

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

Conducting of Islamic *da'wah* using social media is a living phenomenon in the era of ICT. This phenomenon gets more interesting and significant in the era of COVID-19 pandemic. In the effort to explore and understand this phenomenon correctly, the relationship between the key variables in this area of study is indeed crucial before analysing them systematically. Thus, this chapter will elaborate on the three main variables involved, namely social media, *da'wah* and COVID-19 pandemics.

2.2 Social Media

Social media is a rising trend in the world today. Communication skills are exemplified using social media networking. Social media networking allows for a communication outlet. Social media is being utilized by students, parents, businesses, and religious organizations. It is being used in many forms by many different platforms for many reasons. The transmission device is anything that carries a message, including sound waves, light waves, pieces of paper, mobile-phone signals and screens, the Internet, computer monitors, billboards, radio and television signals, and an endless number of additional carriers (Baack, 2012). Social media employs many transmission devices, including mobile devices and computers.

Social media is one of the many platforms used by individuals and organizations as a medium of sharing and disseminating information (Nassar et.al. 2013). Its ability to convey messages effectively in a simple and easy way encouraged many people to use this method as their preferred choice to share knowledge or information with others. Indeed, many social activities and interactions have been made easy when implemented through social media.

2.2.1 Impact of Social Media

Social media has a great impact on human civilization around the world. One of the main usages of social media is as a communication tool. There are debates going on whether it is improving or crippling our communication skills. Sitting behind a computer communicating with cyber friends can be easy and fun but it can weaken a person's verbal communication skills. Besides, some negative impacts on communication skill, there are some positive impacts too. Thus, it will be very interesting to explore both side of the issue. There can be no argument that technology has had a major impact on the world and how people communicate.” (Omrcen, 2009) Internet access through smart phones, tablets, computers, and other mobile devices has made the ability to access information and connectivity among people easier and more effective. People are communicating almost all day every day through texting, e-mail, and ever-expanding social media. Because it has had such a modern explosion in popularity and usage, social media has become the new norm when it comes to communicating everything from huge life events to minute particulars. Social media has had one of the most substantial impacts on how people communicate within the past decade.

2.2.2 Social Networking Using Social Media

The internet has a greater impact on people today than ever before. It has been a continual source of news, entertainment, and education for users around the world for more than 20 years. However, the most innovative of its technologies, social media, did not achieve mainstream popularity until about ten years ago. Whatsapp, Facebook, Twitter, and similar platforms are becoming the most visited destinations on the internet. These platforms allow users to share pictures, links, ideas, and messages quickly and easily with other users; theoretically facilitating social interaction. These platforms, through a combination of accessibility, simplicity, and intuitive design promote positive social behavior by encouraging interaction among friends, relatives, and co-workers, facilitating communication between individuals, and fostering a profound sense of community.

It cannot be denied that the involvement of social media in social networking is becoming a rising trend because people use them in some form every day. It has become a common practice when someone is found checking their WhatsApp, Facebook and Telegram without even thinking about it. It was noticed that people post frequently and tell everything they are doing via status updates. The social network, Twitter, appears to be one of their first choices with celebrities' tweets being the topic of many news discussions. At the bottom of nearly every commercial, there is a Facebook, Twitter or other social media links.

Social networks like Whatsapp, Facebook and Twitter have always encouraged their subscribers to come up with an online persona. They then build a personal network of friends that connects to an open worldwide community (Griffith & Tegnah, 2009).

Information is now shared freely between them. These parties can communicate either publicly (writing on 'walls') or via the more discrete personal messages.

Apart from connecting to a network of friends, a subscriber can join community groups with a specific interest. Here, the subscribers discuss different issues touching on that interest. Often, events are created where physical meetings are arranged. Briggs found out that an average Facebook user is connected to around 80 community groups (Griffith & Tengahan, 2009). Most of these groups encourage the subscribers to give suggestions on how they should be run and to engage in debates. They also provide a social forum for members to interact with each other and with the leaders of the groups.

There are other social sites like YouTube that give users a platform to upload and share videos. Here, users post videos of themselves for other users to view. YouTube has been a great platform for many service providers to share information about their latest products or services as their customers can easily access information about the related products or services. Other social sites like Myspace have also given users the platform to post videos on their profiles. Such sites enable easy access to a variety of videos like music, sports, documentaries, and movies.

Social media has lessened the use of verbal communication and increased the use of online messaging. People nowadays can have 'phone conversations' over their computers. This has been enabled by the development of social sites such as Skype. Here, people that are connected will communicate by word of mouth. This is unlike Facebook and Twitter where the mode of communication is by writing.

Most of the social sites have now incorporated webcams for their subscribers. Webcams enable 'friends' to have a one-on-one conversation while at the same time watching each other. This communication is more private and very effective as subscribers get to see each other. There has really been an increase in popularity in webcam conversations. Facebook, Twitter, and Skype are popular social media platforms millions utilize daily. It is extremely rare to come across anyone today who does not have an account on one of these platforms.

2.2.3 Business and Admin Networking Using Social Media

Social media is not only used by individuals for social networking, but also being used for businesses activities and management of organizations as well. Most websites has links on their page. Qualman, 2009 remarks that "social media touches nearly every facet of our personal and business lives. In business, it is not just for the Marketing and Public Relations department, rather it is imperative for social media to be a part of the company's overall strategy. Social media is living and breathing, and it touches every part of a company from Customer Service to frontline sales, even Human Resources and Information Technology."

With the rising growth of social media networking, businesses are turning to it as a means of advertisement. It allows businesses and organizations to reach millions of users on a platform they are using on a daily basis. Businesses and organizations reach numerous users on Facebook by creating pages and offering promotions and discounts to get fans. If there is someone on your page who is a fan of their page, your friends can

share post that are displayed in your newsfeeds. This allows the business to reach the fan and the friends of the fans.

2.2.4 Role of Social Media

In the modern world today, social media has great influence on wide range of websites and apps. It has become something very important in people's life in a very short period of time. It has become a necessity in a daily activity for almost all people. Social media enables its users to stay in contact by making communication easier. Sharing pictures, videos, expressing thoughts, ideas, and documents are just one click away. Exchanging messages and data from one corner of world to another is made easiest with the help of social media. Now people can share their life events and occasions with their loved ones. Social media and the internet has changed today's life. The role of social media can be observed in diverse fields as follows:

1. **Connectivity:** Give the public access to all kinds of information and make Islamic literature much more accessible through the sharing of web links.
2. **Completeness:** To find, to collect, to capture, to share information and to spread understanding of Islam for others to view (Ghazali 2007).
3. **Collaboration:** To disseminate information specifically related to Islamic message by gathering information and providing feedback (Najidah & Abu Dardaa 2003).
4. **Clarity:** To be as important platform to practice *da'wah* among community as content is highly visible and people aware of other's activities and content posted (Sohirin 2008 & Andi Fasal 2011).

5. **Collectivity:** To connect people across boundaries with similar interest and to penetrate the fortress missionary target towards teens who love gadgets complementary technologies (Rosmawati 2011).

2.3 *Da'wah*

Da'wah comes from the root word *Da'aa* and the meaning of *da'wah* is to call and to invite (Huzaimah and Baterah, 2008). Allah SWT mentioned in Al-Quran,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(Al-Quran. Ali 'Imran 3: 104)

This verse clearly states that there should be a part of Muslim community who serve as *da'i* (preacher) for the purpose of inviting to good deeds and forbidding evil.

The word *da'wah* is in Arabic language, it means an invitation to a message. When it is used in conjunction with Islam, it means inviting to the teaching of Islam, submission and surrender to Allah. A *da'i* is a person who invites people towards Islam through dialogue or any other possible mean. Muslims are demanded to engage in *da'wah* work according to the way guided in the syariat of Islam.

Da'wah is not only inviting non-Muslims to Islam and but also reminding other Muslims people to follow the teaching of Islam comprehensively. Muslims are required

to practice Islam with true knowledge, sincere and practice it with the correct skills. *Da'wah* is a noble act for every Muslim as commanded by Allah SWT in Al-Quran,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِغَ إِحْسَنِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ

ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided.

(Al-Quran. An-Nahl 16: 125)

2.3.1 Role of *Da'i* in *Da'wah*

There are different ways of inviting people toward Islam. In whatever way, it must be conducted based on divine guidance, rational approach, sincere advice and effective strategy so that the message of Islam is not misinterpreted, misjudged and worst of all, it may lead to misconception and hatred towards our sacred religion, Islam. Generally, the roles of *da'i* in conducting *da'wah* are as follows:

1. **Call to Faith:** To encourage and transfer thoughts or acts prohibited by Allah SWT to acts that please Him. It is the responsibility of the *da'i* in order to bring people back to the right path and leave misguided belief.
2. **To Give Warning:** To give warning to men that they are always in the losses except the four mentioned in Surah al-'Asr.

3. **Changing Something from Negative to Positive:** To reach out to those who have negative consequences, the *da'i* should know the appropriate methods and media used to approach them accordingly.
4. **Achieve a Common Goal to Seek the pleasure of Allah:** It is important for a *da'i* to invite all Muslims to achieve a common goal which is getting intense pleasure. In this context, a strong and resilient personality is very important.
5. **Improve the Quality of Life:** The role of *da'i* is to urge the community to improve the quality of life in the world to reap huge rewards in the hereafter.

2.3.2 Traditional Way of Doing *Da'wah* in Malaysia

Da'wah work and effort played an important role in the spread of Islam in the world. Traditional methods are face to face preaching and lecturing by Islamic scholars in order to share the message of Islam. *Da'wah* in the Malay world can be traced back when Islam first came to Malacca in the 14 centuries. According to Mohd nor Munutty (1984, 46) and Hashim and Langgulung (2008), the Islamic *da'wah* work had evolved since Parameswara (later known as Megat Iskandar Syah) embraced Islam in the year 1414. The Islamic scholars played important roles in spreading Islam whereby the King and the people used to learn from them. This kind of *da'wah* functions as an education system in the Malay world and it was continuously practised until it was interrupted by the colonial powers. Western education system was then introduced, as an alternative to the traditional system of learning conducted in the *pondok*. This continued until the era of independence when Malaya was formed in 1957.

The independence of the country triggered the modernisation of *da'wah* work thus replaced the roles of Islamic scholars in developing *da'wah* work although some of

them were directly involved in the current national Islamic education. Their roles were not well appreciated due to negative perceptions within society that believe *da'wah* work was just a tool to support Islamic movements especially in the realm of politics. Some of them even accused that *da'wah* work was being exploited by Islamic movements and associated it with negative images such as it being anti-government and anti-development. In addition, the image of the *da'wah* work institutions established by Islamic movements was worsened by weaknesses of their infrastructures and management systems. However, recently, the *da'wah* work institutions established by Islamic movements began to attract the interest.

of Muslim society. Due to this fact, Islamic education system and *da'wah* work established by the Islamic movements need to be designed in accordance with the changes in the new millennium. The establishment of the *da'wah* work by Islamic movement has also resulted in the establishment of several Islamic educational institutions.

2.3.3 Strengthening *Da'wah* with Technology

There seems to be a consensus on the need for preachers of Islam to utilise modern tools to carry out the task of *da'wah*. Today's society is very technocentric. Technology has broken down physical, geographical and political barriers that once may have stood in the way of getting things done efficiently and effectively. Therefore, there exists a valid need for the formation of a new breed of Muslim preachers. This new breed of techno-*da'i* is an important aspect of modern Islam. Without them, it would be difficult to present the true Islam in this post-modern world that we now live in.

The new generation in particular are becoming more techno savvy. So what better way to approach the post-modern generation than to apply that which they are most comfortable with? Why not use technology to narrow the gap between the *da'i* and the community? ICT, for instance, could be utilised to the maximum by the techno-*da'i* to disseminate information on Islam. Multimedia, to take an example, could be used to teach young children how to read the Qur'an correctly. Multimedia is interactive and combines the usage of most senses. This would make learning the Qur'an more interesting, especially to today's children.

ICT also presents an endless possibility to the techno-*da'i*. Say, for instance, a techno-*da'i* were to deliver a lecture in a mosque. He could make use of web-based presentation tools to make his talk more interesting. The audience would also be able to remember more effectively if multimedia is used. Also, if classical works of Islam such as the voluminous Imam Syafii's Kitab al-Umm or Ibn Khaldun's Muqaddimah are produced in the form of CD-ROM, this would help the techno-*da'i* carry these references anywhere. The techno-*da'i* would just need to carry a couple of CD-ROMs as opposed to several volumes of very thick books around. All the techno-*da'i* would need is of course a laptop, which is becoming lighter and much easier to carry as technology progresses.

The contents are already there, the Quran, prophetic traditions, history of Islam, stories of the prophets, texts on Islamic jurisprudence, scholarly works of Muslim ulama and many more. These materials need to be creatively repackaged using the latest technology so that they can be used in facilitating the task of *da'wah*. Therefore, a link between Muslim preachers and technologies must be established in order for *da'wah* in the 21st century to be successful. Neither of these two groups can afford to conduct

da'wah on their own. One lacks the state-of-the-art technical knowledge of disseminating information but has plenty of materials for *da'wah*, while the other has the technology but lacks the content. Logically these two groups should collaborate so that a win-win situation can be created. In the long run, Islam will benefit.

It must be noted that the techno-*da'i* is not going to replace traditional and conventional methods of *da'wah*. This new breed of preachers should be seen as complementing and strengthening the *da'wah* movement. Tools such as the palmtop and the personal digital assistant (PDA) should be used by audience of a religious lecture to take down notes. Listening alone is not sufficient. Research has shown that to fully understand what is being taught, one must listen and jot down what one hears. This, unfortunately, is rarely done by Muslims when it comes to learning.

2.4 COVID-19 Pandemic in Malaysia

The COVID-19 pandemic is just another virus pandemic that needs to be faced by humanity globally. Its presence has a massive impact in many aspects of our daily life, be it in economic perspective, education, security, working culture and definitely our individual or family life.

2.4.1 Beginning of the Pandemic

The COVID-19 pandemic in Malaysia is caused by coronavirus which reached Malaysia through travellers from China on 25 January 2020, following the outbreak of COVID-19 in Hubei, China. This pandemic remained relatively low at

first, until local clusters began to emerge in March 2020. The largest cluster that emerged was linked to a Jamaah Tabligh religious gathering held in Sri Petaling Mosque, Kuala Lumpur in late February. This leads to massive spikes in local cases and the pandemic starts to spread around in the country, then later even to neighbouring countries. Within few weeks, Malaysia had the largest cumulative number of COVID-19 cases in South East Asia reaching up to 2,000 cases by the end of March 2020. By then, cases of COVID-19 virus was reported in every state and federal territory in the country.

2.4.2 Government Response

The Malaysian Government response to the outbreak can be seen through the action taken and briefed by the Director-General of Health Noor Hisham Abdullah under the Health Ministry. The government has taken proactive actions by preparing stockpile equipment, detect and monitor cases. Treatment for COVID-19 patients were reported to have been initiated as early as in January 2020. The World Health organization (WHO) reported on a late-December 2019 about the outbreak of "pneumonia of unknown cause" in the city of Wuhan, Hubei. As the COVID-19 cases began to increase measures to manage the outbreak were announced by the Prime Minister of Malaysia through nationwide live telecast on 13 March 2020.

2.4.3 Movement Control order (MCO)

A nationwide "Movement Control order" (MCO) was enforced starting 16 March 2020, to mitigate the spread of COVID-19 through social distancing and enforcement of other

related Standard Operating Procedures (SOP). The government also published a federal gazette on 18 March 2020 that restricts individuals from travelling to other states that have been declared as pandemic affected areas. On 25 March, the MCO was extended from time to time. A gradual easing of restrictions was then implemented, first phase after the lockdown is the "Conditional Movement Control order" (CMCO) on 1 May, which allows most businesses to open on 4 May, followed by a "Recovery Movement Control order" (RMCO) as the second phase from 10 June, originally planned to expire on 31 August, but the RMCO has been further extended to 31 December 2020, with selected sectors remaining closed and strict travel restrictions from multiple countries remaining in effect due to continued detection of imported cases.

With the resurgence of COVID-19 cases in Malaysia continue to take place, CMCO was reinforced for almost in all states from November 9 to December 6. However, on 21 November and 6 December 2020, CMCO was terminated for most states except Sabah, Kuala Lumpur, most of Selangor, and part of Johor, Negeri Sembilan, Kelantan and Perak, which extended their CMCO until 20 December 2020.

2.4.4 Restrictions in MCO

MCO is based on the Prevention and Control of Infectious Diseases Act 1988 and the Police Act 1967. The order includes the following restrictions:

1. General prohibition of mass movements and gatherings across the country including religious, sports, social and cultural activities. To enforce this prohibition, all houses of worship and business premises would be closed, except for supermarkets, public markets, grocery stores and convenience stores

selling everyday necessities. Specifically for Muslims, the adjournment of all religious activities in mosques including [Friday prayers](#) would be in line with the decision made on 15 March 2020 by the Special Muzakarah Meeting of the National Council for Islamic Affairs.

2. Sanctions covering all Malaysians travelling abroad. For those who have just returned from overseas, they would be required to undergo a health check and a 14-day quarantine (or self-quarantine).
3. Restrictions on the entry of all tourists and foreign visitors into the country.
4. Closure of all kindergartens, government and private schools including daily schools, boarding schools, international schools, tahfiz centres and another primary, secondary and pre-university institutions.
5. Closure of all public and private higher education institutions (IPTs) and skills training institutes nationwide.
6. Closure of all government and private premises except those involved in essential services (water, electricity, energy, telecommunications, postal, transportation, irrigation, oil, gas, fuel, lubricants, broadcasting, finance, banking, health, pharmacy, fire, prison, port, airport, safety, defence, cleaning, retail and food supply).

2.4.5 Phases of MCO

The order was originally to be in effect from 18 March to 31 March, but has been extended four times as additional two-week "phases" over the course of two months:

1. Phase 2, announced on 25 March, extends the MCO to 14 April, as new cases continued to climb.
2. Phase 3, announced on 10 April, extends the MCO to 28 April, as the number of cases was projected by the WHO to peak in mid-April.
3. Phase 4, announced on 23 April, extends the MCO to 12 May.
4. On 10 May, the Conditional Movement Control order was extended until 9 June, the fourth extension since 18 March. Unlike the others, this extension is scheduled to last about a month as Phase 1 of post-lockdown of the restrictions.
5. On 6 June, the Director-General confirmed that the movement control order would remain in force since Malaysia is still being monitored under the Prevention and Control of Infections Diseases Act 1988. On 7 June, Prime Minister Muhyiddin Yassin announced that the Conditional Movement Control order would end on 9 June, with the country moving into the Recovery Movement Control order (RMCO) phase as in Phase 2 of post-lockdown for the rest of 2020.
6. On 28 August, Prime Minister Muhyiddin Yassin announced that the Recovery Movement Control order would be extended until 12 February 2021 in view of the second wave of cases. In view of that, on 12 October, Senior Minister (Security Cluster) Datuk Seri Ismail Sabri Yaakob announced that the government has agreed to enforce Conditional Movement Control order (CMCO) in Selangor, Kuala Lumpur and Putrajaya effective from 12.01am on 14 October to 27 October 2020.
7. On 20 October, employees in the private and public sectors, at the management and supervisory levels, in areas under the Conditional Movement Control order

(CMCO) which are Kuala Lumpur, Putrajaya, Selangor, Labuan and Sabah have been instructed to work from home starting Thursday, 22 October.

8. On 7 November, Senior Minister Ismail Sabri Yaakob announced that the Malaysian Government would be reinstating its CMCO throughout peninsular Malaysia with the exception of Kelantan, Perlis, and Pahang between 9 November and 6 December 2020. In addition, CMCO measures for Sabah, Selangor, Kuala Lumpur, and Putraya, which were scheduled to end on 9 November, were extended until 6 December.

2.4.6 Pandemic Trends

Initially Malaysia recorded the highest number of cases in Southeast Asia in March and early-April 2020. However, the daily active cases in Malaysia declined steadily in early April until late June. The country's case count has since been overtaken by other Southeast Asian countries, that is Philippines, Indonesia and Myanmar. Periodic case spikes from subsequent clusters within local communities, immigrant community, immigration detention centres, workers hostels, prisons, and health facilities continue to be reported since the initial outbreak. The most serious outbreak since mid-2020 originating from prison populations in Sabah in September 2020. The subsequent wave, significantly more widespread than earlier, elevated the severity of the country's outbreak above those in other Southeast Asian countries. At current situation in December 2020, there are over 80,000 confirmed cases, over 10,000 active cases, and over 400 deaths, the country ranks fourth in the number of cases and deaths in Southeast Asia behind Indonesia, the Philippines, and Myanmar.

2.4.7 Relaxation of Restriction

On 1 May, the Malaysian Government announced that it will be relaxing Movement Control order restrictions from 4 May as part of its plan to gradually restart the country's economy. Transport Minister Dr Wee Ka Siong confirmed that all public transportation services would resume on 4 May. As part of the fourth phase of the Movement Control order, two family members will be allowed to buy food and other daily essentials. The easing of MCO drew criticisms from politicians and healthcare experts over concerns that it was too much too soon, and by 3 May, over 420,000 members of the public had signed a petition objecting to the conditional MCO and calling for the government to stay with the MCO.

On 3 October, Senior Minister Ismail Sabri Yaakob announced that the Malaysian Government would not be re-imposing lockdown measures despite a spike in cases as the majority of cases were reported in detention centres and isolated districts.

2.4.8 Effect of COVID-19 Pandemic On Social Activities

After Malaysia experienced few spikes of COVID-19 cases related to the Sri Petaling religious activities, the government announced that all events that involving mass gathering in any kind including international seminars/worksyops, religious activities, sports, meetings and social must be cancelled or postponed until 30 April 2020. However, the end date for the ban on mass gathering events are subject to revision depending on the situation of the outbreak. In addition, Registrar of Societies (RoS) bans all parties registered with RoS from organising any meeting and activities until 30 June 2020.

2.5 Da'wah Using Social Media During Pandemic Period

Communication skill is highly demanded in Islam. Every Muslim is an Islamic communicator, who serves as a *da'i* and placed responsibility to convey the message of Islam in accordance with their ability (Zulkipli, 2001). *"Speak to people according to their sense of the capability of their own"* (Riwayat Muslim). The concept of *amar ma'ruf nahi munkar*. Da'wah in Islam is compulsory to be performed either individually or collectively. In order to spread the message of *da'wah*, one has to depend on a particular medium over time.

Social media is one of the main mediums for conveying, disseminating and sharing Islamic information or messages. Other mediums involve electronic media like radio and television, printed media involves newspaper, books, magazines. Additional to that is Social media which involves platforms like Facebooks, Youtube, Twitters, Instagram and Telegram. The popularity of social networking sites such as Facebook, Twiter, YouTube, Blog and others evolved into new social networks that suits with the content and users in Malaysia (Siti Eizaleila & Azizah, 2010).

2.5.1 Facebook

Facebook is one of the most popular social networking platforms today and became a subject interest for researchers. It offers an online platform on which users create profiles, leaves comments, generate and share ideas, and interact with others (Byod and Ellison, 2008).

Several research and reports on Facebook usage have been done successfully throughout the world (ASMR 2011; Ellison and Lampe, 2007; and Byod and Ellison, 2008). *“Social networking tools have the potential to enhance citizen engagement in the region, promote social inclusion and create opportunities for employment, entrepreneurship and development.”* (ASMR 2011).

Facebook functions as a good social platform when immorality and evil acts such as spreading corruption, lies and false materials are condoned. It allows anyone to be a reporter or commentator. All kinds of views can be expressed. This platform can be used as a tool to erase negative image and misinformed views about Islam.

Facebook user can use update status to share any hadith, any verse of the Quran or any wisdom from the teaching of Islam because we never know how the slightest reminder may motivate or influence a person to come closer to the Creator. For instance, the Facebook page *Hadith of the Day*, dedicated to sayings of the Prophet Muhammad (SAW), which has over 7 million “likes”. Hence, Facebook can be an effective *da'wah* tool for positive interaction.

2.5.2 Youtube

YouTube is the world's third most visited website after Google and Facebook (Fitzpatrick, 2010). One of the advantages of using the social media is that its interactive nature and freedom of speech. It allows the viewers or listeners to be involved directly. Hence YouTube is the best example that provides such ‘license’ where people can

upload videos from various aspects and angles, be it talks, research, exploration, animation and it can be accessed or used freely.

Prominent *da'i* such as Nouman Ali Khan, Dr. Zakir Naik, Suhaib Webb, Mufti Menk and also from Malaysia like Ustaz Kazim Elias, Ustaz Azhar Idrus and Ustaz Dr. Zaharuddin Abd Rahman have videos uploaded in sharing knowledge to the public. Using this platform anyone can spread and share their ideas or conduct *da'wah* at anytime and anywhere across the globe.

2.5.3 Twitter

Twitter is a free social networking site where users broadcast short posts known as tweets. These tweets can contain text, videos, photos or links. The main purpose of twitter is a service for friends, family, and coworkers to communicate and stay connected through the exchange of quick, frequent messages. People post Tweets, which may contain photos, videos, links, and text. These messages are posted to the user file, sent to their followers, and are searchable on Twitter search.

Twitter is a social media platform that is helpful to connect a large audience with their ideas, news, and messages. The short messages that are likely to 280 character limit are called 'tweets'. Here people can follow the twitter user and get information and facts about the content of the tweets.

2.6 Conclusion

Social media has a very significant and important role in information sharing and communication tool in this era of human civilization. Its coverage was so extensive, cross-national boundaries, regardless of time and place. In the digital era,

communication is not limited to face-to-face interaction, but it has evolved into the virtual space of interaction through social media websites. Social media is now considered as the fastest medium to spread messages or information because it can reach the mass audience within a short period of time. However, whether the news or information is reliable and credible, that is a different issue.

In the work of *da'wah*, a *da'i* must have the proper ICT skills and knowledge to maximize the effectiveness of the *da'wah* mission. A *d'aie* has to be more creative and flexible in dealing with community. Indeed, the use of social media in Islamic *da'wah* is highly recommended and it must be conducted in accordance to the syariah of Islam with special focus to the current needs of the ummah.

Da'wah is an integral part of Muslim life and it cannot be neglected in whatever situation. The conduct of *da'wah* involves the whole spectrum of Muslim community, individual effort, family, society, organization and even at state level. Continuous effort in conducting *da'wah* using social media during the COVID-19 period is an interesting and significant phenomenon that needs attention. This phenomenon need to be understood correctly so that lessons can be derived from it after being analyzed systematically.