

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This final chapter will summarize the whole discussion on the development of da'wah through social media from 2010 to 2023, as well as future challenges. This section is critical in providing a complete illustration of how the development of da'wah through social media affects the *ḍā'ī'e* in facing future da'wah challenges. Furthermore, this research provides recommendations that could help *ḍā'ī'e* improve their performance on social media, as well as full attention to da'wah challenges that must be overcome and addressed. In fact, suggestions for future research are highlighted mentioned before the end.

5.1 Conclusion

Referring to the previous chapters' discussion and findings, the following are the research's conclusions based on the research objectives.

Objective 1: To identify the concept of da'wah in social media.

Da'wah is an effort to bring others to Islam, thereby encouraging them to adhere to religious principles. This involves wholeheartedly implementing all religious commandments, dedicating oneself to acts of self-sacrifice, submission, and obedience solely to Allah, while rejecting any form of oppressive authority (*taghut*) that compels obedience. Additionally, it entails recognizing and upholding the rights of individuals as prescribed by Allah, promoting virtuous deeds, deterring wrongdoing, and steadfastly pursuing the path of righteousness.

All the *ḍāʿīe* agree that the concept of da'wah is the da'wah methodology itself, which we call *manhaj Rabbani*. The methodology of da'wah encompasses three approaches: da'wah *bilḥikmah* (wisdom), da'wah *bil māūizāh ḥāṣānāh* (da'wah with good advice), and *wajāḍilḥūm billāṭi ḥiyā āḥṣān* (engage in the best manner of debate). Initially, the da'wah process remains consistent. However, as time advances and technology become more advanced, we shall transition to using modern communication tools as the means to transmit da'wah, which are referred to as *wāṣīlāh*. The purpose and goal of da'wah remain the same, which is to encourage righteousness and prohibit evil, but the medium we employ now is social media.

Social media platforms provide a wide-ranging platform where the conventional practice of da'wah experiences a significant digital revolution. The results of my research highlight the significant change in how we reach out to people, underscoring the importance of flexible strategies that connect with the online audience. Through a comprehensive analysis of engagement data, I have identified key indicators that measure the effectiveness of da'wah efforts on social media. Metrics such as likes, shares, comments, and views have become valuable indicators, providing a quantitative perspective to evaluate the impact of da'wah content.

With the expansion of da'wah in the digital realm, I recognize the rise of both obstacles and opportunities. The conversation shifts towards the possible challenges, such as the requirement to protect genuineness in the face of an excess of information, adapt to changing technological environments, and combat the dissemination of false information. As social media progresses, the concept of da'wah also evolves. The *ḍāʿīe* must negotiate this dynamic environment with flexibility, genuineness, and a dedication to promoting comprehension among the varied digital communities of today's globe.

The target audience for each social media platform varies, necessitating that *dā'īe* possess the ability to figure out the age range of individuals who engage with their messages on each platform. Additionally, this will impact the effectiveness of the da'wah that is conveyed. Da'wah content on the social media platform TikTok, for instance, should be more casual and the video should not be too lengthy, given that TikTok users range in age from children to adults. In contrast to other social media platforms such as Facebook, Twitter, YouTube, and others.

The sharing of da'wah on social media has a global reach, allowing the knowledge to be accessed by everyone worldwide, including non-Muslims and indigenous populations. *Dā'īe* must utilise appropriate language and avoid from offending the religious sensibilities of any faith. The engaging and uplifting nature of the da'wah material will also attract the curiosity of non-Muslims, leading them to willingly convert Islam.

Objective 2: To analyse the development of da'wah from 2010 until 2023 through social media.

As discussed in Chapter 4.2, a comprehensive analysis of the facts and research reveals three significant discoveries regarding the evolution of da'wah: its influence on institutions, individuals, and broadcasting.

Indeed, da'wah through the media has been utilized to disseminate religious messages since the early days of Islam, that is, since the time of the Prophet S.A.W. During that period, it might be seen as a medium for da'wah, as communication in Islam serves to invite individuals to embrace Islamic principles and *Sharia*.

As an example, the Quran presents narratives from ancient times that might be characterized as dramatic tales. Similarly, the Prophet Muhammad S.A.W assigned

certain companions to engage in public poetry performances as a means of spreading his teachings and countering the accusations made by the polytheists. For example, he instructed Hassan bin Tsabit to do so during the Bani Quraizhah war. This was because the poetry stage was the primary form of media utilized by the Arab community at the time.

The findings indicate that the progress of da'wah on social media may be classified into three categories: institutional development, individual efforts, and broadcasting. These three areas are crucial for the advancement of da'wah. The advancement of da'wah, facilitated by institutions like JAKIM, demonstrates that da'wah progresses through many strategies implemented by JAKIM's da'wah unit. In addition to their missionary work, the YADIM institution has expanded by creating the YADIM Research Management Centre (YRMC) through their writing efforts. The journal published by YADIM has been updated to ensure that the information it contains is accurate and trustworthy.

Additionally, da'wah institutions are showing excellent initiatives through the establishment of social media platforms, including Facebook, Instagram, and TikTok. The presence of this social media platform will facilitate community members' engagement with da'wah institutions by providing them with an avenue to inquire about the social issues that concern them. Da'wah organizations can also disseminate information and interact with a worldwide audience. This prominence helps to establish the credibility and recognition of institutionalized da'wah activities.

Next, through the process of analysis, it is important to pay attention to the development of da'wah through individuals, specifically focusing on individuals who are considered as a *dā'ie* celebrities. This is because his social media influence is extremely powerful, and he must exercise caution when conveying da'wah. A

misspelling of a term will result in negative repercussions. The efficacy of an individual's da'wah content, as measured by the number of likes, comments, and shares, is another indicator of his development.

The development of da'wah in broadcasting has showed a favourable progression. TV producers have effectively implemented numerous da'wah shows, such as "*Tanyalah Ustaz*" and "*Tanyalah Ustazah*". The effectiveness of da'wah can be enhanced by combining these three areas to create impactful da'wah content.

It should also be noted that the advancement of da'wah by women is becoming increasingly active on social media today. They also focus a lot on women's jurisprudence, and they do have more competence and experience than male *dā'ie*. Therefore, these various *dā'ie* and institutions come together as one. They must avoid misunderstandings and disputes and possess a solid comprehension. Noncompliance will result in this da'wah being disregarded and not widely disseminated, leading to the emergence of numerous misguided teachings.

Objective 3: To investigate the challenges of da'wah in the future.

This section will address the challenges that *dā'ie* encounters when delivering da'wah on social media.

To effectively disseminate religious teachings and guide the people towards the path of truth, the *dā'ie* must acquire a comprehensive understanding of Islamic studies. In the past, da'wah through traditional media such as television, print media, and electronic media followed a one-way strategy, where the *dā'ie* did not engage with the audience. However, with the advent of virtual media, the communication between the *dā'ie* and the audience has become interactive. *Mā'd'ū* can discuss or question the content shared by the *dā'ie* on his social media or blog by writing in the comment area or "post."

The *ḍāʿī* ought to prepare himself with al-Quran and hadith materials to provide an authentic and accurate response to the statements of the *māḍ'ū*.

However, the findings from today's survey indicate that the majority of those who delivered da'wah did not equip themselves with substantial religious knowledge in advance. Numerous *ḍāʿī* spread da'wah and knowledge about Islam without engaging in *ṭābāyyūn*, which refers to the initial verification of the information's authenticity. Considering the abundance of material on social media, *ḍāʿī* face the issue of evaluating the veracity of religious knowledge. Consequently, the *ḍāʿī*'s error in reacting and communicating information could lower the *māḍ'ū*'s trust in the *ḍāʿī*'s ability. Islam advocates that the truth of information must be obtained from a reliable source "*thiqah*" which means a person who can be trusted (Mohd Sobhi Ishak, 2011). This trusted group comprises individuals who uphold principles of fairness, dignity, honesty, and other values (Al-Sakandary, 2015).

Then there is the issue of how to create da'wah content that is both interesting and appropriate for various social media channels. For example, the content algorithm on Facebook prioritises written content, whereas TikTok exclusively presents video content with a duration of no more than one minute. Therefore, it is necessary for these *ḍāʿī* to collaborate with established da'wah institutions to acquire the necessary skills in utilising ICT to develop da'wah content that is tailored to the current needs.

In the future, the direction of da'wah on social media will be increasingly positive and significant if we prepare the current generation with comprehensive religious understanding and powerful inner strength to navigate a massive flood of information. If we want Islamic culture to go broadly then we need to move it and distribute it on social media. When spreading da'wah, the *ḍāʿī* must include da'wah that pertains to creed, *shari'a*, and *hakam* law. Too many individuals today do not

comprehend the consequences of disobeying their parents and so on. Therefore, the *dā'īe* must demonstrate the bravery to spread accurate knowledge in accordance with the prophet's hadith “قُلِ الْحَقُّ، وَلَوْ كَانَ مُرًّا” which means, “say the truth even though it is bitter (i.e., difficult to admit).”

5.2 Recommendation for Future Research

Based on the findings of this study, further research into the development of da'wah on social media and the obstacles that *dā'īe* encounter is required. So that da'wah organizations and people engaged can take proactive actions to avoid a repeat of the situation. While the responsibility of delivering da'wah is not exclusive to religious individuals, the *dā'īe* needs to equip themselves with religious understanding. To ensure the dissemination of accurate and does not lead to heresy.

Several limitations are worth noting in the present study and the areas that require further attention in future studies. The current study focused on empirically some valuable findings on the development of da'wah from 2010 to 2023 through social media, women and da'wah activist participation in da'wah, the challenges of da'wah in the future. It is also important for the researcher to report the limitations in conducting the current research and suggestions for future research.

First, this study collects data from only two preaching organizations, ABIM and PERKIM, to limit the study's findings. Hence, the next study ought to explore strategies targeting non-governmental organizations (NGOs) or da'wah organizations that specifically prioritize engagement with the government, with a particular emphasis on NGOs. To have a deeper comprehension of their experience in delivering da'wah to the community and the specific methods they employ in spreading their message, it is important to recognize that each preaching organization adopts a distinct strategy. There are da'wah organizations that emphasize da'wah on the ground, meeting with *mā'd'ū*

face to face to teach about Islam. Other da'wah organizations also prefer to spread da'wah through social media by hosting online discussions.

Second, the present study only concentrates on a select group of prominent male scholars who have achieved recognition in the field of da'wah. For future research, it may be worthwhile to concentrate on female scholars due to the inherent divergence in perspectives between men and women. Upon observation, it becomes evident that social issues affecting women are more common in external environments. Consequently, the presence of female preachers becomes highly essential. For example, the matter of children born to unmarried parents and similar concerns.

Furthermore, future research should thoroughly examine the implementation of contemporary applications that now exist, to utilize them in da'wah. As the present study exclusively examines the applications of Facebook, Instagram, X, and TikTok. Therefore, future research might prioritize the utilization of games for da'wah purposes. It may be possible to find the da'wah application through these games, allowing da'wah to evolve in the application as well. For instance, we have the Noor application, which was developed by the renowned female celebrity Neelofa. There are other captivating attributes, such as prayer times and words of wisdom from the Qur'an, among others. The future suggestion entails the development and study of specialized applications or social media platforms to facilitate the widespread advancement of da'wah.

5.3 Research Contributions

There are research contributions that need to be highlighted.

- a) This study traces the complex history of da'wah practice from 2010 to 2023. It discusses the dynamic transformation in strategy, content, and engagement methods employed on social media platforms. This study contributes by outlining the

chronological progression of content themes in da'wah. This study provides insight into the changing goals and interests of preachers by detecting common motifs throughout different periods, allowing for a more nuanced view of the unfolding narrative. This study also explains the progression of multimedia formats in the spread of da'wah content over the analysed timeframe. By discerning the rise and prevalence of video, infographics, and other formats, it helps to acknowledge the ever-changing nature of content production and consumption on social media platforms. This research illuminates the adaptation of *dā'īe*' engagement methods over time, revealing how they have modified their approach to cultivate interaction and establish connections with audiences. Gaining knowledge about shifts in engagement methods, such as direct messaging, live sessions, and collaborative efforts, helps in comprehending the changing patterns of communication.

- b) This study aims to examine the process of adapting da'wah strategies to various social media platforms. It delves into the complexities of content delivery, interaction styles, and messaging approaches specific to platforms like Instagram, X, Facebook, and TikTok, providing helpful guidance for the *dā'īe* to navigate the diverse digital landscape. This research also demonstrates how da'wah practices have adapted to technological advancements, namely by using emergent technologies like augmented reality, virtual reality, and interactive elements. Gaining insight into the reception of technological innovation is crucial for understanding the future path of integrating technology in da'wah. This study also explores sentiment analysis to comprehend user responses and feelings regarding da'wah content. This contribution clarifies audience perceptions, worries, and the general reception of da'wah messages, aiding the *dā'īe* in polishing their content in accordance with audience reactions.

- c) Moreover, through an examination of the existing difficulties encountered by the *ḍāʿī* in the era of digital technology, the research offers valuable perspectives on upcoming challenges and possibilities. This perspective provides scholars and *ḍāʿī* with techniques to manage the changing social media effectively and proactively and da'wah landscape. This research contributes to the understanding of social media users' digital literacy and how it affects their grasp of Islamic teachings. This perspective is critical for *ḍāʿī* as he develops techniques to improve digital literacy for a more nuanced interpretation of da'wah messages.
- d) This research also contributes by providing crisis preparation and communication strategies. This understanding enables *ḍāʿī* to effectively address unforeseen issues, uphold a favourable internet image, and minimise any adverse consequences in times of crisis. This study presents a framework to mitigate the risk of misinformation. This research provides *ḍāʿī* with methods to counter the spreading of false information and maintain the credibility of their da'wah efforts. It suggests strategies such as fact-checking initiatives for those who are well-informed and encourage collaborative efforts. This research significantly contributes by promoting strategies for interfaith dialogue. This study also encourages preachers to engage in polite conversations, develop bridges of understanding, and contribute to beneficial connections between different religious communities, acknowledging the value of mutual understanding.

This study offers a valuable contribution by providing a detailed comprehension of the historical progression, platform-specific strategies, multimedia influence, audience perception, influenced cooperation, and upcoming challenges in the field of da'wah via social media. These contributions collectively enhance the scholarly

discussion, provide practical ideas, and guide research in the evolving field of Islamic outreach in the digital era.

