

CHAPTER 4

RESULT AND RESEARCH FINDINGS

4.0 Introduction

As explained in the previous chapter two about the development of da'wah from 2010 to 2023 through social media and its future challenges, this chapter provides a critical analysis on two main questions of this research. The questions are the development of da'wah takes place through social media and what are the future challenges that require for us to be prepared and thus identify the direction of da'wah in the future. This chapter is based on data acquired from an interview session with six respondents. The respondents were categorised as the following: two academics, two activists from da'wah NGO, and two additional *dā'īe* celebrities who actively delivering da'wah on social media.

Questions asked in the interview covered three parts which are 1) the concept of da'wah in social media 2) the development of da'wah through social media and 3) the challenges of delivering da'wah in social media in the future. So, this chapter will analyse these three parts in more depth.

Table 4.1 Details of Respondent

Interviewee	Profession	Category	Coding
Prof. Dr. Abdul Ghafar Don	Associate Professor at the Centre for Da'wah and Leadership Studies, National University of Malaysia (UKM). He is an expert in da'wah consulting and has written 40 journal	Scholar	R1

	papers and 30 books. His areas of expertise are da'wah and community development, as well as da'wah toward indigenous people. He has been a lecturer in the field of da'wah from 1996 - 2023 which is for 27 years.		
Daie Nur Izzati Elya Alfian	Freelance <i>Dāie</i> on social media. She is a USIM alumni in the field of da'wah and Islamic management in 2022. She has been working as Assistant Director (DMY) Media and Da'wah technology in <i>Yayasan Dakwah Islamiah Malaysia</i> (YADIM). She is also a young <i>dāie</i> who is very active da'wah on social media, among her social media accounts is facebook with 14K followers, followed by her instagram which is izzatielya.official with 147K followers, and tiktok with 125K followers. Due to her strong influence in the field of da'wah on social media, she has been awarded as <i>Anugerah</i>	Dāie Celebrity	R2

	<i>Tekno Daie (Akademi Daie Muda Yadim)</i> from TV Al Hijrah in 2022.		
Prof. Dato' Dr. Zulkiple Abd Ghani	Professor of Da'wah and Islamic Leadership, Islamic Science University of Malaysia (USIM). He is an expert in da'wah discourse and has written 30 journal papers and more than 20 books. His areas of expertise are da'wah, communication, and media. He has been a lecturer in the field of da'wah from 1996 - 2023 which is for 27 years.	Scholar	R3
Siti Munirah Sayed Mohd Hamdan	Unit Officer of Planning, Coordination, and Implementation in Islamic Welfare Association Malaysia (PERKIM). She actively engages in the practice of da'wah on the ground, offering essential support to individuals who have converted to Islam and suffering from cancer, as well as extending assistance to indigenous communities. She is also an instructor of jurisprudence for students at the intermediate level in	Da'wah Activist	R4

	<p>the National PERKIM Islamic studies program. Among the PERKIM initiatives that she actively participates in is Ijtima' Muallaf, which brings together 350 new brothers from across the state of Selangor who have completed 5 years of Islam to provide emotional support and develop brotherhood.</p>		
Zairudin Hashim	<p>Vice President of the Muslim Youth Movement of Malaysia (ABIM), 2021-2023. He is also very active in da'wah on the ground and has been invited to share in the International Youth Leaders Conference, at MAHSA University. ABIM is also part of the da'wah movement that is always updated with current issues by holding solidarity for Palestine at ABIM Jalan Datuk Kumbar school and then giving help to people in need such as helping flood victims, extending #KSSB help to families</p>	Da'wah Activist	R5

	affected by Covid-19 across the country.		
Prof Dr Sharifah Hayaati Syed Ismail	<p>Freelance <i>Dā'ie</i> on social media, Professor at the Department of Islamic Political Science, Academy of Islamic Studies, the University of Malaya, Kuala Lumpur. She has been a lecturer for almost 31 years since 1992. She published over 260 works including books, journals (WoS; Scopus, Mycite & International referred journals) chapters in books, Guidelines, and newspapers. She also has a social media account, Sharifah Hayaati Syed Ismail on Facebook, which has 6 thousand followers, and an Instagram account with 4,931 followers. She also delivers da'wah on television on the main Islamic affairs forum show, the <i>Fikrah</i> show, <i>Nona</i> inspiration, and IKIM radio. Due to her knowledge and expertise in the field of da'wah, she was awarded as <i>Anugerah Daie Ilmuan</i></p>	Dā'ie Celebrity	R6

	<p><i>Wanita</i>, from TV Al-Hijrah in 2022, <i>Anugerah Tokoh MaulidurRasul Wilayah Persekutuan</i> in 2018 and <i>Tokoh MaulidurRasul Kebangsaan</i> in 2015.</p>		
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Initially, interview questions were designed in semi-structured format as a guiding framework to answer the research questions. Thus, it is dependent on how the interview proceeds, with both interviewer and interviewee being open to adjustments in asking and responding to questions. Such progress is been thought as a living document rather than a static entity.

The following analysis used an exploratory and thematic approach to search for the relationship between the development of da'wah through social media and the challenges in the future.

4.1 Analysis I: The Concept of Da'wah in Social Media

Chapter two has highlighted about the concept of da'wah in social media, which says that da'wah is inviting people to do good things. The concept of da'wah stays the same, but it is spread more through growing social media platforms. The arrival of these platforms has greatly changed the practice of da'wah today, having a huge effect on its entire environment. The following are the critical analysis responds of the in-depth interviews with six respondents.

The names of the respondents are classified as follows: Prof. Dr. Abdul Ghafar Don was the first respondent (R1), Dā'ie Nur Izzati Elya Alfian was the second respondent (R2), Prof. Dato' Dr. Zulkiple Abd Ghani was the third respondent (R3), Siti Munirah Sayed Mohd Hamdan was the fourth respondent (R4), Zairudin Hashim was

the fifth respondent (R5) and Prof Dr Sharifah Hayaati Syed Ismail was the sixth respondent (R6). The findings were thematized into two elements which are from individual/organization perspective and the roles of da'wah through social media and its impact on society.

4.1.1 Individual or Organization Perspective

In the Islamic context, da'wah refers to the act of inviting others to Islam and sharing the faith's teachings and principles. Da'wah takes on a new and dynamic form in the context of social media, leveraging online platforms to reach a larger audience. The practice of da'wah on social media encompasses both individual and collective efforts.

Individuals involved in da'wah use social media to build a personal online presence and share Islamic values, teachings, and experiences. Individuals can create and distribute content that teaches others about Islam, its principles, and practices. Social media also provides a platform for inspiring and motivating followers by sharing inspirational quotes, stories, and reflections.

According to the R1 and R2, individuals who use social media platforms to deliver da'wah must have the same goal in mind, which is to invite goodness (*khayr*) and prevent evil. The da'wah method remains the same, but the platform of da'wah has changed to reflect the times by using social media platforms. While the R3 stated that the concept of da'wah on social media involves the preparation of the *dā'īe* itself which is the *dā'īe* in tracing *manhaj Rabbani*¹ which is da'wah, it is essential to maintain the method of da'wah *bilḥikmah* (da'wah with wisdom), da'wah *bil māūizāḥ ḥāṣānāḥ* (da'wah with good advice), and *wajāḍilḥūm billāṭi ḥiyā āḥṣān* (engaging in discourse using the best possible manner). His statement recorded as follows:

¹ Syeikh Sa'id Hawwa (1984), 4. Ihya' al-Rabbaniyyah 5. Al-Ijabat. Kaherah: Dar alSalam, h. 66

“Kita digalakkan menggunakan apa sahaja medium cuma kita perlu juga ambil ingatan adalah ada medium yang kita tidak kuasai sepenuhnya...dikuasai oleh orang lain jadi kita hanya bertindak sebagai pengguna...jadi pengguna ni dia ada limitasi dia antaranya dia tidak boleh merancang secara total lah kerana di control oleh orang lain, itu dalam konteks media.”

Translation:

“We are encouraged to use any medium, we just need to remember that there are mediums that we do not fully control... controlled by others so we only act as users... so this user has his limitations, among which he cannot plan completely because controlled by other people in the context of the media.”

Based on the statement, it is proven that the method is an important thing in conveying the message to attract the interest of the target group. Ramadhan Muhammad Ali Mabruk (2015), stated that the approach of Islamic preaching in determining sources is separated into two parts: *Manhaj Rabbani* is the establishing of *syarak* in Allah's message through the Quran and Sunnah. This methodology is free of flaws and serves as the foundation for all other da'wah strategies. *Manhai Basyari* is a human approach introduced by *ijtihad ulama'* that is specific in the element of da'wah diversity. This human methodology seeks to perform *Manhaj Rabbani* in accordance with the *ḍā'irah*'s time, location, and environment.

Manhaj Rabbani has also been pioneered by Sheikh Sa'id Hawwa, he has created a *manhaj* structure for da'wah education and the implementation of *ṭaklīfān Islam*, especially in an organized organization. The *manhaj* or the method involved has indeed been compiled by him to be applied in the movement of *Ihya' al-Rabbaniyyah*² to foster *Rabbani* development in social life. The appearance of individuals carrying out the mission of da'wah has a significant impact on the success of the spread of Islamic

² Harkah *Ihya' al-Rabbaniyyah* merupakan satu gerakan dakwah yang dicetuskan oleh Syekh Sa'id Hawwa bagi mengembalikan semula iklim rabbani dalam kalangan masyarakat. Sheikh Sa'id Hawwa (1987), *Hadhihi Tajribati wa Hadhihi Shahadati*, Cairo: Maktabah Wahbah, p. 43.

thought. Thus, the Qur'an has recorded that the best words are those that call on Allah by bringing the identity of a true Muslim who follows religious teachings. Allah SWT said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ { ٣٣ }

Translation: "And whose words are better than someone who calls 'others' to Allah, does good, and says, "I am truly one of those who submit."?"

(Surah Fussilat (41): 33)

Sheikh Sa'id Hawwa chose this verse as the foundation of the *manhaj* da'wah *Rabbaniyyah* in *madrrasah perkaderan Ihya' alRabbaniyyah*. According to Sheikh Sa'id Hawwa's interpretation of the verse above, Allah SWT commands Muslims to manifest their Islam by being proud of the Islam they follow. He further digested the construction of *manhaj* da'wah *Rabbaniyyah* into three major parts: wisdom, good advice, and debate in a good manner.

Furthermore, individuals engaged in da'wah can also arrange question-and-answer sessions about Islam, thereby promoting public comprehension. Additionally, they can utilize social media platforms to disseminate da'wah during the ongoing Covid-19 pandemic, wherein communal religious practices within mosques are prohibited. Consequently, these individuals take advantage of the accessibility of social media to spread da'wah.

From the da'wah activist, according to the R5 who are the ABIM deputy president, stated that ABIM has established its official social media platforms such as Facebook, X, Instagram, and YouTube. Through these platforms, the public easily get update on ABIM da'wah activities and gets clarification on issues related to da'wah activism instead remain misled understanding or confused. Groups can start campaigns

to spread positive messages about Islam, combat negative stereotypes and promote understanding. ABIM as an Islamic da'wah organization, they do da'wah in response to current needs. For example, when the Palestinian issue is widely publicized on social media, ABIM takes the initiative to build solidarity and gather to chant *takbir* and give awareness to the community about the Palestinian issue. This can be traced and read from the newspaper where ABIM runs the Malaysian solidarity gathering for Palestine.³

Surprisingly, 16,000 people attended the gathering until they had to board half of the community at Bukit Jalal Stadium next to Axiata Arena. The assembly received response from the community from all over the state so it cannot be denied that da'wah that meets current needs is very effective for the community. Da'wah organizations must keep up to date on current issues and must have the courage to act.

One of the da'wah principles implemented by ABIM is that our purpose is to convey, not to convert. Convey the essence of the Islamic message. According to ABIM's perspective, in addition to having wisdom, it is important to show courage in acting. He also said that people may not always agree with us when we have the courage to act, but we must also have the courage to stand by the truth through our actions. ABIM emphasizes the importance of engaging with many civilizations and peoples, emphasizing the importance of building deeper understanding through the practice of "*līṭā'ārāfū*." By engaging in interpersonal communication, it is crucial to enhance our understanding and foster mutual respect. ABIM also employed the "*wāṣāṭiyyāh*" strategy in their da'wah, which entails adopting a moderate stance.

JAKIM as a government agency who is responsible for Islamic affairs in Malaysia created a website called HIJRAH for LGBT group. According to International

³ Astro Awani, 2023. <https://www.astroawani.com/berita-malaysia/lautan-putih-tanda-solidariti-lebih-16000-hadir-himpunan-malaysia-bersama-palestin-443227>.

Labour Organization, LGBT is an acronym for lesbian, gay, bisexual and transgender. The plus sign represents people with diverse sexual orientation, gender identity, gender expression and sex characteristics who identify using other terms. For example, a lesbian is a woman whose enduring romantic, emotional or physical attraction is to women. Gay is a man whose enduring romantic, emotional or physical attraction is to men; also, women who are attracted to other women. Then, a bisexual is a person who has the capacity for romantic, emotional, or physical attraction to people of more than one gender. Transgender is a term used by some people whose gender identity differs from what is typically associated with the sex they were assigned at birth.

However, Islam always open for these people to get back to its fitrah as a men and female. Despite the challenges they are facing in returning to Allah, this website was established to guide them. JAKIM uses media platforms to facilitate the work of da'wah in the community where complaints and social problems that occur in the community can be reported for action. JAKIM later action actively collaborates with other da'wah NGOs for better situations. For example, JAKIM has published ebooks for LGBT people who want to return to the nature in collaboration with Yayasan Ihtimam Malaysia. As stated on the official website of Yayasan Ihtimam Malaysia, the e-book can be accessed through the "*hijrah diri*" application, which was created by Raxbit under the guidance of Tuan Rafiq Sharman and Yayasan Ihtimam Malaysia. This e-book has been created for LGBT people and those who wish to enhance their life.

The R6 has also said that doing da'wah by groups is more effective. For example, YADIM actively uses social media to spread da'wah activities. Among the da'wah efforts on the part of YADIM is through the writing and production of journal articles. The journal in YADIM has been indexed and has been upgraded to a better and more reliable one. She said that:

“Dakwah dari pertubuhan YADIM juga disampaikan melalui *naqal*, melalui penulisan, maka penulisan ini telah lama ditulis dalam jurnal, dan jurnal tersebut telah dinaik taraf kepada jurnal yang diindeks dalam MyJurnal. Jadi jurnal tu duduk dalam standard yang baik, kualiti yang baik. Kita boleh jadikan tu sebagai kayu ukur kepada perkembangan dakwah... kita tidak boleh kata dakwah hanyalah pendakwah yang bercakap, ia juga boleh disampaikan melalui penulisan yang menjadi rujukan orang ramai.”

Translation:

“Da’wah from the YADIM organization is also delivered through *naqal*, through writing, so this writing has been written for a long time in a journal, and that journal has been upgraded to a journal indexed in MyJurnal. As a result, the journal is of high quality. We can use that as a yardstick for da’wah development... we cannot say da’wah is just the *daie* talking; it can also be delivered through writing that serves as a reference for the public.”

Allah also teaches humans with *qālām* and *nāqāl*. As the first revelation revealed to the Prophet Muhammad SAW was regarding the reading in surah Al-‘Alaq verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ { ١ } خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ { ٢ } أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ { ٣ } الَّذِي عَلَّمَ بِالْقَلَمِ { ٤ } عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ { ٥ }

Translation: Read, ‘O Prophet, ’ in the Name of your Lord Who created (1) created humans from a clinging clot (2) Read! And your Lord is the Most Generous, (3) Who taught by the pen— (4) taught humanity what they knew not (5)

So, from the five verses of Al-‘Alaq, the origins of human have been explained, starting with a clinging clot. After that, humans grew into large and mature beings, connecting with the humans around them, which are known as social creatures. It all starts with the ability to speak with the tongue, as content in the heart, and eventually increases in intelligence, as well as writing intelligence.⁴ The fourth verse states that

⁴ Hamka, Tafsir Al-Azhar, JUZ XXX, (Jakarta: Pustaka Panjimas, 1982), 216.

Allah educates humans with pens so that they can record information and express their thoughts and opinions. In the fifth verse, Allah guides humans who are not yet known.

Seeing the reason for the revelation of the verse Al-‘Alaq verses 1-5, that when the Prophet was asked to read, the Prophet said “I can’t read”. From Ibn ‘Ashur’s statement, the meaning of this answer is how the Prophet was directed to read, while the Prophet thought he was not yet capable of reading and writing. It is clear from this statement that the important goal of being able to read necessitates the medium of writing with a pen. According to him, the object of the words *‘āllāmā bi-āl-qālām* are writers or people who are generally understood to write. When it comes to Arab customs, writing skills are highly valued.

As a result, writing is a deeply rooted tradition in Islamic civilization. According to Ngainun (2011), writing is a form of communication in which one expresses one’s thoughts, opinions, feelings, and desires in writing. This is demonstrated by the large number of scholars and scientists capable of producing diverse works of multi-disciplinary knowledge in their respective fields.

There are also many advantages of da’wah through writing which is distributed either through print media or through convergence, including the fact that it is not time bound and can thus deepen understanding of *māḍ’ū*. *Māḍ’ū* is the person being preached so the writing can be read repeatedly and carefully to gain a thorough understanding. This contrasts with da’wah through lectures, which are more easily forgotten by *māḍ’ū* even though they can directly stimulate the soul (Ma’arif, 2010: 163). Another strength is its preservation, because books can be inherited by future generations, ensuring the continuity of the book author’s thoughts.

In summary, the concept of da’wah in social media involves both individual and group efforts to share Islamic teachings, build communities, and foster understanding.

It leverages the reach and accessibility of social platforms to connect with diverse audiences and contribute to the positive representation of Islam in the online space.

4.1.2 Roles of Da'wah Through Social Media and Its Impact to Society

In this era of digitization, people are educated with current technological developments including those related to the use of ICT media. Since da'wah can be delivered through various media channels, appropriate, interesting, and up-to-date da'wah media should be used as much as possible, particularly for those with religious knowledge. Social media provides a global platform for *dā'īe* to reach audiences beyond geographical constraints. Social media users come from a wide range of backgrounds, cultures, and beliefs.

All respondents also did not deny that *dā'īe* today need to use social media platforms to deliver da'wah because it is a requirement demanded by the passage of time. The example of ICT media is radio, television, social media such as YouTube, TikTok, WhatsApp and so on. For example, radio media stations must insert various content related to religious knowledge, while television media stations must increase the number of broadcasts of da'wah programs on television channels and social media platforms such as YouTube, WhatsApp, TikTok, and others as the primary medium for conveying useful and beneficial knowledge, particularly to young people. The R6 has also said from the point of view of the Islamic agency itself:

“Setiap agensi islam ni dia perlu ada group khas administrator untuk media sosial je, kalau orang yang jaga bahagian lain kena tengok media sosial dia tak cukup masa pasal nak tengok media sosial harini memerlukan masa, tumpuan, nak cari bahan kan.... kalau dia tahu IT saja tak cukup, dia kena ada orang yang kreatif untuk content so tu memerlukan usaha yang khusus.”

Translation:

“Every Islamic organization needs a special administrator group for social media; if the person in charge of other parts must look at social

media, he does not have enough time because looking at social media these days requires time, concentration, and searching for new material to post.... if he only knows IT, that is insufficient; he also needs someone who is creative for the content, which necessitates a special effort.”

This is because she said that today we have a very good medium to spread da’wah but we do not take the opportunity. In fact, delivering da’wah through social media has a lot of positive effects, video lectures within one hour can reach the whole world and even foreign countries too.

According to Fan and Gordon (2014), the age of communication and information technology wields enormous power over society. Information and communication technology, according to Swati (2010), are tools that can change and influence all aspects of human life today. In accordance with Fadzli, Marhana, and Ab. Hamid (2014), today’s young generation uses blogs as a medium for conveying da’wah. Social media is the ideal medium for spreading Islamic da’wah and making preliminary preparations for dealing with *Ghāzwā’ūl-fīkr*, or the war of ideas spread by anti-Islam groups.

So, the Islamic community should use the accessibility of today’s technology to communicate as a new way to spread da’wah (Aminudin 2018). Effective da’wah necessitates target-group-appropriate methods, approaches, and delivery strategies. Meanwhile, R4 which is a PERKIM officer, stated that she dislikes using social media platforms to deliver da’wah because she is not creative in creating interesting content and prefers to carry out the da’wah *bi’l ḥāl*, which is directly meeting the community on the ground. This is because when we do da’wah on the ground, we can see the person we give da’wah to face to face, we can see his response and actions directly about what we want to convey, and it is easier for her to teach things that require guidance and practice, such as performing prayers and so on. Like native people, they have a poor

memory, so it becomes quite difficult, da'wah may have reached social media but we also need to go on the ground to show the right way and teach good things face to face.

She also said that:

“Saya suka buat benda tu secara senyap senyap, secara orang kata belakang tabir lah haaa sebab mungkin lain orang lain dia punya cara kan... walaubagaimanapun saya sokong, saya suka dan saya kagum dengan orang yang sentiasa berusaha menggunakan media sosial walau dimana ruang sekalipun.”

Translation:

“I like to do things quietly, as people say behind the scenes because maybe other people have their own way... however I support, I like and I admire people who always try to use social media no matter where the space is.”

The R6 then stated that today's da'wah cannot ignore the use of social media. It is just that she cannot rely solely on social media because not all our target groups have social media platforms, so da'wah must still be done manually and in person. Her statement recording as following:

“Kita tak boleh meninggalkan dakwah hanya dengan cara belajar, dakwah melalui talaqqi ni tak sama, macam cara ustaz ustaz kita belajar menadah ilmu secara berdepan. Belajar dengan guru dan talaqqi lebih berkesan dan mendapat keberkatan jadi tak boleh ditinggalkan.”

Translation:

“We cannot leave da'wah by learning, da'wah through *talaqqi* is not the same, like the way *ustaz* learn to acquire knowledge face to face. Studying with a teacher and *talaqqi* is more effective and gets blessings and cannot be abandoned.”

According to Syakir Mokhar et al., (2021), the process of teaching and learning the Quran during the time of Prophet Muhamamd SAW demonstrates the significance of the *tālāqqī* method, which lies at the heart of the process of spreading the Quran. Face-to-face meetings between teachers and students, known as *tālāqqī*, have long been used as a learning method. Teaching and learning sessions are face to face and the

teacher reads the book aloud to the students. They can continue to ask the teacher questions if there is something they do not understand. They will also be more focused and serious when studying the book and *tālāqqī* face to face, which will help to avoid misunderstandings. According to Zaharuddin Abdul Rahman (2011), people who take full knowledge from the internet without having basic knowledge and *tālāqqī* are likely to be easily misled and influenced by teachings that are contrary to Islam.

Next, da'wah on social media also has both positive and negative impact to society. One of the negative impressions is that someone may take false information and share it on social media without performing any research. It would be preferable if they first asked someone who is more knowledgeable in that field. Then this social media also has a lot of rubbish elements that we must control too. Social media platforms offer a wide range of information, which can be readily accessed while ensuring the exclusion of explicit content, defamatory material, and content that does not adhere to *Sharia* compliance.

The current generation Z, as is common knowledge, prefers information to be presented in an infographic format that is succinct and simple to comprehend. Although infographics as a form of da'wah that are commendable, they lack lengthy explanations, which tends to engender skepticism among the audience and, at times, incite individuals to level accusations against one another.

It is important to acknowledge that there are advantages associated with engaging in da'wah activities on social media platforms. One notable benefit is the ability to share da'wah videos without temporal constraints, since they can be replayed indefinitely. Additionally, there are no explicit limitations imposed on the dissemination of such content. According to the R4, an employee of PERKIM, there was a significant presence of positive religious discourse on social media, particularly on the TikTok

platform. On this platform, the delivery was more casual and varied, containing words of encouragement and even verse excerpts from the Qur'an. These messages were intended to assist groups that were new to learning Islam and had not yet converted to the faith. They have a strong desire to study, but they face a few challenges; this straightforward and scientific presentation is beneficial to their comprehension. Since da'wah on social media can reach all segments of society, including non-Muslim groups and indigenous people, the da'wah will have the ability to awaken the community if the way it is presented is relevant.

In fact, all the respondents agreed that da'wah on social media has had a lot of positive impacts and impressions on non-Muslim groups and indigenous groups. There is clear evidence that shows that the da'wah has reached them. As the R1 said, we should not underrate these native people, most of them have advanced with this ICT communication tool because it is global in nature. The R4 had said in the recording session:

“Memang ada kesan pada mereka pun.... kalau kita tengok hari ini orang yang datang memeluk islam banyak yang tahu tentang islam dari media sosial. Dia tertarik dengan ceramah ceramah, motivasi motivasi yang disampaikan oleh orang islam. termasuk juga orang asli ni sebab orang asli sekarang pun diorang dah bermain dengan gadget. harini dah sampai dah dakwah tu pada mereka, orang di pedalaman ni pun mereka dah menggunakan media sosial.”

Translation:

“It does have an impact on them too.... today, many people who have come to embrace Islam have learned about Islam through social media. He was interested in motivational lectures given by Muslims. This includes native people because even native people now play gadget. People in the interior are also using social media now that the da'wah has reached them.”

The R2 confirmed this by saying that when she gave da'wah on social media, there are two or three non-Muslims sent her direct messages asking about Islam. Then

there is a native person who tells himself to become a Muslim. He follows her on Instagram and TikTok, and he said that he was impressed by the da'wah content that she posts on social media and by the da'wah content that other speakers post.

All respondents conveyed the perspective that to ensure the efficacy of da'wah on social media, it is essential for every *dā'ie* to consider the target audience, or *māḍ'ū*, on each social media platform, as each platform caters to a distinct demographic. For instance, according to data published by GoodStats, a significant proportion of active users on Instagram, X, and TikTok platforms fall within the age range of 18 to 34 years old. Similarly, the age group of Facebook users in Malaysia who are most engaged with the platform is between the ages of 25 to 34 years old.

If the target audience for each social media platform is already known, it is possible to deliver messages in a manner that is appropriate, employing methods derived from Surah An-Nahl verse 125. These methods include da'wah *bilḥikmah* (da'wah with wisdom), da'wah *bil mā'ūzāh ḥasānah* (da'wah with good advice), and *wajāḍilḥūm billāṭi ḥiyā aḥṣān* (engaging in discourse using the best possible manner).

The perspective shared by the R4 suggests that the choice of method employed on each platform ultimately lies with the *dā'ie*, who should rely on their own expertise and adhere to it consistently. Certain individuals possess superior speaking abilities, enabling them to effectively employ the art of debate in their da'wah endeavors. These individuals merely need to employ eloquent language to ensure optimal results. In addition, R6 expressed their perspective and added three additional fundamental principles for delivering da'wah on social media: it must be true, good, and wise. Her statement recording as following:

“Ada 3 metode utama yang saya nak mudah ingat saya sebut 3B, iaitu mestilah benar. Apapun yang disampaikan mestilah benar...sebab itu kita ada konsep tabayyun, maknanya kita

menyampaikan benar dan orang yang mendengar pun mesti pastikan benar. Yang keduanya mesti baik, benar dan baik dia berkawan tapi kadang kadang benda baik dia tak semestinya benar. Back to the ayat mesti benar, mesti baik mesti berhikmah. Walaupun kita sampaikan dia dalam medium media sosial, mesti pastikan berhikmah, maknanya sesuai pada masa, sesuai pada tempat sesuai pada age, tu semua hikmah ya.....maknanya kita tahu group sasar, kita tahu apa yang sesuai pada masanya untuk disampaikan.”

Translation:

“There are 3 main methods that I want to remember easily, I call them 3B, namely they must be correct. Whatever is said must be true... that is why we have the concept of *tabayyun*, which means we convey the truth and the people who hear it must make sure it is true. Both must be good, true, and good friends, but sometimes good things do not have to be true. Back to the verse, it must be true, it must be good, it must be wise. "Even though we convey it on social media, we have to make sure it is wise, the meaning is appropriate for the time, appropriate for the place, appropriate for the age, that's all wisdom, right.... It means we understand the target audience and when to communicate with them.”

According to Imam al-Mawardi (t.t), *hikmah* has two interpretations in the verse from Surah al-Nahl: according to the Quran and according to *āl-nūbūwwāh* (prophecy). This is supported by Imam al-Tabari (2000), who stated that al-hikmah is Allah SWT's direction revealed to Prophet Muhammad SAW and the book revealed to him. *Hikmah* is also closely related to the situation to determine if it is appropriate to the current context (Ab. Aziz Mohd Zin, 2004). Farah Dina Abd. Manaf & Huzaimah H. Ismail (2007) stated that the concept of *al-hikmah* can be seen in several aspects including being able to choose the time to communicate, mastering the thoughts and souls of the community as well as mastering communication skills. In other words, being wise in delivering da'wah is choosing the right conditions to convey the message to the people. *Ūṣlūb āl-ḥikmāh* can also be found in the content selection and presentation, as well as the selection of an acceptable preaching medium (Noraini Ismail, 2012).

To summaries, we cannot abandon the role of da'wah on social media today, and *dā'īe* must be more specific about their target audience on each social media platform where they use to deliver da'wah. So, the way of delivering da'wah must be equal, which is da'wah on social media and da'wah on the ground because we want to make da'wah to everyone regardless of age, so most of the senior citizen may have a smartphone but not necessarily they have social media. So, making da'wah content on social media may not reach them and needs to be used face-to-face and down on the ground, meeting with the community.

4.2 Analysis II: The Development of Da'wah in Social Media

As previously mentioned, this section will provide additional details concerning the development of da'wah via social media platforms from 2010 to 2023. The analysis will be based on the perspectives of two scholars, main respondents, and da'wah activist. This section will thereafter address the topic of the development of da'wah on social media occurred in the 1970s and 1990s, the development of da'wah and women participation, da'wah sustainability in social media and NGO participation, and the explosion of information and its relation to da'wah conflict.

4.2.1 The development of da'wah on social media occurred in the 1970s and 1990s

The beginning of the history of Islamic da'wah can be traced back to the Prophet Muhammad's SAW rise to prominence as an apostle. Beginning on the Arabian Peninsula, continuing through the Sahara Desert, and finally connecting the Atlantic and Pacific oceans. According to Halimatussa'diah (2014), the establishment of the Islamic community as a massive empire that competed with that of the Byzantines was prompted by several factors, including those that were social, political, and religious. Nevertheless, the primary determinant and most influential element in endeavors to

propagate Islam across diverse regions is the resolute determination and resolve of Muslims, which were modeled after the principal apostle, the Prophet Muhammad.

The arrival of Islam to Malay land has clearly had a considerable influence on Malay society. Islam, which spread throughout Malay land due to a variety of factors, was successful in altering the Malay people's beliefs, thoughts, and way of life, thus establishing an entirely new Malay civilization. This Islamic influence grew steadily over a long time.

The emergence of Islamic revivalism by Islamic movements in the Islamic world has infused enthusiasm into the efforts of religious group movements in Malaysia. Starting from this, religious movements emerged or known as Islamic da'wah movements which carried out Islamic struggle activities. According to Abdul Rahman (1998), among the Islamic movements that are actively involved in spreading da'wah to society are the Islamic movements PAS, ABIM and JIM. According to the R5, ABIM was the only da'wah movement that introduced the practice of wearing hijab at universities in the 1970s. ABIM is recognized as a knowledge and service movement that is distinguished by the bravery and determination of its leaders in advocating for the concerns of the people. The slogan "Islam is the way of life" brings people closer to understanding and appreciating the beauty of Islamic values. The R5 also told the historical progression of ABIM's da'wah by saying:

"Dalam dakwah selain hikmah, mesti ada keberanian bertindak. Kadang kadang bila ada keberanian bertindak ni orang mungkin tak setuju dengan kita, tapi kita kena berani lah.... macam orang yang pakai tudung labuh tu cabarannya besar, orang akan pandang, even pada zaman sekarang pun, apatah lagi dengan zaman dulu tapi masa itu bila ABIM popularkan pemakaian songkok, kopiah dan tudung, kita bukan kata kita paling bagus, tapi kita nak kata ini islam bawa, dakwah islam kena pakai tudung, tutup auratlah point utama dia."

Translation:

“In da’wah apart from wisdom, there must be courage to act. Sometimes, if we have the courage to act, people may not agree with us, but we have to be brave... like the people who wear the hijab, the challenge is big, people will look, what else in the past, but at that time, when ABIM popularized the use of *songkok*, *kopiah* and hijab, we did not say that we were the best, but we wanted to say that this is what Islam brings, Islamic teachings advocate for the wearing of a hijab, covering the private parts is the main point.”

Then, he stated once more that the founding of ABIM by Ustaz Fadzil Noor, Ustaz Razali Nawawi, and Anwar Ibrahim had only one goal in mind which is *Manhaj malizi*. It essentially refers to the approach of total independence of Islamic movements, particularly ABIM, from the leadership of other Islamic movements, particularly early Islamic movements such as the Muslim Brotherhood in the Middle East, Jamaat Islami in India and Pakistan, or Iran’s revolutionary *ṣīyāsāh* approach.

Manhaj malizi is exemplified by the Islamic simplicity principle of *wāṣāṭīyyāṭūl* Islam. The principle of *wāṣāṭīyyāḥ* is also seen through the emphasis on the *Ṣīyāsāh Ṣhār’īyyāḥ* ideology which is appropriate to the context of Malaysia which is a pluralistic society in terms of race, religion, language, and traditional practices. According to Farid Mohd Shahrān (2007), in the context of da’wah, *manhaj malizi* has been incorporated into a more practical and straightforward form of da’wah, with a particular focus on non-Muslims. This approach is critical to ensuring that the da’wah approach is carried out flawlessly and that Islam is accepted by other parties with an open heart and without coercion.

According to the R1, R2 and R3, the development of da’wah has occurred in conjunction with changing times, and it is not the Islamic message itself that has changed, but rather the approach to da’wah itself. Before 2000, da’wah took place in media contexts such as radio, TV, and other media. Media technology was drastic and

adjustments needed to be made, so Islam encourages us to utilize technology to accomplish good intentions.

The R1 explained in detail that, previously, there were no LCD screens in mosques; however, Friday sermons are now broadcast on LCD screens in mosques. By utilizing social media platforms such as Facebook, YouTube, and others, individuals are afforded the chance to participate in da'wah programs and acquire knowledge pertaining to da'wah. With the convenience of staying at home, there is no longer a necessity to incur expenses for accommodations. This leads to a more efficient use of time and a heightened sense of relaxation. Consequently, this aspect holds appeal for both young individuals and those who face time constraints due to work commitments.

The R6 has categorized the development of da'wah into three distinct groups: institutional, broadcasting, and individual aspects. Institutional refers to the implementation of da'wah activities conducted by Muslim organizations, agencies, or associations that have links with Islamic institutions. For example, the development of da'wah carried out by Islamic agencies under the government, such as JAKIM, we will find that this da'wah develops through various basic principles related to da'wah, and JAKIM also has dedicated sections or units for da'wah. An additional illustration can be found in YADIM, which oversees all da'wah initiatives; in addition to the on the ground trip program, YADIM also publishes a journal, which serves as a medium for spreading da'wah through written transmission. This can serve as a benchmark for evaluating the progress of da'wah.

The second is broadcasting, such as TV Al Hijrah, whose sole purpose is to deliver da'wah. This includes those that are not under the Minister in the Prime Minister Office (Religious Affairs), such as Astro Oasis, which also has religious programs, reality TV, and including TV3 which has *Daie Nusantara* programs. Third, from an

individual standpoint, their development is in accordance with the social media platforms through which they convey their da'wah knowledge; for instance, their level of activity on social media may serve as an indicator of their progress. Some individuals consider his number of followers and the quantity of da'wah-related content he publishes to be indicators of his da'wah progress.

4.2.2 The Development of Da'wah and Women Participation

In recent times, the incorporation of da'wah into social media platforms has exhibited an increasingly remarkable influence. Every demographic, including men and women, young people, and adults, will utilize social media as a platform for da'wah, both as a cyber society and as *dā'īe*, due to the internet's boundless nature. As a result, the emergence of Muslim female *dā'īe* has become one of the increasingly active da'wah activities today. As Allah mentioned in Surah Ali 'Imran 2: 104, which means, "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is those who will be successful." The meaning of *أمة* in this verse is about a group of people or an organization. Therefore, this verse is addressed to all Muslims, including women.

The R4 and R6 also said that compared to 20 years ago, today's female *dā'īe* who the media call as "*dā'īe* celebrities" are more numerous. With the increasing presence of female *dā'īe* on social media, more and more women are becoming more enthusiastic about changing for the better. Many *dā'īe* are involved currently because of the positive impact of well-known groups such as Ustazah Norhafizah Musa, Ustazah Asma Harun, and Ustazah Isfadhiah. These figures frequently share their da'wah knowledge on social media. Their social media presence encourages more young people to follow them on platforms such as Instagram and TikTok.

Regarding the fact that there is a lot of female *ḍāʿīe*, if we go to whichever areas, they only do *Asatizah* or female *ḍāʿīe*, but they do not appear on TV, they rarely appear on the radio, and they only appear on the radio when they are called. The R5 stated that, like the ABIM organization, there are a women's da'wah organization called HELWA, or Women's Affairs. Within the HELWA organization is a program called "*Baiturrahmah*", which serves as a shelter for unmarried pregnant women. ABIM provided a house to ensure a secure and protected environment. The ABIM Women's agenda was prioritized over the family agenda. ABIM also executes a program called "*Diriku permata berharga*" (DERMAGA) for the woman's people.

According to the article published by Azyyati et al. (2012) in the al-Hikmah Journal entitled "*Khidmat Sosial Wanita pada Zaman Rasulullah SAW*" discusses the social service of women in da'wah. Since the era of the Prophet Muhammad (SAW), there has been an increased emphasis on women engaging in da'wah. The agreement between the Prophet and several women in ancient times, known as *Bāy'ah āl-ʿĀqābāh*, includes this information. This teaching has demonstrated that the duty to spread da'wah to society is not solely the responsibility of the apostles and scholars, but every Muslim is obligated to fulfil this task.

Additionally, the R3 emphasized the importance of including women in da'wah. During the recording session, he stated that:

"Memang ada area yang wanita ni dia perlu terlibat dan ada mesej khusus yang mana mungkin pendakwah lelaki tidak mempunyai kepakaran.... pengalaman...contohnya isu fiqh wanita dan agenda agenda yang khusus dalam dakwah wanita lah so kita tidak kekurangan di Malaysia ni dan kalau kita tengok malahan ada part part tertentu kita lebih advance daripada society muslim di negara arab sendiri. cuma ada limitasi tertentu lah dalam konteks penglibatan wanita dalam berdakwah di sosial media, kalau dalam manhaj dakwah ni penglibatan wanita sangat penting kerana ada unsur unsur apa nama pendekatan memujuk, pendekatan yang memang very particular dengan wanita punya part lah."

Translation:

“There are indeed areas that women need to be involved in and there are special messages where perhaps male *daie* do not have expertise... experience... for example, the issue of women’s *fiqh* and special agendas in women’s da’wah, so we are not lacking in Malaysia and if we look, there are certain parts of it that we are more advanced than Muslim societies in Arab countries themselves. There are only certain limitations in the context of women’s involvement in da’wah on social media, in this *manhaj* of da’wah the involvement of women is very important because there are elements of what is called a persuasive approach, an approach that is very particular with women having a part.”

In summary, the existence of female *dāīe* has enlightened individuals to the fact that women possess an equal value in the hearts of others. But the female *dāīe* also needs to maintain boundaries and limitations when delivering da’wah on social media or on the ground to avoid being slandered.

4.2.3 Da’wah Sustainability in Social Media and NGO Participation

Da’wah also needs to be driven through da’wah organizations because collective da’wah has a greater positive impact compared to individual da’wah efforts. In Malaysia, there have been various da’wah organisations. Most of these entities are registered with the Registry of Organisations (ROS) as non-governmental organisations (NGOs), with only a minority being registered as political parties. Additionally, the government has established institutions at the association or state level. Then, we also have agencies under the Prime Minister’s Office, for example, Department of Islamic Development Malaysia or *Jabatan Kemajuan Islam Malaysia* (JAKIM), Islamic Da’wah Foundation Malaysia or *Yayasan Dakwah Islamiah Malaysia* (YADIM), Institute of Islamic Understanding Malaysia or *Institut Kefahaman Islam Malaysia* (IKIM), TV Al Hijrah and others.

According to the NGOBase website, there are several organisations that are registered as non-governmental organisations (NGOs), including the Malaysian Muslim Solidarity or *Ikatan Muslimin Malaysia* (ISMA), Islamic Welfare Association Malaysia or *Pertubuhan Kebajikan Islam Malaysia* (PERKIM), Malaysian Muslim Care, and a few others. Then the organizations based on our students and youth are Muslim Youth Movement of Malaysia or *Angkatan Belia Islam Malaysia* (ABIM), the All-Malaysian Islamic Student Association or *Gabungan Mahasiswa Islam Se-Malaysia* (GAMIS), National Union of Malaysian Muslim Students or *Persatuan Kebangsaan Pelajar Islam Malaysia* (PKPIM) and so on. These organisations collaborate to ensure the seamless continuation of missionary work from the past to the present.

Currently, the development of da'wah is experiencing significant growth and positive transformations due to advancements in information and communication technology (ICT) as well as the influential role of social media. Da'wah organisations should adopt an active approach in utilising social media platforms to promote their da'wah programmes and disseminate valuable da'wah-related information to the public. Each media-oriented missionary organisation must possess a distinct understanding of its missionary objectives and agenda. Regarding this, the da'wah organisation must be aware of the specific da'wah initiatives that must be undertaken and the way they must be executed.

According to the R1, R2 and R4, each of these da'wah organizations has its own social media platforms. For instance, PERKIM and YADIM have Facebook and TikTok accounts, where it actively promotes its da'wah programs in the field and distributes engaging da'wah content. Da'wah organizations, including JAKIM, have implemented modifications to enhance the functionality and user-friendliness of their official websites. This advancement has facilitated the process of *zakat* payment, resulting in an

increase in the overall collection of *zakat*. In addition, the R3 in the recorded session made a factual statement that:

“kalau ikut website ni dari tahun 90-an lagi dah ada dan harini isu kita ialah isu margin... isu pencantuman media jadi tak boleh bergerak satu platform saja. Kebanyakan sekarang dah adapt dengan kepelbagaian platform dalam berdakwah sebab platform yang pelbagai ni dia menyasarkan audience yang pelbagai. Kita cuma masih tak dapat menghasilkan pendakwah pendakwah international yang diterima di peringkat luar negara dan sebagainya... ini satu standard yang saya rasa kita kena plan lah untuk dapatkan apa nama...tenaga tenaga berkenaan.”

Translation:

“If you follow this website, it has been around since the 90s and today our issue is the issue of margins... the issue of media inclusion so you cannot move on just one platform. Most people have now adapted to various platforms in da'wah because they are trying to reach diverse audiences. As of now, we still cannot make foreign *daie* who are accepted in other countries, and so on... this is a standard that I think we must plan to get, what is it called... relevant energy.”

In contrast, regarding the declarations made by the R5 in their capacity as an ABIM employee, there are a few others in which ABIM remains ambivalent: the ABIM organization remains relatively passive in its social media advocacy due to financial constraints, and it is currently seeking funding to cover the expenses associated with financing the utilization of social media. It is indisputable that the expenses associated with accommodating social media usage are currently substantial. The cost estimates provided by Matt Ahlgren (2023), in [websiterating.com](https://www.websiterating.com) indicate that the expenses incurred for website development are contingent upon the selection of the website builder and its associated design. The expenses might vary significantly, spanning from a minimal amount of a few dollars to a substantial sum of several hundred dollars each month. However, the typical range of expenditures falls between the bracket of \$6 to \$50 per month. Moreover, the expenses associated with marketing and promotional activities can potentially amount to thousands of ringgits monthly.

Nevertheless, it is worth noting that da'wah organizations consistently employ efficient strategies to spread da'wah via social media platforms, while also providing a platform for individuals to voice their concerns, pose inquiries, or point out any problems relate to da'wah, law, and morality.

4.2.4 The Explosion of Information and Its Relation to Da'wah Conflict

The rapid development of communication technology has led to an explosion in the availability of information. As a result, individuals may now access a wide range of knowledge and explore numerous subjects through presentations shared by social media account holders. Social media serves as a platform for the dissemination of da'wah messages through online communication, irrespective of geographical location, temporal constraints, or distance. Various knowledge and information can be obtained easily. Social media can be defined as an online platform that facilitates user participation in various activities, including the uploading and sharing of content through features such as posts and tweets. Therefore, the facilitation of personal experiences and opinions is enhanced, enabling their subsequent sharing with others (Efthymiou & Antoniou, 2012). Aside from that, people are free to express their opinions and voice their minds through the writings they post on social pages.

The phenomenon of becoming overloaded with information in cyberspace is an unavoidable occurrence in today's environment. This is because the most recent advancements in information technology have made it simpler to organize, store, transport, search, and exchange information everywhere. All things can also be spread easily, including false information and propaganda that is deliberately spread for the benefit of specific groups. The content of the announcement may elicit skepticism and pose challenges for consumers in terms of acceptance and trust (Salman et al., 2018).

The fundamental tenet of Islamic da'wah is the cultivation of morally upright individuals. On the other hand, there are a few organizations that view other organizations as their enemies and criticize all their ideas on social media, even though the things that these organizations do are constructive for human beings. Then there are *dā'ie* who lack the abilities and imagination to use communication technology to augment the present da'wah style, making it more reliable and effective.

With the uncontrolled explosion of information, it cannot be denied, whether we realize it or not, that there are negative elements absorbed by irresponsible groups who use social media accounts to spread the teachings of the Islamic religion. It supposedly emphasizes the struggle to uphold Allah's word, such as the teachings of "*Si Hulk*"⁵, which states that the Prophet Muhammad is God. Furthermore, their social media profiles also serve as a platform for disseminating questionable written content, spreading misinformation, engaging in slander, appeals for animosity, and instills hatred among fellow Muslims.

Next, lectures and da'wah materials were swiftly distributed, shared, and downloaded via social media platforms. In truth, numerous lecturers and *dā'ie* have been born, some with unknown educational backgrounds. The development of unfettered, unrestrained da'wah via social media is considered to invite the spread of heretical teachings and extremism. Nowadays, there are not only "*Ustaz Youtube*," but also "*Ustaz WhatsApp*," and so on, who only need to record their videos and share them with the public through social media platform (Asyraf Wajdi 2016). This viewpoint is reinforced by Datuk Ayob Khan Mydin Pitchay (2015), who believes that this

⁵ The teachings of the "*Si Hulk*" founded by Suhaini Mohammad taught its followers, among others, that the Prophet Muhammad is God and he was neither a man nor a woman. It also claimed that its "*Si Hulk Water*" was bought from Prophet Muhammad himself and that many of its followers had a dream about the Prophet after drinking it.

independent *ḍāīe* with no understanding can cause the knowledge conveyed to be contrary to the beliefs of the *Ahli Sunnah Wal Jamaah* scholars.

All respondents also agreed that today's growth of uncontrolled information has caused many parties to "claim" that they are delivering da'wah content but without *ṭābāyyūn*, that is, without them investigating the legitimacy of the proclamation. This is a dangerous and frightening trend in religion and society, particularly in matters involving Islamic *fiqh* and *Sharia*. These *ḍāīe*'s desires may be fine for da'wah on social media, but they occasionally get caught up in *fiqh* difficulties that are harmful, which is also due to the lack of a well-designed organization.

The perspective shared by the R6 emphasizes the necessity of acknowledging the openness of the media and the *ḍāīe* must also study before presenting any ideas to safeguard the common good. *Ḍāīe* must filter their information via themselves, and religious education in elementary schools must be enhanced as well, because only then can negative edicts be filtered out. Then, R5 said in the recording session from ABIM's point of view:

"Jadi sebabtu di peringkat ABIM, kita selalu galakkan orang untuk tabayyun. Sebabtu juga kita tekankan....siapa yang tengok berita ni, tabayyun lah dulu tanyalah dulu pada orangnya, jangan sebar dulu sebab dia babitkan aib orang, dia babitkan berita berita fitnah."

Translation:

"So that is why in ABIM's view, we always encourage people to *tabayyun*. That is why we also emphasize... whoever sees this news, *tabayyun* first, ask the person first, do not spread it first because he is spreading people's dishonor, he is spreading slanderous news."

Additionally, Imam Ibn Kathir asserted that Allah commands us to carefully consider news sourced from malicious individuals, ensuring that it is devoid of any inaccuracies or falsehoods. The goal of *ṭābāyyūn* is to arrive at more appropriate conclusions based on the circumstances of the surrounding community. This implies,

according to Allah SAW, “O believers, if an evildoer brings you any news, verify ‘it’ so you do not harm people unknowingly, becoming regretful for what you have done.” (Al-Hujurat: 6). This verse expresses the responsibility to submit to news or knowledge, as well as an understanding and way of thinking.

The concept of *tābāyyūn* does not imply any form of bias towards fellow Muslims. Indeed, the practice of *tābāyyūn* enhances our level of caution when acquiring news or information (Sheikh Mudrika, 2012). One essential attribute that ought to be had by a *ḍāīe* on social media is the practice of *tābāyyūn*, which involves conducting thorough verification procedures to ascertain the accuracy and authenticity of news or viral information before sharing it to others.

4.3 Analysis III: The Challenges of Da’wah in Social Media in The Future

In this part, it will give a summary of the challenges of da’wah through social media and in the future. The subject matter is categorized into three distinct components which are the challenges of da’wah through social media, subsequent solution to this challenge and the direction of da’wah in the future.

4.3.1 The Challenges of Da’wah Through Social Media

The rapid development of the new period with modernization and globalization has made da’wah more difficult while also requiring Islamic *ḍāīe* to strive harder to ensure that the act of spreading righteousness continues. Amidst the expansion of globalization and the boundless world, “an open-minded society” has been shaped, and the dissemination of proselytizing has been presented with an enormous opportunity. Despite this, the dissemination of religious knowledge on this platform remains a challenge for the community. This is because the internet’s functionality is limited in its ability to shield its users from detrimental elements, to the extent that it exposes young

people to undesirable content. This factor may potentially contribute to the decrease in Islamic religious education.

In recent times, Malaysia has witnessed a series of incidents about the misuse of new media platforms to Islamic religious matters. According to Roslizawati (2020), some irresponsible people have created YouTube videos with insulting messages to Islam that have circulated over social media. Nevertheless, there is ongoing debate regarding whether these challenges pertain to Muslims in Malaysia or specifically to the Malays. From another perspective, this demonstrates the *dā'īe*' weakness in Malaysia, allowing Islam to be vilified. It can relate to a *dā'īe*'s deficiency, which is a lack of multimedia expertise among *dā'īe*, which leads to the lack of Islamic religious teachings exhibited in the new media sphere to some level.

As a *dā'īe* celebrity and specialist who studies and actively delivering da'wah on social media, the R2 and R6 strongly agree that da'wah on social media has several challenges that they have directly experienced. One of the most crucial challenges is about information. These *dā'īe* celebrities said sometimes they also do not know which information is legitimate and which is not because of too much information dumping. The difficulty then becomes how to confirm the validity of the authenticity of the content, that it is guaranteed to be authentic, sometimes requiring up to 2-3 levels of verification. So that is what causes sometimes there are *dā'īe* who just post an issue according to their own point of view without authentic review because sometimes they do not know which information is correct. This issue warrants careful consideration due to its implications for knowledge dissemination. If the information provided to an individual is deceptive, then that individual is further harmed.

In the study conducted by Zulkiple Abd. Ghani (2002), it was found that contemporary people who lack adequate abilities and understanding of Islamic *Sharia*

may have difficulties while attempting to ascertain the credibility of the information sources they get. An illustrative instance involves the existence of a website created by proponents of the Qadiani sect, whereby they have disseminated content pertaining to Islamic doctrines. While the content on Islam does not inherently violate Islamic teachings, it is worth noting that the assertion claiming Mirza Ghulam Ahmad as Imam Mahdi is not widely acknowledged among the scholarly community (Zulkiple Abd. Ghani, 2010). Muslim individuals of this nature exhibit susceptibility to the persuasive tactics employed by da'wah and the notion of jihad, which is often propagated by irresponsible entities. However, it is critical to tackle this issue with a complete understanding of Islam's contextual teachings and the fundamental concepts that necessitate *jihad*.

The R6 also agreed, asserting that there exist certain *dā'ie* who disseminate information without thoroughly studying the subject matter. As an illustration, the respondent cited instances where a particular hadith is commonly regarded as popular and legitimate, when it is a fabricated hadith. Additionally, she discussed the difficulties associated with delivering da'wah on television, since the content is contingent upon viewership ratings and audience desire. The following are the statements made by her during the recording session:

“adapun ada program program di TV swasta....dia bergantung pada ranking demand, kalau orang dah tak tengok, kita tengok dah tak ada dah rancangan tu sebagai contoh rancangan “Tanyalah Ustaz”, “Tanyalah Ustazah”, dah takde dah, “Solehah” dulu dah takde dah jadi beberapa program tu hanya satu musim je sebab tontotan tak tinggi, ranking tak tinggi jadi takde sponsor. Bila takde sponsor, program tak boleh diteruskan pasal program bergerak dengan sponsor”

Translation:

“With regard to the existence of programs on private television, their existence is determined by the hierarchy of demand; if no one watches it, it ceases to exist; for instance, “*Tanyalah Ustaz*”,

“*Tanyalah Ustazah*” it is no longer present; “*Solehah*” program also did not exist. The program has a one-season run due to its low viewership and classification, the ranking is not high, so there is no sponsor. If there is no sponsor, the program cannot continue because the program moves with a sponsor.”

The issue of sponsorship poses an additional obstacle to delivering da’wah on social media, as it is contingent upon the reality TV program’s classification and the level of community interest. As a result, when there is little interest in da’wah programs on television, fewer *dā’ie* are invited to appear, leading to a decline in the visibility of these individuals. Consequently, these religious leaders began disseminating their da’wah through alternative social media platforms.

The R3 similarly stated that the most difficult aspect of da’wah on social media is determining how to adapt da’wah content to these numerous social media channels. Because each social media platform caters to a different demographic. Presently, the production of captivating content is a significant financial investment, which has resulted in a scarcity of *dā’ie* who is committed to this subject matter. The content that is produced should not be just entertainment content when there are social problems that have not been resolved. Moreover, he stated that:

“dalam konteks media as industry yang mana you boleh design content at the same time you dapat revenue hasil dan hasil tu you boleh sebahagiannya kembangkan lagi lah untuk apa nama renew tenaga kepakaran. you kena fikir bagaimana nak hasilkan content yang menarik kerana sosial media ni....menyediakan macam macam easily boleh terbabas dengan info kelucahan, info fitnah, info apa nama yang so called tidak syariah compliance dan sebahagian sebut rubbish, sampah sarap yang ada dalam tu sangat banyak easily kita boleh terbabas”

Translation:

“In the context of media as an industry where you can design content while earning revenue from the results, and where you can partially develop the results for what is known as renewing expertise. You must think about how to produce interesting content because of this social media.... providing all sorts of things that can easily get lost with obscene information, slanderous information, so-called

information that is not syariah compliance and some say rubbish, there is a lot of garbage in there, we can easily loss of focus and direction.”

According to Noor Azaian, Mohd Yusof Abdullah, and Mohd Azul (2017), the sophistication and speed of technology do not guarantee that a da’wah message and information will be well understood by humans, but it is the quality of the content and an interesting and effective delivery method that allows the message, knowledge, and information to enter their souls. Then, R1 stated that, from the perspective of combat in this virtual world, the difficulty is greater regarding the negative content than regarding the positive content that we refer to as Islamic. As a result, some members of the audience continue to get materials or messages on social media from unknown or incorrect sources. This is because the audience on social media is different; some are extremely aware, some are not, and not all of them have great internal resilience; hence, we cannot control these media, which poses a difficulty for *da’i*.

Regarding the R4, she contributed an additional aspect pertaining to the challenges encountered in spreading da’wah through social media. Specifically, he highlighted the issue of garnering acceptance from a diverse audience, encompassing those of non-Muslim faith, indigenous populations, individuals possessing extensive knowledge, as well as those possessing limited information. Thus, individuals who are in the process of acquainting themselves with Islam are apprehensive that the information we impart will be misconstrued and manipulated to suit their own preferences. Other groups are comfortable in utilizing rough techniques of da’wah, but some groups cannot accept it. In summary, a larger target audience presents more issues both to the audience itself and the nature of social media, which could disseminate improper content instantaneously.

4.3.2 Solution to The Challenges

Da'wah on social media platforms presents many challenges. Before engaging in da'wah activities within the community, it is important to analyze and address certain key factors. Da'wah on social media presents various challenges, including the need for adequate knowledge preparation on the part of the *ḍā'īe*, the reception of the da'wah message by the audience and the dissemination of inaccurate information that contains an excessive number of non-Islamic elements. These obstacles must be addressed immediately to prevent their escalation.

Individuals who use new media platforms for religious instruction should be aware that the information content found on these platforms comes from a variety of writing backgrounds. Certain writers copy information without a strong religious foundation to disseminate it. Their sole intention is to publish such information. Obviously, this circumstance nullifies the fundamental meaning of *mūṭāwāṭīr*, which is legally transmitted knowledge. Based on this circumstance, cyber *ḍā'īe* can be categorized into various groups. The initial group comprises authentic *ḍā'īe* who possess religious expertise and are well-known within their communities, including Asri Zainal Abidin, Zaharudin Abdul Rahman, Kazim Elias, and others.

The second type includes genuine *ḍā'īe*, who can only be identified by the depth of their expertise in Islamic subjects, but whose fame is unknown to the community. The third category is those who are not religious but are interested in da'wah and distributing religious knowledge via social media. When addressing this matter, individuals have the option to acknowledge the information provided by the author of this website through the process of comparing it with other sources and incorporating religious allusions, as long as the author refrains from excessively expanding the description to the extent that it veers away from the original intended significance. In

the Islamic perspective, prioritizing source investigation is the prescribed course of action for consumers when engaging with any type of information. Additionally, users must equip themselves with fundamental religious knowledge. R6 also said that among the efforts we can make as a solution to ensure the validity of the information presented by this *dā'īe* is:

“Satu usaha di pihak kita untuk memastikan the contradict part, the negative part of dakwah tu boleh berlaku dengan usaha dari pelbagai pihak lah, satu individu yang mendengar ni, dia kena *tabayyun*, tapi kalau dia takde asas langsung, sebabtu daripada kita ni kita kena pastikan kita dapat pengetahuan asas agama yang betul... pengetahuan asas tu lah yang kita boleh agak bahawa maklumat ni macam tak betul je ni. Mesti tingkatkan pengetahuan from time to time. Sebab pengetahuan agama ni dia tak *jumud*, dia *murunah*, berkembang. Dulu takde cerita bitcoin sekarang dah ada jadi orang islam mesti berkembang juga pengetahuan agama dia. Jadi kembangkan pengetahuan dan bila ada knowledge, kita ada pendidikan dan pemikiran ingin tahu, kalau takde pemikiran ingin tahu, kita pun nanti taknak tahu tentang perihal agama ni.”

Translation:

“An attempt on our side to ensure that the contradictory, bad aspect of da'wah can occur through the efforts of various parties, an individual who hears this, he needs to be *tabayyun*, but if he has no basis at all, that is why we must make sure we get the appropriate basic religious knowledge...that basic knowledge is what we can say that this information is not correct. It is necessary to update one's expertise from time to time. Because this religious knowledge is not “*jumud*”, but it is “*murunah*”, growing. In the past there was no bitcoin story, now there is, so Muslims must also develop their religious knowledge. So, develop knowledge and when we have knowledge, we have education and a curious mind, if we do not have a curious mind, we will not want to learn about this religion.”

For the *dā'īe* to effectively spread da'wah, he must engage in adequate preparation. In this context, the *dā'īe* must engage in da'wah through a discourse approach. A *dā'īe* should possess a comprehensive understanding of Islamic principles, while also avoiding the use of emotional expressions when presenting the argument of

da'wah. Da'wah must emphasize moral principles, particularly when it comes to dispensing counsel or reprimands to individuals via social media platforms.

To ensure the accuracy and credibility of the information they intend to impart; content creators or social media *dā'īe* should actively seek the assistance of other *dā'īe* who possess greater expertise and knowledge in specific domains. Whether the da'wah information he intends to impart is accurate or requires improvement. Every *dā'īe* must have a special teacher, who is either a scholar or a renowned *dā'īe*, to obtain the proper reference material and serve as a guide. It is necessary for religious individuals of high standing to assist one another in assisting clergy on social media by pointing out errors and providing links to accurate religious information. This kind of helpful attitude is encouraged by Islam. Allah states in Surah al-Maidah, verse 2, which means:

“Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression.”

The resolution regarding the knowledge preparation of a *dā'īe* is a complex matter since da'wah is a collective responsibility, irrespective of gender, and thus individuals from various contexts participate. Not all *dā'īe* possess an extensive background in religious knowledge; the R3 during the recording session conveyed his opinion:

“Penyelesaian tak mudah dia adalah kompleks sebab isunya juga kompleks.....kompleks ni disebabkan satu dia berkembang dengan pantas so benda benda yang berkembang pantas ni kita tak sempat berfikir secara mendalam. Kita keluar menjadi pencipta tu sangat baguslah untuk planning kita kedepan...jadi isunya tidak simple, dia adalah kompleks. macam mana perubahan tu kita nak buat adjustment dan juga memastikan manfaatnya kita dapat instead of kita terperangkap dalam environment yang ada tu dia punya ni....so kena sorting out satu satu sebab complexitynya.”

Translation:

“The solution is not easy; it is complex because the issue is also complex.... this complexity is because it is growing fast, so we do not have time to think deeply about things that are growing quickly.

We go out to be creators since it is excellent for our future planning....so the problem is not easy, but rather complex. What kinds of modifications do we want to adjust and ensure that we reap the benefits rather than being locked in the existing environment it has....so we must sort out one by one due to the complexity.”

Consequently, each *ḍāʿī* will be responsible for the message he conveys. When the knowledge is accurate and valuable, it will benefit others. Every *ḍāʿī* must consistently improve their religious knowledge and practise *ṭābāyyūn*, which involves checking the truthfulness of the material they aim to convey to avoid it being considered slander. The emphasis on the authenticity of the information conveyed entails carrying out Allah SWT’s instruction, which is consistent with the notion of *Ihsan*, which is the awareness that Allah SWT constantly monitors the acts of His followers. While manipulation in the delivery of information is a violation of the command of Allah SWT (Mohamad Fitri Mohamad Yusoff et al., 2015).

In addition to their role as spiritual leaders, *ḍāʿī* are also required to deliver high-quality da’wah content that can effectively contend with substandard content and technological advancements. Individuals must receive precise directions from governing organisations regarding the spread of da’wah via social media platforms. Such guidelines would enable them to effectively educate the community in discerning and filtering out inaccurate and deviant information that contradicts the principles of Islam.

Within the framework of institutional entities such as MCMC and SKMM, it is crucial for them to provide tools for informing the complaint system, as well as facilitating public complaints and collecting public input. As a result, the community must be vigilant in lodging complaints when inaccurate information is misrepresented or when an excessive number of websites exhibit explicit videos. The public’s input thus facilitates the institution’s ability to eliminate undesirable aspects. Consequently, there

must be a system in place to ensure the accuracy of da'wah knowledge, and PDRM must also fulfil their responsibility to address the challenges posed by social media. According to the R6, TV and radio parties can hire a content consultant to help a *dā'īe* create da'wah content.

The purpose of engaging a consultant is to deliberate over the appropriateness and quality of the content, as the success of this television program is contingent upon the creative abilities of the producer. The consultant is not an IT professional, but he has a concept, and that idea is based on research, round table discussions, and meetings with many organizations to determine what the most pressing issue is currently among young children and women. Regarding the societal issues encountered, it is possible to generate high-quality da'wah material that is tailored to the specific circumstances prevailing at that moment.

In facing the problem of flooding of religious information that causes discomfort and it is difficult to choose the right information for him, a *dā'īe* can refer to the characteristics of the credibility of online information. Mohd Sobhi et al., (2011) have defined the fundamentals of online information reliability. Among them are the following: the writing must be honest, the material must be impartial, moral considerations must be considered, there is an element of authenticity in Islamic writing, the content must be instructive, and the information available can be checked. If the destination page addresses religious questions and answers, the obtained answers should be compared with famous scholars referred to by many users to demonstrate their similarity, the author does not support any party, does not work under the influence of others, knows about aspects of Islam, based on the Quran and Hadis, experienced in dealing with Islamic publications, has knowledge of Islamic issues, is in line with Islamic thought, and has integrity and responsibility.

R6, a *dā'īe* celebrity, emphasised throughout the recording session that the *dā'īe* who had authority and expertise in specific topics should take the lead in sharing da'wah. This will enhance *māḍ'ū's* belief that the veracity of a particular body of knowledge is confirmed when it is imparted by an authority in the field.

Consequently, the utilization of social media platforms for da'wah purposes yields numerous advantages. All parties must take this strategy to ensure the integrity and prevent the misuse of da'wah knowledge. Following the aspects of goodness in the use of this new media, future generations of users must more effectively use this medium as a medium of religious learning.

4.3.3 The Future of Da'wah in Social Media

In the fast-changing universe of communication and technology, the future of da'wah via social media is poised for a revolutionary journey. As society becomes more digitally networked, the methods of Islamic outreach are evolving to capitalize on the potential of numerous internet platforms. Da'wah's future on social media will be defined by a convergence of technology innovation, interactive engagement tactics, and a commitment to tackling contemporary challenges. This introduction investigates the key trends that are expected to change the landscape of Islamic propagation on social media, ushering in an era of inclusivity, customization, and ethical considerations. As we progress through this investigation, it becomes clear that the future of da'wah is inextricably linked to the dynamic possibilities and prospects provided by the digital era.

Among the direction of da'wah expressed by the R1, R2 and R5 is that the direction of da'wah will undoubtedly improve in the future. The condition is that we need to provide the current generation and *dā'īe* with knowledge. Individuals must prioritize the cultivation of responsibility and the development of powerful internal

resilience to effectively navigate the pervasive proliferation of information and technology. By doing so, we may ensure that our subsequent course of action remains precise and pure. Furthermore, *dā'īe* must be creative and innovative to diversify their da'wah strategy. This will enhance the interactivity and appeal of da'wah conveyed through modern media platforms, ultimately leading to more successful outcomes.

According to Zulkiple Abd. Ghani (2001), the level of professionalism in da'wah should be evaluated holistically, not just in terms of the *maudu'* which is the content that we want to deliver to *māḍ'ū*, but also in the context of his *manhaj*, the method. This demonstrates the importance of *dā'īe* having strong ICT abilities to deal with the increasingly difficult growth of communication technologies. Some active scholars frequently bring laptop computers with them to make rapid references. Ustaz Muhammad Uthman al-Muhammadi, a figure of Maal Hijrah Negara, is one of the scholars who is always seen with his laptop. The government and other organizations must also play an essential role in enhancing mastery of this communication technology. For example, because of the seminars, IKIM has published at least three books on information and communication technology, namely *Cabaran Teknologi Maklumat: Agenda Umat Islam (1998)*; *Multimedia dan Islam (1999)* and *Memahami Islam Melalui Teknologi Komunikasi Maklumat (2001)*.

The R1 also emphasized the necessity of a well-defined governmental policy pertaining to media content that fosters the development of community character. *dā'īe* must also be more imaginative and proactive in following the trend of modernization, but do not get carried away with social media because it only has two options: positive or negative. By adhering to a distinct principle, *dā'īe* can guide their message universally. By doing so, they can ensure that information conveyed through their discourses reaches

all strata of society and inspires greater interest among non-Muslims, ultimately leading to their voluntary conversion to Islam.

According to Shaikh Mohd Saifuddeen (2000), Muslims today must take advantage of the chances afforded by technology to promote their message and enlighten people about the truth and purity of Islam using multimedia and the internet.

2) Increasing understanding of the world, culture, and civilization through the ability to surf websites on the internet; 3) Understanding and respecting human values with internet manners or netiquette when using various internet facilities such as websites, electronic mail, internet relay chat (IRC), Teletype network (TELNET), and so on. As a result, ICT technology must be handled with caution in the Muslim community's lives.

Furthermore, R3 remarked that we must sell our culture, which is Islamic culture, to all levels of society because Islamic culture does not appear to be developing now. Even though we have a good culture, numerous individuals assert that Islam is terroristic, intolerable, and so forth. Therefore, to foster the growth of this culture, collaboration with the existing da'wah organizations is also essential. Strategic planning and investment in social media platforms, as well as education on media and da'wah business operations, will enable us to proceed in a foreseeable manner. Furthermore, about the advancement of this technology, R6 opined that it is impossible to disregard the three fundamental facets of da'wah. During the recording session, she stated:

“Contoh aspek asas dakwah ni 3 perkara asas, 3 ilmu fardhu ain iaitu akidah, syariah, akhlak. Jadi you berkembanglah macam mana sekalipun masyarakat kita jangan dilupakan dengan dakwah berkaitan akidah, syariah, hukum hakam.....berapa ramai harini anak yang tak faham hukum menderhakai mak abah. Jadi dakwah kita pun mesti mengajak kepada 3 perkara ni jangan hanya nak kejar perkembangan semasa tu satu hal, tetapi perkembangan semasa tentang 3 perkara ni, perlu diingatkan dan kadang kita ni takut nak “*qūlīl ḥāqqā wālāū kānā mūrrān.*”

Translation:

“An example of the basic aspect of da’wah is 3 basic things, 3 knowledge of *fardhu ain*, namely faith, *Sharia*, morals. So, no matter how you develop, our society should not be forgotten with da’wah related to faith, syariah, legal law.... how many children today do not understand the law of disobeying their parents. So, our da’wah must also invite to these 3 things, not just to pursue the current development but it also one thing, but the current development about these 3 things, we need to be reminded and sometimes we are afraid to “*qulil haqqa walau kaana murran.*”

Some of the *dā'ie* may be afraid to tell the truth because they will be hit or they feel they are not the *dā'ie* celebrities who want to rebuke more so here the mufti must play their role. These authoritative people’s statements and reprimands may reach and be more effective for society. For instance, in the past, we have a 30-minute program with the mufti on TV. In the present day, the mufti may potentially utilize social media as a platform to convey genuine and authentic information. Those with this authority also need to understand technology and communication (ICT) so that they do not fall behind. Norkumala argues that the inability of *dā'ie* to acquire technological proficiency results in diminished efficacy and comprehension of da’wah, consequently contributing to the lagging progress of the Muslim faith (Zuarida Mohyin, 2009). Additionally, these *dā'ie* should have accounts on Facebook, Twitter, Instagram, Telegram, and others to stay in touch with the community.

In accordance with the actions taken by Zaharuddin Abd Rahman, the owner of the zaharuddin.net Facebook account. This page has reached 543,000 followers. While Ustaz Dr Zaharuddin Abd Rahman’s page: author, has reached 957,582 likes. The content presented within these two sections serves as a thoughtful and reflective response to contemporary matters encompassing religious dynamics, societal concerns, and the Islamic faith. The dissemination of da’wah can be enhanced through the utilization of these two platforms, as contemporary society, particularly adolescents, exhibit a greater affinity towards information and communication technology (ICT).

This assertion is supported by Norton’s Online Living Report (NOLR) Malaysia, which reveals that teenagers spend an average of 64 hours per month on the internet, exceeding the 48 hours per month spent by adults.

Finally, R4 stated that it would be better for *dā’i* to be prepared with knowledge so that the information that they convey has the potential to influence people’s daily actions and decision-making. Hence, da’wah activities must be carried out in respect of the technological advancement as well as traditional as *tālāqqī* (face to face meeting). Through this approaches, da’wah activities are able to reach out to people everywhere equally.

