

THE ROLE OF ELECTRONIC MEDIA IN SPREADING  
ISLAMIC *DA'WAAH* ; A CASE STUDY AT KUALA LUMPUR

ANNAH BINTI YUSOF

KOLEJ UNIVERSITI ISLAM MALAYSIA

**THE ROLE OF ELECTRONIC MEDIA IN SPREADING  
ISLAMIC *DA'WAH*: A CASE STUDY AT KUALA LUMPUR**

Aminah binti Yusof  
(Matric No. P010430)

Academic project report submitted in partial fulfillment for the  
BACHELOR OF *DA'WAH* AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012499

Faculty of Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur


March 2004

## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 29<sup>th</sup> March 2004

Signature:   
Name: Aminah binti Yusof  
Matric No: P010430  
Address: 7060-A Kg. Gong  
Awang Lib, Mengabang  
Telipot, 21030 Kuala  
Terengganu.

## ACKNOWLEDGEMENTS

بسم الله الرحمن الرحيم...

First of all, I would like to express my greatest gratitude to our Almighty Allah SWT and His Messenger Muhammad SAW. Alhamdulillah, with His Blessing, I successfully completed this research in order to perform the requirement to fulfill this course. I hope that this research will give benefits to all students and people.

Here, I would like to express my thanks and appreciation especially to my beloved supervisor, Ms. Norhayati Rafida Abdul Rahim for guiding me in doing this research and for cooperation you had given me throughout the year. Thanks for everything and may Allah bless you.

Next, I also would like to express my thanks to those who were involved in finishing this research directly or indirectly, especially to all respondents in the area of Kuala Lumpur. Thanks for your cooperation.

Finally, I would like to express my thanks to my beloved parents especially to my mother, Zaminah binti Ismail for giving me encouragement and spirit for my study and for being there when I need their help. Thanks for everything. And lastly, I also want to thank all my friends. Your cooperation, spirit and encouragement are very precious in my life to achieve success together.

Thank you.

## ABSTRAK

Media elektronik yang berbentuk dunia tanpa sempadan mempunyai pengaruh yang besar terhadap manusia dalam penyebaran maklumat. Peranan yang dimainkan oleh media elektronik telah membantu memperkukuhkan lagi kedudukan dakwah yang semakin berkembang pesat pada masa kini. Berpandukan kepada senario di atas, kajian telah menggunakan objektif untuk mengetahui persepsi masyarakat terhadap media elektronik sebagai saluran dakwah. Di samping itu, kajian ini dilakukan untuk mengenalpasti peranan dan keberkesanan media elektronik dalam penyebaran dakwah. Untuk memperolehi data, beberapa teknik kajian telah digunakan iaitu pemerhatian, soalselidik dan meneliti dokumen yang berkaitan. Kajian ini melibatkan 40 orang responden yang tinggal di sekitar Kuala Lumpur. Hasil kajian telah menunjukkan bahawa media elektronik memainkan peranan yang penting di dalam penyebaran dakwah Islamiah dan penggunaan media elektronik dalam dakwah Islamiah adalah sangat berkesan. Dapatan dari hasil kajian juga telah menunjukkan bahawa masyarakat menerima penggunaan media elektronik dalam penyebaran dakwah. Oleh itu, media elektronik mestilah meningkatkan dan menambah rancangan-rancangan berbentuk agama kepada masyarakat bagi menghasilkan Muslim yang berkualiti.

## ABSTRACT

The electronic media borderless world has a big influence towards people in spreading Islamic *da'wah*. The role of electronic media is strengthening the development of *da'wah*. Based on the above scenario, the study is constructed to know the society perception towards the electronic media as *da'wah* medium. Beside that, this study also establishes to identify the role and the effectiveness of electronic media in spreading Islamic *da'wah*. Surveys, questionnaire, and reviewing relevant documents are the tools employed for data gathering purpose. This research includes 40 respondents from Kuala Lumpur. The findings indicate that the electronic media play an important role in conveying Islamic *da'wah* and the usage of electronic media in Islamic *da'wah* is very effective. And finally, the study concludes that the use of media in spreading *da'wah* is well received by the society. So, the electronic media should increase and adds the Islamic programmes for the people in order to produce Muslim's quality.

## ملخص البحث

تعتبر وسائل الإللكترونية العالم بدون حدود ذات التأثير الفعال على نشر المعلومات بين الناس. ولها دور هام في تقوية ورفع مكانة الدعوة السريع تطورها. وتهدف الدراسة إلى معرفة آراء المجتمع في كونها وسيلة للدعوة. وعلاوة على ذلك، فإنها تهدف إلى تعيين دور ومدى فعالية هذه الوسائل في تبليغ رسالة الدعوة. فقامت الباحثة بالملاحظة النفسية والإستبيان والتأمل في العديد من الوثائق المتعلقة بهذا البحث للحصول على البيانات. وبلغ عدد مستجبي البحث 40 شخصا من سكان كوالالمبور. وبدل البحث على الدور الهام الذي تلعبه هذه الوسائل في نشر الدعوة الإسلامية بالإضافة إلى فعالية استخدامها في الدعوة. وتشير نتائج البحث إلى استجابة المجتمع في استخدام الوسائل الإللكترونية لأجل الدعوة استجابة إيجابية. فينبغي للمسؤولين بهذه وسائل الإعلام الإللكترونية ازدياد البرامج الدينية المجتمع خاصة في تكوين المسلم الحقيقي.

## TABLE OF CONTENTS

<b>CONTENTS</b>	<b>Page</b>
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
LIST OF TABLES	vii
LIST OF APPENDICES	viii
TRANSLITERATION	ix
ABBREVIATION	xii
CHAPTER I: INTRODUCTION	1
1.1 Research Background	2
1.2 Problems Statement	4
1.3 The Importance of Research	5
1.4 The Aim of Research	5
1.5 The Objectives of the Research	5
1.6 The Limitation of the Research	6
1.7 The Hypothesis of the Research	6
1.8 Key Term's	7
CHAPTER 2: LITERATURE RIVIEW	9
2.1 Electronic Media	9
2.2 <i>Da'wah</i>	18
CHAPTER 3: RESERCH METHODOLOGY	23
3.1 Library Research	23
3.2 Field Research	23
CHAPTER 4: FINDINGS	27
4.1 Background of Respondents	27
4.2 The Perception of Society Towards the Electronic Media as a Tool of <i>Da'wah</i>	29
4.3 The Effectiveness of Electronic Media in Spreading Islamic <i>Da'wah</i>	30
4.4 The Importance of Islamic <i>Da'wah</i> Towards Society	34
CHAPTER 5: CONCLUSION	38
5.1 Problems	39
5.2 Suggestions	40
BIBLIOGRAPHY	43
APPENDICES	46

## LIST OF TABLES

	Page
Table 1: Respondent's Demographic Criteria	28
Table 2: The Satisfaction of Islamic <i>Da'wah</i> Programmes	29
Table 3: The Effectiveness of Electronic Media in Spreading <i>Da'wah</i>	30
Table 4: The Role of Electronic Media in <i>Da'wah</i>	31
Table 5: The Level of Importance of Islamic <i>Da'wah</i>	34
Table 6: The Importance of Islamic <i>Da'wah</i>	35

## LIST OF APPENDICES

	Page
Appendix A: Questionnaire	46

# ARABIC WORDS TRANSLITERATION SYSTEM

## TRANSLITERATION TABLE

### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	°	عقل	°aql
غ	gh	غلام	ghulām
ف	f	فيل	fil

ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	ذهب	dzahaba
_____	i	كتب	kutiba
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ, إ	ā	كاتب, فتى	kātib, fatā
ي	ī	علم, داعي	‘alīm, dā‘ī
و	ū	علوم, أدعو	u‘lūm, Ad‘ū

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi <sup>ʿ</sup> iyy
و	uww	علو	<sup>ʿ</sup> uluww

#### 5. Exemption

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a “ and not to ’.

Example: أكبر transliterated to akbar (not ’ akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ a ”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
قلعة qal<sup>ʿ</sup>ah  
دار وهبة dār wahbah

## ABBREVIATIONS

Def.	Definition
ed.	editor/edition/edited by
ICT	information communication technology
JAKIM	jabatan kemajuan islam malaysia
MSC	multimedia super corridor
n.a.	no author/no artist
n.d.	no date/no year
p	page
pbuh	peace be upon him
pp	pages
RTM	radio televisyen Malaysia
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿālā
trans.	translator/translated by
TV	television
US	united stated
vers.	version
vol.	volume

## CHAPTER 1

### INTRODUCTION

The idea of globalisation and borderless world has brought major changes and challenges in the relation of media and communication. The latest changes in the evolution of world's information technology has created environmental bond of new communication that is more complex. Yet, media's roles are not only arranging and planning strategies to influence people locally but to people all over the world. The freedom to get information through digital medium of communication has built invaluable source of knowledge and it has been waited by the people to get correct and sincere information (Ali Mahmood, 2003).

While the world is entering the new millennium with the latest technology, Muslim society is facing major issues such as the revolutionary change called the 'Third Wave' in human history. The 'Third Wave' refers to the latest information technology's discoveries and innovations. In relation to it, the media as the latest medium of communication needs an effective observation, so that the source of knowledge given to our society is not manipulated by irresponsible people (Hazrina Abd. Hamid, 2001).

The media is the main medium for people to understand any issue or information and also acts as people's feedback towards the discussed issues. People need media to express their thoughts and feelings, while media serves as an important source in conveying information (Ali Mahmood, 2003). So, it is clear that the media have a unique role to enable the society to live in harmony.

The media is said to have power of information, that is the right to inform, to tell stories and to communicate between the producers and audience without limits. The sophisticated world of science and technology resulted in a variety of media for people including the Muslim society. This technology should be used wisely. So, it is

the opportunity to Muslims to spread Islamic *da'wah* freely without any difficulty from others.

The existence of electronic media such as radio and television also helps quicken recent process of spreading Islamic *da'wah*. Meanwhile, the rise of information technology revolution in the cyber world is also a big chance to the Islamic world to use the Internet technology as a medium of spreading Islamic *da'wah* to all human beings.

The recent *da'wah* turns to be a continuum from our Prophet's *da'wah* without neglecting his methods. Nowadays scholars use communication technology as a device to teach Islamic knowledge. Thereby, it is a responsibility for all Muslims to rearrange the concepts, management and approaches of *da'wah*.

### 1.1 Research Background

Electronic media is part of successful efforts based on *al-Quran* as a proof that the skill or knowledge of a Muslim is an award and on Allah's will. Exactly to the recent objective, that is to ensure people to build on together a sophisticated world for human beings for people had been appointed since centuries ago to be *khalifah* in this world (Hazrina Abd. Hamid, 2001). Allah (s.w.t) said:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

Means:

“It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts. He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful”.

(*Al-Qur'an. Al-An'am* 6: 165)

*Da'wah* as a discipline of knowledge can be said to be quite new (Al-Bayanuni, 1995). However, the basic knowledge and principles had been practised by Rasulullah s.a.w since he was first appointed as the Prophet and directed to do *da'wah* and convey Islam to all human beings (Mohd Amin Abdul Rahim, 2001). The basic of *da'wah* media is what our Prophet had used as a medium during his period and it will be the basic for *da'wah* all the time. Islam encourages their followers to apply each medium to convey *da'wah* towards their target regardless of where it came from as long as it is not contradicted to Islamic beliefs and laws (Abd Aziz Mohd Zain, 2001).

Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Means:

O ye who believe! Do your duty to God, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.

(*Al-Qur'an. Al-Maidah 5: 35*)

In the past, those who were involved in *da'wah* activities tried to convey the religious knowledge through various methods and media. The application of the latest universal technology is accustomed to *da'ie*. The rise of electronic media in the 20<sup>th</sup> century is also known as the century of communication revolutionary. The Electronic media, a new communication media was introduced in 1910, where a variety of media tools were invented such as the radio and television. And when it is close to the third millennium after Masihi, a sophisticated, fast and effective communication system was introduced known as the Internet.

Besides that, the history of using media to convey Islamic messages had a strong stand. In Islam, knowledge is essential to be gained by every Muslim to create a well-educated society. The words *rasala*, *nabi*, *naba'*, *khobar*, and so on, as located in *al-Quran* and *al-Sunnah* represent how important the activities of spreading and diffusing *da'wah* messages are in Islamic teachings. The development of the

electronic media is seen to give good effects to our Islamic *da'wah* activities. Moreover, the *da'ie* are more confident to continue their works using electronic media (Zulkiple Abd. Ghani, 2001).

The existence of electronic media as a medium to expand Islamic teachings is an evidence that the process of *da'wah* had moved a step forward to the modernization era by applying the latest information technology. Electronic media based on *da'wah* is a sophisticated method to encourage people to do good things and avoid the bad ones. With the help of electronic media, the *da'ie* are able to give accurate visualisation because the creativity in conveying *da'wah* is very important to focus people's mind to focus on Islam.

*Da'wah* through electronic media also helps to improve the understanding of Muslim societies about *aqidah*, Islamic laws, *akhlak* and country's development efficiently. Indirectly, it will become a fortress to face any bad influences, which help to weaken the faith of the society's doctrine, so that they are not away from the real Islamic teachings. Accurate and clear exposure of Islamic information about is an important thing because the society has quite little comprehension of real Islamic teachings.

## 1.2 Problems Statement

As we know, the revolution of information technology in the cyber world is the biggest opportunity to Islam to make electronic media as a medium to spread Islamic *da'wah*. The recent *da'wah* is a continuum from our Prophet's period of *da'wah* without disregarding the methods used by him. Recent scholars are using electronic media as a medium to spreading *da'wah*. So, it is every Muslim's task to spread Islamic *da'wah*.

Therefore, this study has several research questions. First, does electronic media play its role in disseminating information to the society. Second, how effective electronic media is in spreading Islamic *da'wah* to society. And the third is, what is the society's perception towards the role of electronic media in conveying Islamic *da'wah*.

### **1.3 The Importance of the Research**

The study hopes that the findings could expose how far electronic media plays its role in conveying Islamic *da'wah* especially in big cities such as Kuala Lumpur, which is known to experience the rapid modernization compared to other states. Therefore, the data analysis that will be conducted needs better attention so that the findings will meet the expectation of authority and solutions.

The study is also essential in recognizing the effectiveness of electronic media's usage towards the development of Islamic *da'wah* among society in Kuala Lumpur.

The study is also trying to see the types of Islamic programmes, which can attract people's attention and the arranged strategies of *da'wah* in it to encourage people to understand and comprehend Islam through the electronic media.

### **1.4 The Aim of the Research**

The study is conducted to analyse electronic media's role in spreading Islamic *da'wah* in Kuala Lumpur. Beside that, this study establishes to identify how effective electronic media is as a tool of *da'wah* and their contribution to ensure the development of Islamic *da'wah*.

### **1.5 The Objectives of the Research**

As we know, electronic media plays an important role in constituting the society's personalities. It has great influence upon the society and if it is treated wisely instead of badly, it will give vast benefits to mankind.

The objectives are divided into three; first, to see the society's perceptions towards electronic media as a tool of Islamic *da'wah*. Questionnaires are used to measure the perception.

Second, to identify the effectiveness of electronic media in spreading Islamic *da'wah*. It includes the involvement of electronic media such as radio, television, video, Internet, and multimedia in spreading of Islamic *da'wah*.

Third, to identify the roles of electronic media in conveying Islamic *da'wah* towards society. It consists of the media organization's responsibility to arrange suitable programmes in order to produce high quality Muslims.

## **1.6 The Limitation of the Research**

This study is only focused on the discussion of electronic media's role in spreading Islamic *da'wah* in Kuala Lumpur. It will also see how effective the electronic media is as a *da'wah* medium. Besides that, this study tried to get feedbacks and comments from people who live in the area of Kuala Lumpur about Islamic programs broadcasted through the radio, television, video and Internet. This study involves 40 respondents in the area of Kuala Lumpur.

## **1.7 The Hypothesis of the Research**

Before starting this research, the early hypothesis to the issue of the role of electronic media in spreading Islamic *da'wah*. The study assumes that the role of electronic media is more effective than other mediums in spreading Islamic *da'wah*. Beside that, the uses of electronic media in spreading Islamic *da'wah* are very effective and the society received this tool well in getting Islamic knowledge.

## 1.8 Key Term's

### 1.8.1 The Definition of *Da'wah*:

Refer to Sheikh Ali Mahmud, the word *da'wah* is originated from Arabic language (دعوة, يدعو, دعى) which means calling, exclaiming and inviting to something to stimulate towards a certain purpose. From Islamic laws point of view, it means exclamation or calling to the Allah path (Ghazali Darussalam, 1996) or *da'wah* is the activity of spreading Islamic *da'wah* and its teachings to all human kind (Mohd Amin Abdul Rahim, 2001).

Hence, it can be concluded that Islamic *da'wah* is act of asking people judiciously to the trustful way and fits Allah's command for the everlasting goodness and happiness (Mohd Amin Abdul Rahim, 2001).

Islamic *da'wah* in wider context means doing *da'wah* or exclaiming people who have obeyed Allah to do good things and avoid the bad ones (Wan Hussein Azmi Abdul Kadir, 1989).

### 1.8.2 The Definition of Medium and Electronic Media:

Medium is something used to convey or bring something to the target group (Iskandar, 1986). Media means communication tool to give information to the audience.

*Ensiklopedia Malaysiana* (1995) explains that media is a medium or tools to send message or information by the public relation practitioners.

H. M. Tuah Iskandar (1997) explains media is an arena or courtyard. So, the arena or courtyards of journalism are newspapers, magazines, brochures, radio, television, computer, audio, video, compact disc, multimedia, Internet and so on.

In Arabic language, the media or medium is accommodated from the word *wasilah*. According to al-Sayyid Nawfal, *wasilah* means a way to deliver the content to the target. It includes all communication media of various types.

Hence, medium or media is a tool to convey a content or message to the audience. Meanwhile, *da'wah* medium or media means a tool to deliver the content or message of *da'wah* to the audience.

Electronic media is the medium of information, based on electronic. It is essential because present society depends on electronics' tools in their lives (The World Book Encyclopaedia, 1985). The latest media included in electronic media are radio, television, computer, audio, video, telephone and fax machine.

## CHAPTER 2

### LITERATURE REVIEW

In order to establish this study, a number of literature reviews on this subject were referred such as mentioned below:

#### 2.1 Electronic Media

According to Zulkiple Abd. Ghani (2001), he states that the purpose of introducing radio and television is to develop the society. The media plays the role as a transmitter that will spread information to the society and educate them on how to live in the modernised world. The role of media in *da'wah* should be seen in a more extensive form that represents Islam as a whole until there is no program known as religious or non-religious ones. Besides educating those involved in media with the *da'wah* concepts and approaches in media, the religious men also have to take proactive steps to be big players in the media field. With right objectives and strategies, the media has to be moved to build humanity, not lowering or degrading their human status. The uncertainties of media's role in Muslim society need to be corrected in line with Islamic teachings. This book also discusses directly the opinion of Western mass media researchers on media's main role in developing individual and society's behaviours. This role is line with Islamic wishes. Besides that, this book also discussed about Islamic concepts as well as broadcasting programs. From *tawhidic* perspective, broadcasting is regarded as the way to know Allah SWT. Ethics or *akhlak* also became the basic principle to plan the function of broadcasting that will produce the final result of broadcasting programs, which is based on the doctrine of 'do good things and avoid the bad ones'. In other words, the main objective of Islamic broadcasting is to get the equilibrium of spiritual and physical of the society. Furthermore, broadcasting media is also regarded, as an important instrument to build up the society, and one of its responsibilities is the information given to the society should be attached together with their educating role. According to him, Islamic

broadcasting also can outline its main objectives such as to brace Muslim's faith, to increase Islamic awareness, to spread Islamic thinking and culture, to create public opinion, to consolidate good values among individual and to be the watchdog to negative symptoms, which can ruin our society's development.

This is further discussed by Mohd Yusof Hussain (1990) in his article "The Role of Mass Media and Communication Technology in the *Da'wah* Revolution." He discussed the opinions of Western communication theorists such as Laswell (1948), Wright (1960), Schramm (1960) and Lazarfeld and Merton (1948) of mass media's roles. They were divided into 5 roles: monitoring to the environment, discussing and suggesting necessary changes in the society (correction), conveying the heritage of knowledge, norms and values to the new generation (ethicising function), interpreting events in the society (interpreter) and becoming the watchdog or monitor. The other roles of Islamic mass media are to do good things and avoid the bad ones, teaching, advising, admonishing, reminding, telling good news as well as changing habits and the way of thinking.

Muda @ Ismail Abd Rahman (1999) explains the effectiveness of electronic media such as radio and television in spreading information. To him, radio, television and video are the most popular broadcasting media among people because of their special abilities, which involves the mixture of audio, visual, colours and movements. Through printed and broadcasting media have the same function, that is to give information, the effect of society's acceptance can be easily traced on the broadcasting media compared to the printed one. Besides, due to the competition among electronic media, a series of Islamic teaching and *da'wah* programmes were broadcasted on radio and television. Those efforts were meant to balance the spreading of religious principles and knowledge, and the urgency of foreign cultures slipping onto our younger generation's souls.

Indrawan Hj. Mohd Yatim (2001) adds that the roles and responsibilities of mass media to the society are by broadcasting a lot more religious and academic programs. The programs are essential for they will attract our society to believe in God and the importance of holding a faith. Second, the discussion between religions can increase the

society's comprehension of other beliefs. Third, Islam is a complete religion that will attract non-Muslims to know and love Islam. Fourth, this medium too will increase Malaysians' moral values.

Referring to Abu Bakar & Siti Fatimah (2000) they discuss the various media used by *da'ie* around the world in spreading Islamic *da'wah*. Yet, from early period of Islam, the *da'wah* had been spread through verbal and written methods, in line with the changes of time, Islamic *da'wah* also have been spread by films, video, cassette and so on. The Department of Islamic Development of Malaysia (JAKIM) in its *da'wah* activities has been using the latest technology including the Internet. The application of electronic media especially radio and television as a medium of *da'wah* was first explored and implemented by the government. That includes the acceptance of multimedia as a medium, and the existence of the Multimedia Super Corridor (MSC) is a proof of it.

The role of the media such as the Internet was also explained in article titled "*Da'wah Through the Internet*" (Abu Bakar Abdul Majeed, 2001). It explains about the use of Internet as an information channel to convey religious knowledge to the society. *Da'ies* also must take this opportunity to deliver information and religious exclamation through the Internet. Internet is not only used to *da'wah* the truth but there is always a party who misuses it to influence people to the wicked way.

Tarmizi Mohd Jam (1996) also adds that the latest growth of electronic media is so rapid. Today, electronic media is offering big opportunities to *da'wah* activities. Electronic media helps people to gain information easily without having to be at any particular place. Besides that, the electronic media is very efficient. It needs no physical delivery as letter or parcel. The delivery using electronic media needs no transportation, and the labour could be decreased. Beside that, people do not have to be at any particular place but we can get the information and transfer it elsewhere easily.

Based on the book titled "Understanding Islam Through Information Communication and Technology" (2000), it explains the role that should be played by Muslims in facing the

challenges of ICT. This technology is a new development with various information that can build and develop peoples. It also states about the role played by Internet in spreading Islamic *da'wah* and Islamic perspective of ICT.

Mohamad Md Yusof (2000) in his book "Media and Society" explains about the electronic media's role, namely television. In that book, he states that television has a great influence and plays an important role. In relations with the society, television is used to control values and norms as well as tightening good and acceptable values. Through its serial programs, televisions have also strengthens the universal culture concept that have strong and close connection to consumer's culture. Besides that, television not only functions as a type of recreation but also becomes a tool of improving social awareness and spreading information. However, television's role is in the authorised people who handle it so that the society can get benefit from it. Besides that, he also explains the role of Islamic media in spreading Islamic *da'wah* and the process of building the present Muslim society.

In an article written by Johari Jaafar (1993), he explains a number of important roles played by the electronic media such as television. According to him, it is the television's roles to build society's mentality and personality to combat with the more complex questions. Besides that, television also has the power to hypnotize audience to act against the living norms and values and it can also serve as a medium to give useful messages. He also adds television's universal roles as stated by Jaafar Kamin (1991), "universal roles of media like television are informing telling, educating, entertaining and selling (influencing the audience). The social roles of mass media (television) are observing the environment, reporting the changes of environment to the society and providing society's responses towards the changes and extending nation's heritage to the future generation."

Wan Hussein Azmi (1989) also discusses about the appropriate methodology in modern *da'wah*. Three methods introduced by Allah SWT in spreading Islamic *da'wah* namely *al-Hikmah*, *al-Mauizah al-Hasanah* dan *al-Mujadalah billati hia ahsan*. In the article, he also mentions about the challenges and obstacles in *da'wah* movement, which come in

various types such as oriental study, Christian missionary, thinking attack, damaging mass media, resistance *da'wah* and misleading *da'wah*, which is leaned to Islam.

According to Abd. Aziz Mohd Zin (2001), recent *da'wah* can be channelled through various media. New development on information technology added up information media that can be used to convey the content of *da'wah* to the audience. Besides that, rapid changes in technology of media are seen through various inventions in electronic media. Electronic media is electronic medium of information. Present mass media, included in electronic media are television, radio, video, computer, cassette, telephone and fax. He adds that *da'wah* through electronic media means using electronic media to do *da'wah*. Recent electronic media in *da'wah* is using the media facilities and influences to convey the content of *da'wah* and its messages either as a whole or part of it. He also stresses on the importance of media in *da'wah*. The attraction and effectiveness of *da'wah* is do not only depend on appropriate content and style of presentation, but also on the appropriate media or medium. It shows that media plays an important role to attract and influence the audience.

According to Mansor Ahmad Saman (1996), media plays important role in the lives of modern society. From the angle of communication technology, people seem to have been developed very well. This explosion has opened up new sources of information to people. The relocation of television's technology into electronic-based of information system is an expedient thing. When television's technology is merged to computer's technology, this development is surely something easy and fast to happen. Due to this information at a fingertips, there is abundance data and be collected and stored in computer's memory. By pressing the computer buttons, the desired information is there on the screen.

In the book written by Kawamoto (2003), explains about the role of television and radio in spreading information to people for a few decades. Radio as a popular commercial medium has been around since the 1930 and television since the 1950. These technologies were typical of the conventional broadcast model, where a single message originates from a single source and is disseminated through the airwaves to many listeners. For decades,

the traditional broadcast model dominates the ways radio and television stations communicated with their audience. With the Internet and web, radio and television stations found a new way to build audience relationship. Many radio stations use the web to better acquaint themselves with listeners.

Based on the book written by Crowley & Heyer (2003) titled "Communication in History", they explain about the historical background of the existing of electronic media such as radio and television. In the early days of radio in 1920, night time, and around the country especially in the Northeast and Upper Midwest, Americans boys and men connected themselves umbilically by headphones to small black boxes powered by sets of batteries. They led the way in a cultural revolution: the turn to listening in the 1920. Painstakingly moving a thin wire known as the cat whisker around a hunk of crystal, they heard a blend of talk, music and static their head became filled with the voices and sounds of nearby and far-off places. Others, usually those with more money, had sets with turning dials-five of them-all of which had to be perfectly calibrated to reel in particular stations. This was an exploration, and such it was thrilling and often maddeningly frustrating. However, the television begins in the 1950 provided models of programme styles and popular taste for producers around the world. The early regulatory decisions, which established US standards for such matters as broadcast spectrum allocation, image quality, and colour versus monochrome service substantially, govern American television today. The regulatory background, and other ideological and economics constraints during television's early growth had influenced the commercial structures and programme forms of the medium in America, as well as the relation of US television to the rest of the world.

Hamzah Hamdani (1982) also explains about the development of electronic media in Malaysian society. Radio and television are regarded as two types of electronic media, which have special strength and limitation as general communication tool. Electronic media is able to influence society easily and quickly compared to other media. For example, the goals set up by RTM is in line with the government's objectives in developing and creating the society's personality. Among the goals are encouraging the

society's attention and the way of thinking to change their habits, helping the existence of civic awareness, providing appropriate materials to general knowledge and helping them to create national solidarity. He said, "Among those goals, the most important thing from communication is RTM's role in engendering thinking ability as well as a shift of paradigm of the audience".

Abdul Ghafar & Shamsul Bahri (1998) also explains about the relation of Islam and information technology. According to them, technology is not foreign to Islamic teachings and history. It is a continuous process, which has developed together with people's intelligence to facilitate life's duties. Three major activities of information technology are storage, processing and memory, and broadcasting actually has been a major agenda in the history of Islamic development. Besides that, in broadcasting activities, only convinced knowledge and information is allowed to spread to the people, so that Muslim society's development is well conducted. It is clear that Islam emphasises on information gathering, processing and spreading. The information is needed because without it, it is hard for any leader or individual to act or make accurate decision.

Besides that, Ahmad Mahmud Abu Zaid (1996) adds that *da'wah* methodology to the public is spreading *da'wah* to millions of people at the same time in a country or more through mass media, such as radio, TV, newspapers, video, cinemas and through plays. He also adds that television and radio are the method that can spread information easily and conveniently. *Da'ies* has also to study these two methods and learn how to produce programs and discussions through the radio.

Based on the book "Satu Kumpulan Esei Media di Malaysia" (Mansor Ahmad Samad, 1983) also speaks on popular broadcasting media in Malaysia such as radio and television. Attached data in this book also shows the increasing use of radio and television among Malaysians. The high rate of consuming proves that electronic media has become more important and has been accepted by the society. He also adds about broadcasted programs by electronic media to the public such as educational programs and films.

In 1456, Guttenberg had successfully invented the printing machine. The existence of it had expedited the effort to provide religious texts. Printed media became the main medium in missionary activities until the 20<sup>th</sup> century, which is known as the communication revolutionary century. A new communication media called electronic media was introduced around 1910s. The first invention was radio. Radio transmission can be transmitted widely to all over the world. After the radio, TV was introduced as an electronic communication media around the middle of the 20<sup>th</sup> century. Information can be delivered more realistically and the effectiveness of the *da'ies* is also increased. Nearing the 3<sup>rd</sup> millennium, a sophisticated, fast and effective communication system was introduced known as the Internet. It can be used easily by using several basic tools and suitable software as well as telephone's connection or cellular, where people can be connected to the world's information connections (Abu Bakar Abd. Majeed, 2001).

Besides that, electronic media is also very popular broadcasting media among society because of its uniqueness that combines voices, movements, colours as well as visuals. And the society accepts it more easily for the actions are real compared to printed media such as newspapers, books and magazines, which need more attention from the audience to understand the messages. Even though the two share the same function that is to give information, the effect of acceptance toward broadcasted media is easier and wider compared to the printed one. Besides, the spread of Islamic *da'wah* through electronic media is also very effective for it can reach the crowd much faster. This condition can save much time and *da'wah* activities also can be delivered more effectively. The society also can gain information easily by only watching the TV and listening to the radio so they can get a lot of information (Indriaty Hj. Ismail, 1999).

Fedler (1978) explains about the function of the media. Information disseminated by the media also helps to educate the public. The media may constitute the most powerful educational system ever known to men. The mass media also tries to persuade as well as inform and people also turn to the media for entertainment. The media help them escape the pressure of daily living to avoid boredom, to relax, and to forget their problems. Some media such as radio, television and movies place a greater emphasis on entertainment

than others. Beside that, the media also stimulate the economy by carrying advertisement for goods and services. To survive, the media must have money, most media are private businesses that must earn reasonable profit in order to remain in business and retain their independence. In addition to unifying the nation, media also inform, educate, persuade, entertain, stimulate the economy and earn profit for their owners.

According to Wilson (1998), Mass communication is a process in which professional communicators using technological device share message over great distance to influence large audience. Another way of saying mass communication is a form of communication in which a source addresses a large audience with the same or similar message. Mass communication is not direct communication, but just because it is not one on one does not mean it is not powerful or important. Indeed mass communication has become one of the most powerful forces in our daily lives. We increasingly learn language, societal values, and even behaviours through mass communication. Traditionally, the model of mass communication featured three major components: a source, the media, and a large diverse audience. According to Charles Wright (1975), mass media has four important functions, surveillance, correlation, culture transmission, and entertainment. Surveillance is the watchdog function previously described in newspaper, where the media watches those in authority for signs of abuse or misconduct. It involves the active gathering and disseminating of information to the audience through the specific medium, print, radio, or television for example. Correlation takes surveillance and adds a new dimension, the analysis and evaluation of information. This interpretation places a value on some information over other information and impact the information you receive. Cultural transmission involves the display of social codes and behaviours, including those involving values and priorities, ways of social interaction, and customs that are normal in mainstream society. Finally, entertainment is a distraction from everyday life, allowing the audience to see a different perspective, world, or even galaxy that in real life does not exist (McLean, 2003).

The mass media are among the most influential enterprises in a democratic society, standing at the crossroads between the citizens and their political, economic, and social

institution. In addition, they are instrumental in the transmission of cultures values. They set the agenda for which values are important and offer symbolic cues for standards of conduct, including ethical behaviour. This process is conveyed through the three key functions that media practitioners play in America society: dissemination and interpretation of information, transmission of persuasive message and production, and marketing of mass entertainment. Each of these functions brings with it an array of ethical expectations that are not necessarily the same. There are also three functions of media practitioner first, the media are the primary source of information in a democracy. Accurate and reliable information is the lifeblood of the democratic process. Second is the transmission of persuasive communications. And the third is the production and dissemination of mass entertainment poses an ethical challenge perhaps because there is little agreement on what is role in society should be (Day, 2003).

Mass communication is affected by its context the industrial, affluent, mass society, and mass communication differs in important ways from other forms of communication. It differs not only because it is commercial but also because of its audience, its message, and its sources. The relationship between mass communication and other forms of communication is evident in our use of the mass media. Some mass media are international in scope, some are national, and some are segmented, addressing specialized audiences. A few form an elite of opinion leaders. The electronic media may be independently owned and unaffiliated, part of group with common ownership, affiliated with the networks, or owned and operated by the networks (Jamieson & Campbell, 2001).

## **2.2 Da'wah**

According to a book written by Wan Zahidi b. Wan Teh (2001) he gives the definition of Islamic *da'wah*, which was taken from the statement of Sheikh Muhammad Al-Ghazali “*Da'wah* is not something blur and uncertain, but a complete program and consist all knowledge needed by people to make them see clearly the life's real goals and encounter

them to find the receive God's guidance". The practice of conveying *da'wah* were stated in *al-Quran* and *as-Sunnah*:

Allah SWT says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Means:

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, who receive guidance.

(*Al-Qur'an. An-Nahl 16: 125*)

He also explains *da'wah* goals from the Islamic perspective. Those goals are to clarify people's roles in this world and the ending that will be waiting for them in the hereafter. Besides that, Islamic *da'wah* is also important to people, thus a fair counterbalance exists between the activities in order to fulfill life's demands in this world and Hereafter.

Besides that, Akmal Hj. Mohd Zain (2001) also explains the definition of *da'wah* from the language aspect which was originated from the Arabic language means the invitation, exclamation and calling. Besides, *da'wah* from the terminology aspect means inviting people cleverly to the true way according to Allah's wishes for their happiness and goodness in this world and the Hereafter. A word, which is similar to *da'wah*, is clarification. It means to attract other's interest, or give meaning to some problems and it can be done through various mass media such as radio, tv, magazines, video, vcd, fax, Internet, directly or otherwise. All of this can be used as *da'wah* mediums in the millennium.

Wan Hussein Azmi (1989) in his article “Metodologi *Da'wah* Dalam Dunia Modern” explains the definition of Islamic *da'wah* in language and terminology perspectives. According to him, *da'wah* in language originated from the word “الدعاء” means exclaiming or calling people to assemble to something and give them the encouragement to work for themselves. From the terminology aspect, Islamic *da'wah* means *da'wah* or fully believe that Allah is the Real God, the Almighty, the Only one, the Most Perfect, and have faith in His Angels, Books, Prophets, Doomsday and His *Qada' and Qadar*. And the meaning of Islamic *da'wah* in wider perspective is doing *da'wah* or asking faithful people to always do good things and avoid the bad ones.

According to Mohd Amin Abdul Rahim (2001) in his book “Panduan Pendakwah Secara Praktikal.”. *Da'wah* is the activity of spreading Islam and its teachings to whole mankind and the activity is all efforts and program done to ask people to the right path, so that Muslims can recognise and believe in Allah SWT and obey His rules.

Ghazali Darusalam (1996) in his book also explains about the meaning of *da'wah* doctrine in language and religious terminology. According to Islamic perspective *da'wah* is teachings directed to people by Allah and His prophets to believe and be convinced in religious. While, Islamic *da'wah* means inviting people brilliantly to the true and appropriate way to God's wishes, for the life goodness in the world and Hereafter. The importance of Islamic *da'wah* is in line with the creation of people, which is different from other existences from the spiritual aspect, and has the mind to differentiate between the good and the bad. Sometimes people are derailed of the truth. So, *da'wah* dissemination is a priority to Muslims after the Prophet died. *Da'wah* in the meaning of doing the good things and avoid the bad ones is absolute condition to perfection and security of people's lives. It is the responsibility of all Muslims as *Khalifah* (leader) to convey the *da'wah*.

Referring to Dr. Shamsul Bahri Andi Galigo (2000) in his presentation paper, Islamic *da'wah* is basically activities of Muslim based on faith and sincerity to practice, spread

the blessing and peace to humans. So, no *da'wah* can be classified as a failure, or what might happen is the *da'wah* is not able to change its target to audience to a better living, or the *da'wah* itself is seen as a barrier in implementing the society's norms and traditions.

## 0000020367

This matter is also stressed in the book "*Da'wah and Tuntutannya*," doing *da'wah* is a tool to convey knowledge and religious teachings to Muslims. Gaining knowledge is compulsory to all Muslims, for everyone who will impart *da'wah* must have knowledge so that they can do it effectively. The goal of *da'wah* in Islam is asking to do good things and avoid the bad ones (Zuraini Husain & Ahmad Razaai Ayudin, 1996).

Besides that, the importance of *da'wah* in economy had been discussed in the book "*Da'wah Islamiah Malaysia Masa Kini*" written by Zainab Ismail (1993). In discussing this matter, we have to look at three things related to *da'wah* phenomenon itself namely the reality in the country's economic development's policy. Second, the relation of Islamic *da'wah* and the country's economic development and how Islamic *da'wah* encounters recent economic problems. The knowledge of Islamic economic development is people's life activity to reach Allah's blessing or in other words, the knowledge of economic development is based on Islam and the effort to implement it is *ibadat*. This is important because people's activities are included in development activities. If the economic development is not turned into *ibadat*, so the energy and time spent is a waste as well as impossible to reach Allah's blessing. The effort may bring a lot of properties, but it will give life no benefits (Muhammad Syukri Salleh, 1987).

According to Abd. Aziz Mohd Zin (2001), Islamic *da'wah* is divided into two components namely the content and the way to convey the teachings, called methodology. Based on the division, methodology is an important thing in *da'wah*, for it is arranged ways to get the target influence by the teachings. It plays a major role in *da'wah* because it determines the effectiveness of *da'wah* efforts. Among basic methodologies of *da'wah* based on what Allah says are the *hikmah*, good advice, and with discussion, dialogue, and the best debate. The effectiveness is not only because of appropriate chosen content or

presentation, but also because of appropriate media or channel. This obviously shows that media plays an important role in attracting and influencing the target.

The *da'wah* approach by media side is briefly related to Islamic issues and their lesson, such as item advertisement through mass media and sends it to houses should be increased so that Islam can achieve to their target easily and interestingly. Beside that, the influences of mass media around society should be fully used, so that Islam is able to achieve to all target without taking a long time (Ab. Aziz Mohd Zin, 1997).

When we say the path of *da'wah*, we are referring to the path to Allah, His pleasure and Paradise. It is the path which was followed by the Prophet (pbuh) and all the Messengers of Allah. It is the path of the believers and the Straight Way (*As-sirat Al-Mustaqim*) of Allah. On the path of *da'wah*, we are processing towards the noblest and the greatest goal, as Allah is our goal, and we endeavour to fulfil the establishment of Allah's religion on earth along with the state of Islam. (Mustafa Mashur, 2000).

*Da'wah* is not only conveying the information and educating Muslims about Islam which understand in narrow view, otherwise *da'wah* communication involve entire idea, process, and Islamic communication culture towards generating the real Islamic society. The role of Islamic media is very critical in that case. Besides providing the Islamic information, Islamic media also can defend the negative information, which is providing risk to Muslims. Beside the mass communication in general course, communication course for business, banking, carrier, recreation, and so on should be developed by Muslims in order to fulfil their need in this world (Deris Daud, 1999).

## CHAPTER 3

### RESEARCH METHODOLOGY

Methodology is the way to do something or making and doing study (Bernabib, 1992).

The methodology used in this study are divided into two types:

- 1) Library Research
- 2) Field Research

#### 3.1 Library Research

To gain information about the research, methodologies of the library are used. For examples, books, magazines, newspapers, journals and related materials were used. This method used to elaborate the definition of the title of the study and all data related to the study. The libraries used for gathering data in this study are as follows:

- i) Islamic University College of Malaysia Library
- ii) National Library of Malaysia
- iii) Library of Universiti Kebangsaan Malaysia
- iv) Library of Universiti Malaya
- v) Library of Sultan Zainal Abidin Religious College

#### 3.2 Field Research

This study also used a field research as a method for gathering data. And the three important methods included in the field research are:

- a) Sampling (subject's determination)
- b) Data Collection
- c) Data Analysis

### **3.2.1 Sampling (subject's determination)**

A sample is a subset, or portion, of a population. Generally, researchers study the sample to make generalizations back to the population (Keyton, 2001). In this study, the writer chose the area around Kuala Lumpur as the sample because it is near the writer's place. Besides that, the role of media can be clearly monitored in Kuala Lumpur compared to other places for it is more revealed to the latest technology and mass media.

### **3.2.2 Data Collection**

In this study, this research uses data collection's methodology. A number of data were collected and necessary interpretation is made. This methodology is divided into 2:

- a) Descriptive

Descriptive research is a research that its objective is to explain an event or phenomenon. It also intends to explore any field, which is never or scarcely studied. In this study, the writer had used this procedure:

- b) Questionnaires

Questionnaires are useful tools for collecting data from a large number of respondents (Walkinson, 2000). Besides that, it also used to gain data from individual or society of a particular residence. This method is a process of collecting data using organized written questionnaires about the conducted research. It is a process to gather society's point of views about the roles of electronic media in spreading Islamic *da'wah* where 50

respondents were chosen to answer an instrument of the conducted study but only 40 forms submitted. In this study, the study's instrument was only focusing on electronic media's function in spreading Islamic *da'wah*. The questionnaires consisted of 2 parts: in the first part, close-ended questions were used. It was all about the respondents' background and questions of related issue. Close-ended questions require that the respondents choose one or more from a pre-defined category of answers to the questions (Walkinson, 2000). For the second part, ordinal questions used to give the respondents more opportunity to choose better answer. The questionnaire also includes likert scale, and the example for five-likert scale as below:

1. Strongly Agree
2. Agree
3. Neither Agree Nor Disagree
4. Disagree
5. Strongly Disagree

### 3.2.3 Data Analysis

Data analysis is a process of detecting and recognizing the shape of the data distribution, as well as recognising the nature of the shape and the correlation between the two to make right interpretation of it. Using this method, all data and information of the electronic media analysed. However, their roles in spreading Islamic *da'wah* were processed and analysed in detail. In analysing and arranging the gathered data, the study has applied following method:

#### a) Deductive

This method is used to make conclusions based on general data to make a more specific conclusion. By using this method, the study could present proofs of the study's background such as the respondents' responses towards electronic media as a *da'wah*