization in development, particularly in Third World countries. He argues that, “*the task of the mass media of information and the ‘new media’ of education is to speed and ease the long, slow social transformation required for economic development, and, in particular, to speed and smooth the task of mobilizing human resources behind the national effort.*”

Without a doubt, media functioned as a gateway to a larger world and were viewed as powerful development multipliers, particularly in the Third World. According to Moemeka (1994), Schramm’s *Mass Media and National Development* is the greatest idea for defining the media-development link in the 1960s. Schramm’s book has remained a good starting point for research in communication for development, and he listed twelve justifications for media needs and expectations, including broadening horizons; focusing attention on relevant issues; raising aspiration; creating a climate for development; assisting in the change of strongly

held attitudes or values that are not conducive to development; feeding interpersonal communication channels; conferring status.; broadening the policy dialogue; enforcing social norms; helping form tastes; affecting attitudes lightly held and canalizing stronger attitudes, and; helping substantially in all types of education and training (Hornik, 1988; Schramm, 1976).

However, Jayaweera (1991) backed Rogers and Shoemaker's (1969) view of diffusion of innovations, citing the 1950s and 1960s as the heydays of the hypnotic faith in the media as a change agent for growth. In this context, a change agent is a professional who is able to influence the attitudes of others in order to acquire a social system innovation. As a result, there has been a significant increase in investment in media and communication technology, particularly radio, in order to obtain development-related information.

Eventually, Melkote (2001) sums up the media and as *“were thought to have powerful, uniform and direct influence on individuals... (The mass media) were considered as magic multipliers of the development benefits in the Third World nations. The strength of the mass media lay in their one-way, top-down and simultaneous and wide dissemination. And since the elites in every nation were required to modernize others in the population, the control of the prestigious mass media by them served their economic and political interests... Administrators, researchers and field workers sincerely believed in the great power of the mass media as harbingers of modernizing influences.”*

3.3 Defining the Concept: Communication and Development

Essentially, communication for development is a hybrid notion that combines the phrases communication and development. It cannot, however, be defined or

understood without reference to communication and development, as it is a concept aimed at eradicating poverty and upholding human rights in development.

To begin with, Nora C. Quebral invented the phrase “development communication” in the 1950s. She characterizes development communication as a subclass of mass communication theory, with different meanings, ideologies, and approaches depending on time and place (Manyozo, 2012; Carr and Hayes, 2015).

According to Quebral (2012), “*development communication is the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equity and the larger fulfillment of human potential.*” (Gunardi et. al., 1985; UNDP, 2011; FAO, 2014).

Prior, Servaes and Lie (2003) argues that the notion behind communication for development as “*...in essence (...) is the sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned. It is thus a social process. Communication media are important tools in achieving this process but their use is not an aim in itself—interpersonal communication too must play a fundamental utilization.*”

Bessette (1996) agreed, defining development communication as a structured plan and techniques of interpersonal communication targeted at attaining development. Similarly, Waisbord (2001) defines development communication as the use of communication methods and principles in the development process to address the main concerns of the postwar world in terms of lack of progress in comparison to Western countries.

Nonetheless, Wilkins et al. (2014) defines development communication as the strategic use of communication technology to promote social change. The diffusion

or mechanistic model and the participative or organic model are two paradigms that split development efforts. However, the development process is not dependent on a single model because it can be blended to create a new hybrid approach.

Melkote and Steeve (2001), on the other hand, called for a more compact but comprehensive picture of development communication as *“Development is usually understood to mean the process by which societal conditions are improved... Empowerment... is defined as the process by which individuals, organizations and communities gain control and mastery over social and economic conditions, over democratic participation within their communities, and over the stories... Our understanding of development communication emerged from our understanding of development as empowerment and communication as shared meaning. It involves issue at all level of consideration: the grassroots, large community, regional, national and global level.*

Yet, in the wake of globalization age, Chitty (1992) takes a holistic view arguing that development is communication as *“Internationally, state actors, international organizations, and multinational corporations should work towards a free flow of communication, which takes into account the pluralist nature of global society and addresses that pluralist nature on both the information/cultural production and distribution sides. States have to equilibrate universalizing and particularizing forces for domestic and foreign policy reasons. At the level of the individual, empowerment should increase one’s ability to balance tradition and modernity within oneself and within the local community.”*

As a result, foreign aid initiatives to underdeveloped countries in Asia, Africa, and Latin America sparked development communication in the 1950s. The

program's major weapon in the fight against poverty, illiteracy, health crises, and political and social insecurity is communication theory and method in development.

As a result, a theory of development communication becomes a critical key to unlocking the door to difficulties such as social problems, knowledge gaps, and societal inequalities.

3.3.1 Communication

Probably, discussing the meaning of communication brings up Aristotle's most basic model, which identified the *speaker*, *speech*, and *audience* as the constituent elements of the communication. Most of today's academic communication world, however, is influenced by Harold Lasswell's, Claude E. Shannon's, and Warren Weaver's late 1940s models - *who says what, in what channel, to whom, and with what effect?* The addition of the channel as a distinct element was in response to the expansion of new communication media such as print, telegraph, radio, television, and new media (Rogers and Kincaid, 1981; Servaes, 1999; Narula, 2006; Fiske, 2010; McQuails, 2010; Baran and Davis, 2011; Jones and Holmes, 2011; Danesi, 2013; Massie, 2014).

However, communication definitions can be divided into two schools of thought: semiotic and process. According to the semiotic school, communication is defined as the production and interchange of meanings in a sociocultural environment in order to promote interaction between messages and receivers in order to produce meanings by focusing on the text of messages. The process school, on the other hand, defines communication as the mechanical transfer of messages from senders to receivers, with the focus on the communication channel (Beck et. al., 2004; Wodak and Koller, 2008; Fiske, 2010; Danesi, 2013).

In a contemporary setting, McQuail (2010) defines communication as the transmission of a message about something to a receiver. Fiske (2010), on the other hand, contends that communication is a human activity including social interaction rather than identifiable messages. Fiske's definition connects to Servaes' explanation of communication and growth as a social process.

However, for the purposes of this study, communication is considered as a human process that is inextricably linked to the sociocultural context. As a result, in contrast to Habermass's (1971) dialogic communication, this study leans more toward the process school than the semiotic school in connection to Mowlana's (2007; 2013) holistic model of Islamic communication.

3.3.2 Development

The theme of development is crucial. Ibn Khaldun (1332-1406 A.D.), an Islamic social thinker, first proposed the notion of development in his book *Muqaddimah (An Introduction to History of Putilizationgomena)* (Mowlana and Wilson, 1990). However, after a few decades, development has been a focal point in communication literature, with dozens of new ideas emerging in response to Ibn Khaldun's observation that technological advancement has an impact on development.

Indeed, modernization, Westernization, and Europeanization are all part of today's definition of development. Nonetheless, postwar imperialistic and euro-centric notions to solve the issue of underdevelopment in Third World countries gave birth to the concept of development. Truman's inaugural address, in which he called for the US to "develop" the South, kicked off a development revolution

(Mefalopulos, 2008; Project Gutenberg, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014).

Initially, a development theory in the field of communication was based on 1950s and 1960s American modernization conceptions. It is an inclusive process encompassing in-depth and structural changes that result in an increase in the community's overall quality of life, and it assumes the media's significance in innovation diffusion, trickle-down effect, and new adoption behavior (Jayaweera, 1991; UNDP, 2011; Rist, 2014; Wilkins, et. al., 2014).

According to Pieterse (2001), the historical continuum of development consisting nine perspectives as follows (UNDP, 2011; Rist, 2014; Wilkins, et. al., 2014):

- a. *Latecomers* (to development) (1870 and after) - development as industrialization and catching up with the North;
- b. *Colonial economics* (1850 and after) - development as resource management and trusteeship of colonized countries;
- c. *Development economics* (1940 and after) - economic growth in the form of industrialization meant development;
- d. *Modernization theory* (1950 and after) - development as growth in economic, political and social modernization terms;
- e. *Dependency theory* (1960 and after) - development as an autocentric process of accumulation of wealth nationally;
- f. *Alternative development and human development* (1970s and after) - development as capacitating and enlargement of people's choices and human flourishing respectively;

- g. *Neo-liberalism* (1980) - development as economic growth as in structural reform, deregulation, liberalization and privatization; and
- h. *Post-development* (1990 and after) - development is authoritarian engineering and a disaster.

In a nutshell, the widespread application of the development lexicon as a conceptual framework in a plethora of literatures constituted a postcolonial phenomenon. Nonetheless, because it was connected with modernization, Westernization, and Europeanization in the 1940s and 1960s, the term development is used in this study to enlighten and guide the path of discussion (Mowlana and Wilson, 1990; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins et. al., 2014).

3.4 The State of Communication and Development

The modernization paradigm was responsible for a large part of post-World War II communication development. The modernization paradigm attempted to tackle Third World development through communication, namely media. In this sense, media is viewed as a means of transforming traditional society's pre-modern and backward ideas and practices into modern ones (Mowlana, 1990; Inagaki, 2007; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins et. al., 2014).

As previously stated, the historical evolution of modernization arose in Truman's 1949 inauguration address, which classifies and addresses the Southern Hemisphere's countries as "underdeveloped territories" and requests additional assistance. Indeed, this is the point at which the development age begins.

According to Truman (1949), the United States' continued support of the United Nations, the expansion and continuation of the Marshall Plan to rebuild postwar Western Europe, the formation of a North Atlantic Treaty Organization (NATO) to counter the impending threat of the Soviet Union, and the expansion of the existing U.S. international aid programme to Latin America to other countries in Asia and Africa (Melkote and Steeves, 2001; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014).

At the same time, early communication for development theorists noted that the absence of information and knowledge in Third World countries was the cause underdevelopment. Indeed, in the 1950s and 1960s, the logic of demands on techniques and strategies from the North to assist the South such as urbanization, industrialization, literacy, and media exposure, led to political progress and economic prosperity (Mowlana et. al., 1988; Melkote and Steeves, 2001; Mefalopulos, 2008; Rist, 2014; Wilkins, et. al., 2014).

Nonetheless, due to domination, dependency, and political and economic reforms such as free trade by the North, the South's power over economic policies weakened in the 1980s. However, the South began to awaken in the 1990s as a result of people's participation as a development strategy. Although development movements and paradigms are not mutually incompatible, establishing development eras provides a comparative framework for study on development communication (Melkote and Steeves, 2001; Mefalopulos, 2008; Rist, 2014; Wilkins, et. al., 2014).

3.4.1 The Dominant Paradigm: Modernization

Modernization is a social science hypothesis about social transformation in cultures between the North and the South, and it is geared as a dominant paradigm in

development. Modernization is a term that was coined in the 1950s to describe how development is measured using quantitative indicators including productivity, democracy, industrialization, urbanization, literacy, and life expectancy (Melkote and Steeves, 2001; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014).

Since its inception, modernization has had huge social, cultural, and economic ramifications, prompting Truman's inaugural to establish the Point Four Program to provide technical help to developing countries as follows (Truman, 1949; Melkote and Steeves, 2001; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014): *“Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas. More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more prosperous areas. For the first time in history, humanity possesses the knowledge and skill to relieve the suffering of these people.”*

According to Truman's propositions, underdevelopment in the context of modernity is the result of internal cultural barriers in the South created by ignorance, backwardness, and insanity in the North's development. As a result, massive doses of top-down communication delivered by the North through major infrastructure investment have been promoted as a universal cure for underdevelopment in the South, including breaking down traditional values, introducing technical skills, encouraging national integration, and speeding up the growth of formal education

(Truman, 1949; Melkote and Steeves, 2001; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014).

With reference to developed countries, modernization was conceptualized as a stage conversion from tradition to modernity, and it was claimed to be directional, irreversible, and progressive in this context. Even in the work of the United Nations in the 1960s and 1980s, it was clear that most social intervention initiatives founded on the premise that newer was better than old ways (Servaes, 1995; Mowlana et. al., 1988; Dictionary of Sociology, 1998; Gonzales, 1991; Melkote and Steeves, 2001; Mefalopulos, 2008; Wilkins et. al., 2014).

Finally, modernization adopts a bipolar worldview, in which all cultures can be categorized into two types: traditional and contemporary. Walter Whitman Rostow's key essay *The Phases of Economic Growth: A Non-Communist Manifesto* on take-off or stages of growth model of development was one of the most popular theories of development that impacted Truman's Point Four Program in North foreign policy in the 1950s (Melkote & Steeves, 2001; McQuail, 2010; Danesi, 2013; Donsbach, 2015).

According to Rostow (1990), a traditional society of the South was resistant to development and canvassed five stages in the pattern of evolution that modern societies have passed through, including traditional society, pre-condition for take-off, the take-off, drive to maturity and high mass consumption. The logic was that today's traditional societies cross paths with the industrial growth path. As a result, international aid-driven development is equated with industrial production, economic prosperity, and a market economy (Mowlana et. al., 1988; Servaes, 1999; Melkote and Steeves, 2001; Haefele, 2003; McPhail, 2010; Hulme, 2015).

In a similar tone, Daniel Lerner, a sociologist at Massachusetts Institute of Technology, conducted a large-scale study in the Middle East to understand the relationship between mass media and modernization in the context of communication and development.

Prior to Rostow's notion of modernization, there was Lerner's pioneering fundamental treatise from 1958. As part of Truman's (1949) Point Four Program to provide technical help to traditional civilizations on the road to modernization, *The Passing of Traditional Society* became a seminal study in the association between communication and modernization. Modernization, according to Lerner, is a transitory process aided by empathy of people in cultures, such as reading newspapers to find knowledge in order to promote growth (Lerner, 1958; Goonasekera, 1987; Mowlana et. al., 1988; Mody, 2003; Adams, 2006; Inagaki, 2007; McPhail, 2010; Ameyu, 2014).

Lerner (1958) believes that people in modern society have more empathy since exposed to new ideas and have the opportunity to change. Second, Lerner claims that exposure to mass media multiplies human imagination by transporting people into actual and imagined realms that never seen before. This condition facilitates the modernization process's desired changes, and third, theorized a modernity system by proving a strong link between the presence of mass media and modern institutions.

Lerner (1958) offered a model based on above elements that claimed traditional civilizations become modernized if they have a tendency to become developed, literate, exposed to mass media, and participating in the democratic political process. Moreover, Lerner claims that the media serves a unique purpose in exposing people to new persons, ideas, and attitudes.

Furthermore, the mass media serve as a signal of new ideas and accelerate the process of modernization into isolated traditional communities, replacing the structure of life, values, and behavior as seen in western society (Lerner 1958; Schramm, 1964; Mowlana et. al., 1988; Servaes, 1999; Mody, 2003; Adams, 2006; Inagaki, 2007; McPhail, 2010; He, 2012).

As a result, the mass media has played an increasingly important utilization in portraying the undeveloped societies of the South. Other theorists, such as Wilbur Schramm, who advocated similar concepts, have expressed their displeasure with the situation. By introducing new ideals, attitudes, and modes of mobility, Schramm (1964) proposes mass media as a medium for assisting and creating a climate for development.

According to Schramm (1964), mass media function as watchdogs and channels for social change in the context of communication and development, and play three important utilizations in modernization (Servaes, 1999; Baran and Davis, 2011; Wimmer and Dominick, 2014):

- a. To create a climate conducive to change;
- b. To serve as a multiplier of information by reaching large numbers of people through different channels; and
- c. To create a sense of nation-ness by delivering the same messages to all sections of the population.

In a similar context, Rogers (1976) advocated for the use of mass media in the modernization paradigm. Rogers demonstrates that the information transmission model of communication was systematic, as evidenced by the diffusion of innovations conceptual framework, which explains how individuals embrace a new

idea over time. In this way, development is a sort of social change in which new ideas from the North's elites introduced into a social structure to assist the underdeveloped in the South improve faster.

According to Rogers (1978), the diffusion process is a source-dominated paradigm and has been viewed as a vertical top-down or "trickle down" model. In view of that, five steps on the way to adoption of innovation in the context of development have been identified:

- a. Awareness;
- b. Knowledge and interest;
- c. Decision;
- d. Trial; and
- e. Adoption/rejection;

However, Baran and Davis (2011) contend that diffusion is a source-dominated paradigm that views communication from the perspective of elites with the goal of disseminating an innovation. This notion was backed up by McQuail (2010), who used the phrases "hierarchy of status and knowledge" and "linearity of effect" to describe the elites' road to diffusion (Rogers and Kincaid, 1981; Servaes, 1999; Waisbord, 2001; Adams, 2006; Inagaki, 2007; Mefalopoulos, 2008; Wilkins et. al., 2014).

Nevertheless, Rogers and Kincaid (1981) observed that ideas through a succession of stages before being generally adopted by societies. People usually notified of new developments through media channels, and a limited number of risk takers known as early adopters will be the first to accept innovations. Then, one by one, people begin to adopt innovation. Later, an opinion leader emerged,

encouraging people to adopt innovations rapidly. Lastly it follows by final small group, known as late adopters/laggards (the poorest in societies).

Ultimately, Rogers (1995) concluded diffusion of innovation is “*the process by which (1) an innovation (2) is communicated through certain channels (3) over time (4) among the members of a social system*” to propagate development in the context of modernization. As well, the adoption of innovation occurs when the source and the receiver have similar characteristics and interest.

Indeed, Morris (2003) points out that the diffusion model’s typical formula is knowledge, attitude, or practice. The diffusion of innovation is based on the assumption that information conveyed to an intended audience through a mass media source will result in the acquisition of relevant knowledge, changes in attitudes and behaviors, and/or practices. The media’s involvement in diffusion is limited to the early phases of awareness, knowledge, and information.

Eventually, the modernization paradigm can be traced back to a social scientific development model. Lerner (1950s), Schramm (1960s), Rostow (1990s), and Rogers (1990s) were among the development and communication theorists who believed in a linear stage model of attitude and behavior change driven by exposure to new ideas and information through the mass media.

At the same time, the roots of communication and development research tradition in the context of modernization falls as well in Lasswell’s studies on the utilization of media as propaganda, Lazarsfeld’s studies on the media powerful effects on changing people’s attitudes and behavior, and Hovland’s studies on the utilization of media in persuasion (Rogers, 1994; William, 2003; Baran and Davis, 2011; Wimmer and Dominick, 2014).

The above three traditions-propaganda, media effects (limited and two-step flow), and media for persuasion - explain why communication for development scholars advocated the instituting of mass media to promote modernization ideas and persuade people to change their existing habits and adopt new ideas and behaviors.

However, referring to international communication in the context of globalization communication and development, Chitty (2005) says that “[é]he founders of the field, Harold Lasswell and Daniel Lerner, were preoccupied with the ‘dark side’ of political propaganda and the ‘light side’ of the propagation of modernity respectively.

3.4.2 The Opposing Paradigm: Dependency

Since the emergence of the dependency paradigm in the late 1960s and early 1970s, a strong critique of the modernization paradigm has evolved. By adopting *First World* (metropolises) and *Third World* (peripheries) to study the correlation between communication and development, the dependency paradigm rejected the lexicon of *North* and *South* (Melkote and Steeves, 2001; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Rist, 2014; Wilkins, et. al., 2014).

In this context, the dependency paradigm is defined as an imperialist strategy with characteristics that are comparable to the Marxist paradigm. Dependency claims that progress of the First World leads to underdevelopment of the Third World because it maintains vertically hierarchical relations and a feudal interactional framework (Galtung, 1971; Servaes, 1999; Melkote and Steeves, 2001; Mefalopulos, 2008; Wilkins et. al., 2014).

As a result, trade partner concentration (where former colonies deal with the metropolitan power) and commodity concentration (where periphery nations

manufacture a single (or a few) main products for export) arose as key economic repercussions of this system (Galtung, 1971; Servaes, 1999; Melkote and Steeves, 2001; Mefalopulos, 2008; Wilkins et. al., 2014).

Historically, dependency emerged in the early 1970s and pioneered by Juan Diaz Bordenave, Luis Ramiro Beltran and Elizabeth Fox de Cardona since criticizing the modernization paradigm due to issues such as the utilization of UN's Economic Commission in Latin America, 1973 oil crisis, *South* reliant on *North* for economic, technological and political transformation. The criticism focuses of Non-Aligned Movement (NAM) in the Third World and First World authoritarian doctrine in Latin America (Lent, 1987; Servaes, 1999; Melkote and Steeves, 2001; Mefalopulos, 2008; Wilkins et. al., 2014).

As a result, Frank (1966) demonstrates that the Third World's over-dependence on the First World has resulted in exploitation and inequality as a result of the application of the external structure of trade in modernization models. Several concerns occur, for example, unfair trade practices and resource exploitation in the Third World that benefits First World wealthy (Servaes, 1999; Melkote and Steeves, 2001; Slattery, 2003; Mefalopulos, 2008; Dillon, 2010; Baran and Davis, 2011; Wilkins et. al., 2014).

In the context of communication studies, dependency theory sounds cynical among communication scholars. According to Beltran (1976) and Diaz-Bordenave (1976), dependency on theories such as the diffusion of innovation and modernization unfairly attributed the problems of underdevelopment to internal social and structural problems. For example, Lerner (1958) blamed poor and illiterate people for the fate of underdevelopment due to issues such as resistance to change and living under traditional practices.

The situation occurs due to the argument that mass media in underdeveloped countries tend to provide accessibility only to the elite, and likewise, adoption of new technology is restricted only to rich farmers. Furthermore, dependency theorists accurately pointed out that many modernization-era programs that utilized mass media to promote development increased the economic and information gap in underdeveloped countries (Mefalopulos, 2008; Baran and Davis, 2011; Dillon, 2010; Rist, 2014).

As a result of the concerns regarding economic and information gap, two significant movements emerged. First, in 1976, the East-West Center at the University of Hawaii organized the International Convention on Communication for Development to address the top-down dimension of communication for development. It was then followed by a UNESCO debate advocating for the right to knowledge dissemination and media system regulation (Schramm, 1976; Mowlana and Wilson 1990; Servaes, 1999; Slattery, 2003).

As a result of criticism of media hegemony and modern communication systems that dominated traditional media and international media flows, the New World Information and Communication Order (NWICO) was born. Simultaneously, the MacBride Commission's (1980) assessment of the communication gap demands structural adjustments in order to produce a balanced media flow and adequate communication strategies to lessen the Third World's economic gap (Mefalopulos, 2008; Baran and Davis, 2011; Wilkins et. al., 2014).

As a result of the aforementioned circumstance, modernization supporters such as Schramm and Rogers accepted the criticism and adapted new idea of economic and communication gaps to better serve the demands of people in developing countries. Schramm's (1964) work on the utilization of mass media in national

development focused on development as not only economic growth but also social and cultural progress. He acknowledged that poor countries in the South may be “*underdeveloped economically but highly developed in some (aspects such as) ...personal relationships... or art and philosophy...*” Consequently, Schramm defined “underdevelopment” and “development” as terms that simply refer to stages in a country’s general history (Baran and Davis, 2011; Wimmer and Dominick, 2014).

Past communication theory from the 1940s and 1950s has been examined in order to address critics. Models like the knowledge-gap theory, magic bullet theory, and spiral of silence theory, for example, are evaluated for their ability to overcome disparities in media flow, access, and ownership in order to stimulate development. eventually, the 1970s and beyond have been examined since the field has recognized that media exposure alone is insufficient, and that certain components such as social and psychological factors must be highlighted in order to bring about changes (Klapper, 1960; Tichenor, et. al., 1970; Noelle-Neumann, 1974; Mulugetta, 1986; Baran and Davis, 2011; Wimmer and Dominick, 2014).

Overall, proponents of communication for development recognize that media and communication are necessary, but not sufficient, for change to occur. As a result, it was deemed important to redefine communication as a two-way process in which audiences actively participate in the construction and understanding of meaning.

Rogers (1990) was notably open to criticism, noting the ethnocentrism of the mainstream paradigm and the flaws of a model that ignored exogenous causes of underdevelopment. In this regard, Rogers (1995) praised the après modern concept for addressing alternative growth paths. Furthermore, Lerner (1958) emphasized that “culture-specific” findings could be interpreted in ways that would divert social

science from its essential utilization in encouraging growth, reflecting the historical gap between science and culture as academic endeavors.

Perhaps Roger's après modern concept was engaged in this study to encompass the work of many scholars who were not familiar with postmodern theory or did not use it to examine globalization settings. Ten years after Jacques Derrida presented his challenge to Western philosophy in addressing the issues of development, Rogers penned his inclusive lines.

Even though their research was conducted independently of one another, the Latin American dependentistas and Jacques Derrida definitely shared contemporaneity and perspectives. Like the dependentistas, Jacques Derrida was born outside of empire's metropolises. They both questioned geographical hierarchies in government rhetoric.

In the end, Rogers (1978) acknowledged the political economic critique, stating that equity in distribution, participation, self-reliance, and the synthesis of traditional and modern systems should supplement (or, in a Derridean sense, replace or add to) the principles of the dominant paradigm.

4.4.3 The Alternative Paradigm: Participatory

Since the inefficiency prophecy of diffusion, an alternative paradigm with an emphasis on actual development has emerged as a criticism of the modernization paradigm since the early 1970s. Participatory movements with strong roots in Marxist critiques emerged in Latin and South America, focusing on grassroots change. The idea is that interpersonal communication and personal involvement in decision-making is efficiently in bringing social and behavioral changes to ensure

sustainable development (Rogers, 1976; Servaes, 1996; 1999; Melkote and Steeves, 2001; Inagaki, 2007; Ameyu, 2014; FAO, 2014; Wilkins et. al., 2014).

Indeed, involving people in a participatory process has become the norm in the development context. Notwithstanding, a variety of terms are used to describe this emerging concept (Inagaki, 2007; Tufte and Mefalopulos, 2009): *Liberation Pedagogy* (Freire, 1970); *Putting The First* (Chambers, 1983); *Dialogue Paradigm* (Guba, 1990); *Empowerment Approach* (Friedmann, 1992); *Autonomous Development* (Carmen, 1996); *Multiplicity Paradigm* (Servaes, 1999); and *Another Development* (Melkote and Steeves 2001).

Fundamentally, participatory communication arose in response to the vertical (top-down) model of innovation diffusion, recognizing that development communication could not exist solely through information transmission. The primary theoretical framework is based on a concept proposed by Paulo Freire, a Brazilian educator philosopher known as the “Father of Participatory Communication,” as a means for individuals to have more control over decisions that affect them (Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Wilkins et. al., 2014).

In this context, credit should be given to *The Pedagogy of the Oppressed* (1972), which taught the world about the transformative power of dialogue and information exchange in achieving social equity, democratic practices, and progress toward development. This interactive and horizontal communication performs of information exchange is viewed as critical to the empowerment of oppressed or disadvantaged people for development (Waisbord, 2001; Minkler and Wallerstein, 2002; Morris, 2003; Mefalopulos, 2008; UNDP, 2011; FAO, 2014; Wilkins et. al., 2014).

Rather than imposing an intervention to support community development, the participatory approach appears to focus on working with people to identify needs, plan, and implement programs. Furthermore, to advocate for development, the participatory model exclusively uses interpersonal channels such as group meetings, workshops, and discussion, as well as localized small media such as community theatre (Thomas, 2002; Morris, 2003; Mefalopulos, 2008; UNDP, 2011).

Wilkins et al. (2014) supported participatory approach communication as horizontal information sharing or discourse, with development as a process of grassroots engagement through group interaction. In this context, participation plays an influential utilization in social mobilization communication methods or participation through interventions such as educational empowerment, fast participatory appraisal, and community involvement in development.

Eventually, a participatory approach is closely related to both access and human rights to foster development. This approach incorporates the concepts of multiplicity or another development by pointing out the importance of cultural identity, democratization, and participation of local communities at all levels and propagates them as *conscientization* (critical consciousness). The most well-known contribution is the break from vertical to horizontal approaches in fostering development (Thomas, 2002; Morris, 2003; Mefalopulos, 2008; UNDP, 2011; Wilkins et. al., 2014).

Conscientization in this context entails a serious awareness of one's talents and inadequacies, as well as the determination to change one's performance or participation. Freire (1972) defined conscientization as "*the process in which men, not as recipients, but as knowing subjects achieve a deepening awareness both of the socio - cultural reality which shapes their lives, and of their capacity to transform*

that reality through action upon it". To be sure, awareness escalating is not an abstract idea, for it implies taking action to bring about change.

Further, Freire (1972) implies that conscientization occurs "*when I realize that I am oppressed, I also know I can liberate myself if I transform the concrete situation where I found myself oppressed. Obviously I cannot transform it in my head: that would be to fall into the philosophical error of thinking that awareness create reality, it would be decreeing that I am free, by my mind*".

Furthermore, Freire (1972) enlightens that "*conscientization implies going beyond the spontaneous phase of apprehension of reality to a critical phase, where reality becomes a knowable object, where man takes an epistemological stance and tries to know*".

Simply said, conscientization is a learning process that teaches people about their rights, how to overcome personal and social inequity, and how to take action against oppressive situations. It's a learning style that focuses on detecting and exposing social and political inconsistencies in order to overcome repressive factors caused by passiveness. As a result, people must learn to articulate social inequity in society, which can lead to discrimination, and express their experiences of oppression with self-awareness (Freire, 1972; Waisbord, 2001; Morris, 2003; Mefalopulos, 2008; UNDP, 2011; Wilkins et. al., 2014).

In other words, in the process of conscientization, learning comes before action. This approach requires a people to learn, act, and reflect and the process cannot be completed by a single individual. As a result, a social movement is needed in order for people to shares expertise. Later on, the discussion process allows people to collaborate and share oppression-related ideas (Freire, 1972; Waisbord, 2001;

Minkler and Wallerstein, 2002; Morris, 2003; Mefalopulos, 2008; UNDP, 2011; Wilkins et. al., 2014).

In this context, Freire (1972) argues that conscientization is achieved through critical thinking, which is usually triggered by dialogue. This means that every participant in a development dialogue has a right to talk or communicate based on their experience and knowledge. At the same time, communication ethics should be undertaken in order to avoid failures in participatory communication (Gerace and Lazaro, 2006; Gumucio-Dagron, 2008; Huesca, 2008; Mefalopulos, 2008; Wilkins et. al., 2014).

Prior to this, Habermas (1971) agrees with the conscientization of Freire's proposition and postulates that divide human knowledge into three general cognitive categories that progress toward critical consciousness. First, work knowledge or technical knowledge refers to how one manipulates one's environment. Second, practical knowledge refers to human social interaction; and third, emancipatory knowledge refers to "self-knowledge" or self-reflection. Finally, all of the categories interpreted as the formation of knowledge in development processes (Minkler and Wallerstein, 2002; Mefalopulos, 2008; Purcell, 2009; Wilkins et. al., 2014).

In the long run, participatory dialogue helps individuals understand each other and their concerns and challenges. In response to the vision of equality and humanization that has emerged, as well as the conscientization that has occurred, oppressed and oppressors are urged to engage in dialogue, but with equal ability to speak. Dialogue encourages both of them to take action toward social recovery in terms of development in relation to communication, particularly new media in the age of globalization.

However, unless the oppressor and oppressed groups are in an equal position, the dialogue must be based on mutual trust. In the context of this study, for example, a shift in consciousness allows individuals; particularly indigenous peoples particularly *Kintak*, to engage in dialogue aimed at promoting development.

3.5 Globalization Substratum Communication and Development

The contentious term “globalization” now elicits strong reactions. Some of these reactions are lexicon-related. The origin of this popular phrase have become a fascinating topic in social science and the humanities as well as brings up more than 37.7 million results in Google’s search box. The result alone demonstrates the herculean efforts required to define a phrase with numerous implications and interpretations.

Yet, it is used in a variety of ways by various individuals for a variety of objectives, and its history, as well as its presence and significance, are hotly discussed. While no single description can encompass all of the encapsulated interests, most globalization forms include common threads such as economic integration, technology, socio-cultural exchange, and political shifts. These similar threads serve as a framework for analyzing the words and considering the implications and potential repercussions of globalization on indigenous peoples.

Incontestably, there is a large body of literature on the possible nature and phases of globalization as well as a variety of definitions - from narrow notions that focus on trade liberalization to broader views, although still centered on economic aspects (such as the international expansion of capital, labor, and technology flows).

However, it is critical to distinguish two distinct aspects of globalization: the shrinkage of space and time caused by advances in transportation and

communication technologies, and the policy choices of economic and political change. According to the Oxford dictionary, the word “globalization” was first employed in the 1930s. It entered the Merriam-Webster dictionary in 1951. Later, it was widely used by economists and social scientists by the 1960s.

Nevertheless, in the context of communication and development substratum globalization, the term “global village” coined in 1962 by Marshall McLuhan emerged as an influential proposition to address the impact of mass media on society in relation to development. Since its first appearance, the buzzword of global village in the context of globalization has gone from jargon to cliché in the 1990s. Regardless of who coined it first, global village articulates as globalization become a concept, slogan, and term, as well as more frequently echoed than any other term in communication and development studies at the dawn of the twenty-first century.

Globalization is fundamentally both a heroic and a sinister process, depending on where you stand in the debate. Some see globalization as a brakeless train destroying everything in its path, while others see benefit in hopping aboard the globalization wagon in the direction of economic growth and modernization (Giddens, 1990; Robertson, 1996; Beck, 2000; Habibul Haque, 2004; Scholte, 2005; Boudreaux, 2008; Lechner, 2009; Steger, 2013; Ritzer and Dean, 2015).

However, from the late 1960s onward, globalization is portrayed as a critical tool in restructuring and reshaping the modern world and our living experiences. Reading from Roland Robertson (1996) proposition, “*globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole*”.

This awareness of global flows as a result of compression and intensification echoed Anthony Giddens’ (1990) concept “*the intensification of world - wide social*

relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (Giddens, 1990).

As a result, former Malaysia’s Prime Minister Najib Razak (2006) encourages and affirmed that “*globalization has allowed all of us to be much more accessible to the world and the world available to us. The key question has always been our willingness, our ability and our capacity to be part of this globalized world*” in order to grasp the concept of a developed nation. In other words, our lives in various locales are increasingly influencing one another on a global scale in order to reach the pinnacle of development.

In a nutshell, the proliferation of media and communication technology, particularly new media, has brought globalization to the forefront of communication development sooner or later. For example, today’s typical situation is the increasing volume of new media emergence. At the same time, national and regional boundaries have lost their significance as a result of McLuhan’s borderless global village.

Furthermore, individuals and communities have far greater access to new media, and the density of product - TV, radio, computer, mobile phone, internet, etc. - has increased significantly, even among indigenous peoples. A series of dichotomies exist in the context of globalization via development communication, bringing the birth of hybridity in order to wagns marginal communities to be taking advantage of new media.

3.5.1 Globalization and New Media

Globalization and communication are inextricably linked, with media as a driving factor regardless of geographical location. Without a doubt, the media has acted as a catalyst for global integration. A seminal study entitled *The Global*

Village: Transformations in World Life and Media in the 21st Century by Marshall McLuhan (1962) characterized the connection between media and globalization by harnessing two concepts: *the medium is the message* and the *global village* (Derne, 2008; Logan, 2010; Danesi, 2013).

According to Marchessault (2005), the global village maxim was chosen to highlight the notions that media (new) was rapidly infiltrating the globe - events in one part of the world could be experienced in real-time from other parts. Furthermore, Ritzer and Dean (2015) demonstrated the significance of aspiration tenders by media and communications, without which globalization will remain as theories and not as practices in the real world.

The development of society and the emergence of globalization had a direct correlation with media distribution and perception. By defining globalization, Rantanen (2005) highlights the utilization of media and communications as a “*process in which worldwide economic, political, cultural and social relations have become increasingly mediated across time and space*”.

Meanwhile, Terry (2007) contends that media play a central utilization in globalization for three reasons: first, media conglomerates have increasingly globalized their operations; second, global communication infrastructure facilitates global information flows; and third, global media play a key utilization in how we view events around the world in developing shared systems of meaning. In addressing communication and development, media theorists have primarily focused on this aspect of global media culture.

In the same vein, reference should also be made to Appadurai (1996), who spells globalization as consisting of the junctures and disjuncture's of “five scapes” for communication and development: *ethnoscape* - changing landscapes caused by

the movements of people via tourism, migrants, and refugees; *mediascapes* - both the electronic capabilities to produce and disseminate information and the images created by these media; *technoscapes* refer to the fluidity of technology; *financescapes* refer to the movement of currency markets and money across borders; and *ideoscapes* refer to the movement of ideas and images (Dern, 2008; Widyastuti, 2010; Siapera, 2012; Slater, 2013).

Due to collapsing space and time transported by electronic media, notions of open sky have directed individuals to be able to interact and within contexts of mediated interaction around the world. Because of the global village, this new phenomenon has altered contemporary communication methods, leading to approaches such as participatory communication, online communities, and transnational activism organized through global online networks (Siapera, 2012; Slater, 2013; Ritzer and Dean, 2015).

As a result, the globalization of the media revolution has altered the environment and given rise to “new media,” such as digital technologies and networked environments. According to Lievrouw and Livingstone (2005), new media exacerbates traditional concerns in media and communications studies by shifting the emphasis away from media production and audience to “*the artifacts and devices used to communicate... the activities and practices in which people engage in communication or share information; and the social arrangements or organizational forms that develop around those devices and practices*”.

Indeed, the expansion of communication flows and global online networks raises the prospect of a new dimension of globalization as well as new forms of global/local media flows. Unquestionably, new media technologies enable media content to flow easily across borders and enable users to become producers, resulting

in hybrid forms of media (Kraidy, 2005; Loon, 2008; Napoli, 2010; Jenkins et. al., 2013; Husni et. al., 2015).

In a nutshell, globalization has exposed individuals and communities to a plethora of information from other communities around the world. Whether it is traditional or new media content, it all brings other worlds into our local backgrounds and thoughts. According to Servaes and Lie (2003), globalization is a process in which people's sense of belonging is no longer connected to different places and will become as one single global society.

Nevertheless, globalization demands are intertwined with localization, which is referred to as glocalization (Kamalipour, 2007). In the context of new media, globalization has caused local issues to become global and global issues to become local. However, there is still much uncertainty and debate about how these two concepts are related. Therefore, this study will focus on globalization rather than glocalization (Holton, 2011; Murray and Overton, 2015; Ritzer and Dean; 2015).

3.5.2 Glocalization and New Media

Nowadays, lexicons of glocalization have become a popular academic topic and appear to be a difficult jargon. This term appears to have shaped the essence of the emerging global phenomenon in which globalization and localization are both transforming the development landscape.

Historically, glocalization has its roots in the Japanese expression of the agricultural principle of adapting farming technique to one's own local conditions, so-called *dochakuka* (becoming autochthonous), derived from *dochaku* (aboriginal, living on one's own land). Yet, Japanese economists in the late 1980s tailored articles in the *Harvard Business Review* to signal global localization or a global

outlook adapted to local conditions. The idea was later adopted and gave birth to global-localization (Tulloch, 1991; Robertson, 1996; Hines, 2000; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

Glocalization is fundamentally a social science's linguistic hybrid of globalization and localization used to challenge simplistic notions of globalization processes as linear expansions of territorial scales. Glocalization is central to many, if not most, contemporary globalization theories about the nature of transnational processes. According to the dictionary definition, the term glocal and the process noun glocalization are formed by combining global and local. However, at the end of the Cold War in the late 1980s, glocalization was conceptualized as a global debate on the cultural and economic impact of globalization on developing countries and impoverished local communities (Robertson, 1996; Appadurai, 1996; Tomlinson, 1999; Hines, 2000; Kraidy, 2002; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

Returning to this study context, the term glocalization in the framework of development first appeared in Malaysia in the middle of 2005, in a speech entitled *Menjana Melayu Glocal* by former Prime Minister Datuk Seri Mohd. Najib Tun Abdul Razak, to emphasise that global and local intersect and are defined by each other, rather than being differentiated by each other during the UMNO General Assembly.

Najib (2006) blurted out the term “*glocal*” and subsequently urged the Malaysians must fortify themselves by becoming a global nation in order to achieve high income and development by 2020. This means that, in addition to excelling at home, Malaysians must play an important utilization at the international level in a globalized world. Simply put, our roots are in towns or villages, but our minds span the globe. Furthermore, keep in mind that glocal Malaysians must uphold Malay

culture as well as the Islamic religion in order to combat a world full of development challenges.

Above all, the glocalization vision is focused on a brighter future while remaining firmly rooted in current realities. According to Slater (2013), glocalization acts as a bridge between cities, connecting local communities to resources and knowledge through media and communication in order to shape a more innovative and equitable international system while also contributing to peace and development.

The innovative strategy of glocalization entails a shift in the international system; from a framework based on a balance of power between nation states to one based on cultural interests and local needs, while always taking into account the importance of local actors as agents of change, as popularized by Rogers' (1995) prophecy diffusion of innovation.

Similarly, Roudometof (2016) argued that glocalization empowers local communities around the world to capture appropriate resources and facilitate initiative development, while also allowing local communities to direct positive social change in the most directly affected zones. At the same time, glocalization has demonstrated that media and communication technology is a particularly important glocal tool, when one considers the capacity of new media to connect local realities to global resources via worldwide communication.

In this context, new media contributes to one of the most important glocal strategies for promoting development by connecting cities and individuals across conflict divides. New media facilitates cross-cultural relations and contacts by fostering a virtual proximity that fosters mutual understanding and a development culture that allows individuals to sustain a more development-minded mindset.

Therefore, this study relies on explanation developed by Roland Robertson (1996) - glocalization is a theoretical concept that is a combination of the words globalization and localization which indicate as the universalization of particularization and the particularization of universalism.

Robertson's glocalization refers to the interface of the global and the local, a cooptation of the global and the local, the dynamics of cultural homogenization and heterogeneity, and the conflation of both universalizing and particularizing tendencies. Whereas globalization emphasizes the omnipresence of corporate or cultural processes around the world, glocalization emphasizes the particularism of a global idea, product, or service.

According to Giddens (2000), the relationship between the global and the local is diverse and distinct. Globalization, he claims, stimulates the revival of local cultural identities. As a result, in his opinion, the local is the provider of a response to global forces in the context of development (Robertson, 1996; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

However, in a postcolonial communication study entitled *Hybridity in Cultural Globalization*, Marwan M. Kraidy (2002) defined glocalization as a new cultural hybrid and a change in norms and practices aimed at adjusting to local mindsets in order to address development issues. In this framework, glocalization denotes a strong tide that is intertwined with globalization, in which global concepts or practices are localized and accommodated to local needs or culture rather than being completely transplanted.

Furthermore, Kraidy (2005) demonstrates that glocalization requires precision to the existing globalization approach among academics and practitioners rather than simply entering the global market. In addition, glocalization theory integrates

cultural homogenization and heterogeneity; standardization and adaptation; convergence and divergence; and universalism and particularism. At the same time, glocalization is significant because it calls the model of Western imperialism into question.

Globalization eventually strengthens the world consciousness that pervades both the local and the global. This contradicts the claim that globalization is a completely homogeneous process. On the contrary, while globalization promotes cultural homogenization, it also allows people to identify more strongly with local culture. Glocalization, like relocalization, means incorporating local elements into global themes, products, or services (Robertson, 1994; Thornton, 2000; Kraidy, 2002; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

Glocalization emphasizes the issues associated with relocating a product or service elsewhere, claiming that it has a better chance of success when it is tailored to the local culture into which it is introduced. Glocalization's central tenet is that imposing our own values on other cultures does not always allow for complements. Friedmann (1992) contends that in order to achieve economic success according to Western standards of alternative development, local cultures must cede some economic imperialism to global processes.

To remain "local," however, local cultures must maintain traditional ways of life while also undergoing globalization processes. Glocalization, according to Ritzer and Dean (2015), is a type of globalization that is open to differences within and between regions of the world. In this context, the goal of glocalization is to seek local market input and break free from the pinnacle of victory, because no single approach is correct in every situation.

Finally, glocalization is a process in which cultures encounter other foreign and world cultures or phenomena but use their internal and local mechanisms to adapt to influences that naturally fit into and can enrich their respective cultures and resist those aspects of other cultures that would erode their cultural identity while grasping the Islamic fundamentals (Appadurai, 1996; Robertson, 2001; Bahiyah and Jamilah, 2003; Gopalakrishnan, 2008; Ritzer and Dean, 2015).

3.6 New Media Substratum Islamic Fundamentalism

With over a billion followers worldwide, Islam is a comprehensive religion full of ethical, moral, legal, mystical, and philosophical principles. Not to mention, Islam, like other religions, teaches its adherents to speak the best word, do the best deed, and worship the one true God (Allah) (Esposito, 1999; Doak, 2009; Husain, 2018).

Based on the central doctrine of Islamic epistemology, Husain (2018) reveals that God (Allah) is the source of all knowledge, which demonstrates through the teaching to Adam, the revelation of the Quran and Sunnah, as well as the faculty of human existence, *fitrah* (original disposition) and finally, strengthens with the belief that Prophet Mohammed is the last messenger in the Milky Way galaxy, planet Earth, through testimony or *syahadah* “There is no god but Allah and Muhammad.”

In this context, the ocean of literature relating to Islamic ideas will be able to be transmitted to the *ummah* all over the world with the help of new media as written in Al-Imran (3: 2-3) “*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful*”.

Indeed, the Quran contains verses that inspire the human mind to ponder the wonders of the universe, from the smallest to the largest (Husain, 2018).

Unquestionably, Islamic beliefs depict God teaching Homo sapiens (humans) everything they know as written in Al-Alaq (96: 1-5) *“Read in the name of your God who created. Created man from a clinging substance. Read, and your God is the most Generous. Who taught by the pen. Taught man that which he knew not”*.

In reality, Islamic follower believes that God taught Prophet Adam the names of all things, Prophet Noah how to build ships, and Prophet Dawood how to make shields and war equipment out of iron. Finally, this condition conveys an important message: God is the only one who enables and grants nature’s power and content for human benefit (Yudho, 2007).

For example, prior to the Renaissance, many Western scholars' so-called inventors were indebted to many mediaeval Islamic worlds of intellectuality and personality. Not to mention that the first flying machine, designed by Abbas Ibn Firnas, was not designed by Roger Bacon or Leonardo da Vinci. Long before Newton and Galileo, al-Hasan Ibn al-Haytham studied light phenomena. 700 years before Lavoisier, al-Biruni discovered the law of mass conversion. There should also be mention of Jabir Ibn Hayyan, not Boyle, and al-Khawarizmi and Thabit Ibn Qurrah, who were great mathematicians, rather than Descartes and Napier (Scheppler, 2006; Doak, 2009; Al-Khalili, 2010; Cavendish, 2010; Al-Hassani, 2012; National Geographic, 2012).

Rebounding to the root, Islamic fundamentalism stresses the importance of seeking both divine and worldly knowledge from the very first revelation as well as written in Al-Imran (3: 190) *“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding”*.

In this context, Islamic tradition divides knowledge into two categories: The first type of knowledge is that which Allah gives to humans through revelation

(*naqliyah*). The second type of knowledge is that acquired by humans through rational inquiry based on experience and observation, which is typically concerned with worldly matters (*aqliyah*). Nonetheless, the first category of knowledge is regarded as the highest form of knowledge and is eventually made mandatory for every Muslim to learn, comprehend, and implement (Esposito, 1999; Mutahhari, 2011; Treiger, 2012).

Based on this classification and the fact that the Quran is neither a scientific text book nor a technological “how-to” manual, those unfamiliar with Islam may be wondering about the connection between new media and the book revealed over 1400 years ago. The answer lies in God’s (Allah’s) permission to do anything in this world as long as you never violate Islamic fundamentalism's restrictions as written in Al-Imran (3: 104) “*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*”

However, Husain (2018) contends that under certain circumstances, coalition is unavoidable and that misunderstandings occur between Islamic principles and modern principles, as well as doctrines brought along in the era of globalization and can be perceived as clashing with Islamic fundamentalism.

As a result, Islamic fundamentalism has not always been welcomed by proponents of so-called Islamic traditions since its introduction by the Prophet Muhammad in the 7th century and after the 14th century process of (re) interpretation. Nevertheless, it appears that the adoption of new media should be kept in mind by followers as a new way of living good lives without losing sight of the fundamental values of Islam fundamentalism, especially by proponents of communication development.

First of all, the words “communication,” “media,” or “new media” are not directly stated in the Quran in the context of Islamic communication, but several words that are related to communication appear. According to Islamic fundamentalism, the similarity of communication connotation emerged in Arabic to pronounce the meaning of Islamic communication.

For example, the words *ittisal* and *wasa'ili'lam* mean “delivery” and “delivery method,” respectively. Similarly, the census of lexicons related to communication written in the holy Quran, such as *qara'a*, *tabligh*, *qul*, *tawassa*, *sa'ala*, *sama'a*, *balagh*, *dawah*, *bashar*, *nadhar*, *tadhkirah*, and *maw'izah*, expressly echoes the meaning of communication atmospheres (Mahmoud, 2002; Gholam Khiabany, 2003; Mowlana, 2007).

According to this logic, communication is not forbidden in Islam since modern inventions benefit humanity in complex ecosystems. However, it must be borne with sufficient utilization in the name of God and for His cause, *Lillahi taala*. Without a doubt, modern machines, instruments, and devices in the communication garage do not belong or should belong to any religion. As a result, new media can be used depending on the goal and consequences for the world's population.

As a result, the advent of new media has had a significant impact on society and altered the global map of communication systems. Because information is so important in every society, the new media, whether it is TV shows, radio music performances, books, magazines, or daily newspapers, has a responsibility to provide objective information or the truth to the public, as Islamic fundamentalism suggests (Lister et. al., 2009; Bennett, 2013; Mowlana, 2013; Donsbach, 2015).

In a globalizing world, the flow of information has become critical for the development of communities, and the new media is critical in terms of facilitating

and propagating Islamic fundamentalism (Mowlana, 2007). As a result, Lievrouw and Livingstone (2006) argue that without a diverse range of information, people's opinions and views would be limited and further impressions and conclusions about the world around them would be underdeveloped. Thus, without the new media, people in societies would be isolated all over the world in today's globalized world (Logan, 2010).

In this study, the new media is viewed as a virtual form of information distribution, similar to word of mouth. In this context, word-of-mouth becomes the most powerful tool for communicating messages particularly in indigenous peoples' traditions. Simultaneously, due to gratification factors such as efficiency and effectiveness, technology such as new media has enabled communication processes to take place in an instant (Godes and Mayzlin, 2004; Sasaki et. al., 2006).

Certainly, the significance of new media as new tools that have redefined communication is no longer debatable. Indeed, since Marshall McLuhan's 1964 introduction of the concept of the "global village," the world's communication system has evolved dramatically across space and time. New media has become more pervasive and unavoidable as communication technology has advanced, particularly satellite technology.

As a result, in the context of using new media, the user requires an appropriate approach. Without a doubt, the technological revolution requires humans to become accustomed to, as well as happily settle down, with the assistance of communication and technology (Muhammed, 2012).

In addition, technology has enabled the spread of various messages, particularly those related to noble goals, such as preaching or dawah. However, in a modern globalized world, users' needs and expectations of new media consumption

should be considered without abandoning Islamic fundamentalism, despite the fact that new media is regarded as the communication frontline.

More importantly, embracing the concept of *Tawhid* (the oneness of God - Allah) as a way of life in modern existence should be primarily in new media consumption. In this context, the use of new media claims the Islamic school of thought's vision and balancing as a holistic perspective. The alignment should be made in order to avoid the misuse of new media and the delivery of incorrect messages. Indeed, the attentiveness of new media to the right path should be prioritized as written in Al-Hujurat (49: 6) "*O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful*".

Furthermore, facts and evidence are important materials for achieving the truth principles that shape the utilization of the new media substratum of Islamic fundamentalism. For example, evidence and facts play an important utilization in promoting Muslim unity and solidarity. Knowledge transports the wagon of valuable information in the systematic communication process, so information sitting on the platform of suspicion policy, rumors, deception, or fraud must be rejected at all costs (Najidah and Abu Dardaa, 2013).

According to Abu Hassan (2012), the new media eventually serve as a teacher (*muaddib*), information agent (*musaddid*), innovator (*mujaddid*), peacemaker (*muwahhid*), and fighter (*mujadid*). So, in the context of Islamic fundamentalism, compliance based on the defined utilization of new media has become a major premise of objective in the dissemination of information for effective communication.

In a nutshell, today's onslaught of new media is inevitable, but it is not without challenges and implications. The term "new media" refers to a broad category of media studies that emerged in the latter part of the last century with on-line access to content at any time and from any location. Because they allow access to large audiences and the ability to expand the range of resources in new dimensions, new media are not simply a linear extension of old communication models.

As a result of this situation, current technologies have been digitalized and defined as "new media," which has the characteristics of being subject to manipulation, networkable, dense, compressible, and interactive. New media includes the internet, World Wide Web, computer multimedia, CD-ROMs, and DVDs. In due course, new media is radically transforming and revolutionizing the human communication process, as well as creating a novel democratic communications environment to bring knowledge and social change closer together (Lister et. al., 2009; Logan, 2010; Ebert, 2011; Siapera, 2012; Bennett, 2013).

3.7 Summary

All in all, communication and development have been linked since the 1970s, when development communication was born. Professor Nora Quebral's seminal study's prophecy was originally intended to inform people about development projects and how they could benefit if they took advantage of communication technologies-new media. Nonetheless, as previously stated, different works of scholars in various models have been charms in terms of transporting development since the 1940s. However, no model is without criticism. Since the field has not experienced a linear evolution in which new approaches have superseded and

replaced previous ones, such models can still be used in a globalizing world depending on the subjects in a local setting - glocalization.

When all is said and done, globalization has a variety of direct consequences for both new media and society. This manifestation is classified as sociocultural, economic, technological, and political. Based on the literatures in this chapter, it can be safely argued that globalization is influencing most, if not all, aspects of culture. As Marshall McLuhan predicted the global village and the World Wide Web nearly thirty years before it was invented, new media has been at the forefront of promoting development in developing countries. The development communication approach emerges as a process that unfolds in each unique situation and cultural context. People can transform from being recipients of external development initiatives to generators of development through communication - new media. Indeed, this is the logic of openness in Islamic fundamentalism from the beginning - seeking both divine and worldly knowledge, as revealed in the very first revelation.