

CHAPTER FOUR

COMMUNICATION EFFECTS SUBSTRATUM OF USES AND GRATIFICATION: THE INTERCULTURAL CONTEXT OF HYBRIDITY

This chapter briefly discusses the theoretical underpinnings and conceptual frameworks related to substratum of communication effects in relation to audiences research as applicable to address the appropriate construct of variables of RO2: *To measure the type and level of utilization of new media among Kintak*; RO3: *To investigate the factor affecting utilization of new media among Kintak*; and RO4: *To identify the barrier of utilization of new media among Kintak*. Thus, the forefathers of uses and gratifications discussed as a broader theoretical legacy to address the concept of hybridity in the contexts of intercultural communication alongside blanketed Islamic fundamentalism to propagate the concept of utilization of new media among *Kintak* in postcolonial communication studies.

4.1 Introduction

Media and communication technology, particularly new media, have become the most widely used devices on a global scale. In the age of globalization, a large number of new media technology devices have gained widespread acceptance in Malaysia. Thus, based on past constructs propagated by communication theories, this notion provides insight into what this study seeks in order to understand the utilization of new media in relation to types and levels; influencing factors; and barriers, particularly faced by the *Kintak*.

According to Kaye and Medoff (2000) “[a] good theory helps predict what will happen in future by giving practical insight into how the phenomenon being studied works”. Creswell (2014) defines theory as “a provider of an explanation or prediction about the relationship of variable to phenomenon under study,” as well as “bridging the issues of how and why in revealing the findings.” The application of theory in any study can be broad or narrow in its theorizing or framing.

Thus, an appropriate communication theory that explains the utilization of new technologies, particularly new media, is required in this study to address the issue of *Kintak*'s uses and gratification of new media technologies. As time passes, the continuing tradition of communication theories is embraced to address the objectives of this study, such as uses and gratifications, intercultural communication, and hybridity.

However, in this context, *Kintak* theorizes communication effects as an elusive dynamic issue in this investigation of new media uses and gratifications. Simultaneously, the intercultural context of hybridity theorized the nexuses of global influences as a result of colonization and globalization, having encountered diverse cultures and religions as a result of Malaysia's pivotal trade route in Asia.

Indeed, with the advent of global economies, cultural and consumer goods from international sources have become widely available in Malaysia and reaching market segments such as the rural and poor, the urban, and the middle and upper classes. This condition articulates as the “modern” and the “traditional” collides due to cultural hybridity and resulting in fusions such as eating a traditional meal with a bottle of Coca-Cola or using a mobile phone while hunting with a blow pipe and collecting rattan in Orang Asli traditions.

Simultaneously, this study contributes to Islamic fundamentalism. The rationale is to show how Islam encourages its true believers to pick up good things in the context of hybridity as written in An-Nahl (16:125) “*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*”.

Finally, all of the theories discussed in the following section are related to the current study in brief to depict the scenario of communication effects under the audience research in regards to the utilization of new media among *Kintak* in a globalizing world.

4.2 Foreshadow of Uses and Gratifications

Media and communication technology have truly revolutionized our lives over the last few decades. Perhaps it is one of the most significant changes in mass communication history. For example, prior to the industrial revolution, society lacked the types of mass communication media that exist today, particularly new media. However, as life began to change, mass communication expanded in all aspects, including new media.

With the advent of the twentieth century, a new cutting-edge theory in the field of mass communication media was presented to address the development of new media technologies. The uses and gratifications theories, on the other hand, have brought the most relevance, astounding perspective, and significance to this field (Ruggerio, 2000; Quan-Haase, 2012; Ledbetter et. al., 2014; Musa et. al., 2015).

Indeed, the uniqueness of this theory has truly revolutionized the characterization of mass communication media usage since Lazarsfeld’s notion of

media effect by providing another way of explaining why people are exposed to certain media and not others (the preferred media/communication technology); and why users perceive a segment of that to which they are exposed and why they use a certain media (Katz et. al., 1974; Katz, 2001; McQuail, 2010; Griffin, 2012; Wimmer and Dominick, 2014; DeFleur and DeFleur, 2016).

Since the introduction of the theoretical assumptions of uses and gratifications framework into the communication research literature, nearly all new media technologies have been scrutinized through this lens. Understanding the function and gratification provided by media and communication technologies assistances in explaining the interaction between media and audience, thus supplementing the media effects approach. The central tenets of uses and gratifications are that people utilize media to gratify their needs because it is based on individual choice: not what media do to users, but what users do with media (Katz et. al., 1974; Silverstone, 1990; Jensen, 2002; West and Turner, 2000; Anouar, 2012; Quan-Haase, 2012; Wimmer and Dominick, 2014).

According to DeFleur and DeFleur (2016), research in this tradition investigated patterns of media exposure as well as the gratifications obtained from the media, as revealed in studies by Herzog (1944), Greenberg (1974), Rubin (1981), and Katz and Lazarsfeld (1985). According to these studies, people use media for distraction, personal relationships, personal identity, and surveillance. These needs generate certain expectations about the media, resulting in different patterns of media exposure, which results in both gratification of needs and unintended audience responses. The outcome emphasizes the critical fact that different members of the mass media audience may use and interpret any particular media in a variety of ways

during the communication process (Jensen and Rosengren, 1990; Morley, 1992; Dominic et al., 2003; Fiske, 2010; Matei, 2011; Anouar, 2012; Chuang, 2015).

Furthermore, since it evolved from the Functionalist Theory of Jay Blumler and Elihu Katz, an influential sub-tradition in media effects research, uses and gratifications theory suggests that users play an active utilization in selecting and utilizing media. Users participate actively in the communication process and use media for specific purposes (Katz, 2001; Lee and Ma, 2012; Wimmer and Dominick, 2014; DeFleur and DeFleur, 2016).

According to theorists, media users seek out the source that best meets their needs. In addition, uses and gratification theory assumes that users have multiple options for satisfying their needs. The focus of this theory is that users attend to, perceive, and remember information that is pleasurable or will help them gratify their needs in some way (Katz, 1959; Williams, 2003; McQuail, 2010; Griffin, 2012; Wimmer and Dominick, 2014; DeFleur and DeFleur, 2016).

As a result, this study looked into which new media are being used by the targeted users, particularly *Kintak*, and which of their needs and expectations are being met in terms of gratification of utilization.

4.2.1 The Rise of the Uses and Gratifications Theory

Originally developed in the early 1940s, the uses and gratifications theory experienced a revival in the 1970s and 1980s in response to the media effects paradigm. The media effects paradigm viewed mass media audiences as passive media consumers who were susceptible to media influence. The theory can be traced back to Elihu Katz's (1959) limited effects approach, also known as the dominant paradigm of communication, which focuses on understanding why people choose

specific media. As a result, early research traditions concentrated on descriptions of the audience's uses and goals in selecting media (Jensen, 2002; Williams, 2003; Rayburn, 2009; Karimi et. al., 2014).

According to Wimmer and Dominick (2014), research on uses and gratifications has been used in a variety of media contexts including soap opera (Alexander 1985; Rubin, 1985), news programmes (Palmgreen, Wenne, and Rayburn, 1980; Rubin, 1981), VCR (Levy, 1987; Rubin and Bantz, 1989), radio (Cantril and Allport, 1935; Turow, 1974), cable TV (Becker, Dunwoody and Rafell, 1983), TV channel (Papacharissi and Mendelson, 2007).

Correspondingly, the scenario also happens and swept away the research atmosphere in Malaysia such investigation on print media (Habibah et. al., 2019; Marlina and Malini, 2021), radio (Yeo et. al., 2018; Alan et. al., 2020), TV (Haryati, 2014; Rizki, 2019), mobile phone (Goh et. al., 2018; Jiaying and Thinakaran, 2021), internet (Zaheril, 2005; Ali and Mohd Safar, 2011; Nik Ruzyanei et. al., 2021) and new media (Haryati, 2014; Muhammad Husairi and Mohd Syuhaidi, 2021).

However, keep in mind that the above studies conducted in uses and gratifications tradition do not place the lens in focus to capture the true situation of indigenous people, particularly *Kintak*.

Eventually, the aforementioned studies suggest the proposition of uses and gratifications to reveal the list of functions served by either the content or the medium itself: *to match one's wits against others, to get information and advice for daily living, to provide a framework for one's day, to prepare oneself culturally for the demands of upward mobility, or to be reassured about the dignity and usefulness of one's utilization* (Katz et. al., 1974).

4.2.2 Uses and Gratifications Assumptions

Media and communication technologies have transformed our lives over millennia. With the birth of new media, one of the most profound changes in mass communication has occurred. Prior to the Renaissance, society relied on a fictitious form of mass media.

However, as life began to change, so did mass communication in all of its forms. As the twentieth century began, cutting-edge theories in the communication field emerged, and theories of uses and gratifications changed how one exemplifies mass communication.

This contemporary theory, developed by Elihu Katz in the 1970s, contradicted older interpretations that assumed the audience was a passive group. This new approach perceives the audience as active, in the sense that they actively seek out specific media and content to achieve specific results or gratifications to meet personal needs.

Jay Blumler and Michael Gurevitch (1970s) expanded the concept and proposed that audience gratification can be derived from at least three distinct sources: media content, exposure to the media per se, and social context that typifies the situation of exposure to different media.

As Katz, Blumler, and Gurevitch stated in 1974, the uses and gratifications approach has five fundamental assumptions as follows:

- a. The audience is conceived as active;
- b. In the mass communication process much initiative in linking need gratification and media choice lies with the audience member;
- c. The media competes with other sources of need satisfaction;

- d. Many of the goals media use can be derived from data supplied by the individual audience members themselves; and
- e. Value judgments about cultural significance of mass communication should be suspended while audience operations are explored on own terms.

Another significant development in uses and gratifications studies comes from McLeod and Becker (1981), Palmgreen and Rosengren (1985), and Haridakis and Whitmore (2006). They developed the following five basic assumptions model:

- a. The audience is active;
- b. Much media use can be conceived as goal-directed;
- c. Competing with other sources of need gratification;
- d. Substantial audience initiative links needs to media choice;
- e. Media consumption can fulfill a wide range of gratifications accurately;
- f. Media characteristics structure the degree to which needs may be gratified at different times; and
- g. Gratifications derived from media content, exposure in and of itself, and/or the social situation in which exposure occurs.

Eventually, Katz's model along with the assumptions of Palmgreen, Wenner, and Rosengren becomes the standard for uses and gratifications study. Several studies have confirmed the assumption of an active audience Lometti et al. (1977) as well came to the same conclusion about the active audience.

4.2.3 Enthusiasms for Selecting Media

The introduction of new media has increased the importance of uses and gratifications in today's world. With the widespread adoption of new media, scholars developed a new type of research to contest the uses and gratification perspectives.

The study by Kaye and Johnson (2002) draws attention to a television study finding that is relevant to new media research. Furthermore, when the user is willing to expand the concept of gratifications, researchers have made a distinction between gratifications obtained (audience members actually experience through the use of a particular medium) and gratifications sought (audience members expect to obtain from a medium before they have actually come into contact with it).

The study also demonstrates that gratifications obtained are a better predictor of media usage than gratifications sought, and that if a medium meets or exceeds a user's gratifications sought, recurrent custom occurs. Many indications from researchers point to the importance of the gap between two types of gratification for analyzing how different audience members use various types of media: media habits expectations and gratifications obtained from exposure to a diverse array of new media products (Palmgreen and Rayburn, 1980; Kink and Hess, 2008; Elswailer et. al., 2011; Case, 2012; Le and Ma, 2012; Karimi et. al., 2014; O'Brien et. al., 2014).

When it comes to user behavior and motivation, uses and gratification have been the most commonly used approaches to answering "why" certain media behaviors occur. Users are viewed as goal-oriented, with rationales for using (and not using) various media (Katz, Blumer, and Gurevitch, 1974; Brandtzaeg and Heim, 2009; Bondad-Brown et. al., 2012; Le and Ma, 2012; Karimi et. al., 2014).

Katz and other scholars believed that the uses and gratification regime was based on the assumption that the user compels certain reasons and motivations for

selecting media and intentionally chooses a specific message source that best fits their own personal needs. Uses and gratification implies that users have numerous media options to choose from and that the reasons and motivations for selecting a specific medium will vary from user to user (Katz, Blumer, and Gurevitch, 1974; Mitchelstein and Boczkowski, 2010; Niemela et. al., 2012).

McQuail (1984) proposed the concept of “user taste” for media selection, recommending that users choose media based on personal preferences and motivations, and that media are simply a means to an end goal. In the same context, uses and gratifications theory researchers introduced the concept of “media utility,” which proposed that individuals not only deliberate when selecting media to consume, but also develop specific criteria and place subjective value judgments regarding the usefulness of each medium (Barton, 2009; Kaplan and Haenlein, 2010).

Furthermore, it is established and extended into two sub-categories: social utility and personal utility, with the proposal that media users seek media with personal utility and thus seek gratification on an individual or specialized level. However, in a globalized world, new media may retain both social and personal utility by providing users with social capital and information for engaging in society as well as gratifying individualized needs (Quan-Haase and Young, 2010; Smock et. al., 2011; Danesi, 2013; Karimi, et. al., 2014).

For the time being, researchers acknowledged that several studies had identified a specific motivation for choosing certain mass media. In some cases, the media provides a setting for meaningful interactions, such as a date-night stop at the movies, to get to know someone better or watching a documentary event to bond with colleagues.

For example, when calculating the research in this regard, one can see that the potential uses and gratification of media usage include prospects for learning (Horton and Wohl, 1956; Pearlin's 1959; Mendelsohn, 1963; Greenberg, 1974), relational maintenance (McLeod and Becker, 1981; Horna, 1988), seeking information (Severin and Tankard, 2010), companionship (Bryant and Zillman, 1994), arousal (Lueng and Wei, 2000), relaxation (Ruggerio, 2000), loneliness (LaRose and Eastin, 2004), expression (Java et al., 2007), entertainment (Lin and Tong, 2007), surveillance (Reid and Reid, 2007), intimacy (Hanson, 2008), excitement (Kink and Hess, 2008), reinforcement (Ancu and Cozmo, 2009), convenience (Quan-Haase and Young, 2010), diversion (Elsweiler et. al., 2011), fantasy (Case, 2012), status (Le and Ma, 2012), immediate access (Karimi et. al., 2014), escapism and routine (O'Brien et. al., 2014).

Eventually, while many of the aforementioned uses and gratifications exist in numerous opposing mass media, researchers must take specific steps to take a broad view of uses and gratifications applicable to new media. While some of the needs of users can be met by both traditional and newer forms of media, new media fulfill certain needs differently and satisfies unique needs sought by the user, and thus must be viewed as distinct and unique when compared to other media (Ancu and Cozmo, 2009; Bonds-Raacke and Raacke, 2010; Ferguson and Perse, 2000; Quan-Haase and Young, 2010; Smock et. al., 2011; Karimi et. al., 2014).

4.2.4 Uses and Gratifications Opponents

Despite studies yielding consistent results, critics continue to cast doubt on several aspects of the uses and gratifications theory. In some cases, intangible findings emerged when the study was unable to answer why certain media are used

over others when using traditional approaches. Critics are focusing on the following facts (Rosengren et. al., 1985; Katz, 1987; Rubin 1993; LaRose et. al., 2003; Larose and Eastin, 2004; Danesi, 2013; Karimi et. al., 2014):

- a. Individual and interpersonal level;
- b. Heavily reliant on self-reports;
- c. Inadequate understanding of the social origins of the needs that audiences bring to the media;
- d. Too uncritical of the potential dysfunction of certain types of audience satisfaction for both self and society; and
- e. Too engrossed by the inventive diversity of audience uses to pay attention to the text's constraints.

In addition, researchers question the significance of lists of media gratifications used to study what an audience seeks or obtains from the media. Furthermore, many critics believed that uses and gratifications were not a theory at all. Critics call it an approach rather than a theory because it is descriptive rather than predictive (Ruggiero, 2000).

According to Baran and Davis (1995), a theory should include the following elements: a set of concepts, a description of a phenomenon associated with those concepts, predictions of the phenomenon, and explanations for the phenomenon's occurrence. Many people argue that the theory isn't accurate but uses and gratifications supporters argue that this *“growing inventory of gratifications, satisfactions and uses...show a convincing degree of patterned regularity and predictability”*.

Furthermore, theorists of uses and gratifications argue that the model is more concerned with what people want from and choose to do with their use of a particular medium than with the effects of the media. Audience members are not passive, nor are they manipulated by the media. Members of the audience employ media to achieve the desired results (Reinhard and Dervin, 2009; Quan-Haase and Young, 2010).

Critics also concerned about the methodology used to assess an audience's media usage and gratification. Critics contend that measuring causality is difficult and that long-term panel studies are required for a valid assessment.

However, supporters of uses and gratifications argue that most studies are low-budget and cannot support a long-term panel study. Supporters believe that, while critics debate credibility, uses and gratifications studies provide valuable insight into why people choose specific media. Typically, respondents are given lists of media uses and gratifications derived from the researcher's own insights or previous studies (Baran and Davis, 1995; Ruggiero, 2000).

For instance, a survey question could be stated as follows, "*Watching television helps me to find a basis for conversation and social interaction.*" Critics argue that statements like the one used in the example are merely cues and do not accurately represent how or why the respondent uses that medium. Supporters of uses and gratifications research argue that generalizations are possible with replication studies with consistent results across a similar sample and medium (Bryant, 1994; Reinhard and Dervin, 2009; Quan-Haase and Young, 2010).

In response, Jay Blumler (1979) attempted to address another theoretical shortcoming by defining exactly what an "active audience" is and illustrating the concept of an active audience as follows:

- a. *Utility*: media have uses for people and people can put media to those uses;
- b. *Intentionality*: consumption of media content can be directed by people's prior motivations;
- c. *Selectivity*: people's use of media may reflect their existing interests and preferences; and
- d. *Imperviousness to Influence*: an audience member is obstinate; may not want to be controlled by anyone or anything, even mass media and actively avoid certain types of media influence.

In short, Jay Blumler (1979) is attempting to convey that the uses and gratifications theory is essentially a model for determining how different audience members become more or less active and what will result from their media choices.

Correspondingly, understanding that media usage is influenced by a variety of factors such as aesthetics, availability, dependability, cost, quality, ability for social influence, credibility, fun factor, playfulness, security, risk, and trustworthiness of the technology. With so many variables at play, it remains a challenge to provide a more comprehensive explanation of media behavior than that provided by the majority of uses and gratifications research (LaRose et. al., 2003; Jihyuk and Yoonmo, 2013; Kim, 2014; Luo and Remus, 2014).

In the end, the uses and gratifications remind us that people use media for a wide range of devotions and determinations. As media users in a globalizing world face more options, this approach in postcolonial studies should focus on the audience or users of new media and communication technology in relation to culture.

Indeed, adopting new media through the lens of revisionist theories of so-called hybridity follows this logic. Uses and gratifications is a powerful mass communication theory that directly empowers the audience. Rather than assuming that media messages have direct, uniform effects on those who consume them, the uses and gratification perspective proposes that receivers make deliberate, thoughtful choices in relation to the media messages to which they expose themselves in order to resolve personal needs and desires.

Consider that further research of new media beyond the traditional communication lens of this classic theory is required for researchers to comprehend the ever evolving uses and gratifications approach as well as the new media with which people interact in intercultural settings and contexts throughout the globalizing world.

4.3 Intercultural Communication in a Wake of Globalization

In today's world, no nation, group, or culture can remain anonymous. What happens in one part of the world has an effect on the rest. As the world shrinks, so does the degree of interaction among people from various cultures. While advances in media and communication technology have fostered and facilitated cultural exchange over the last decade and leaving us with a sign to understand and dig deeper to grasp development and modernization (Kluckhohn and Kroeber, 1952; Habermas, 1984; During, 1997; Hall, 1998; Thompson, 1990; Kellner, 1995; McLaren, 1998; Velkley, 2002; Samovar and Porter, 2003; Lustig and Koester, 2006; Iannone, 2010; Tomasello, 2010; Fishwick, 2011; Littlejohn and Foss, 2011; Albut, 2012; Danesi, 2013; Kaushal, 2014; Mandal, 2014; Schwartz-DuPre, 2014; Donsbach, 2015).

However, under certain conditions, such as when communicating in an intercultural context (communication involving people from different cultural and linguistic backgrounds), ministering can be a very rewarding experience in the aftermath of globalization. It can also be disastrous for both the sender and the receiver if mutual sensitivity and understanding are not established. To achieve effective intercultural communication, one must first comprehend the meaning of experience and involvement (Hall, 1959; Berger and Luckmann, 1967; Taylor, 1969; Freire, 1970; Hall, 1976; Hofstede, 1980; Gudykunst and Kim, 1984; Hofstede, 1998; Biernatzki, 1991; Neuliep and McCroskey, 1997; Punnet, 1998; Pieterse, 2001a; Alkire et al., 2002; Steger, 2009; Martin and Nakayama, 2010; Albut, 2012; Douai et. al., 2013; Agger, 2014; Saulat, 2014).

Nevertheless, this study believes that understanding culture is the foundation of intercultural communication. People communicate their own culture to others in this context, and how others receive other cultures becomes the heartbeat of intercultural communication in the liminal space of hybridity. Finally, as a result of globalization, intercultural communication is becoming more common as new media emerges and reflects people all over the world (Gudykunst and Kim, 1984; Lull, 2000; Samovar and Porter, 2003; Tomlinson, 2003; Beck et. al., 2004; Hemer and Tufte, 2005; Horkheimer and Adorno, 2006; Narula, 2006; Friedman and Friedman, 2008; Maude, 2011; Hurn and Tomalin, 2013; Anand, 2014; Lindberg, 2014; Hepp, 2015; Samovar et. al., 2015).

4.4 Intercultural Communication Route

Nowadays, the importance of intercultural communication in developing relationships between different nations and people cannot be overstated. The study of

intercultural communication was initially found in businesses and governments seeking to expand globally. As a result of globalization, intercultural communication is a synthesis of many other fields (Berlo, 1960; Shannon and Weaver's, 1949; Chandler, 1994; Barnlund, 1970 Heimlich and Mark, 1990; Hargie and Dickson 2004; Fiske, 2010; Huang, 2011; Yoneoka, 2011).

Furthermore, intercultural communication is a field of study that examines how people from different cultural backgrounds communicate with one another, in both similar and dissimilar ways, and how they attempt to communicate across cultures. After all is said and done, there are several parameters that people from different cultures may perceive differently (Neuliep and McCroskey, 1997; Chen and Starosta, 1998; Hart 1999; Rogers et. al., 2002a; Rogers et. al., 2002b; Hu and Fan, 2011; Stella and Chung, 2012; Jandt, 2013; Jackson, 2014; Logan et. al., 2015).

As a result, an aspect of intercultural communication includes *language and experience relativity* (Condon and Yousef, 1975; Bennet, 1998; Fong, 2003; Hofner et. al., 2005; Martin and Nakayama, 2010; Jandt, 2015; Samovar et. al., 2015), *nonverbal behavior - high and low context* (Hall, 1998; Heimlich and Mark, 1990; Bennett 1998; Hall, 1998; Martin and Nakayama, 2010; Tomasello, 2010; Littlejohn and Foss, 2011; Kaushal, 2014; Mandal, 2014; Jandt, 2015; Samovar et. al., 2015), *communication style* (Lewis, 1996; Bennet, 1998; Rogers et. al., 2002b; Hofner et. al., 2005; Martin and Nakayama, 2010; Jackson, 2013; Samovar et. al., 2015), *monochronic and polychronic time* (Lewis, 1996; Hofstede, 1997; Bennet, 1998; Rogers and Steinfatt, 1998; Rogers et. al., 2002a; Hall, 2003; Martin and Nakayama, 2010; Jackson, 2013; Kaushal, 2014; Jandt, 2015; Samovar et. al., 2015), and *values and assumptions* (Hofstede, 1980; Wittgenstein, 1980; Klopff and Park, 1982;

Davidson, 1984; McDowell, 1998; Raz, 2003; Aneas and Sandin, 2009; Stella and Chung, 2012; Wilbur, 2013; Logan et. al., 2015; Samovar et. al., 2015).

4.5 Intercultural Sensitivity in a Globalizing World

At the moment, today's globalizing world has seen numerous interactions or communication occur on a global scale. As a result, cultural diversity was swept away, resulting in a state comprised of people from various countries, ethnic backgrounds, races, religions, and family structures.

Similarly, the more research done on culture and communication, the more complex understanding will become. The more complex and diverse reality becomes, the more uncertain and anxious people become in decisions and actions. People are faced with decisions and paths of action in increasingly diverse global and local contexts; however, despite increasing complexity, decision makers must reduce and converge on one course of action. When it comes to decisions and actions with different people, it is important to keep an open mind while also trying to learn as much as possible about the various cultures (Bennett, 1998; Hammer et. al., 2003).

Furthermore, humans are ethnocentric by nature, believing that one's own cultural background is superior to all others. This creates a barrier to effective communication because the mind remains closed to new information, separating them from those who are different. The unknown is frequently feared or ignored in the context of decisions and actions (Condon and Yousef, 1975; Gudykunst, 2003).

However, this internal and societal desire to separate from the unknown explains the development, learning, and internalization of unique and complex cultures by different peoples in a globalizing world, as well as the subsequent discomfort with the cultural practices of other groups. Not to mention, in order to

encounter the unknown and discomfort, intercultural sensitivity is all about generating understanding during intercultural encounters (Martin and Nakayama, 2010; Samovar et. al., 2015).

Furthermore, the focal point suggests clarifying and verifying cultural misunderstandings and staying focused on the individual level to achieve the goals of effective communication. In reality, intercultural sensitivity fosters mutually beneficial personal relationships in the context of intercultural communication (Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015).

Finally, communication technology in all of its forms and easy access to information encourages understanding of others, which corresponds to the birth of new media. As a final point, it is established that international awareness and knowledge are important in the total being of a modern-day individual. Intercultural exposure and intercultural sensitivity will benefit anyone who is interested in becoming aware of cultural diversities. In order to understand the reactions of people in the manner of cultural diversity, Developmental Model of Intercultural Sensitivity (DMIS) should be taken into account to comprehend the flux and turbulence of experience in global village (Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015; Shanna Logan et. al., 2015; Sorrell and Sekimoto, 2015).

4.6 Developmental Model of Intercultural Sensitivity (DMIS)

The Developmental Model of Intercultural Sensitivity (DMIS) is widely recognized as an advanced research-based model in the field of intercultural communications. DMIS was developed by Milton J. Bennett (1998) as a framework

to explain people's reactions to cultural differences, and it is based on "meaning-making" models of cognitive, psychology, and radical constructivism.

The model's underlying assumption is that as one's experience of cultural difference becomes more composite and high-class, one's competence in intercultural relations grows. Following the DMIS's six stages, it links changes in cognitive structure to an evolution in attitude and behavior toward cultural differences in general (Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015).

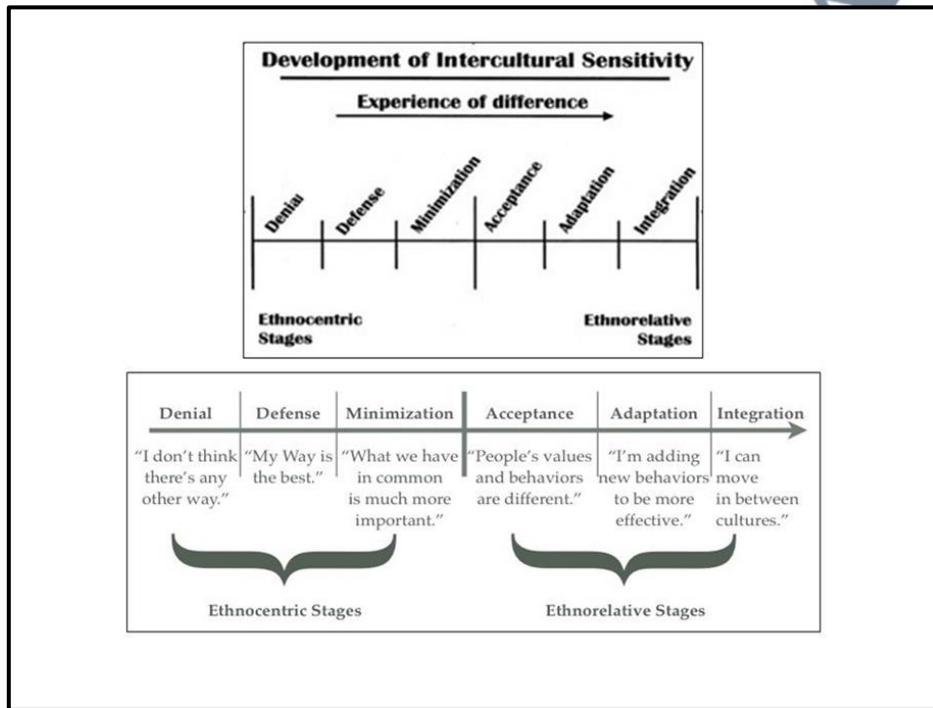
Finally, the model identifies perspectives and behaviors in the emergence of cultural difference, as well as forming a continuum of increasing cultural awareness, understanding, and adjustment. Each stage, whether ethnocentric or ethnorelative, denotes a distinct cognitive structure that manifests itself in specific attitudes and behaviors related to cultural difference. Predictions about behavior and attitudes can be made, and education can be tailored to facilitate development into the next stage, by recognizing the underlying cognitive orientation toward cultural difference (Bennett, 1998; Hammer et. al., 2003; Jandt, 2015; Samovar et. al., 2015).

The first three stages of DMIS are ethnocentric. It is defined as applying one's own set of standards and customs to all people, often unconsciously as being central to reality in some way. Denial, defense, and minimization are ethnocentric stages (Bennett, 1998; Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015).

The second three DMIS stages are ethnorelative. It is defined as to being comfortable with many standards and customs and to have an ability to adapt behavior and judgment to a variety of interpersonal settings or of that one's own culture is experienced in the context of other cultures. Acceptance, adaptation and

integration are ethnocentric stages (Bennett, 1998; Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015).

Table 4: Development of Intercultural Sensitivity



Source: This table is reproduced from Bennett, M. J. (1998). Intercultural communication: A current perspective in (eds), Basic concepts of intercultural communication (1-34). Yarmouth: Intercultural Press.

The DMIS describes and offers perceptions and behaviors in the context of cultural diversity as well as sketches a range of aggregate in cultural consciousness, which is both thoughtful and fine-tuned. For more than 20 years, the DMIS has been used to develop curriculum for intercultural subjects and programs with great success. On the scale, moving from ethnocentrism to ethnorelativism takes time, but it is critical for any communicator's success in an increasingly global bargain (Shanna Logan et. al., 2015; Sorrell and Sekimoto, 2015).

Increasing intercultural sensitivity can be accomplished through a combination of first-hand involvement with other cultures and participation in intercultural physical activity. While the final stage of integration is rarely understood, a combination of experience living and working in other countries, as well as participation in tailored intercultural programs, enables global citizens to reach the adaptation stage, acquiring a high level of intercultural competence that will ensure their successful international functioning (Martin and Nakayama, 2010; Stella and Chung, 2012; Wilbur, 2013; Samovar et. al., 2015).

Taking everything into consideration, today's globalized world is characterized by an increasing number of contacts, acquaintances, and interaction, resulting in communication between people from different linguistic and cultural backgrounds.

This mode of communication occurs as a result of contacts in various fields such as business, science, education, mass media, entertainment, tourism, and immigration caused by labor shortages or political conflicts. As a result, this point of contact has sparked intercultural communication elements.

In all of these connections, communication must be as constructive as possible, with no misunderstandings or breakdowns. Perhaps the mixing and mingling of contributors at ground zero encapsulate the element of hybridity in the context of globalization by demands - which we cannot function in isolation but must interact with the rest of the world for survival.

As a final point, intercultural communication is thus no longer an option, but a requirement for reaching the pinnacle of modernization and development. However, keep in mind that with the diversity of backgrounds, intercultural communication should encounter along with attention to one important matter, which is each participant's religious beliefs or fundamentals of embracing cultural sensitivity.

4.7 Islam and Intercultural Communication

Today, without a doubt, on the planet Earth, the life entity, particularly *Homo sapiens* (human), cannot be free of communication activity because communication is an essential component of the system as well as the order of social life and community.

Thus, communication activity has infiltrated every aspect of human life, from opening the eyes in the morning to closing the eyes at night. Instead, in the contexts of the hybridity substratum of intercultural communication, interpretation in the means of communication has always puzzled academic research.

As a result, the more we learn about culture and communication, the more confusing they become. In fact, the more complex and diverse reality becomes, the more uncertain and anxious people become as they make decisions and act in their daily lives.

People are currently confronted with choices and paths of action in increasingly diverse global and local contexts, as depicted today. Despite increasing complexity, communicators must reduce and converge on one course of action: steps on the ground of “*There is no God except Allah,*” as in the Eastern region of so-called Islamic fundamentalism.

Western communication scholars always notorious for making exaggerated claims about verbal communication, nonverbal communication, interpersonal communication, and mass communication. Indeed, the majority of the reading material about communication has come from Western academics. However, keep in mind that the means of communication have been established since Adam in Islamic tradition as well as practiced in Shafie’s age - two popular communication methods is a conversation and writing in the course of an Islamic knowledge banquet.

Without a doubt, the majority of communication activity in a globalizing world is based on the same emphasis on interaction. Clearly, the magnificence of all prophets and apostles led by Allah abounding with effective communication skills to call on the people headed for the way of Allah, da'wah in articulation of interaction around the world.

For example, the framework of da'wah established by Prophet Muhammad (peace be upon him) has been demonstrated to be an effective communication skill as said in hadith by Abu Dawud, Aishah reported *“The speech of Messenger of Allah (peace be upon him) was so clear that all those who listened to it would understand it.”*

According to this study, Prophet Muhammad (peace be upon him) used to speak clearly and decisively. However, it could also mean that, while speaking, he would pause on his words in such a way that each word that came from his lips appeared disconnected from the other. He was never one of those people who spoke quickly and had their words mixed up. This above Hadith exemplifies the Prophet's expressiveness as well as his due care and decency in presenting his point of view for the benefit of his audience (Mowlana, 2007; Mohd Yusof, 2008; Zawiyah, 2009; Mohd Aris and Ahmad, 2012).

According to the preceding statement, Islam requires conversation in the form of communication that is easily understood and adept, as it has been practiced by all of Allah's prophets as written in Al-Baqarah (2:83) and Taha (20:44) respectively, *“And (recal) when We took the covenant from the Children of Israel, (enjoining upon them), “Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good (words) and establish prayer and give zakah. Then you turned away, except a few of you, and you were refusing;”*

“And speak to him with gentle speech that perhaps he may be reminded or fear (Allah).”

Hence, the complexities of conversation in communication always invite misinterpretations that deviate from the intended purpose. For that reason, simple, easy, and appropriate communication language is essential, while problematic and rarely used jargon is avoided as written in An-Nahl (16:125) *“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.”*

Reference also should be made to the verse as written in Al-Furqan (25:63) *“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them (harshly), they say (words of) peace”.*

Principally, intercultural communication is defined as that which occurs when one person responds to the behavior or residue of another person. To provide insight, communication occurs when someone perceives our behavior or its residue and assigns meaning to it, regardless of whether our behavior was conscious or unconscious, intentional or unintentional (O’Sullivan, 1998; Tomasello, 2010; Littlejohn and Foss, 2011).

Speaking about being necessitates action from this point forward. If behavior has communicative potential, it is impossible for us not to communicate, or, in other words, *“We Cannot Not Communicate,”* as argument of Samovar and Porter (1994) (Martin and Nakayama, 2010; Jandt, 2013; Mandal, 2014; Samovar et. al., 2015).

To be sure, this is the logic that says humans cannot be spared in coequal interaction for the sake of communication. In any case, the book of God, Al-Quran, as well as Hadith, have identified and established various guidelines for good and

effective communication as written in Al-Baqarah (2:263) *“Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.”*

Further, as stated in hadith 15 and 26 from the book of 40 Hadith respectively, on the authority of Abu Hurairah recorded in al-Bukhari and Muslim, the Prophet Muhammad (peace be upon him) said, *“Whoever believes in Allah and the Last Day should speak good things or keep silent. Whoever believes in Allah and the Last Day should be courteous and generous to his neighbor. Whoever believes in Allah and the Last Day should be courteous and generous to his [travelling] visitor”* and *“Every small bone of everyone has upon it a charitable act for everyday upon which the sun rises. Bringing about justice between two is an act of charity. Helping a man get on his mount, lifting him onto it or helping him put his belongings onto it, is a charitable act. A good word is a charitable act. Every step you take toward the prayer is a charitable act. And removing a harmful thing from the path is a charitable act.”*

4.8 Islamic Perspectives of Typical Communication

Fundamentally, as a rule, principle, or the Islamic communication ethic becomes a guide for follower's clans in doing intrapersonal, interpersonal, verbal, or written communication, as well as other activities to achieve the meaning of effective communication. Indeed, numerous seminal studies and propositions emerged from the Western perspective on this subject in the ocean of literature: communication ethics (the act or process of communicating).

However, the following discussion shifted to the Islamic perspective to address communication ethics - a system of moral principles that deals with values in relation to human conduct, including the rightness and wrongness of certain actions, as well

as the goodness and badness of the motivations and ends of such actions (Mowlana, 2007; Cheney et. al., 2011; Makau, 2012).

Since the primary concern of a communicator is the dissemination of information, we must agree on a definition of truth that is permissible within the framework of Al-Quran and As-Sunnah. In addition to what has already been stated, significant attention should be paid to the process of gathering, creating, and disseminating information that is acceptable within an Islamic framework.

Furthermore, in order to compete with existing information orders, we must provide theoretical foundations and arguments, as well as a driving force to ensure implementation among communicators around the world. So, in a theoretical context, it would be wonderful if we briefly discussed the basis of the Islamic moral system because it plays a very important utilization in the realization of the Islamic worldview, which is inherently different from the secular or Western worldview.

4.9 Islamic Communication Substratum Intercultural Communication

Primarily, the Islamic perspective on the world of communication in the context of intercultural communication is founded on five principles of *Tawhid*, *Amr bi Al-Ma'ruf wa Nahy'an Al-Munkar*, *Ummah*, *Taqwa* and *Amanat* (Mowlana, 2007; Bakti, 2013).

Nonetheless, the five principles are not only the basic central and administrative factors based on faith for ordinary Muslims but also for an Islamic state, and they will be the elements of that if an establishment of Islamic communicators is formed in the future.

Furthermore, the concept explains how the Muslim state, or *ummah*, differs from the western world's current understanding of a nation state or political entity.

From an Islamic standpoint, this idea clinches that linguistic and political vocabulary and concepts have now become the epicenter of global politics, which both celebrates the arrival of a new communication age and holds the key to definitive information control (Mowlana, 2007; Bakti, 2013).

4.9.1 *Tawhid*

The concept of Tawhid (faith) - the supremacy and sovereignty of one God - is fundamental to the Islamic ethical structure. In terms of application, Tawhid emphasizes unity, coherence, and harmony among all parts of the universe. For the most part, this is the point of demand for collaborations between religions themselves with social, political, economic, and personal aspects of life, rather than focusing solely on spiritual aspects.

Not only that, but Tawhid ideas represented the existence of a purpose in the creation and liberation of all humankind from bondage and servitude to various gods.

The concept of the hereafter becomes a driving force in committing to one God, and the traditions and life of the Prophet Muhammad (peace be upon him) provide both inspiration and definitive guidelines (Kincaid, 1987; Ayish, 2003; Khiabany, 2003; Mowlana, 1989, 2007; Eddebo, 2014).

Furthermore, at a distance of exclusive servitude to God, Tawhid rejects any intellectual, cultural, economic, or political communication message that subjugates humankind to creatures. The principle then rejects any right of sovereignty and guardianship over human society other than God (Ayish, 2003; Eddebo, 2014).

In this context, society can be expected to be free of all deviations and intemperance only when society's affairs are delegated by a spiritual realm to an

individual or a council of rulers, with power commensurate through accountabilities contained in the Islamic legal framework.

Accordingly, any man-made laws or ethical codes that arrogate judgments to them or any authority or institution other than in obedience or enforcement of “Allah’s Own Judgment” are null and void. As a result, all man-made laws, communication contents, mass media, and public forums that attempt to limit Allah’s sovereignty must be repealed (Khiabany, 2003; Mowlana, 2007).

In the same vein, this study should highlight the concept of *Tabligh* (propagation) under the Tawhid principle, as it is Ibn Khaldun’s (1377) seminal thesis entitled *The Muqaddimah*. To counteract the destruction of thought structures based on dualism, racism, tribalism, and familial superiority, the concept of *Tabligh* emerges and becomes clear (Mowlana, 2007).

Consequently, the function of communication direction tailored in Islamic civilization is to refrain from idol worship in order to break the ummah’s or community’s reliance on outsiders and set the ummah or community in motion toward the future of a globalized world. As a result, one of *Tabligh*’s crucial utilizations is to put an end to mythologies.

In our modern world, these mythologies may include power, progress, and modernization without focusing on Islamic fundamentalism. Personalities, as they represent these, must not be over-humanized and over-defined. According to this principle, one manifestation of this dualism is the secular notion of the separation of religion and communications (Bakti, 2013).

4.9.2 *Amr bi Al-Ma'ruf wa Nahy'an Al-Munkar*

The concept of social responsibility is another guiding principle in the creation of an Islamic code of communication ethics. As previously stated, the social responsibility theory that underpins secular or Western media practices is founded on pluralistic individualism. While the Islamic concept of social responsibility is *Amr bi Al-Ma'ruf wa Nahy'an Al-Munkar* (commanding right and prohibiting wrong).

This implies that it is the responsibility of each individual and group, particularly institutions of social or public communication such as the media, to persuade individuals and society as a whole to accept and act on Islamic principles (Mowlana, 2007; Ichwan, 2011) as written in An-Nahl (16:125) “*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.*”

In the long run, this concept has taken on an additional dimension of its own in Islamic communities and societies throughout history, because Islam, as an all-inclusive systematic religion, is an interconnected set of ideas and realities covering the entire area of human thought, action, beliefs, practices, thought, word, and deed. This is especially true given that Islam is not only a set of theological propositions, as many other religions are, but also a set of comprehensive legal frameworks that govern every action of the individual in society and the world at large (Cook, 2004; Bakti, 2013).

4.9.3 *Ummah*

Ummah, or the community, is a third key concept that determines the boundaries of a professional code of ethics for Muslim communicators. Al-Quran

enunciates in Al-Hujurat (49:13) “*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*”

The concept of Ummah extends beyond national and political boundaries. In fact, the Islamic community transcends the modern nation-state system - an Islamic community is a religion-economic concept that exists only when Islam feeds and governs it. In Islam, the concept of community makes a clear distinction between public and private; as a result, what is required of the community as a whole is also required of every individual member regardless of cultural differences (Ali, 2002; Mowlana, 2007).

As a result, in a globalizing world, the Ummah must be exemplary, setting the highest performance standards and serving as a model for others. Furthermore, the sovereignty of the “state” belongs to God, not the ruler or even the people themselves, under the umbrella of Ummah. According to Islamic fundamentalism and the concept of *Tawhid*, the rulers or leaders are only acting executives chosen by the people to serve them.

Furthermore, the concept of community is articulated as a fair and square between individuals as community members. The labels of race, ethnicity, tribalism, and nationalism are being removed in order to separate members of the community from the rest. However, the constituents of nationalities, cultural differences, and geographical factors recognized, with domination restricted based on nationality (Wan Ali, 2013; Taufik, 2013).

4.9.4 *Taqwa*

Taqwa, or piousness, is a fourth key concept that serves as another foundation for explaining the ethical framework of intercultural communication in Islamic societies. *Taqwa*, in fact, goes beyond piety; it raises a person's individual, moral, spiritual, and psychological capacity to the point where the individual becomes immune to excessive material desires.

Furthermore, *Taqwa* raises a person's self-awareness and should serve as the foundation for Muslim communicators' technical knowledge, managerial ability, scientific knowledge, and communication skills. The debate and concerns about ethics codes in modern communication center on one question: who should have the authority to enforce these codes of ethics: governments, media institutions, or individuals? The issue is not a lack of a code, but rather a lack of code adherence and implementation (Mowlana, 2007).

Furthermore, *Taqwa*, when combined with a genuine love and commitment to God, awareness of the afterlife, and acceptance of the Prophet Muhammad's (peace be upon him) leadership, may provide the ultimate and definitive moral force to practice free and fair intercultural communication. In other words, the assumption is that human beings are endowed with a set of divine elements that are distinct from the material constituents found in animals, plants, and inanimate objects (Taufik, 2013).

Indeed, human beings are born with inherent greatness and dignity. Recognizing that freedom of choice is a requirement for fulfilling obligations, the individual is held accountable for carrying out his or her responsibilities within the Islamic ethical framework. In short, it is recognized that some human actions are

performed solely under the influence of a set of ethical emotions rather than with the intention of gaining a benefit or preventing destruction (Mowlana, 2013).

Thus, Taqwa, as a virtue and an important element in the ethical framework of Islamic intercultural communication at both the individual and community levels, should be the underlying component in almost every Muslim action.

4.9.5 Amanat

The concept of *Amanat* is the fifth and final principle. First and foremost, the term *Amanat* refers to the excessive accountability that God has imposed on the human being for his or her actions.

The most relevant interpretation of this concept as it relates to the conduct of intercultural communication is that *Amanat* refers to divine vicegerent for which only human beings are fit, and no one else can share these honors with God as written in Al-Ahzab (33:72) “*Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.*”

Thus, human fitness for divine vicegerent is diminished, owing to the fact that he or she must adhere to the noble moral code that leads to the Supreme Being. Human beings are without a doubt the best and noblest of all created beings (*Ashraf-ul-makhlughat*). It should be noted that rights and obligations are inextricably linked. Speaking the truth while doing decent becomes one of the media’s primary ethical responsibilities (Taufik, 2013).

In the same way, *Amanat* refers to obligatory duties or *faraiz*. One aspect of *Amanat* is that it can only be given to someone who has the ability and power to

carry the weight of its accountabilities and fulfill Allah's commandments (Mowlana, 2007).

As a result, the real progress is ethical rather than material, because the latter refers to the transitory things of life in terms of Islamic fundamental. In Islam, liberty has a very different meaning than it does in the West; it is neither a prerogative nor an absolute right of the individual (Mowlana, 2013).

Based on the aforementioned principles, Islam is not only a religion but also a total way of life for millions of people worldwide in the context of intercultural communication. Unlike other major cultural systems, Islam seeks to universalize humankind by transcending geographical, racial, and ethnic boundaries.

In a nutshell, this study contends that Islam, no matter how we look at it, is communication. Undeniably, Islam is communication with oneself on top of communication with God Almighty, the Qur'an, our fellow humans, and the rest of God's creation.

Furthermore, it is communication through the Qur'an, Hadith, and all of the innate and acquired faculties, abilities, and skills that our Creator may have blessed and endowed us with. In short, the intercultural elements inherent in and among the Islamic community, ummah, provide areas of agreement and shape a need for the type of communication necessary for understanding measures in the global community (Taufik, 2013).

However, religious belief is a part of culture and has an important influence on cultural development as well as intercultural communication in today's globalizing world. The emergence of new media as a result of globalization demands always invites misinterpretation and deviation from the path of religious context, resulting in an incredible serious disaster for the peaceful world (Mowlana, 2013).

Meanwhile, the new media sometimes makes it difficult for Muslim followers to communicate with people of other religious beliefs who lack a sixth type of proper communication concept, namely “*qaulan*,” as building blocks for effective communication. In the context of intercultural communication, such a concept of Muslim communicators, media associations, and professional organizations should play an important utilization as vanguards and promoters of professional goals within the existing international organization systems (Asep Syamsul, 2013, Larsson, 2016).

Finally, a network of professional associations can not only improve information exchange among and between various geographical areas known as the Islamic world, but it can also foster the concept of *qaulan* and stimulate ongoing mobilization and common interests in intercultural communication contexts all over the world as written in Al-Hujurat (49:10) “*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*”

4.10 The Concepts of *Qaulan* Substratum Islamic Communication

Since Allah (God) created the Milky Way Planet, communication has become a requirement for *Homo Sapiens* (humans). From infancy to the end of time, the lexicon of communication is undeniably important, and humans cannot survive without it.

In simple terms, communication is the process of receiving and transmitting messages (ideas/thoughts, information, and invitations) to others orally, in writing, directly-indirectly, as well as through the media in specific channels with interruption of noise and completed with feedback and environmental in the contexts of social creatures.

Fundamentally, from an Islamic standpoint, communication serves as an addendum to realizing a vertical relationship with God as well as launching a horizontal relationship with fellow human beings.

The process of communication with God is reflected in the mandatory deeds of worship building blocks (prayer, fasting, charity, and pilgrimage) following the *Shahadah* (there is no god but Allah, and Muhammad is Allah's messenger), which aims to institute piousness (*taqwa*). While communication with fellow humans is grasped and done with suppression of so-called commercial social relationships, which is reflected in all aspects of human life - social, cultural, political, economic, art, and so on (Asep Syamsul, 2013; Mowlana, 2013; Taufik, 2013).

For example, most religions recognize the creation of Adam and Eve as witnessing communication as one of the essential activities in human existence. Human nature conveys his/her wishes and knows the other desires through gesture, symbols, and the ability to give meanings to symbols in the form of verbal language, which turns out to be the beginning of human skills to communicate automatically as written An-Nisa (4:1) *“O humanity! Be mindful of your God Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah - in Whose Name you appeal to one another - and honour family ties. Surely Allah is ever Watchful over you.”*

First and foremost, Islam's traditions include a holy book known as Al-Quran. God's revelation, as stated in the Quran, is made known to the Prophet Muhammad (peace be upon him). Without a doubt, it is a form of communication between God and the Prophet; based on the concept of “God conversation” - God communicates with His messenger through the tool or medium of communication (Asep Syamsul, 2013; Mowlana, 2013; Taufik, 2013).

Indeed, this is the logic of many studies and research traditions in communication fields. Although that communication differs from the common communication used by humans to communicate with one another, it does not impede God's and His messenger's communication from being researched and assessed.

Interestingly, in a globalized world, it is the material of study that has been continuously studied in postcolonial communication by Muslim and non-Muslim scholars such as Toshihiko Izutsu (2002 - *Ethico-Religious Concepts in the Qur'an*), Nasr Hamid Abu Zayd (2004 - *Rethinking the Qur'an: Towards a Humanistic Hermeneutics*), and Angelika Neuwirth (2014 - *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary*) (Setiawan, 2006; Ahmad, 2012; Mohamad Fauzan, 2013).

For all intents and purposes, communication between God and human confirms that God (sender) is an active communicator and human (receiver) is a passive communicator. Simply put, people receive the message as a sign of divinity via communication codes implying by God. In fact, classical Islamic theology divides communication into two categories: linguistic or verbal and non-linguistic or nature signs (Setiawan, 2006; Ahmad, 2012).

However, linguistic communication between God and human demands occurs when equality is present. Ideally, God's message to humans is delivered verbally. Furthermore, the message could not be understood and digested without dialogue and a transformative process. Next, non-linguistic or natural signs process is also impossible to occur between God and human without equality status - upgrade human to angel level as well as God will adjust the degree of divine (Gheituri and Golfam, 2009; Abd Allah, 2011; Ahmad, 2012).

The central tenet in the connotation of giving revelation is the giving of information. Later, it is used to denote communication between two parties using an obscure and secret message. Communication in the context of revelation differs from other communication settings. The twofold of basic communication in the process of revelation is God on one side and the believer on the other (Ichwan, 2003; Kasman, 2004; Muzakki, 2009).

However, God has prepared the believer to be able to receive His word, which was preserved from conceivable originalities when Gabriel transported the revelation. To clarify, the process of revelation is the process of delivering a message that God's words (*kalamullah*) are (*ar-risalah*) (Setiawan, 2006; Ahmad, 2012).

In other words, the process of revelation is a form of Islamic communication that naturally includes a sender (Allah), a receiver (Prophet Muhammad), communication codes in Arabic, and Gabriel as the channel. Perhaps, this study believes and would add the Devil (*Iblis and Shaytan*) as a noise element in the communication process.

Returning to nature, academic literature on Islamic communication defines the word of communication as *Ittisal* - from the root word *Wsl*, which means "to cause," "to reach," or "to bring," and the verbal noun is *Wasl* as written in Al-Qasas (28: 51) "Now, indeed, We have caused this word (of Ours) to reach mankind step by step, so that they might (learn to) keep it in mind" (Abd Allah, 2011; Ahmad, 2012).

Above and beyond the term of *Wasl*, the Al-Quran customs abundant expression carrying the meaning "to communicate" consisting of *Qala* (to speak), *Nabba'A* (to inform), *Kataba* (to write), *Sami'A* (to listen), *Qara'a* (to read), *Ballagha* (to deliver), *Bashshara* (to convey glad tidings), *Da'a* (to call), *Awsa* (to advise), and *Sa'ala* (to ask) (Ghazali, 2007; Mohd Yusof, 2008; Ahmad, 2012).

In fact, if we delve into the scripture of Al-Quran, at least six types of speech or conversation (*qaulan*) emerges to cater and turn out to be conductors to address operational in communication: *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Karima*, *Qaulan Layinan*, and *Qaulan Maysura*. Furthermore, in some academic reviews of literature, the concept of *qaulan* has been theorized as ethics, rules, or subsequent communication principles that apply at anytime, anywhere, and adaptable to all circumstances (Amir, 1999; Jalaluddin, 1999; Ghazali, 2007; Ahmad, 2012; Asep Syamsul, 2013).

4.10.1 *Qaulan Sadida*: The Right Words

According to Al-Ahzab (33:70) and An-Nisa (4:9), the word *sadida* refers to a person who is straightforward or *mustaqim*, the one who has the value of *istiqamah*, which connotes truth speech, honesty, right and no lie. To begin, God (Allah) commands humans to deliver the element of *qaulan sadida* in relation to orphan and descent matters. Second, after *taqwa* (piety), Allah commands the *qaulan sadida*.

As a result, in the context of communication, the term *qaulan sadida* describes how all information must be distributed directly and honestly, in addition to containing the element of truth figure of speech - using the right words.

However, keep in mind that in the Muslim world, the sender is forbidden to lay it on thick existing information or to formulate something in order to gratify the receiver in the process of communication. Instead, the sender or receiver must understand accountability, sincerity, truthfulness, impartiality, and accuracy in the course of conversation in order to communicate effectively.

4.10.2 *Qaulan Baligha*: Effective

The word *baligha*, as written in An-Nisa (4:63), defines the right of legal age, forthright, expressive, and elusive, in addition to giving the deepest denotation into the heart of the receivers to ignite sincerity. In the context of effective communication, *qaulan baligha* denotes a conversational style and message that is tailored to the intellectual level of the communicators, as well as a language that is not convoluted or rambling. As a result, this type of communication allows for guidance, threatening, or inspiring messages that can touch the receiver's ambience with the message conveyed by the sender.

4.10.3 *Qaulan Ma'rufa*: Good Words

The term *ma'rufa* is derived from the term *urf*, which means "known to people" and can be found in the verses of An-Nisa (4:5), An-Nisa (4:8), Al-Baqarah (2:235), Al-Baqarah (2:263), and Al-Ahzab (33:32).

In theory, *qaulan ma'rufa* is enjoining what is right and forbidding what is wrong. Furthermore, *qaulan ma'rufa* conveyed the connotation of being kind, well, and acknowledged by prevailing values in society, as well as a good speech being speech that is recognized as to some degree as good in receiver interpretation.

Similarly, *qaulan ma'rufa* denotes a good word that is well-mannered, distinguished, attractive, accurate, deferential, entertaining, and in accordance with the rules and laws as well as rationality. Apparently, the world of globalized Muslims is uniform in nature as people who are constantly evoking people to the right path, doing good and charity, and protecting others from fallacious or misguided beliefs.

4.10.4 *Qaulan Karima*: Noble Speech

According to Al-Isra (17:23), the term *karim* refers to anything related to noble speech or noble words. At first glance, a noble person is referred to as a man of nobility if he exhibits the characteristics of notable, outstanding, and decent. As a result, Muslims communicators are encouraged to be humble, down-to-earth, and modest while communicating effectively.

Furthermore, the philosophy book of God, Al-Quran, contains verses of that nurturing heart and soul and warns of the danger of being arrogant- blessing or punishment on the Day of Judgment. To some extent, *qaulan karima* is a respectful and gentle terminology. In reality, for example, children are obligated to communicate in noble words with their parents and are forbidden from using higher intonation or impoliteness.

However, in certain circumstances, the communication style must place the lens in order to accommodate the receiver's different utilization, status, age, and background in the process of effective communication. As a result, Muslim communicators must be able to adapt to changing situations and communicate effectively with others.

4.10.5 *Qaulan Layyina*: Weak-Soft

As written in At-Taha (20:44), the word *layyin* refers to anything soft, tender, or gentle. Undeniably, the element of gentleness has an impact on effective communication in relation to the content of information absorbed by communicators, accompanied by the arrival of changes in views, attitudes, and behaviours during the interaction process.

As a result, *qaulan layyin* refers to any gentle and kind words exchanged between communicators during the communication process. Furthermore, kindness and gentleness in communication are important because God (Allah) admires His faithful servants because they bring harmony in terms of social interaction. This state of affairs parallels the thorough knowledge of the Al-Quran to replace bad communication with something better.

Eventually, their hostility will be transformed into a relationship. It can, however, only be established to those who are tolerant in harsh conditions and capable of admitting in the smallest of differences. With certainty, Allah will bestow the greatest fortune.

4.10.6 *Qaulan Maysura*: Easily Understood

As written in Al-Isra (17:28), the word *maysur* means “something easily reached, done, or understood.” Furthermore, *qaulan maysura* is a greeting that makes others feel relaxed, soft, stunning, exciting, smooth, moderate, and good, as well as providing a sense of optimism in effective communication.

The concept of easily understood in *qaulan masyura* refers to the understanding of language that contains words of encouragement rather than words of frustration or disappointment. Henceforth, a soft word becomes a jargon of that custom the phrase and spells in a reasonable or feasible manner to avoid disappointment and unhappiness.

Overall, communication in Islam, communication from an Islamic perspective, or communication within the context of Islam is the process of sending characterized Islamic messages based on Al-Quran and As-Sunnah principles. As a result, it emphasizes the messages as well as the elements of rhetoric that are channeled the

message dissemination in order to reach the pinnacle of effective communication in a globalized world.

Furthermore, the guidelines assist to be an intrapersonal or interpersonal communication within the principles and ethics of religious belief (Islam) in order to address the component of hybridity in third space during mingling and mixing in the process of communication.

4.11 The Calls of Hybridity

Hybridity is a useful lens in digitally emergent spaces like Malaysia especially *Kintak*, which are nexuses of global influences. Due to colonization, the adoption of new media technology culture in a community swept people all over the world. In this context, hybridity is defined as a globalization-accommodating process that results in the formation of a new way of life free of dichotomy and resistance.

In addition, Malaysia witnessed the convergence of multiple cultures and religions: Malaysia has always been at the heart of Asia's trade routes, attracting people from Europe, the Middle East, India, and China. However, this study illuminates the path that brings together Islam's sincerity and openness in mixing with local or international culture in a globalizing world to inspire modernization and development.

With the advent of global economic flows, cultural and consumer goods from other countries are now widely available, at least in cities. These goods are most accessible to the urban, middle, and upper-classes; the rural and poor have little exposure and opportunity to consume them. These urban dwellers with disposable income are becoming hybrids, trying on new identities shaped at least in part by consumer goods.

For example, as a result of globalization, the “modern” and “traditional” collide, forcing comparisons but also resulting in moments of fusion among *Kintak*; Coca-Cola enjoyed with traditional meals, or a man using a mobile phone while hunting with a blow pipe and collecting rattan. As a result, the hybridity explored in this study is concerned with identity, cultural values, and other intangible changes associated with the use of new technology, particularly new media.

Finally, the meaning of hybridity varies by field in postcolonial theory, but one of its most recent and prominent applications today is an explanation associated with globalization. In many cases, cultural hybridity is seen as one end of a binary, with cultural imperialism theory as the other. Whether or not hybridity is the direct opposite of cultural imperialism’s homogenizing power is a debate that will likely last much longer; the point is, globalization can no longer be taken seriously without the concept of hybridity.

As Kraidy (2005) points out in the Bhabha (1994) prophecy, hybridity is the logic of globalization. Furthermore, our society is not only rapidly globalizing but also media-saturated, which is why hybridity is prevalent in communication fields.

One way globalization and hybridity enter our consciousness is through the popularity of new media in Malaysia. While this new media instill new culture and lifestyles in *Kintak* users (albeit fictionalized), they are not without flaws.

Fundamentally, the concept of hybridity - and related ones of *mestizas*, *syncretism*, *creolization*, *mélange*, *mestissage*, *mixture*, and *adaptation* - has been widely deployed in cultural, literary, and postcolonial studies, particularly in relation to fields in which racial and ethnic identifications are made (Said, 1979; Anzaldúa, 1987; Bhabha, 1994; Young, 1995; Mishra and Bob, 2005; Littlejohn and Foss,

2009; Knorr, 2010; Ackermann, 2012; Stockhammer 2012; VanValkenburgh, 2013; Elmo Raj, 2014).

In this study, hybridity refers to transitional or liminal space, cosmopolitan worlds (Appadurai, 1996), and borderlands (Anzaldúa, 1999; 2006). In this context, it serves as a means of comprehending the people who occupy such space, as well as the synthetic blending of elements of identity and behavior that occurs when multiple cultures come into contact with and influence one another (Guha, 1988; Miyoshi, 1993; Bhabha, 1994; Kraidy, 2002; Spivak, 2005; Wei, 2007; Hammad, 2010; Hulme, 2010; Meena, 2010; Price, 2010; Rahaman, 2010; Voicu, 2011; Brooks, 2012; Faizah, 2012; Rizzo, 2012; Chatterjee, 2013; Hamadi, 2014; Sheilds, 2014; Chandra, 2015; Papacharissi, 2015; Setiawan, 2018)..

As a result, the concept of hybridity serves as a practical lens for investigating the digitally emergent; postcolonial research space; the people who occupy such space; and the ways in which media and communication technology, particularly new media, are utilized (Featherstone, 1996; Morley and Robins, 1995; Bornman, 2003; Straubhaar, 2008; Knorr, 2010; Manzanás and Sanchez, 2010; Price, 2010; Sajed, 2010; Barabantseva, 2011; Voicu, 2011; Andrews, 2012; Hobson, 2012; Papastergiadis, 2013; Delanty, 2014; Gunaratnam, 2014; Leinius, 2014; Piere, 2014; Reger, 2014)..

Eventually, since this study as well depending on intercultural communication, the implication is that any cultural hybrid is aware of its forefathers, that it is a synthesis of two potentially antagonistic elements. Indeed, peoples in traditional spaces who interact with global culture and trendy technology may recognize that they are uniquely occupying a liminal space: they may feel they have a broader view of the world than a “simple villager,” although uncomfortable fully embracing a

global culture that does not acknowledge the cultural values from which they come (Chaturvedi, 2000; Ludden, 2001; Kraidy, 2002; Spivak, 2005; Mizutani, 2009; Yazdiha, 2010; Ananya, 2011; Greenwood et. al., 2011; Bielsa, 2012; O' Hanlon, 2012; Teo, 2013; VanValkenburgh, 2013; Yu, 2013; Elmo Raj, 2014; Hamadi, 2014; Leinius, 2014; Nicholls, 2014; Spencer, 2014).

Thus, in the context of this study, postcolonial demonstrates how Malaysians, particularly *Kintak*, have a long history of resisting and absorbing foreign influences ranging from colonizers' language to technology. Such postcolonial critique provides a nuanced, empowered view of the process of technology diffusion that differs from one of the *Kintak* mindlessly consuming the products offered by Western companies - essentially repeating old patterns of colonization. Rather, it can be seen that the *Kintak* are purposefully adopting and integrating products such as new media into communication routines to satisfy needs and gratifications rather than some other agenda.

4.13 Islamic Hybridity Substratum Intercultural Communication

Not to mention, today, there is a serious misunderstanding between the West and Islam. Occasionally, Islam is obscured by the millennium's sunrise. As a result, there is a critical need for forward-thinking Muslim responses to contemporary political, economic, and technological challenges.

Simultaneously, both Muslims and non-Muslims as well have failed to recognize the contribution that Islamic thought can make to the development of humanity and the development of Islamic societies that are both progressive in internal governance and hybrid in one's external relations.

However, achieving these goals will necessitate a sustained global concern among Muslims and the West. Nonetheless, significant provision is required to accelerate hybridity, to create a combination of decent culture in Islamic and Western nations, and to foster a practical “new village” in Marshall McLuhan's (1962) global village as well as Homi K. Bhabha’s third space (1994).

Ultimately, to address development in a globalizing world, citizens of the world must recognize the historical diversity of Islamic thought and become more aware of the potential for affirmative Islamic reactions to contemporary encounters and predicaments.

Theoretically, the new connotation of hybridity that emerges in the 1980s becomes a thematization over millennia. Eventually, hybridity is a nineteenth-century vocabulary term refers to physiological phenomena and played a prominent utilization in the period’s radicalized formulations about miscegenation and “racial mixture” (Appadurai, 1996; Mishra and Bob, 2005; VanValkenburgh, 2013).

However, hybridity is currently used to describe cultural phenomena, whilst identities refer to the various lifestyles, behaviors, practices, and orientations that result in multiple identities. Methodically, the term “hybridity” refers to phenomena in which elements, meanings, and forms are combined, blended, and mixed (Said, 1979; Anzaldua, 1987, 2006; Bhabha, 1994; Young, 1995; Pieterse, 2001; Littlejohn and Foss, 2009).

For example, two or more meanings merge into a new means as metaphors, and *Pidgin* and *Creole* languages are clear samples of hybridity. In a globalizing world, this analytical understanding of hybridity is significant in relation to the prior assumption of existing old differences and clear (ethnic, racial, or national) categories (Knorr, 2010; Ackermann, 2012; Stockhammer 2012).

Prior, before entering the new millennium, the Islamic world in the modern era has faced many barriers and obstacles on the path to development in a globalizing world. Indeed, with the advent of communication technology and utilization played by the new media, the world has enabled people, cultures, and identities to come into daily face-to-face contact with each other.

As a result, the opportunity presented by the aforementioned scenario presented by new media should be secured without releasing Islamic fundamentals in order to embark on the path of development as written in Al-Hujurat (49:13) “*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*”

Notwithstanding, from the standpoint of Islam, progress or development is best defined in a religious sense, not as a replacement of traditional beliefs and practices with new and improved variants, but as a series of steps toward spiritual and moral development (Cornell, 2007).

Without a doubt, every individual should aspire to progress and development, which is the definition of human desirable as written in Al-Fatihah (1:6) “*Guide us to a straight path*” by deploys the elements of creativity.

Definitely, as a *khalifah*, Islamic fundamental demands development and will not change the fate of its followers from weak to strong, colonialism to independence, backwardness to development until initiatives have been put in place as written in Ar-Ra’d (13:11) “*For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah*

intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”

Correspondingly, since the late 1960s, the Islamic world’s cultural-religious heritage has seen a growing re-appreciation among its followers. Concerning dramatic events, widespread disillusionment with secular political ideologies drove many Muslims back towards own religious tradition for solace and inspiration.

The most vocal supporters of this trend advocate a return to the perceived beautiful Islam of the first generations of Muslims, the so-called pious ancestors - *Sahaba* or companions of the Prophet Muhammad (peace be upon him) who met or saw him when he was alive as well as wanting to intentionally see him.

Certainly, the Quran and Sunnah as traditional Islamic sources of knowledge encourage followers to adapt incursion of Western values and ideas without blind imitation or *taqleed* as written in Al-An’am (6:153), “*And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”*

Similarly, Abu Hurairah mentions the importance of seeking knowledge as Prophet Muhammad (peace be upon him) said, “*Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his difficulties in both this world and the Hereafter. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility*

descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence. Whosoever is slowed down by his deeds will not be hastened forward by his lineage.”

Indeed, this is the logic of hybridity in terms of harnessing Islam and the West to understand development in a globalizing world.

In reality, Islam is a vast empire of faith, not merely a modest school of thought. Islam helps to bear a way of life on all economic, social, political, ethical, and moral levels. Furthermore, Islam is a holistic belief, and as such, no single aspect of life can be isolated and stand alone.

It is unquestionably that the fundamental idea of Islam is to enable *khalifah* to acquire all the best elements of God in accordance with *Aqidah* or Islamic ideology. In this context, *aqidah* is defined as a conclusive, absolute, intellectual belief obtained through the cognitive faculty, which results in obedient in Allah (An-Naghani, 1996; Pramanik, 2002; Ali, 2012; Shuhairimi et. al., 2014).

However, evidence from the past decades also suggests that the so-called secular worldview of development is at odds with the Islamic worldview of development when it comes to the balanced development of a *khalifah*. As a result, the scope of Islamic development in the global context has been applied with the determinations of promoting noble values as endorsed by Islam.

Eventually, Islamic fundamental through *shariah* has prescribed five fundamental components for developing a complete human personality as a guide to performing the utilization of *khalifah* based on the concept of *aqidah* as follows (Alhabshi et al., 1996; Pramanik, 2002; Kamali, 2011; Mili, 2014).

- a. Ability to sustain life;
- b. Ability to raise family and children;

- c. Opportunity to develop human intellect (the mind);
- d. Safeguarding the belief in Islam; and
- e. The privilege to enjoy the rights of ownership.

Principally, *shariah* (also known as *Maqasid Shariah*) is a term that refers to the establishment of good social relationships in society with a limit of moral and ethical responsibilities. Shariah is a comprehensive morality system that can therefore treat all ethical issues in society from a constitutive perspective. It also provides flexibility and perfectly adapts to changing conditions (Chapra, 2008; Anto, 2009; Kamali, 2012; Ibrahim, 2019).

To some extents, however, the situation becomes overwhelming in order to grasp the fundamental of *shariah* attributes of developing human personality to address the utilization of *khalifah*. Under the circumstances, the occurrences swept because of the tendency of primarily focusing on the material aspect of human development while moral and spiritual aspects became secondary, resulting in incomplete and unbalanced deals (Al-Habshi and Nik Mustapha, 1996; Pramanik, 2002; Kamali, 2011; Mili, 2014).

Furthermore, the integration of the cosmic and spiritual worlds is one of the exclusive components of *shariah*, which is sandwiched between Eastern (Islamic) and Western (Secular) worlds. Fundamentally, the key to unlocking the door to development and modernization is *tawhid* (unity and sovereignty), *khalifah* (viceregent) and *adalah* (justice).

Profoundly, *tawhid* (God's unity and sovereignty); *rububiyyah* (divine arrangements for nourishment and sustenance); *khalifah* (God's vicegerent on earth); and *tazkiyyah* (purifications and growth) have been regarded as the philosophical

foundations of the Eastern (Islamic) approach, which is not a central tenet of Western (Secular) to address development and modernization (Haneef, 2001; Pramanik, 2002; Ahmad, 2012; Iqbal, 2014; Islamic Relief, 2014).

To put it bluntly, *tawhid*, as an element of the Eastern (Islamic) approach, claims *taqwa* (piety) as the virtue of having free will, wisdom, and moral consciousness to surrender (worship) and obey the supreme God - Allah the Almighty. The role of human beings as the *khalifah* emphasized as written in Az-Zumar (39:38) *“And if you asked them, “Who created the heavens and the earth?” they would surely say, “Allah.” Say “Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?” Say, “Sufficient for me is Allah ; upon Him (alone) rely the (wise) reliers.”*

Correspondingly, the birth of messengers from Adam, Abraham, Moses, Jesus, and the final Prophet Muhammad depicts God’s infinite mercy in arming every human being with *tawhid* - beliefs, values, and laws of behavior.

Indeed, this is the hypothesis of that every *insan* (human) is a *khalifah* is founded on the essence of central unity and brotherhood as prescribed by the Qur’an. Also, justice under Western influences has ambiguous connotations when compared to the Eastern (Islamic) school of thought, *al adl wa al ihsan* (justice and compassion).

Since then, the Qur’an eternally abodes *al adl wa al ihsan* composed only next to pioussness as written in Al-Maidah (5: 8) *“O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.”*

Finally, *khalifah* as God's vicegerent on Earth, Islam should be viewed as a civilizational catalyst for development and modernization. As a result, the concepts of *Hadhari* and *Wasatiyyah* emerged to serve as a counter-balance in the midst of material and spiritual development in the context of intercultural communication without losing faith in universal fraternity and brotherhood (Pramanik, 2002; Abdullah, 2006; Kamran and Farid, 2012; Abdullah, 2013; Islamic Relief, 2014; Shaukat and Sofri, 2014).

4.13.1 *The Hadhari*

To begin with, *Hadhari*, or *Islam Hadhari*, is neither a new religion nor an all-encompassing concept of Islam-teaching and jurisprudence. Islam is a set of beliefs, and *hadhari* means civilizational in relation to modernization. Islam, on the other hand, is a comprehensive code of conduct and a way of life.

However, this crucial point is frequently overlooked in traditionalist discourse on Islam. Nonetheless, the *Islam Hadhari* approach emphasizes the civilizational aspects based on Islamic fundamental in order to promote the overall development and modernization of society.

Fundamentally, *Hadhari* is a concept that emphasizes the importance of physical and spiritual development in a holistic approach. Apart from the Western paradigm, *Hadhari* calls for a transformation and focuses on the Eastern paradigm (Islamic) by upholding *tawhid*. Indeed, in the new age of development and modernization, *Hadhari* should be viewed as a revitalization of the old concept *Madani* to solve the *ummah's* problems brilliantly in tandem with the digital age (Al-Attas, 1978; Abdullah, 2006; Mohd Azizudin, 2010; Ratna Roshida and Muhammad Hasrul, 2010; IAIS, 2014).

Principally, Abdullah Ahmad Badawi, Malaysia's former Prime Minister, introduced *Islam Hadhari* in 2004. *Islam Hadhari* was not the first to use the expression in Malaysia, as many Arab scholars had done before. Not to mention that distinguished Arab writers such as Said Ramadhan al-Buti, M. 'Abid al-Jabiri, Wahbah Zuhayli, and Rashid Ghannuchi began to use the term *Islam Hadhari* in the 1990s in preference to other expressions such as *Political Islam* or *Militant Islam*. In contrast to Samuel Huntington's seminal study of the inevitability of a *Clash of Civilizations*, the expression of *Islam Hadhari* propositions is a Muslim retort of peace and harmony (Al-Attas, 1978; Muhammad, 2011; Ahmad Fauzi and Muhammad Takiyuddin, 2014; IAIS, 2014).

Rationally, *Islam Hadhari* was introduced in Malaysia to address a number of persistent flaws and to provide an alternative to the extremist interpretations of Islam currently being debated by fanatical groups. Essentially, the Islamic revivalist discourse of recent decades has frequently expressed sectarian, local, and partisan interests, and it has been legalistic, ideology-driven, and imitations that have failed to speak for the wider *ummah* and the broader universalist of Islamic fundamental.

As a result, *Islam Hadhari* emerged as an effort to change the school of thought. As former Malaysian Prime Minister Abdullah Ahmad Badawi put it in 2004, "Clearly, the *ummah* has a duty to resolve its own internal problems. A good starting point would be the eradication of extremism, radicalism, and sectarian violence. Islam can tap into its rich intellectual heritage and directly challenge the extremist doctrines that have been linked to Islam in the last few years" (Abdullah, 2006; IAIS, 2014).

Finally, *Hadhari* is an effort to return the *ummah* to central tenets - Al-Quran and Hadith, which form the foundation of Islamic civilization - merely a method to

stand-in an Islamic civilization built on the decent values and ideals of Islam. As a result, *Islam Hadhari* aims to achieve ten major principles (Al-Attas, 1978; Muhammad, 2011; Ahmad Fauzi and Muhamad Takiyuddin, 2014; IAIS, 2014):

- a. Faith and piety in Allah;
- b. A just and trustworthy government;
- c. A free and independent people;
- d. A vigorous pursuit and mastery of knowledge;
- e. A balanced and comprehensive economic development;
- f. A good quality of life for the people;
- g. The protection of the rights of minority groups and women;
- h. Cultural and moral integrity;
- i. The safeguarding of natural resources and the environment; and
- j. Strong defense capabilities

Today, media and communication technology is an essential part of our lives particularly new media, and Islam has never prevented its people from being progressive and modern. Based on the preceding discussion, it is fair to assert that *Islam Hadhari* encourages the utilization of new media.

However, it should be noted that the utilization must be accordance with the Quran and Sunnah. If violation of Islamic fundamental occurs, undoubtedly, the new media cannot be held responsible for what it has caused. All of these burdens fall squarely on the shoulders of humans.

Indeed, thanks to the numerous information media and sophisticated new media tools available today, people can do anything. A new media applications is currently thriving technologies that governed by the human factor. In fact, if people

utilize new media in accordance with the *wasatiyyah* principle (moderately and appropriately), it has the potential to benefit people all over the world.

Furthermore, in addition to connecting people and facilitating global communications, new media serves as a source of information, education, and entertainment. The new media, as is well known, is the most convenient medium for obtaining information. To that end, new media users must adhere to the concept of *wasatiyyah* (moderation) to resonate *hadhari* and refrain from violating *shariah* rules (Abdullah, 2006; Al-Qaradawi, 2010; Dahlan, 2012; Abdullah, 2013; Larsson, 2016; Islam, 2019; Misman et. al., 2019). Furthermore, some ethics must be considered when using new media, particularly the concepts of *qaulan* as previously discussed.

4.13.2 The Wasatiyyah

The *Wasatiyyah* lexicon, which emerged in 2010 as a pronunciation of former Prime Minister Najib Razak, is an effort to empower Islamic countries to face today's global challenges. Indeed, Najib reiterates his desire to ensure that the implementation and approach do not cause anxiety among any group in this multiracial, cultural, and religious country. Eventually, *Wasatiyyah* emphasizes the significance of moderation in developing an economy and civilization capable of increasing the *ummah*'s competitiveness (Al-Qaradawi, 2010; Abdullah, 2013; Najib, 2013).

Furthermore, the glorious heritage of Islamic civilization in all of its aspects must be deployed as an orientation and source of inspiration for humanity to flourish en route to the prosperity of development and modernization in moderation or *Wasatiyyah* etiquettes as written in Al-Baqarah (2:143) “*And thus we have made you a just community that you will be witnesses over the people and the Messenger will*

be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful” (Al-Attas, 1978; Abdullah, 2006; Mohd Azizudin, 2010; Ratna Roshida and Muhammad Hasrul, 2010; IAIS, 2014).

Wasatiyyah or *al-wasatiyyah* is an Arabic term that means middle, fair, just, balance, moderate, milieu, and setting. On the one hand, *wasatiyyah*, or a balanced life, is a more precise way to describe *Islam Hadhari*. Moderation, on the other hand, may imply careful consideration to the point of disregarding traditions. Significantly, Islamic scholars avoid spelling the word moderate because it can be manipulated and exploited by outside forces (Al-Qaradawi; 2010; Abdullah, 2013).

Similarly, a scholar is wary of the term modern, which is associated with Western civilization. Furthermore, the term progressive could be used to enlighten *Islam Hadhari*, but *Wasatiyah* is preferred. Eventually, the vocabulary form revolving around analogous phonological denotations. The word, ultimately, in its various forms, is used in the following contexts in the Qur’an (Abdullah, 2013; Najib, 2013; Syekh Mahmud Abdel Ghany, 2013; Hanapi, 2014):

- a. Al-Qalam (68:28) “*The best of them (awsatuhum) said: Did I not say to you, Why do you not glorify (Allah)?*”;
- b. Al-Baqarah (2:238) “*Be guardians of your prayers, and of the midmost (wusta) prayer, and stand up with devotion to Allah;*”
- c. Al-‘Adiyat (100:5) “*And penetrate forthwith into the midst (wasatna) (of the foe) en masse;*” and

- d. Al-Ma'idah (5:89) "...So its expiation is the feeding of ten poor men out of the middling (*awsat*) (food) you feed your families with..."

However, as previously stated, the first verse of Al-Baqarah (2:143) and its messages represent a perspective that is primarily used to blowouts the seed of the *Wasatiyyah* (moderation) paradigm in the principle of Islamic social life.

Without question, *Wasatiyyah* uses execution logic as an antidote to *ghuluww* (excessiveness), *tanattu'* (harshness), *tashaddud* (severity), and *tatarruf* (extremism) in all of its forms. *Wasatiyyah*, on the other hand, should not be interpreted as a compromise on principles or an undermining of universal ethics; after all, it examines the practical, social, and ethical value that a person of faith can have in the absence of principles (Abdullah, 2013; Syekh Mahmud Abdel Ghany, 2013; Hanapi, 2014).

As a result, this study believes when Allah refers to Muslims as *ummatan wasatan* (justly balanced *ummah*), the impression conveyed is that Islam is a religion of peace, moderation, and impartiality rather than extremism, prejudice, and intolerance, as Western fundamentalists portray it. As an *ummah*, and its cultures and civilizations which have been established and shaped by the vitality of Islamic fundamentals, are to be adorned with moderation attributes and traits (Mohammad Hashim, 2010; Hassan, 2015).

Correspondingly, Islam is a religion of peace, justice, harmony, and moderation with God, oneself, others, and the built and natural environments. The ideals of total balance and equilibrium must be promulgated and practiced at all levels of Muslim existence without compromising honesty, integrity, or truth (Zainal 2011; Azyati Azhani, 2013).

Indeed, this aspect of Islam is crucial because if there is no peace, harmony, or justice with God, there is no any peace, harmony, or justice with oneself. And, without peace, justice, or harmony with God and self, there can be no amity, harmony, or fairness with people or the rest of the constituents in the intricate web of creation.

Historically, the Wasatiyyah approach launched by former Prime Minister Najib Tun Abdul Razak in order to uphold the *1Malaysia* concept “*People First, Performance Now*” by focusing on the solidarity of Malaysia’s multi-ethnic nations. The approach is used in order to change the socioeconomic landscape in Malaysia through the moderation of Islamic fundamentals.

The idea is present during the meeting between *Ulama* and *Umara* on February 5, 2010 with the notion that Muslims should increase in value and follow *Wasatiyyah’s* approach as emphasized in his speech “*Wasatiyyah approach emphasizes on Islamic teaching in moderation, balanced and holistic in all activities of an individual and community lives. This is evident by giving priority to the development of the quality of the ummah’s lives from the aspects of education, human capital development, economic and financial system, knowledge and unity*”.

In a Malaysian context, *Wasatiyyah* refers to moderation, intermediate, equilibrium, or fair solution approach. Its goal is to avoid extremism while reaching the pinnacle of development and modernization. On September 27, 2010, at the 65th United Nations General Assembly public debate, the issue of *Wasatiyyah* was raised by Najib Razak as “*Attempts to demonize Islam offend the one and a half billion adherents of the religion. It intensifies the divide between the broad Muslim world and the West. The real issue is not between Muslims and non-Muslims but between the moderates and extremists of all religions, be it Islam, Christianity or Judaism...*”

Further, he enlightened “*We must choose moderation over extremism. We must choose negotiations over confrontation. We must choose to work together and not against each other* (Abdullah, 2013; Najib, 2013).”

Indeed, the courage’s in bringing the Islamic fundamental approach such *Wasatiyyah* to the global stage is significant, especially in light of Malaysia's contribution to world peace in a globalizing world.

Not to mention that *Wasatiyyah* is a multidimensional, bodily, psychological, intellectual, and spiritual approach. The comprehensive approach is of that incorporates and balances the rudiments and enchantments of God’s creatures in existence and the Hereafter. Following, as a universal concept in a globalizing world, *Wasatiyyah* emphasizes the maneuver of overall well-being, first of Muslims, then of all people, and finally of all animate and inanimate beings. *Wasatiyyah* is thus a Muslim identity (Al-Qaradawi, 2010; Mohamad Kamil, et. al., 2012; Abdullah, 2013 Hanapi, 2014).

As a result, *Wasatiyyah* in Islamic fundamental is nearly synonymous with everything that carries the adjective Islamic. As a result, Sheikh Yusuf al-Qaradawi (2010) writes in his seminal work *Fiqh al-Wasatiyyah wa-al-Tajdid* that the first principle of moderate and justly balanced thought is “*a complete and comprehensive understanding of Islam, which is characterized as being a creed and a way, knowledge and action, worship and interaction, culture and character, truth and strength, an invitation and political engagement, religion and reality, civilization and a nation*”.

In the same vein, Mohd Kamal Hassan (2011) echoes that other implications of *Wasatiyyah* for contemporary Muslim society include harmonizing between the permanent principles of Islamic fundamental and changing conditions of the time;

coupling religious duty with social reality; engaging in dialogue and coexistence with other people, and practicing tolerance with those who differ; and presenting Islam as a balanced, integrated civilizational mission. Furthermore, he argues that *Wasatiyyah* must be analogous to the philosophical underpinnings of worldviews by considering the following implications:

- a. Balancing the permanent principles (*al-thawabit*) of Islamic law with changing situations (*mutaghayyirat*);
- b. The relationship (*al-muzawajah*) of religious obligation (*al-wajib*) and social reality (*al-waqi'*) (or understanding of the social reality);
- c. Dialogue (*al-hiwar*) and coexistence (*al-ta'ayush*) with others, as well as tolerance (*al-tasamuh*) with those who disagree;
- d. Adhering to the principles of conversation (*al-shura*), justice (*al-'adalah*), peoples' freedom (*hurriyat alshu'ub*), and human rights (*huquq al-insan*); and
- e. Presenting Islam as a balanced, integrated civilizational mission for the revival, liberation, and unification of the *Ummah* (*risalah hadariyyah*).

This is the wisdom, indeed, *Wasatiyyah* approach for the best economic growth to address development and modernization in a globalizing world, and it is done with achievement in terms of growth of income, employment, opportunities, ownership and control of the means of production between ethnic groups, rural and urban, and between the “have” and the “have-not”.

In a nutshell, *Wasatiyyah* is a holistic Islamic-based approach to human, community, and nation development and modernization. Nonetheless, victory in this regard requires physical and spiritual integration supported by the *naqli* (revealed

knowledge) and *aqli* (rational knowledge) schools of thought in Islam as a complete way of life (Graham, 2010; Mohamad Kamil, 2012; Mohamad Hashim, 2013; Muhammad Haniff, 2014).

Within Muslim discourse, a third space or liminal spaces has emerged as a prophecy of hybridity substratum of globalization, seeking to navigate between outright secularism, bland traditionalism, and uncompromisingly literalist reinterpretations of Islamic traditions.

This school of thought views Islam as a civilization, with a much broader religious, cultural, and intellectual legacy. Consuming the concept of *turathiyun judud* - new adherents to the Islamic heritage - as a revisiting of the unique qualities of Eastern values in opposition to Western cultural imperialism as conceptualized by Hanafi (1980) through the concept of *turath* (a word commonly translated as heritage).

Undeniably, Hanafi's seminal works, *Al-Turath wal-Tajdid: Mawqifuna min al-Turath al-Qadim*, refer to the sum of influences in the lives of Muslims by sacred texts, along with annotations and understandings by theologians, jurists, and theorists since their exposure: "*Our faith (is) in the heritage and its renewal (al-turath wa al-tajdid) and the possibility of solving the crisis of the (present) age [...] and the possibility of reconstructing the heritage to give the (present) age a new push forward. The heritage [...] is a psychological storehouse for the masses and the theoretical foundation or the structure of reality.*"

As a result, combining intimate knowledge of the Islamic tradition with equally solid knowledge of modern triumphs of Western academia in the human sciences will enable the hybridity of new Muslim scholars. Although the situation is liminal in a new space, it will yield a rich and diverse heritage or *turath* literature as a new

global phenomenon of discourse in relation to development and modernization (Hanafi, 1980; Kersten, 2009; Anello and Qatam, 2013).

However, reading literature in a globalizing world aimed at hybridity, on the other hand, depicts a coalition between Western culture and Islamic culture. Islamists and Muslims are frequently accused of being terrorists, fanatics, fundamentalists, extremists, and deceitful (Sayyid, 2000; Ali and Stuart, 2014; Koopmans, 2014; Alghamdi, 2015).

This study is thus paving the way to demonstrate that Islam is not a religion that rejects all good values and norms in a globalized world. As a result of globalization, hybridity in relation to new media has made marginal communities familiar with the entire globe. For example, the greater the number of websites provided that development and modernization material is created.

For example, study by Ahlan and Arshad (2011) reveals that indigenous people becomes familiar with new knowledge and interact in relation to development and modernization. Indeed, regardless of geographical location, this information and explanations about various explanations become available to anyone since the accessibility of media and communication technology.

Fact 101: Although the word “media” does not appear directly or is written in the Al-Quran, Islam emphasizes the importance of accepting new things in the name of media as written in Luqman (31:6) “*And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment*”.

This verse explains the suggestion of seeking beneficial material, which is in line with *Islam Hadhari* concept as well as the *Wasatiyyah* approach and is in sync with the global flood of communication and technology. Furthermore, it is stated that

those who violate Allah's instructions and commands will be punished. To grasp the fundamentals of Islamic thought, wisdom must be prioritized in the selection of media and content in order to avoid distortion and achieve development and modernization.

Without a doubt, today's new media play an equally important utilization in the dissemination of development and modernization ideas. In this regard, numerous TV channels, radio stations, electronic media, print media and new media outlets have been established solely for the purpose of advocating development and modernization.

For examples, *Salam Pantai Timur*, *Salam Nusantara*, *Agro Jurnal*, *Majalah Tiga*, *Menu Alam*, *Majalah Islam*, *Orang Kita*, *Generasi Asli @ IMalaysia*, and *Juk Bersamaq Sen Oi Beg*, is purely learning channels created to strengthen the fortifications of development and modernization according to Islamic fundamentals. This example show that the communication technologies of globalization have contributed considerably to the emergence, revivalism, and fortification of development and modernization (Saraswathy, 2003; Utusan Malaysia, 2013; KKLW, 2014; Syed Ahmad Zulkarnain, 2014).

Indeed, the Qur'an bears witness to development and modernization in the form of architecture and construction as written in Hud (11: 61) "*And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."*

This verse emphasizes the importance of terrestrial development in order to address the essentials of modernization. Furthermore, the necessity of seeking

development and modernization resonated and provided the ideas as reported by Anas ibn Malik, Prophet Muhammad (peace be upon him) said, *“If the Final Day comes upon you while you were planting a seed, then continue on planting it.”*

4.14 Summary

All in all, the theoretical framework as well as literature reviews on the study of media from a uses and gratification standpoint provides significant insights into how universal and omnipresent such tools tailored our society, particularly new media. Furthermore, it canvasses which new media have been explicitly adopted and by which section of the society, how frequently such new media are used, and how individuals access all such technologies. Similarly, a practical body of scholarship is accumulating about the gratifications sought and obtained from new media, which contributes to a richer picture of what motivates people to spend so much time, energy, and effort.

As a result, the approach remains extremely relevant in the field of media and communication studies. In a nutshell, each new media tool serves specific communication needs and does not necessarily replace other media. Based on system characteristics, the same medium may elicit a variety of motivations for utilization. Features with similar functionality within a system may not elicit the same motivations for use. Privacy concerns may limit users' ability to fully utilize new media.

In today's globalized world, however, the issue of intercultural communication is unquestionably important in a variety of fields, particularly the communication effect described in this chapter. In today's diverse environments, it is critical to inspire cultural, worldviews, and meanings. Scholars have long been interested in

intercultural communication, and some empirical studies have been conducted on the subject.

However, this study has a variety of perspectives and emphasizes intercultural communication, particularly from an Islamic perspective. The majority of viewpoint clashes revolve around methodology or the question of how to study this phenomenon. It is important to read from numerous researches to gain a balanced perspective on the issue, and this study attempted to do so.

In the same token, the concept of hybridity provides several themes relevant to this study while also drawing on Islamic perspectives such as *Hadhari* and *Wasatiyyah*. To begin, cultural mixing and mingling creates opportunities for resistance and integration of new influences, such as new media. People who interact in liminal or third spaces end up becoming fluid, cultural hybridity. People represent both a new culture in their own right and a culture that exists between other cultures. Second, such cultural hybridity have been based on specific characteristics. People bear evidence of their roots, whether they are the result of contact between colonizers and colonized or the local and global. A person who becomes hybridity frequently does so in an attempt to reconcile disparate cultural forces, and one's position is constantly negotiated. Third, such hybridity defines individual by comparing themselves to the cultures from which they are made, further refining their identities.

Finally, the above hybridity themes are important on a national and international scale. Given the ease of movement of people and communication technology, particularly new media across borders, the globalized and cosmopolitan world supports multiple forms of contact that can spark cultural hybridization to grasp development and modernization for indigenous people, the *Kintak*.