

REDEFINING DA'WAH ACTIVISMS AND APPROACHES THROUGH SOCIAL MEDIA PLATFORMS: A CASE STUDY IN MALAYSIA DURING PANDEMIC COVID-19

Mohd Faridh Hafez Mhd Omar
Mohamad Hafizuddin Mohamed Najid
Faculty of Leadership and Management
Faculty of Science and Technology
Universiti Sains Islam Malaysia (USIM)

Email: faridhomar@usim.edu.my
bhafizuddin.najid@usim.edu.my

Abstract

The high usage of social media during the pandemic Covid 19 where everyone had to stay at home significantly changed the approaches of da'wah and its way of dissemination to the digital content that is accessible to all at anytime and anywhere. This article aims to redefine the understanding and approaches of da'wah during the pandemic Covid-19 between the year 2020 and 2021 through social media platforms. The digitalization of da'wah contents and approaches in the social media platforms has broadened the understanding of the definition da'wah into the new dimension, where it surpasses the traditional understanding of physical meetings and activisms. By analyzing and comparing the digital content in social media platforms like Facebook, Instagram and Twitter of the selected Islamic NGOs in Malaysia on da'wah activisms and approaches, this study found the da'wah definition and its activism and approaches have expanded into the new forms that fill the interest of current communication demand. In the same page, it has advanced the accessibility of da'wah search in the digital platforms that were alien before. Therefore, social media has substantially redefined the understanding of da'wah activism and approaches organized by Islamic NGOs in Malaysia and it was well received by all.

Keywords: Covid-19; Da'wah; Malaysia; social media

A. INTRODUCTION

The Covid-19 pandemic is the latest catastrophe and a major test in the modern history of humanity. The virus is categorized as a very frightening pandemic because it has involved millions of victims, with over one million deaths recorded worldwide. In Malaysia, as of April 13, 2021 (from first until the third wave), according to the Ministry of Health Malaysia (MOH), accumulative Covid-19 positive victims was 362,000 cases with 1,333 deaths, whilst 345,000 victims have been confirmed recovered (MOH, 2021).

As a result, the whole system of human life has changed dramatically in terms of social interaction, economic development, geo-political affair between countries, cultural development and others. In fact, the changes that have taken place have also resulted in some people facing internal stress such as food shortages, job loss, mental illness, and domestic violence, or can be summed up as psychological distress and life dissatisfaction.

Instead of much attention given to recovery plans on economic survival and social living arrangements, religious practices are also affected. For instance, houses of worship are closed and there are no religious events in groups as the community losing religious guidance. Thus, the role of effective and active religious institutions is equally important in ensuring that religious activities and practices in the new approach can be continued even on a small scale with some rules that must be followed by religious believers. In Islam, such activities and practices are called da'wah and are generally understood to promote good and prohibit evils.

CONTRIBUTIONS OF MUSLIM SCHOLARS IN DA'WAH DEFINITION LITERATURE

Da'wah definition has undergone various interpretations that are understandable thus contextualized to time and places. Etymological of the word da'wah (دعوة) is a masdar of yad'ū (يدعو) and da'ā (دعا) which means to call, to invite, to suggest, to urge and to pray. Western and Muslim contemporary scholars understood da'wah at the bottom line as enjoining goods and prohibiting evils (Esposito, 1995; Muzaffar, 1987; Kuiper, 2021; Abd Ghani, Z. et.al, 2012; Mohd Zin, 1997).

Traditionalist scholar like Ibn Taimiyah defines da'wah as an effort to invite people (mad'ū) to believe in Allah and His Messenger thus obey to what Allah and His Messenger have commanded (Saputra et.al, 2021). 'Abdul Karīm

Zaydān who was a referred scholar in da‘wah literature states da‘wah as a call to Allah with full submission as mentioned in the Quran: 41: 33;

“And who is fairer in speech than he who calls to Allah to acts righteously and says, ‘I am Muslim’.”

As da‘wah efforts grow and mature in accordance to the global advancement, revivalist movements in the Muslim countries approach da‘wah as a duty concerned Muslims to call back fellow believers to the true path of Allah from which they are seen to have gone astray and also formulating a principle to invite non-Muslims to embrace Islam (Racius, 2004). Due to this upheaval formulation of da‘wah approaches and activisms, Racius (2004) later categorizing it as ‘extra ummatic da‘wah’ and ‘intra-ummatic da‘wah’. The difference between the two lies as much in motivation, contents and methodology which inevitably are circumscribed by the former. The extra-ummatic da‘wah is giving attention to non-Muslim (including new reverted Muslims) while intra-ummatic da‘wah confines itself to Muslims population.

Realizing the complexity of societies that have been portrayed misunderstanding and fake news on Islam thus sparked Islamophobia globally, advanced approach and activism of da‘wah is necessary. Athar (1998) identifies the combination of the internet and da‘wah activities could be a major change on how people perceive Islam thus could help them to react. However, the potential of ‘virtual da‘wah’ as termed by Athar, as a contemporary technique in delivering Islamic teachings was received less attention in the scholarly analysis (1998: p.25). Responding to this development, Muzammil Siddiqui (1998: p. 45) argues that:

“Da‘wah in this kind of global exchange medium takes on a whole new flavor. It is no longer sufficient to meet on a one-on-one basis: we are talking about mass appeal and an approach to mass communication. Despite this aspect, da‘wah remains a communication between hearts and thus the global

information technology is only a door for individuals to introduce themselves to other individuals.”

By applying virtual da’wah, not only information on Islam is easily accessible and reachable, in fact it shows that da’wah approaches and activism are compatible with technology and modern techniques whilst the highest objective to obey Allah’s commands, to live the Prophet Muhammad’s sunnah, to safeguard the welfare of Muslim brothers, and to promote goodness and prohibit evils is achievable. Thus, appreciating all interpretations of efforts that enrich approaches and activism of da’wah in accordance demands of time and places is a new direction to define what da’wah is. Thus, limiting the definition of da’wah is a backwardness to Islam where it should advance and progress in fulfillment the nature of da’wah itself and Divine commandment (Shukri, 2021).

ISLAMIC DA’WAH ORGANIZATIONS IN MALAYSIA

Malaysia is a country that places Islam as the official religion of the federation, thus Islamic institutions play an important role in the development of the country. According to Saliha Hassan (2003), Islamic institutions in Malaysia can be categorized as follows: government agencies, corporate or private agencies, non -governmental organizations (NGOs) and government-linked agencies. These institutions are established on a variety of factors and are managed to meet a variety of specific objectives. In general, there are five provisions that allow Islamic institutions (other than government agencies) to be established in Malaysia as in Table 1 and examples for each category of Islamic institutions in Table 2.

Islamic institutions can be defined as organizations that apply the basic principles of Islam in the vision, mission and objectives of the organization of an institution in implementing activism related to social and economic development, the welfare of society and religiosity advancement. Such

definition related to religious institution was first explained by Julia Berger (2003); religious NGO (R-NGO) represents a unique hybrid of religious beliefs and socio-political activism at all level of society.

In addition, Islamic institutions can also be identified through the use of the Islamic terminology that refers to the principles or teachings of Islam such as 'da'wah', 'syar'i', 'muslim' or others on the name of the organization. This definition only applies to institutions registered with the specific acts as stated in the national constitution. While for government agencies that use the same word, the institution is not subject to this definition, but still known as 'Islamic institution'. In addition, even if an Islamic institution is established in accordance with the relevant or different acts, the categorization of the institution will be in accordance with the initial intention prior to its establishment.

For example, the Angkatan Belia Islam Malaysia (ABIM) was registered under the Societies Act 1966 in 1971. However, due to the new policy on national youth development, government introduces a new act that will encounter the youth development and youth organizations in 2007. Prior to this, government also has gazetted the word 'youth' and it is applicable to only below 40 years old organizations. Taking into account the aspirations and nature of ABIM which consistently pioneered and led the Muslim youth agenda, then later ABIM switched its registration as a youth organization to fill the vacuum of da'wah amongst youth organizations under the Malaysia Youth Council (Majlis Belia Malaysia) (Laporan Muktamar Sanawiy ABIM ke-36, 2007). On 2019, the then Minister of Youth and Sports had amended the definition of youth who are aged between 15-30 years old, which later cause unrest among youth organizational leadership (Moshidi et.al, 2021).

Undoubtedly the registration of institutions or organizations using Islamic-related terminology is very synonymous in Malaysia. According to the Registrar of Societies (ROS), societies registered in Malaysia can be

categorized into four groups generally; religion, politics, trade -related or entrepreneurship and the environment and sport (ROS, 2020). Mohd Faridh Hafez and Sharifah Hayaati (2016) found that 1216 organizations registered under the ROS used the Islamic-related terminologies like 'Islam' and 'dakwah' as top of the list, on their organizational name.

Table 1. Provisions of Islamic Institution Establishment in Malaysia

| ACT | PURPOSE | ISLAMIC INSTITUTIONs |
|--|--|--|
| Societies Act 1966 | under the purview and authorization of the Minister, Ministry of Home Affairs (Kementerian Dalam Negeri) to allow any organization to be registered subject to a sub-section in this act. | -Pertubuhan IKRAM Malaysia (IKRAM) -Persatuan Falak Syarie Malaysia (PFSM) -Persatuan Peguam Syarie Malaysia (PGSM) -Persatuan Ulama Malaysia (PUM) |
| Youth Development and Youth Organization Act 2007` | under the purview and authorization of the Minister, Ministry of Youth and Sports (KBS) to allow any youth organization to be registered subject to a sub-section in this act, and its members of the organization must age 30 years and below (new amendment 2019). | -Angkatan Belia Islam Malaysia (ABIM) -Majlis Belia Malaysia (MBM) -Persatuan Kebangsaan Pelajar Islam Malaysia (PKPIM) |
| 258 Act | a trustee act that responsible to the Prime Minister's Department directly. | Yayasan Dakwah Islamiyyah Malaysia (YADIM) |
| 535 Act | The Tabung Haji Act is related to the management of funds for depositors who are registered to perform Hajj | Tabung Haji |
| Company Act 2016 | Managed by the Companies Commission of Malaysia (SSM) to allow company(ies) to be established by anyone subject to sub-sections therein. | -Universiti Islam Antarabangsa Malaysia (UIAM) -Institut Kefahaman Islam Malaysia (IKIM) |

Table 2. Examples of Islamic Institution

| CATEGORY | ISLAMIC INSTITUTIONS |
|-------------------------------|--|
| Government agency | 1. Majlis Agama Islam Negeri (MAIN) 2. Jabatan Kemajuan Islam Malaysia (JAKIM) 3. Lembaga Zakat Negeri |
| Government-linked agency | 1. Yayasan Dakwah Islamiyyah Malaysia (YADIM) 2. Institut Wasatiyyah Malaysia (telah ditutup 2018) |
| Private | 1. Persatuan Bank-bank Islam Malaysia (AIBIM) 2. Institut Kefahaman Islam Malaysia (IKIM) |
| Non-Governmental Organization | 1. Persatuan Cina Muslim Malaysia (MACMA) 2. Wadah Pencerdasan Ummat (WADAH) |

COVID-19 IN MALAYSIA AND DA'WAH ACTIVISM AND APPROACHES

The religious sector was also affected by the implementation of the Movement Control Order (MCO) in Malaysia as part of curbing the Covid-19 spread. The main effect of MCO is religious practices in mosques for the Muslim community had to be stopped. There are no congregational prayers, no religious lectures, no group religious ceremonies, where these events are so dominant in the Muslim community in Malaysia (Ab Rahman et.al, 2020).

In the early stages, the Muslim community in Malaysia was not ready for the government's move to stop religious events in mosques. There are many initial views of some religious people who also do not agree with the implementation of MCO. In addition, there was also a public sharing on social media stating that some of them felt awkward to perform religious practices at home with family members. This is because the tahlil ceremony, Aidil Adha and Aidil Fitr prayers and reciting the sermon were previously performed in the mosque by a knowledgeable imam.

To address the implications of Covid-19, proactive and effective measures need to be taken jointly by all parties between government agencies, non-governmental organizations (NGOs) or representatives of the

private community. However, taking into account the Covid-19 prevention measures in Malaysia associates the form of religious practices and affairs, it can be concluded that the Muslim community is the largest group affected. Therefore, the role of Islamic Da'wah Organizations (IDOs) in Malaysia in addressing da'wah activism and approaches to the civil society affected by the Covid-19 is the main concern in this study.

As proposed in the early of this writing which the nature of da'wah definition has out large the common sphere of one-on-one basis to the mass communication, although many were not ready to the accelerate of changes, the hit of Covid-19 has had force people to adopt changes. This including the way of da'wah is delivered and accessed (Achfandhy, 2021). Achfandhy argues that communication is an important element in the process of effectively transferring messages to the audiences regardless of the situation as the objective is to get people informed. To his view, Islamic religious institutions and its officers had no option except to utilize the usage of multi-track communication including digital platforms in mobilizing public to follow religious as well as da'wah activities. In turn, it impacts the participants' attitude, knowledge and awareness to stay away from the dangerous of Covid-19, yet well informed the stance of Islam towards to pandemic.

Another example is the utilization of digital platform like Instagram in sharing knowledge with the mass. One study indicates Instagram is a powerful tool in marketing strategy and maintaining relationships with customer (Bergstrom, 2013). During Covid-19, Instagram was found as an impactful digital platform in social networking which has been used as a marketing tool by many global business companies (small and big) (Huey & Rashad, 2014). Due to its vast impactful to the mass, Muslim preachers and Islamic da'wah organization also uses Instagram in delivering tool for da'wah activities as their main approach. Aris and Fauziah (2016) indicate what public call 'Muslim celebrities' is the most individual who used Instagram as da'wah tool by

sharing their new journey to be a good Muslim in terms of appearance, knowledge and question-answer session with their followers. In fact, with the add-on of 'live' button on Instagram, they are able to exchange Islamic knowledge lively thus creating awareness among them to act as fast as they got informed about the new things on Islamic teachings or practices (Baulch and Alila, 2018).

Another highlight on da'wah approaches and activism during Covid-19 is on how an 'orthodox' Islamic institution in Malaysia also had to adapt to the trendsetting tool which is digital platform to reach out their works to the public. Losing job, no food at home and no access to formal education is a tragedy to many of Covid-19 victims. This basic welfare is an urgent call to Islamic da'wah organizations/institutions to proactively re-act in ensuring the survival of Muslim population mainly in Malaysia is safe and protected.

B. METHODE, ANALYS, AND FINDING

Malaysia's government has made efforts to make Malaysia a player in information technology (IT) to enable Malaysians to get more access to the Internet. As a result, Malaysians have become increasingly reliant on the Internet for day-to-day activities and sharing pieces, if not the entirety, of their lives online. Malaysians may now not only extract information or perform transactions, but also produce and contribute ideas, knowledge, and life experiences thanks to the availability of individual media and social networking sites (Saodah Wok, Shafizan Mohamed, 2017). The bitter challenges posed by COVID-19 have changed the landscape of life around the world and have created new norms through communications, system integrity, and information delivery in realigning the continuity of people's life. Faced with the COVID-19 pandemic, the beginning year of 2020 began with a big challenge. The important lesson that has gained through this experience is the awareness that technology is undoubtedly far more important than what we imagined.

Technology is the lifeline for a society faced with difficulties and isolation. Technology has also made it possible for the government or other organization to dispatch assistance to the people. It is undeniable that technology is one of the main pillars of the country's advancement. COVID-19 had changed the Malaysians demand starting on 2020 to adapt to new norms in facing the pandemic. Internet access became an important medium for information delivery and communications tool. COVID-19 and the MCO had shown the country's crucial need for digital connectivity enhancement. As been reported by the Malaysian Communications and Multimedia Commission (MCMC), internet traffic increased between 30% to 70% while internet usage in residential areas also spiked between 50% to 70% during MCO (MCMC, 2022)

At the end of 2020, there are 88.7% internet users and 28.6% use internet between 5-8 hours daily. From that, social media was included in top 5 online activities with 93.3% usage with Facebook and Instagram become top 3 social network application been use by Malaysian people. 43.0% of them have shared content online which is related to news, public service announcement, entertainment and humorous content. As a content sharing platform, social media also become a top 3 of the famous platform for sharing with 86.5%. As a report written, 72.4% of them understand the content before sharing, ensure the validity of the content and verify it from the reliable sources before shared it (MCMC, 2022). The increasing of internet usage by a year can be used as a platform in spread da'wah since it can be accessed around the world by 24/7 and reached broader area. Da'wah through social media now be chosen by Islamic organizations and people since they can choose and follow what they want to learn and hear. There is variety way to

delivered da'wah with interactive picture, video or infographic in deliver the information to audience. Social media has substantially redefined the understanding of da'wah activism and approaches organized by Islamic NGOs in Malaysia and it was well received by all.

In analyzing and comparing the digital content been shared by Malaysians in social media platforms like Facebook, Instagram and Twitter, 2 selected Islamic organizations in Malaysia on da'wah activisms and approaches have been choose for this. One of the are religious NGO known as Angkatan Belia Islam Malaysia (ABIM) and another one is from government agency which is Jabatan Agama Islam Wilayah Persekutuan (JAWI). These organization have been chosen as their active in activity through social media platform and to identify how the differentiate between the NGO and government agencies in delivered the da'wah activism approaches. The data have been collected from Mac 2020 until Jun 2021 based on the Movement Control Order (MCO) 1.0 – 2.0 implemented in Malaysia. Filter functions or advance search in different social media platform have been used in searching and retrieved the posts related to the year.

The data also been seen how the hashtag (#) available at each post can support in deliver the information to people. The arrangement of social connections between users and texts through hashtags with “#” symbol taken before a word or phrase to allow a connection between tweets without pre-existing follower or follower relationship. The posts on social media can be searched with a keyword or topic on a particular subject. The hashtag with names, and mentions provide a straightforward way of recognizing people and topics and thus allow them to search and filter the information on any subject of interest. As can be seen, the hashtag been created were depend to the

situation or related to the program been organized. Even they also have the post which don't have the hashtag, what we are looking here how the hashtag can support in social connections between users and texts with different post and from different account. There were also have a consistent hashtag been used and repeated in each post they upload to social media platform even in Facebook, Instagram or Twitter (Table 3). Since the posts been uploaded are same, the used of the same hashtag to interlinked between the post and spread the information to reach wide audience. Not even the post related to da'wah, they also upload the post in offer your condolence, support the sport achievement, stand with the certain issues and deliver a speech of appreciation.

Table 3. Common Hashtag Used by Both Organizations

| Organization Name | Hashtag # |
|-------------------|----------------------|
| ABIM | #ABIMdiHatiku |
| | #GerakanIlmuDanBakti |
| JAWI | #JAWI |
| | #SentiasaDicontohi |
| | #سنتياس_دچونتوھي |
| | #جاوي |

As known that ABIM is one of the Islamic Institution registered under NGO. This organization has been in charge by their organization members and volunteer with the financial allocation which has been determined. It can be estimated 1 until 3 posts been upload per day through their social platform, this to avoid the post to be left once the new post been uploaded to make sure the objective in delivered the information can be achieved. Most of their register member or follower follows their post to like, share, retweet.

For JAWI which is Government agency, under one big structured organization there have a special unit in charge the ICT like media filtering to provide data on media related matters. The usage of social media platform is consistent and can be fully utilized in spread the related information to be up to date. It can be seen in 1 day they have upload several 5 or 7 post through their social media platform. Their status as Government agencies is one of the attractions to have many followers and to be followed by Malaysian. They got more like and share on the posting been upload in their social media platforms.

For the like, comment and share on the status update, it can be seen the different on how many people reacted to the post uploaded by both Islamic organizations. This has been seen how the social media become a new way in delivered the da'wah and to engage with the people in new norm because of the pandemic. It is good in use the technology to get in touch the heart ware of the people since they are daily engaging with the social media. Several hashtag been used in spread the information and da'wah to people by both organization in in Facebook, Instagram or Twitter (Table 4).

Table 4. Hashtag Retrieved in social media from ABIM and JAWI

| Organization | Social Media | Hashtag # | Like | Share |
|--------------|--------------|---|----------|-------|
| ABIM | Facebook | #COVID19 #AidForTheNeedy #Food4Frontliners #KitaJagaKita | 300 0 | 158 |
| | | #PoWR (Projek Wawasan Rakyat) | 646 | 6 |
| | | #KSSB2020 (Kempen Seorang Sekampit Beras) | 233 | 12 |
| | | #ABIMdiHatiku | 232 | 6 |

| | | | | |
|--|------------------|---|----------|-----|
| | | #BangsaMalaysia #DemiMalaysia | 140 0 | 14 |
| | Instagram | #SebarkanSalam | 90 | |
| | | #ABIMdiHatiku | 100 7 | |
| | | #MyAqsaDefenders #PeduliPalestin #GazaUnderAttack | 47 | |
| | Twitter | #ABIMdiHatiku | 275 | 118 |
| | | #KitaJagaB40 #Bottom40first #MCO | 19 | 10 |
| | | #MakaKami #MalaysiaPrihatin | 5 | 15 |

| Organization | Social Media | Hashtag # | Like | Share |
|--------------|-----------------|--|------|-------|
| JAWI | Facebook | #JAWI #SentiasaDicontohi #Doa | 299 | 48 |
| | | #MasjidDiHatiku | 176 | 202 |
| | | #JAWI #SentiasaDicontohi #KemakmuranBersama #Makmur2030 #SharedProsperity #MenujuNegaraRahmah #TilawahHafazanWP2020 | 129 | 72 |
| | | #MusaadahCOVID19 #malysiacovid19 #dudukrumah #socialdistance #KeepCalmStayHome #covid19 | 111 | 10 |
| | | #Ramadan #ramadhan2020 | 62 | 44 |
| | | #masjidwilayah #mwpl #pesanan | 30 | 3 |

| | | | | |
|--|------------------|---|------|----|
| | | #alqurankusahabatku #stayathome #kitajagakita #penjarakansosial #staysafe | | |
| | | #Aidilfitri #rondaanperayaan #DisiplinDiri #Kitateguhkitamenang #covid19Malaysia | 103 | 10 |
| | | #GurujugaFrontliner #BarisanHadapan #FrontlinerNegara #TerimaKasihCikgu | 93 | 17 |
| | Instagram | #JAWI #SentiasaDicontohi #Doa | 497 | |
| | | #StaySafe | 223 | |
| | | سنتياس_دچونتوھي #جاوي ھاري_جمعة_ھاري_جاوي | 197 | |
| | | #JauhiMaksiat | 166 | |
| | Twitter | #jomsolat #solattasbih | 4417 | |
| | | #jomsolat #solatberjemaah #solatawalwaktu | 85 | 44 |
| | | #RamadanDiraiUkhuwahDiHati | 32 | 20 |
| | | #BangsaMalaysia #BantuMembantu | 10 | 11 |

There also have been identified the same hashtag been used by both organizations with others organizations or personal account while update their post in social media in spread the information (Table 5).

Table 5. Hashtag Retrieved in Social Media from Others Organizations or Personal Account

| Organization | Social Media | Hashtag # | Organization/ Personal Account |
|--------------|--------------|-----------------|--|
| ABIM | Facebook | #AidForTheNeedy | Salman Yusop, Syahrir Azfar Al-Halabi, Ahmad Fahmi Mohd Samsudin, Projek Wawasan Rakyat, Maria Kamel, Global Peace Mission Malaysia - Penang |
| | | #BangsaMalaysia | Paru Parvathi, Rafiq roslan, Ella Mahmood, PBM Negeri |

| | | | |
|--|------------------|-------------------|--|
| | | | Sembilan, Zuraida Kamaruddin, Free Malaysia Today, JC Jess Choy |
| | | #KitaJagaKita | Makhlok Macho, Kameliah Din, Nurah Hstar, Hassan Zainal, Mark Rayyan Jr., CIDB Malaysia |
| | Instagram | #SebarkanSalam | Kliksunnah, lan_hov, ribathalfateh, fahmi_seman, bungarayacollege, subur_unimas, ribathalfateh |
| | | #PeduliPalestin | Kelabremajaisma, assalamualaikum.tvah, abaccsuitm, civecuitmpg, smfpkauitm, kolejmawar, mppfkaofficial |
| | | #DaulatTuanku | Malaysiagazette, hartanahjohorproperty, pimpinuitm, jpenwpkl, jntexpresstamantaynton, ariannakitchen.syf, klinikwongsinghselayangjaya, codemalaysiaorg |
| | Twitter | #KitaJagaB40 | FRTeamN, SOLS 24/7, Alya The Queen, Wah Hoo Chun |
| | | #MalaysiaPrihatin | Kementerian Pengajian Tinggi, MalaysianDailyNews, LTAT, Mokhtarahmad, PencintaKucing, InfoRakyatKini |
| | | #MCO | Dr. Iqbal Rizal, AL_RUMIE, TNC.HEPA_UPM, Tumisan Bonda, bynadiaruslee, Zamir Property, Aliff Yunus, Arif Rafhan, XL Coating Seremban 2 |

| Organization | Social Media | Hashtag # | Organization/ Personal Account |
|--------------|--------------|--------------------|---|
| JAWI | Facebook | #dakwahmediabaharu | ZAYAN; Surau At-Taqla Surau Jumaat, Taman Sentul Utama; Dmsyafie Hidayatullah; Danisha Aufa; Afiq Saleh; Mohamad Adib |
| | | #KemakmuranBersama | Dr. Mahathir bin Mohamad, Jabatan Penerangan Malaysia, Dr. Azman Aziz, Zahidi Zainul Abidin, PERKESO Selangor, Saiful Torres, Institut Koperasi Malaysia |
| | | #KeepCalmStayHome | TVS Sports, Jabatan Perdana Menteri, Jabatan Perkhidmatan Awam, SALAMfm 91.1, Jabatan Kemajuan Islam Malaysia – JAKIM, Sarifuddin Hata - Adun N.72 Merotai, TVAlhijrah, Masjid Bukit Aman, Masjid Al-Najihin Bdr Sri Pemaisuri Kuala Lumpur |
| | Instagram | #Doa | fatimahmuslim.official, ittiba.id, azzahra_homestyle, alfathfri, yaabunayyaislamicschool, yayasanbimai, hijrahgrafis, nasihat.islaam, infaq.my, dhumy.official, maahaadzaa |
| | | #JauhiMaksiat | ummatrasulullah.aswaja, ainnur.azyanaayra, masjid.insanmulia, _reminderislamic_03, atikaaaputrie17, azizihorses, doa.dzikir |
| | | #StaySafe | Sekolahrendahsetiabudioofficial, protonsetiagemilang, groboksabella, daiannas92, |

| | | | |
|--|----------------|-----------------|--|
| | | | cicsamudera, happy2servemart, inskenofficial |
| | Twitter | #jomsolat | Mr.Nazz, Hayatun Nisa, polaris, فرحانا خيراني, MAS IZZATI, Putri Elly Nabilah, Amin Aly, AtiqAziz |
| | | #solatberjemaah | Ahmad Sanusi Husain, Aqilah, jubahlelaki, Saljura Shamsuddin, JAKIM, UNIC, Buletin FM, UiTM Official, Jabatan Penerangan WPKL, UPDI TERENGGANU, Jamek Mosque |

D. CONCLUSION

Based on the discussion, it is understandable that the definition of da'wah and its approaches is broadening to the new setting with respect to the contributions of scholars in the past and until now. Realizing one-on-one approach is still useful in one dimension like giving advice, discussing personal issue and ordering to do good and avoid harm in a private space, on the other hand, da'wah is about reaching the mass with multiple dimensions that objectively to call people to do good and avoid evil. Da'wah approaches and activism must be accessible and reachable by all in any places and at any time. Utilization of digital platforms like Twitter, Facebook, Instagram as tool of da'wah approaches and activism could be seen that Islam is profiting technology and internet in an organic way of individual and organizational. Islamic da'wah organization must be adaptive to changes and even be advanced in customizing their presence in the eyes of mad'ū via digital platforms. Remain isolated in the past definition of da'wah would not help Islamic da'wah organizations transform and move forward, rather make people uninterested to join the cause of da'wah activities in future.

On the other coin of this research found the emergence of the internet and social media has transformed the Malaysian media environment. More broad and in-depth study on the influence of various new media experiences can give a comprehensive knowledge of how overlapping and complex new media experiences infiltrate and alter society behavior across time. Many studies can be researched by using social media integration because social media includes the exchange of information, various communication mechanisms may be exploited.

REFERENCES

- Ab Rahman, Z., Kashim, M. I. A. M., AY, M. N., Saari, C. Z., Hasan, A. Z., Ridzuan, A. R., ... & AR, N. R. (2020). Critical review of religion in coping against the COVID-19 pandemic by former COVID-19 Muslim patients in Malaysia. *International Journal of Critical Reviews*. Vol. 7(5), 1145-1154.
- Achfandhy, Mochammad Irfan. (2021). Da'wah as an Alternative Approach in Covid-19 Health Protocol Campaign. *Islam Realitas: Journal of Islamic and Social Studies* 7, no. 2, 152-166.
- Aris, Adlene, and Fauziah Hassan. (2016). Da'wah through Instagram among female muslims celebrities in Malaysia. *'Abqari Journal* 9, no. 1, 49-62.
- Baulch, Emma, and Alila Pramiyanti. (2018). Hijabers on Instagram: Using visual social media to construct the ideal Muslim woman. *Social Media+ Society* 4, no. 4, 1-15, DOI: 10.1177/2056305118800308
- Berger, J. (2003). Religious nongovernmental organizations: An exploratory analysis. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 14(1), 15-39.
- Bergström, Thamwika, and Lisa Bäckman. (2013). Marketing and PR in Social Media: How the utilization of Instagram builds and maintains customer relationships. Available online: <http://www.diva-portal.org/smash/get/diva2:625012/FULLTEXT01.pdf>-date=2013-publisher=Stockholm (Accessed on 2 June 2022).
- Esposito, John L. (1995). *The Oxford Encyclopaedia of the Modern Islamic World*. New York: Oxford University Press.

- Ghani, Zulkiple Abd, Roslizawati Mohd Ramly, Mohd Rushdan Mohd Jailani, and Muhamad Yusuf Khalid. (2012). *Kepimpinan dan Pengurusan: Dakwah, Media dan Ilmu*. Nilai: Penerbit USIM.
- Huey, Lim Sook, and Rashad Yazdanifard. (2014). How Instagram can be used as a tool in social network marketing." *Center for Southern New Hampshire University (SNHU)* 7, no. 4, 122-124.
- Kuiper, Matthew J. (2021). *Da'wa: A Global History of Islamic Missionary Thought and Practice*. Edinburgh: Edinburgh University Press.
- Moshidi, Muhammad Haiqal, Abdul Latif, Nur Syifaa'Fasihah, and Shin Yi Chai. (2021). Youth Perceptions Towards Readiness of Youth in Kuching, Malaysia: Are they ready to vote?. *E-PROCEEDING 8th INTERNATIONAL CONFERENCE ON PUBLIC POLICY AND SOCIAL SCIENCE (ICoPS) 2021* : 569-574. Accessed on 13 June 2022 at <https://ir.uitm.edu.my/id/eprint/55224/1/55224.pdf>
- Mohd Zin, Ab. Aziz. (1997). *Pengantar Dakwah Islamiah*. Kuala Lumpur: Penerbit Universiti Malaya.
- Račius, Egdūnas, (2004). "The Multiple Nature of the Islamic Da'wah," (Academic Dissertation, University of Helsinki, Faculty of Arts, Institute of Asian and African Studies, Arabic and Islamic Studies and Vilnius University, Institute of International Relations and Political Science, October 2004) Available at <https://core.ac.uk/download/pdf/14914766.pdf> (Accessed on 3 June 2022).
- Saputra, Eko Hendro, M. Bahri Ghazali, Hasan Mukmin, Bambang Budi Wiranto, and Fitri Yanti. (2021). Understanding da'wah and khatib. *Linguistics and Culture Review* 5, no. S1. 274-283.
- Saodah Wok and Shafizan Mohamed. (2017). *Internet and Social Media in Malaysia: Development, Challenges and Potentials. The Evolution of Media Communication*. 45-64, Rijeka, Croatia: IntechOpen. DOI: 10.5772/intechopen.68848
- Shukri, Abdul Salam Muhamad. (2021). An Overview of the Concept, Meanings, Nature and Significance of Islamic Da'wah. *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES* 5, no. 1, 19-49.
- The Malaysian Communications and Multimedia Commission. (2022). "Internet-Users-Survey." <https://www.mcmc.gov.my/en/resources/statistics/internet-users-survey>