

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### 4.1 Introduction

In this chapter, researcher had collect data from the secondary data such as from article, journal, books, news, video, internet archive and interview. This section also discusses the research debate that was carried out through the support of these data statements with analysis and explanation. The findings of this study are completed by referring to the objective of the study, which is to identify the form, factors and audience's perception of the use of the al-Quran and Hadith in YouTube Advertising. The subject of this study is likely to exhibit and explain relevant current issues, advantages of use, risks of use, contradictions of use, problems of use, which lead to the production of recommendations.

#### 4.2 Findings (Interview)

There is two set of question, first set of question are different because it is focuses on basic and specific subject based on expertist field of respondent. Second set of question is focuses toward the issue to gain a perception from both respondent. From result of conducted interview, this study has found several perspective toward the issue (see Table 1.1, Table 1.2, and Table 1.3). The research formulate the findings into 3 division. There has 1) basic answer in specific area on the field : (Al-Quran, Hadith,

YouTube, Advertisement), 2) answer on the issue: (Usage of al-Quran and Hadith in YouTube Advertisement), and also 3) answer for al-Quran and Hadith manipulator or "penunggang agama". Base on this formula, this research was justify an idea related on the issue. This result use to construct a discussion and explanation also be used to support secondary data.

Specific Question	Answer
1. Purpose of Al-Quran and Hadith	The true purpose of the Quran is a miracle throughout the ages. The role of Miracles is to weaken the opponents, the people who protest Islam itself. It means that if the enemy wants to try to fight and challenge by bringing a comparison like the Quran.
2. Relevance Usage al-Quran and Hadith	Al-Quran states in Surah Taha, verse 124... Which means: Whoever rejects my guidance will have a narrow life. The meaning of donka is narrow. Humans who turn away from the guidance of the Qur'an will have their lives shortened and face various problems. Bitter problems come one after the other and are difficult to deal with and will continue to come until they return to the path of the Qur'an. Only the Quran is the solution to every problem. The question of whether everything in life should be linked to the Qur'an has been answered, but how? It does not mean that all verses have to be related to life. Our way of life that needs to refer to and be guided by the Quran and Hadith
3. Remind using al-Quran and Hadith	It is a responsibility to remind the community to always be on the straight path guided by the guidance of the Quran and Hadith, the path taught by the Prophet Muhammad ﷺ and shown by Allah SWT.

**Table 1: Question Set One for R1 (Specific Question Related al-Quran and Hadith)**

Specific Question	Answer
1. Purpose of YouTube Social Media Platform	The purpose of YouTube platform as a social media is depends on the user. For example, they can use it for da'wah. But, when we say da'wah, there should be Allah, not to get more views or subscriptions.
2. Relevance use social media in YouTube	In Islamic perspective. When we want to do anything, watching YouTube, using Facebook, we need to think and question at what we are going to do. Is it something that Allah permits or not? For example, a person wants to share about his family daily life. Ask, why am I sharing this? What is the purpose? He might answer that, if I did it, there is no more privacy for my family. These are the questions that we need to think about. Even in da'wah. For whom do I do it for? Sometimes, when a person has nothing and they are doing videos on YouTube with their families in hope for getting views and money.
3. Advertising in YouTube	The best way advertise is Google ads. It advertise by short video and advertise photo also. Also there's update part of it, check the advertising almost streaming it or did not change. The final update, but there are also photos. Link I think, they will adding the link in video. You can put it like examples, advertisement just to appeal in the search. Or advertisement for example, it is skipable video or unskipable video. So, wether you can skip or you cannot skip. So, the advertisement what should we do, what it come prices. So, I think it easiers to it Google ads.

**Table 2: Question Set One for R2 (Specific Question Related YouTube Advertisement)**

General Question	Answer (R1)	Answer (R1)
1. Using al-Quran and Hadith in YouTube Advertisement	Not haram - Agree	Not haram - But disagree
2. Regulation, Border and Restrictions in Using al-Quran and Hadith in YouTube Advertisement	Controversial. The matters is because of false, mistake, fraud or lies. No problem exactly to use it as long there is no fraud or lies either from interpretation of al-Quran and Hadith or a product. Should clarify the product first before use al-Quran and Hadith in advertising.	Controversial. Purpose of using it seem misused. Al-Quran and Hadith purposes actually go back to Allah SWT, and not business. Even use it as da'wah motive, but its not a priority. Use it for advertising only for business.
3. Perception towards "Penunggang Agama"	a. Knew the mistake but still doing it. b. Lie and fraud behind religious.	a. Using religious as a tool to gain benefit. b. Lack of knowledge but still want to use it.

**Table 3: Question Set Two for R1 and R2 (General Question Related to the usage of al-Quran and Hadith in YouTube Advertisement)**

#### 4.3 The Usage of Al-Quran And Hadith In YouTube Advertisement

The study found that there are some contradictions and differences of opinion regarding the use of al-Quran and Hadith in YouTube advertising in several aspects such as the purpose of use and its effects.

According to R1 the use of verses from al-Qur'an or Hadith is associated with product advertisement, especially 'Tibbun Nabawi' or *sunnah* products. For example grinding the benefit of honey mentioned in the Qur'an, surah an-Nahl, verses 68-69:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ... ﴿٦٨﴾  
 ثُمَّ كُلِّي مِنْ كُلِّ الشَّجَرِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ  
 أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

Things like this are present in two ways, firstly, the argument cannot be denied and achieves the objective according to al-Quran as a guide, reminding Muslims and preaching. This is required in Islam. However, the conditions must be followed to maintain the purity of al-Quran and Hadith. Among the conditions is the source of reference need to be states, the interpretation is correct and true. Explanations, description of content and terms of use should also be provided for a product. From the second point of view, about manipulating the verses of the al-Quran for personal gain or profit, this matter depends on the intention. However, if the conditions as before are not prioritized, there is clearly a violation.

Different views with R2 said "In my personal opinion, I do not prefer that because most of the time they are not using al-Quran verses for *da'wah* but for personal gain. I'm not saying this is haram but al-Quran and *Sunnah* should not be used for this. Again it is not haram if it has no lie, if it is true. Yes, some people do it with *ikhlas* (honesty). They want to have something that benefits for the ummah, they care about the benefit of the people. But most of the time people only care about their money. They

would say: “Any way that brings me money I will do it. Either al-Quran or Hadith, I will do the job.”.”

Based on the results of video archive data collection on the YouTube channel, the study found that there has several sample data shown what exactly means by the usage of al-Quran and Hadith in advertisement through YouTube. There are 2 types of Ads 1) Selling Islamic Product or Services as Company, 2) Gain Fund and Donation as Association.

#### **4.3.1 Selling Islamic Product Or Services As Company**

Selling Islamic Product or Services as Company. Various forms and approaches are used in promoting honey products with the use of the al-Quran. Ramli, M.A. et. al. (2018) cite from Azarnoush & Arash (2016) stated, statements about product advantages can improve marketing strategies to compete in the product market. Accordingly, in order to face the competition in the marketing of the same product, most companies will produce attractive advertisements, so that the advantages of the product exceed the capabilities of the product produced have been displayed. Referring to Azrinaz Mazhar (2018) said, various products are available, from fruits, health foods to plain water which is said to be very special because it is embroidered with verses from the al-Quran.



**Photo 1:** This photo shown as using al-Quran use in YouTube advertising.

This photo shown the usage of al-Quran in YouTube advertising. Visual and textual perception shows that each honey product is recited with the al-Quran and *shalawat* which means the blessings upon the Prophet Muhammad recital. It also shows the use of the Qur'an not just for advertising but as an incantation on the product, (Azrinaz Mazhar, 2018) the question arises, is there a reciter who helps recite the 30 verses of the Qur'an when the product is being packaged, made or the reciting tuned in bulk while the product is stored in the warehouse?

In the statement of Ramli, M.A. et. al. (2018) quote, There is no denying the existence of entrepreneurs who channel content and clear claims about product quality attributes such as product effectiveness and durability (Andrew & Chris 2018), but a few others actively try to mislead consumers with "extreme claims" (Ana Dolores et al. 2018).



**Photo 2:** This photo shown as using al-Quran use in YouTube advertising.

This visual display shows the advertising of honey products by highlighting the brand logo as well as the use of al-Qur'an through the audio and textual reading of al-Qur'an to explain the meaning of honey in surah an-Nahl verses 68-69 as the theme of the advertiser. In the context of this display, it could produce various perceptions such as 'Remember Dzikriya branded honey products, remember al-Quran' or 'Remember al-Quran, remember Dzikriya branded honey products.'

According to R2 said, "If the purpose is to make *da'wah*, that is good. Make people benefit from it. Like honey, when you have like for example really good honey that is tested that it helps. Heal from specific deceases. You want to advertise it with *ikhlas* that is great. Some people say: 'My main intention is that I want to do business. al-Quran helps me okay I will do business. *Sunnah* helps me to do business. Advertisement with women wearing shorts helps me for business, I will do it.'" That is

not the way. So, I do not prefer it because most of the time, most of the advertisement is looking for money. Using al-Quran for this benefit, using Hadith for that benefit. That is the case when it becomes not really nice. There must be *adab*, respect the al-Quran. We use al-Quran for Allah. Because it is *kalamullah* (Word of Allah). The act of gaining worldly benefits from al-Quran is similar to the statement: “I will use *kalamullah* for my personal gain”. Hadith of Prophet Muhammad ﷺ is also *wahyu* (revelation) from Allah SWT but Prophet Muhammad ﷺ said it with his own words. So, we use it for Allah, not for ourselves when there is respect.”

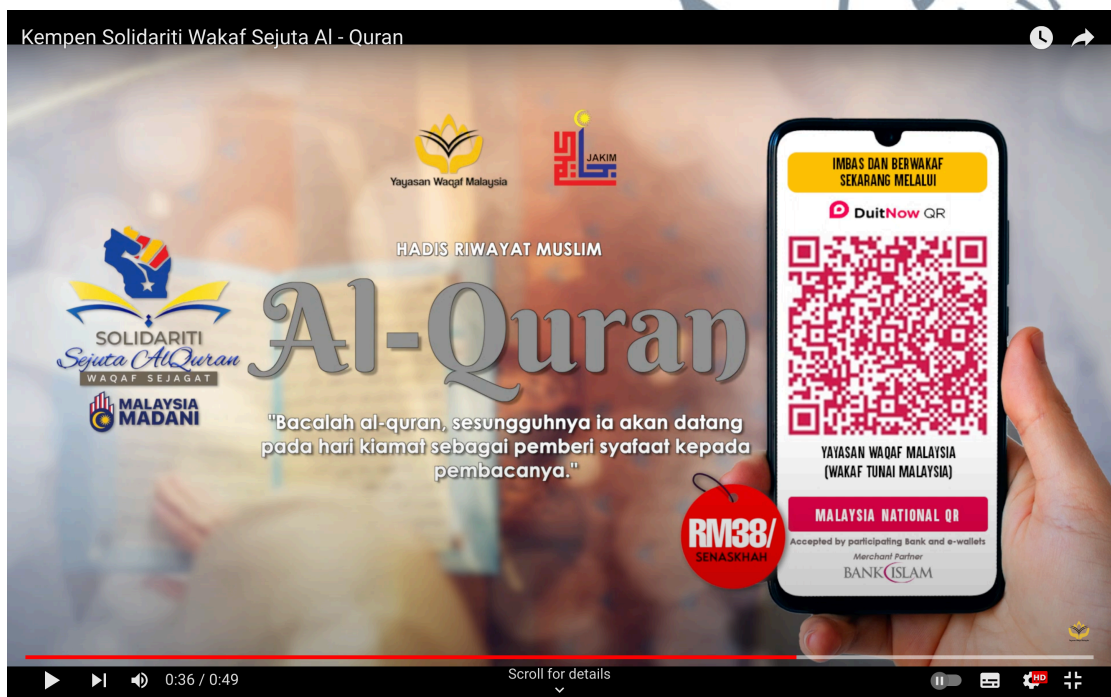
#### 4.3.2 Gain Fund And Donation As Association

Advertise fund application or donation needs from agencies or association. Based on Abdul Halim, A. et al. (2022) stated, this charity advertising gets the attention of marketers to convince people through messages, visualizations, pictures, and case stories by attracting the sympathy and empathy of the public to collect donations and raise funds. There has been a lot of backlash to the depiction of the charity ad.



**Photo 3:** This photo shown as using al-Quran use in YouTube advertising.

This visual display advertises the need for donations and charity to achieve the allocation based on the waqf target of one million copies of the al-Quran. It uses a Hadith about the importance of charity in YouTube advertising. Various Hadiths related to charity, the projection of the selection of this Hadith is not suitable because it is persuasive and intimidating to get attention. In terms of advertising content code Advertising Standard Malaysia has been subject to the terms that advertisements must not be intimidating.

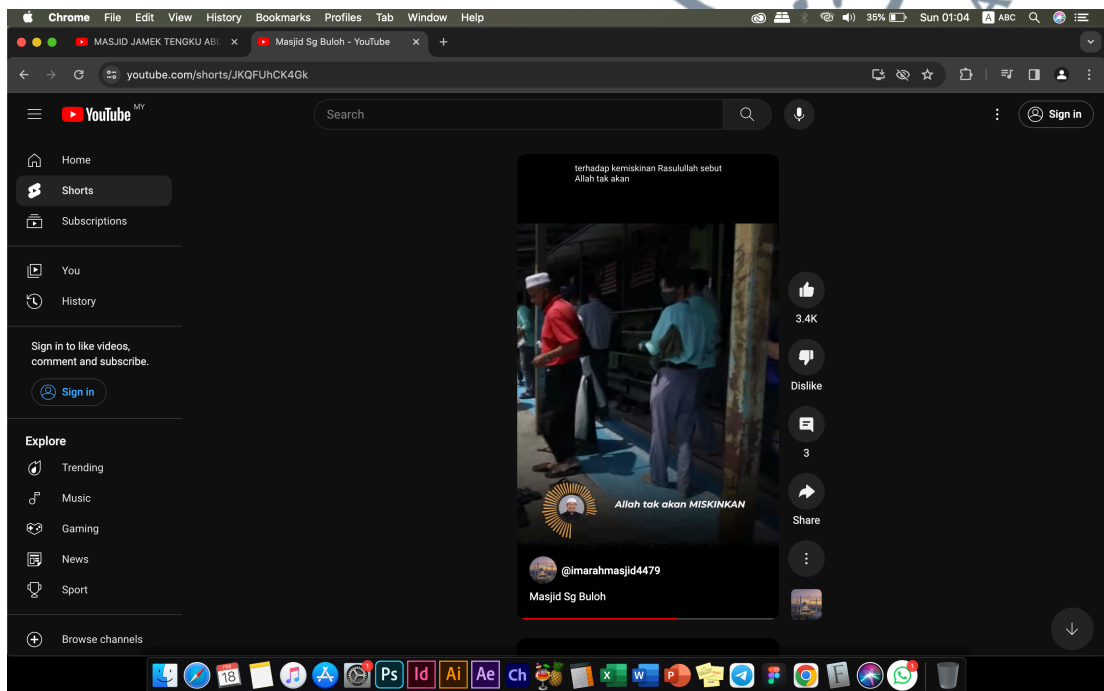


**Photo 4:** This photo shown as using al-Quran use in YouTube advertising.

Charity does not require setting a price or value. This setting shows a weakness that can worsen or pollute the use of the Hadith.

The importance of defending religion from threats is more important than seeking worldly gain. Wan Ji (2019) reminds that, ...do not set prices so as to give a bad

image to Islam, preaching, even to other preachers. Worship is not a commodity. Therefore, worship is necessary to the basic purpose, which is to bring people closer to Allah SWT. In the meantime, there are a number of people who get some financial gain for the reason of worship, such as being given consolation or gifts. In this form, it is not a problem. However, there are also a number of them who set the price of worship performed. In this form there is a big debate among scholars. In any case, from all these debates whether or not this is allowed, all are subject to lest this religion be turned into a commodity. If it is used as a commodity, it is definitely forbidden in religion.



**Photo 5:** This photo shown as using al-Quran use in YouTube advertising.

This visual shows the use of Hadith in YouTube advertising. The advertiser does not include the *sanad* and reference of the Hadith.

#### 4.4 The Factor Usage Al-Quran And Hadith In YouTube Advertisement

Factor of the usage of al-Quran and Hadith in advertisement through YouTube. Both of business factor claimed the usage is because of use integration concept between business marketing campaign with *da'wah*/spread a knowledge.

##### 4.4.1 Usage of Al-Quran And Hadith

Al-Quran and Hadith is the most valuable sources as a guidance for Muslims. Al-Quran is *mukjizat*, which it is full with knowledge either it is as a direction, command, or prohibiton that be use by muslim in a life. Its shown from various way, spiritually, scientifically, theoretical and proven. Based on R1 said, "The true purpose of the al-Quran is a miracle throughout the ages. The role of Miracles is to weaken the opponents, the people who protest Islam itself. It means that if the enemy wants to try to fight and challenge by bringing a comparison like the al-Quran."

##### 4.4.1.1 The Way of Life

Al-Quran and Hadith is the most valuable sources as a guidance for muslim. Al-Quran is mukjizat, which it is full with knowledge either it is as a direction, command, or prohibiton in life. Its shown from various way, spiritually, scientifically, theoretical and proven. According to R1 said, "The miracle of the Qur'an weakens and subjugates the servant of Allah, then gives guidance to the true and best path. In the end, all slaves no longer refer to scientific methodology, even returning to psycho-spiritual, spirituality.

For Muslims and believers, seek well-being and avoid harm by referring and being guided by the al-Quran and Hadith. Al-Quran states in Surah Taha, verse 124:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ... ﴿١٢٤﴾

Which means : Whoever rejects my guidance will have a narrow life. The meaning of donka is narrow. Humans who turn away from the guidance of the Qur'an will have their lives shortened and face various problems. Bitter problems come one after the other and are difficult to deal with and will continue to come until they return to the path of the Qur'an. Only the al-Quran is the solution to every problem. The question of whether everything in life should be linked to the Qur'an has been answered, but how? It does not mean that all verses have to be related to life. Our way of life that needs to refer to and be guided by the al-Quran and Hadith.”

#### 4.4.1.2 As a Medium of *Da'wah*

According to R1 recite, al-Quran states in Surah Al-An'am, verse 153:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ... ﴿١٥٣﴾

Which means; This is My straight path. There was a time when Prophet Muhammad ﷺ said this verse, Prophet Muhammad ﷺ drew a line, and said:

هَذَا صِرَاطِي مُسْتَقِيمًا

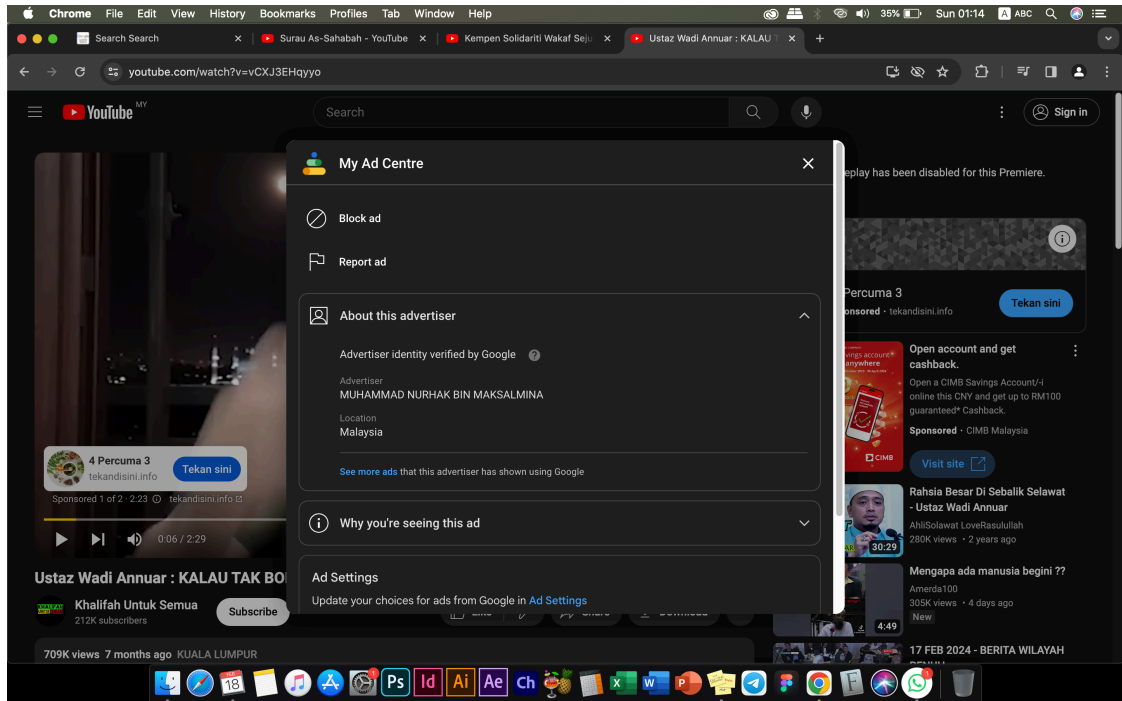
After that the Messenger of God showed that there are branch lines coming out of the straight path. Then the Messenger of God said "This is *subul*", Prophet Muhammad ﷺ said these are other roads in which every road has a devil who invites in this direction,

which is a branch out of the straight path. It means that it is right for Muslims to follow the straight path and avoid the challenges of the roads that lead them astray and the roads will lead them astray. It is a responsibility to remind the community to always be on the straight path guided by the guidance of the al-Quran and Hadith, the path taught by the Prophet Muhammad ﷺ and shown by Allah SWT.

According to R1 said, “For example, they can use it for da’wah. But, when we say da’wah, there should be Allah, not to get more views or subscriptions. I am not against the stand that using YouTube to get subscriptions, but, when it comes to da’wah, as Muslims, we should keep in mind that we are using YouTube platform to invite people to Allah. How come you invite people to Allah, but, the purpose is not for Allah? This happens and there is many on YouTube that make videos of da’wah but for business.”

#### **4.4.2 YouTube Advertisement**

YouTube provides ad display space in various forms such as buffers in stories, or buffers in video selections. We can find the advertiser source for each ad display as shown in Figure 4.3.2



**Photo 1.6:** This photo shown as using al-Quran use in YouTube advertising.

According to (Jarboe G. et al., 2023, p. 83) stated, across the globe, billions of times each day people repeat this process: searching for information, finding their answers in ads, and becoming customers of search advertisers. From an advertising perspective, this is an amazing reach. Your ads can be viewed almost anywhere in the world, while reaching the vast majority of Internet users with a single advertising method.

According to R1 said, “The issue in fact when it becomes business, this happens. So when business comes sometimes the ethical issues might be questioned. So this is my video, how come you put an advertisement on it I don't want. But this is how YouTube works, if you don't want so, don't join.”

#### 4.4.2.1 Social Media, YouTube Platform

Social media is a new communication media platform that is used through the application of electronic devices such as computers, smartphones, gadgets etc.

According to R2 said, "YouTube also has a Reels and Shorts version. I think many people are still using YouTube until nowadays. Generally speaking, the purpose of YouTube platform as a social media is depends on the user."

According to R2 said, "So, we need to get meaning for life. That's the purpose. Something that is meaningful, something that is useful, something that contributes to you, to people around, to society. Improve it. Make a purpose that contributes. Purpose just for fun and get millions of subscribers with content just about you. Are you Prophet Muhammad for us to learn from you? Are you a great scholar? You're not. But, in reality, it is business. People are doing business. Some people do videos such as teaching English language, design and video editing. So, some people have something and some people have nothing. When I think about the person who makes videos about themselves to get views and subscribers. I'm not against and saying it's haram but it depends on what we share. But, at least, if there is no benefit, not haram, we call it in Islam as *Lagha*. And *lagha*, mu'min cannot do. Because Allah states that:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

If it is *Lagha* we avoid. So, if I do *lagha* on YouTube, I'm not yet among the *Mu'minun*. if I do haram, means I am a sinful man."

#### 4.4.2.2 Advertisement in New Digital Era

Social media applications use display advertising for profit. According to R2, he said that “The best way advertise is Google ads. It advertise by short video and advertise photo also. Also there’s update part of it, check the advertising almost streaming it or did not change. The final update, but there are also photos. Links, I think, they will adding the link in video. You can put it like examples, advertisement just to appear in the search. Or advertisement for example, it is skippable video or unskippable video. you can skip or you cannot skip. So, I think it is easier to use Google ads.”

#### 4.5 Strength, Weakness, Opportunities, Threat Analysis

This study focuses on analysis to identify the advantages and disadvantages of the issue, both from the point of view of use and the effect of using the Quran and Hadith in YouTube advertising from an Islamic perspective. The study found that the data collected contained advantages and disadvantages on the subject of the study. Therefore, the researcher drew up a data analysis structure through the Strength, Weakness, Opportunities, Threat model for the purpose of balancing and obtaining the production of suggested ideas.

##### 4.5.1 Strength

Al-Quran should be referred to and used as the first reference to produce various theories that covers all fields. The Qur'an does not require proof on it because it has been recorded as a miracle bestowed and revealed to Prophet Muhammad ﷺ. Al-Quran

and Hadith as life guides for Muslims, its use in the dissemination of advertising can to some extent increase the awareness and maturity of users in the context of understanding the content of the al-Quran and Hadith which should be practiced and utilized. In addition, its use in product advertisements on YouTube can also increase the audience's confidence in the product brand.

#### 4.5.1.1 Religious

Al-Quran and Hadith is a source of Islamic religious guidance where Muslims look up to sources from al-Quran and Hadith. This strength makes advertisers of *sunnah*-based products gain attention. In other words, the use of the Qur'an and Hadith is a persuasive communication tool for Muslims. Even the spread of the Qur'an and Hadith is considered as preaching the spread of Islamic teachings. Referring to R2 said, "When we want to use Hadith and al-Quran in YouTube, it should and must be for Allah. It may be difficult or maybe get a few views but they are the ones who really want to know and to be a good person. In Islam, for good deeds to be accepted, there are two conditions. First, *Muafaqah*. *Muafaqah* means it should be in line with Islamic guidance not against the Islamic rules and consistency. Second, *Ikhlas*. We should be honest in doing any good deeds. Even Salah (pray). We pray not to get praise, but need to be *Ikhlas*. Then, we can get *Maqbul* (accepted)."

#### 4.5.1.2 Knowledge

It cannot be denied that al-Quran and Hadith are a source of knowledge on all types of knowledge, both from the point of view of science and life guidance. The use of the al-Quran and Hadith is seen as one of the methods of spreading teachings and education.

#### 4.5.1.3 Da'wah

The spread of Islamic teachings is a noble work of da'wah and was started by the Prophet Muhammad peace be upon him. Therefore, the use of the al-Quran and Hadith is part of the work of preaching.

It is not only able to invite Muslims to be aware of the truth of the sources of the al-Quran and Hadith, it also increases the cognitive ability of non-Muslims to create a perception of the advantages of *sunnah* products and sources of knowledge.

#### 4.5.1.4 Business

The use of al-Quran and Hadith in YouTube advertising can increase the audience's confidence in *sunnah* products such as honey, black stone, while increasing the Muslim product industry.

#### 4.5.2 Weakness

The use of al-Quran and Hadith in YouTube advertising is not exempt from weaknesses. It depends on advertisers, designers and even editors in the production of advertisements. The use of al-Quran and Hadith in advertisements must be done carefully and cautiously before publication, it also requires knowledge in the field or requires the reference of experts in the field in its production. It is inevitable that it will cause increased labour costs, money and time.

In addition to the audience's positive perception of the use of the Quran and Hadith in YouTube advertising, it is also capable of generating negative perceptions if it is misunderstood. A description of the results of the research findings, below listed some weaknesses of the issue:

##### 4.5.2.1 Disadvantages From Product Point of View

The following are the weaknesses from product point of view:

1. Deception of product content will have an effect in contaminating the sanctity of the Quran and Hadith.
2. Encouraging traders to associate al-Quran and Hadith advertising in innovation products or advertising mixes such as sunnah food products. Example: Sunnah Dates and Milk equals to Sunnah Food.
3. It is dangerous if the trader does not explain the method of using the product, obstacles, prohibitions as terms and conditions. For example, Honey products: there

is no display of the intake dosage or no statement that the product is not recommended for people with diabetes.

#### **4.5.2.2 Disadvantages from Broadcasting Point of View**

The following are the weaknesses from broadcasting point of view:

1. Sensitivity and scrutiny in editing and content. For example, hadiths without reference sources or misinterpretation of verses of the Quran.
2. Disrespect according to some user or audience situations. For example: When an ad displays verses from the Quran or hadith, the device is on the floor or in the toilet.
3. Extreme statements. For example: Honey has been recited with 30 verses of the Holy Quran.

#### **4.5.2.3 Disadvantages from the Intention and Purpose Point of View**

Making profit on the basis of branding and not for the sake of Allah SWT is similar to misuse of religion. The intention of integrating business and da'wah can confuse the audience about Islamic teachings. As a result, it leads to distortions or abuses that result in discrediting the religion.

#### **4.5.2.4 Contradiction**

Contradiction Perspective leads to different perceptions among public. This weakness can make a long-lasting dispute about the way of use and also the purpose of use. Some

of the findings found that its use brings great benefits such as being able to introduce products that are intended from the Quran and Hadith and is also part of the way to deliver da'wah. Some other parties consider it as using religion for personal gain and not an act of preaching.

#### **4.5.2.5 Leading to Misuse of Quran and Hadith**

It is not impossible that non-original products (such as honey with added sugar) can use sources from the al-Quran and Hadith to sell products. Consumers who are unsatisfied with fake products will consider the al-Quran as a medium for debating the problem because they feel they have been deceived (Wan Ji Wan Hussin, 2019, p. 29), thus, it is not strange since al-Quran condemns the act by calling it an accident. The Word of Allah which means; "Great misfortune is for those who cheat (what is meant by those who cheat here are those who cheat in measuring and weighing), when they measure or weigh for others, they reduce." (*Surah Al-Mutaffifin 83: 1 - 3*)

#### **4.5.2.6 Authority of Control Law and Enforcement**

On this issue Malaysian Communications and Multimedia Commission enforcement has not planned the integration of integrated control from other agencies regarding the control and supervision of the use of the al-Quran and Hadith on social media.

### 4.5.3 Opportunity

Analysis from the point of view of opportunities is done on data and observations from the results of the analysis through the balance of strengths and weaknesses of the issue.

#### 4.5.3.1 Spread *Da'wah* and Right Way of Life

The study found that, through the use of al-Quran and Hadith in YouTube advertisements, it is able to spread da'wah and invite people to embody the al-Quran and Hadith in their daily lives.

An opportunity for entrepreneurs who trade in products related to Islamic teachings such as sunnah food products, religious books, etc. to develop their business through the use of the Quran and Hadith in YouTube advertising.

In addition, it is able to create opportunities to establish organizations or agencies or units to operate as a medium of cooperation with enforcement or government bodies.

#### 4.5.3.2 Political and Other Businesses

The use of al-Quran and Hadith in YouTube advertising can increase new political and economic opportunities in various industries by cultivating audience awareness through campaigns, planning programs etc.

Opportunities resulting from its use can also cover existing markets or new markets such as the application development industry, especially in the new digital era of today. Among the forms of opportunities for entrepreneurs in the field of application construction are such as the construction of filter applications, reference applications such as tafsir and hadith etc.

#### **4.5.3.3 New System of Technology**

Create additional job opportunities for system development and traffic control.

#### **4.5.3.4 Institution and Academician**

Opening up opportunities for researchers to contribute research in development for the sake of the Nation, Religion and Nation.

#### **4.5.4 Threat**

After the analysis in terms of strength, weakness, and opportunity, research was conducted to describe the analysis of the findings according to the threat perspective. The study identified several threats that occur or may occur on the use of the Al-Quran and Hadith, namely distortion and abuse.

#### 4.5.4.1 *Penunggang Agama*

The use of al-Quran and Hadith invites the audience's perception of advertisers as religious riders, that is, using al-Quran and Hadith for profit and personal interests. According to the newspaper writing by Azrinaz Mazhar (2018) stated, *penunggang agama* is a general definition of any individual who uses religion to justify their actions. This group includes men who suddenly want to follow the *sunnah* of the Prophet Muhammad ﷺ when they want to marry more than one person, even though prayer and worship are sloppy up to swindlers in robes and turbans deceiving villagers in a fake umrah scheme. They will use religion as a form of tool to achieve their wishes.

According to R2 said, “I saw some people, some *ustaz* advertise coffee, advertise honey, advertise.. i don't say they are not good but personally speaking i feel, I don't know their intentions but that coffee or that product, honey whatever it is, why are you making this advertisement? It is really for Allah? Do you really have something that benefits the society, or just for the money. And I think advertisement is not the job of *ustaz*. That is what makes *ustaz* a celebrity. And *ustaz* is a person that is teaching people, the *kalamullah*, Hadith of Prophet Muhammad ﷺ. How can I become a celebrity. The issue is about *adab*. I am not saying those people don't have *adab*.”

According to R2 said, They use religion for certain purposes. Yes, they have business, the want to go here, they want to go there, because religion resonates with people. *Ikhlas*. This is the issue of the Muslim, even when I say takbir, you know, sometimes we make our pray better because there are some people we want them to see us. So, that is why *ikhlas* is not easy, in the same time we are in a...only that Allah give

*taufiq* that we can be safe. So now will it lead to *fitnah*. People nowadays when they got their bachelor degree they consider themselves as *ustaz* and start to teach people wrong. With YouTube now anyone can go. The *fitnah* era that we are living now is that Muslims don't know and confuse about Islam. So, we are living in *fitnah* in fact and also related to the religious rider.

According to R1 said, "When there is wrong manipulation about the religious teaching, then there is a rider of that religion. For example, the Hadith is not authentic but it is stated as authentic. It is a manipulation and deemed as an incorrect source for us to use. The verse is interpreted in a wrong way and meaning is being manipulated. The user knows that it is wrong, and deliberately distorts the verse is said to be a religious rider. The term religious rider is understood out of context as the connection of religion with life is not true. The same category can be convicted with religious riders when associated with the abuse of religion for personal gain. Therefore, any form of product advertising on social media that involves the use of the Qur'an or Hadith needs to state information and explanations on how to use the product in detail to avoid any claims of slander (*fitnah*) especially when using *dalil* verses as a 'backup'. If the product is not original and it is not clear how to use it and uses the al-Quran and Hadith for the purpose of profit, it is called as *penunggang agama*.

#### **4.5.4.2 Misunderstanding from False Interpretation**

The interpretation, impression and acceptance of the non-Muslim community towards the poverty of Muslims who only hope with donations and contributions to achieve a goal. Using without knowledge or misinterpretation of the al-Quran and Hadith can

invite various threats. According to R1 said, “There are also other examples such as abuse in the form of misinterpretation of *dalil* for the benefit or own thoughts on the product and which it contradicts with the true meaning of the Qur'an or Hadith.”

#### 4.5.4.3 Threat to Abuse The Religious and Its Sources

Threat toward *Aqidah* of Muslim and threat toward sanctity of al-Quran or Hadith itself. The Muslim who forged the Hadiths are driven by many reasons. The purpose of them falsify the Hadiths must be of worldly and otherworldly reasons. Among the factors that contribute to the falsification of Hadiths by Muslims are to preserve political interest, theological and legal disputes, to attract the public's sympathy, to arouse passion in worship toward the efforts of being closer to Allah, to explain the prioritization of certain verses, to find position for rulers, to obtain worldly comfort and win the hearts of the public (Usman & Wazir 2018).

According to R2 said, “the word abuse means, when we misuse something or we used something in a wrong way, or in a way that is harmful. It is that, my understanding of the word abuse. So now if we use quran and *sunnah* in a wrong way, and make people understand islam in a wrong way, of course that's a wrong use or an abuse. The term religious abuse or abuse of religious sources, some people might consider also using religion for personal gain might be abuse. Abuse is anyway that we misuse something or we use something in wrong way or we teaching in a wrong way, make people understand in a wrong way, that might be considered abuse.

#### **4.5.4.4 Threat to Harmony**

Threat toward sanctity of al-Quran and Hadis itself. Muslims who falsify hadiths are motivated by various reasons. Their purpose of falsifying hadith must be for worldly and otherworldly reasons. Among the factors that contribute to the falsification of hadith by Muslims are to preserve political interests, theological and legal disputes, attract the sympathy of the public, arouse passion in worship towards the effort to draw closer to God, explain the importance of certain verses, to find a position for the government, to gain worldly comforts and win the hearts of the people (Usman, 2009) (Usman & Wazir, 2018).

#### **4.6 Privacy Security and Social Media User Rights**

The use of the al-Quran and Hadith involves the security of privacy and the rights of social media users.

##### **4.6.1 Act Law**

Legal action under Sections 211 and 233 of the Malaysian Communications and Multimedia Act 1998 can be taken against parties who misuse the internet if they spread content that is obscene, discordant, false, threatening or ugly. In addition, the dissemination of content that can cause hatred, threaten public order and national stability such as religious and racial provocations can also be acted upon under the Sedition Act 1948, the Defamation Act 1957 and the Penal Code.

#### **4.6.2 Content Code of Advertising Standard Malaysia (ASA)**

According to the Advertising Standard Malaysia (2021) states in Item 17, the content code states the advertising ethics regarding the subject of Sensitivity which is:

*17.1 Advertisements should not make any irrelevant reference to any religious name, event, concept or understanding.*

*17.2 Advertisements should not contain statements or suggestions that may offend the religious, political, sentimental or racial sensibilities of any community.*

#### **4.6.3 Content Code of Malaysian Communications and Multimedia Commission**

Researching statements of use of scriptures and/or any religious resources of any religion to associate them with products or services; (Malaysian Communications and Multimedia Commission. 2022). 8.7 Abuse of religion As a general rule, the use of religion in any form of advertising is prohibited. This is to preserve the sanctity and sensitivity of the religion which will not be exploited for commercial gain or have a tendency to create fear or disharmony among the users. For example, for example, this includes:

*(a) The use of religious authorities, religious departments, scholars or preachers to convey the impression that certain products are approved by religious authorities;*

*(b) use of religious personalities to provide religious testimonials promoting or endorsing products or services;*

- (c) the use of holy books and / or any religious resources of any religion to associate them with products or services;*
- (d) make claims or give false interpretations about the teachings of any religion that may mislead, cause fear or give false promises to users; and*
- (e) the use of religious descriptions to promote products or services unless the products or services are directly related to religion or where the use of religious descriptions complies with relevant laws.*

#### **4.7 Conclusion**

The study found a lot of useful information data to explain the position of this issue. In addition to supporting the hypothesis, it also helps a lot in the production of further research ideas related to this study. In conclusion, this chapter explains the importance of data collection which is then analysed and summarized through research debates based on the objectives of the study.