

## CHAPTER 4

### DATA ANALYSIS AND FINDINGS

#### 4.1 Introduction

This chapter will elaborate about the descriptive analysis done on data collected and its findings.

#### 4.2 Descriptive Analysis

Descriptive statistics are used to explain variables in the form of statistical characteristics. Descriptive analysis is a transformation of raw data into a form that helps a person to understand the data and then generate descriptive information. The raw data is divided into three sections, that covers the following aspects:

1. Usage of social media in *da'wah*.
2. The effectiveness of social media as a tool for *da'wah*.
3. The challenges and opportunities of using social media for *da'wah*.

##### 4.2.1 Section A: The Usage of Social Media in *Da'wah* During the COVID-19 Pandemic

This section focuses on the respondent's usage of social media in *da'wah* during the COVID-19 Pandemic. The analysis of data focuses on the level of degree in social media usage of *da'wah*, the frequency of the social media usage in *da'wah*, and the type

of social media platform used for *da'wah* by the respondent who participated in the survey.

The usage of social media in dakwah

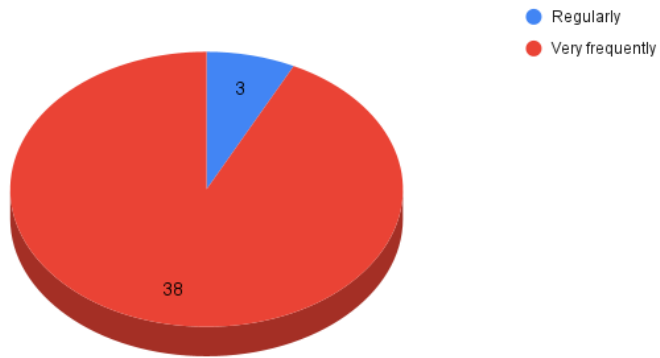


Figure 2: Usage of social media in *da'wah*

As shown in the figure 2, the total number of respondents are 41 people, and it represents the Muslim majority community or group in the social media platform. Most of the respondents, which is 38 respondents ( 92.7%) answered that they have been using social media in *da'wah* very frequently. Only 3 respondents (7.3%) answered the question as regularly. The next one is about the frequency of social media usage in *da'wah*.

The Frequency of the usage of social media in dakwah

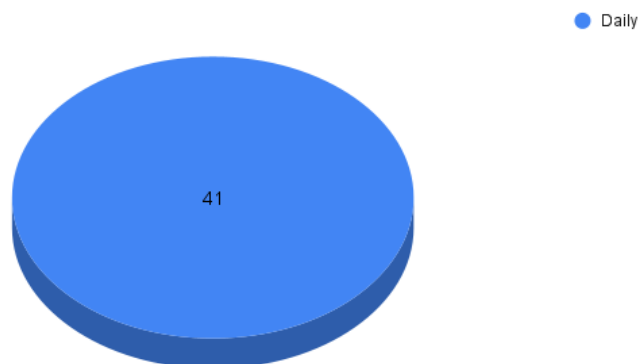


Figure 3: The frequency of the usage of social media in *da'wah*

Based on the figure 3 above, 41 respondents (100%) answered that they have been using social media in *da'wah* daily during the COVID-19 pandemic period.

The type of social media platform used for dakwah

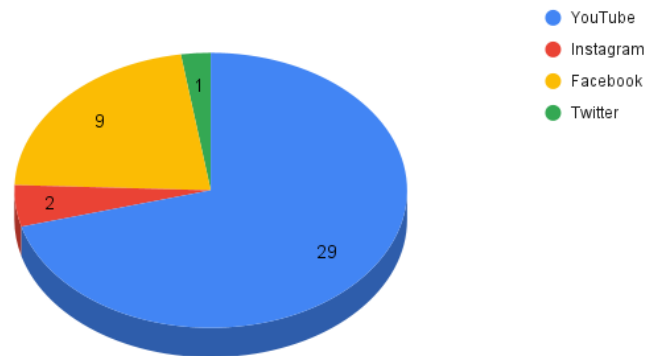


Figure 4: The type of social media platform used for *da'wah*

According to the figure 4 above, respondent's feedback to question Q1.3 in the survey form are as follows:

1. Youtube: 29 respondents (70.7%)
2. Facebook: 9 respondents (22%)
3. Instagram: 2 respondents (4.9%)
4. Twitter: 1 respondent (2.4%)

Base on analysis of these datas, it was found that during the COVID-19 pandemic period, restricted movement order was imposed on the public and everyone have to stay at home. People can't interact physically and all mosques are closed. As such *da'wah* activities were conducted using social media platform to keep the *da'wah* effort ongoing.

#### 4.2.2 Section B: The Effectiveness of Social Media as a Tool for *Da'wah* During the COVID-19 Pandemic

Data collected and analysed about the effectiveness of social media as a tool for *da'wah* during COVID-19 pandemic period are as follows:

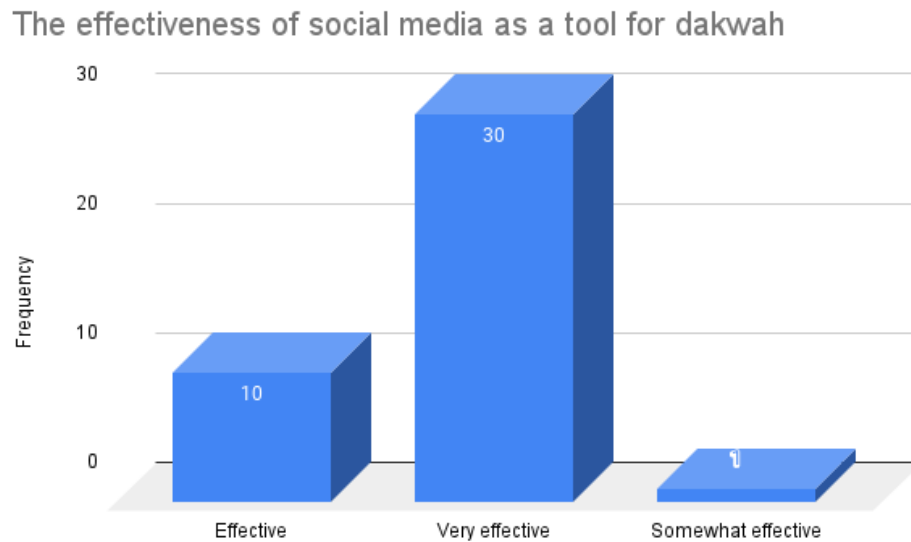


Figure 5: The effectiveness of social media as a tool for *da'wah*

According to the figure 5 above, respondent's feedback to question Q2.1 in the survey form are as follows:

1. Very Effective: 30 respondents (73.2%)
2. Effective: 10 respondents (24.4%)
3. Somewhat Effective: 1 respondent (2.4%)

The factors that contribute to the effectiveness of social media as a tool for dakwah

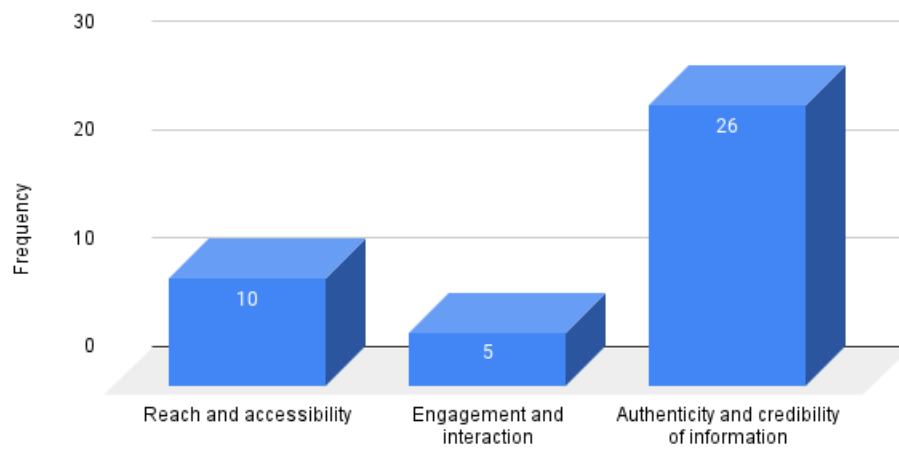


Figure 6: Contributing factors to the effectiveness of social media as a tool for *da'wah*

According to the figure 6 above, respondent's feedback to question Q2.2 in the survey form are as follows:

1. Authenticity and credibility of information: 26 respondents (63.4%).
2. Reach and accessibility: 10 respondents (24.4%).
3. Engagement and interaction: 5 respondents (12.2%).

The feedback received during dakwah activity in social media

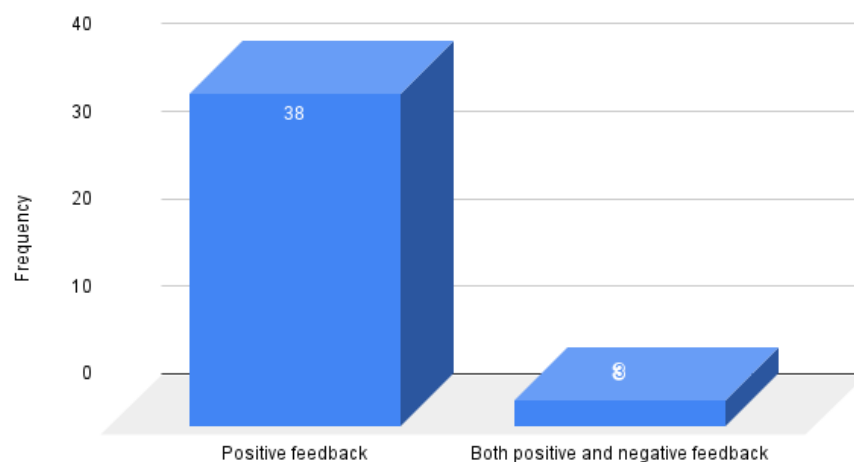


Figure 7: The feedback received during *da'wah* activity in social media

According to the figure 7 above, respondent's feedback to question Q2.3 in the survey form are as follows:

1. Positive feedback: 38 respondents (92.7%).
2. Both positive and negative feedback: 3 respondents (7.3%)

Base on analysis of these datas, it was found that social media platform helps *da'wah* workers (*da'i*) to continue the *da'wah* works despite of the lockdown and restricted movement. As for the *da'wah* audience, they can access anytime and anywhere as the *da'wah* contents are recorded in social media platforms. They also can leave comments or give questions freely for the *Da'i* to answer it anytime.

#### **4.2.3 Section C: Challenges and Opportunities of Using Social Media for *Da'wah* During the COVID-19 Pandemic.**

Data collected and analysed about the challenges and opportunities of using social media for *da'wah* during COVID-19 pandemic period are as follows:

The challenges using social media for dakwah

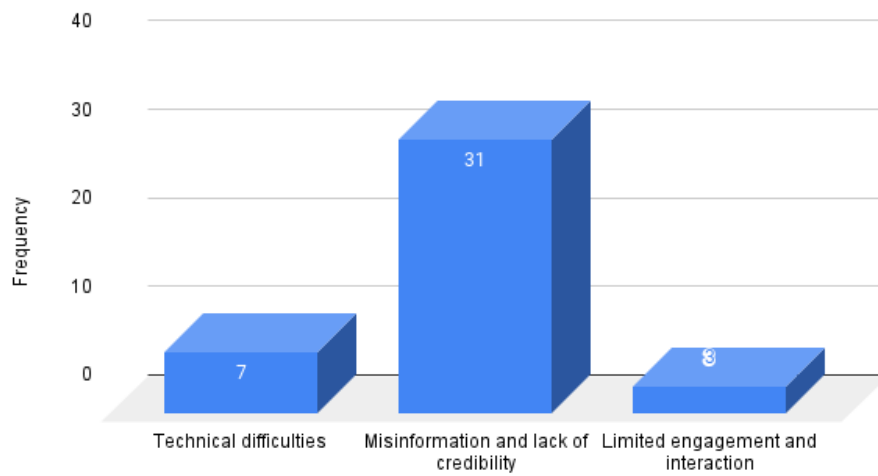


Figure 8: The challenges using social media for *da'wah*

According to the figure above, respondent's feedback to question Q3.1 in the survey form are as follows:

1. Misinformation and lack of credibility: 31 respondents (75.6%).
2. Technical difficulties: 7 respondents (17.1%).
3. Limited engagement and interaction: 3 respondents (7.3%).

The opportunities of using social media for dakwah

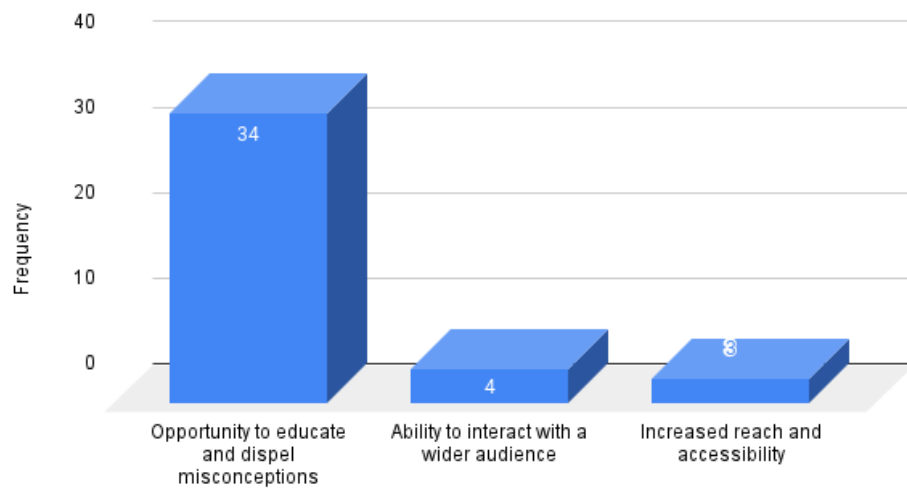


Figure 9: The opportunities of using social media for *da'wah*

According to the figure 9 above, respondent's feedback to question Q3.2 in the survey form are as follows:

1. Opportunity to educate: 34 respondents (82.9%).
2. Ability to interact wider audience: 4 respondents (9.8%).
3. Increased reach and accessibility: 3 respondents (7.3%).

### The improvement required in using social media for dakwah

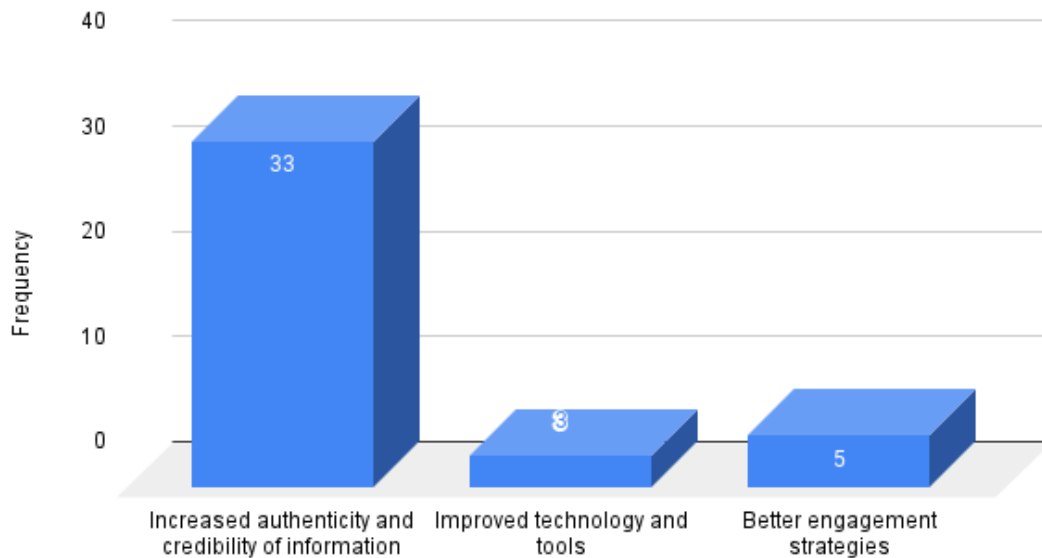


Figure 10: The improvement required in using social media for *da'wah*

According to the figure 10 above, respondent's feedback to question Q3.3 in the survey form are as follows:

1. Increased authenticity and credibility: 33 respondents (80.5%).
2. Better engagement strategies: 5 respondents (12.2%).
3. Improved technology and tools: 3 respondents (7.3%).

Base on analysis of these datas, it was found that the main challenges in conducting *da'wah* using social media is *da'wah* activists need to put more effort in improving and upgrading their technical skills to make sure *da'wah* is done effectively. They also need to know how to get the right source of knowledge available online in the cyber space to ensure audiences will get the real and comprehensive knowledge of Islam.

### 4.3 Statistical Analysis

#### 4.3.1 T-Test within different section

As we employ the t-test analysis within two instruments of question number 1.1 and 1.2 within the same section. We noticed the t-value is lies under  $p=0.697$  for two-tailed analysis. For statistical explaination, since we set our alpha value at 0.05, if the p-value is less than 0.05, we can say that there is a statistically significant difference between the means of your two section response. Note that we have,  $p = 0.697$ , which is greater than 0.05, so the difference is not significant within two sample dataset. This conclude that the respondence from our volunteered is in high validity when they respond to the questionnaire/survey given. As discuss in chapter 3, this is one of the concerned feedback when we do a survey, so that we can ensure the legidity of our dataset collected..

t-Test: Two-Sample Assuming Unequal Variances

	Q1.1-Frequency	Q1.2-Timing
Mean	3.926829268	3.902439024
Variance	0.069512195	0.090243902
Observations	41	41
Hypothesized Mean Difference	0	

df	79
t Stat	0.390732333
P(T<=t) one-tail	0.348523405
t Critical one-tail	1.664371409
P(T<=t) two-tail	0.69704681
t Critical two-tail	1.99045021

Next, we explore the regression pattern within two dataset collected, which is the instrument of 1.1(Frequency used in social media for *da'wah*) and 1.2(Timing used for *da'wah* in social media) to see is there any significant linearity regression, just to explore the pattern to double confirm our dataset gained.

Pearson-r correlation analysis Q1.1(Frequency) & Q1.2(Timing)

	Frequency	Timing
Frequency	1	
Timing	-0.09238	1

Since we get the value or pearson-r value is -0.09, this falls under the statistical description that both dataset is not strongly correlated. means that, the student who prefer to answer this question is sincere, and does not responding in such a increment mode. For example, the one who said daily used of social media for *da'wah*, they also responding on very frequent.

Next we move into the main purpose of this inferential analysis is about we can confirmed our response output of does effectiveness in social media for *da'wah* is promising?

We next explore the t-test for section effectiveness, which is item number 2.1(Effectiveness) and 2.3(Feedback from audiens). This test is to confirm our data that if someone said the *da'wah* through social media is effective, then the response must arguably say that the feedback from audiens is positive. Here the outcome of the analysis:

t-Test: Two-Sample Assuming Unequal  
Variances

	Q2.1Feedbac k	Q2.3Effective ness
Mean	3.926829	3.707317
Variance	0.069512	0.262195

Observations	41	41
Hypothesized Mean Difference	0	
df	60	
t Stat	2.440468	
P(T<=t) one-tail	0.008819	
t Critical one-tail	1.670649	
P(T<=t) two-tail	0.017638	
t Critical two-tail	2.000298	

We noticed the t-value is lies under  $p=0.017$  for two-tailed analysis. For statistical explanation, since we set our alpha value at 0.05, if the p-value is less than 0.05, we can say that there is a statistically significant difference between the means of your two section response. Note that we have,  $p = 0.017$ , which is lower than 0.05, so the difference is significant within two sample dataset. This conclude that the respondence from our volunteer have different perspective through the effectiveness of using social media for *da'wah* during covid pandemic. This output is crucial to ensure that

eventhough we have distribute our *da'wah* content through social media, we still need extra effort to make sure our audiens get the best outcome as what we expect.

#### 4.4 Conclusion

The methodology used and adopted in this research has effectively collected, recorded and analysed the gathered data to meet the objectives of this study. Analysis of the raw data was also done accordingly and the findings were properly explained using charts shown in related sections.

