

THE APPROACHES AND EFFECTIVENESS  
OF INTERNET AS A MEDIA OF DA WAH:  
A RESEARCH ON ISLAMIC WEBSITES

HAZRINA BINTI ABDUL HAMID

KOLEJ UNIVERSITI ISLAM MALAYSIA

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Perpustakaan KUIM



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## 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 acknowledge

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Kind Regards,

**Hazrina binti Abdul Hamid**  
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## ABSTRAK

Kajian ini adalah bertujuan untuk menilai sejauhmana teknologi Internet khususnya aplikasi laman web digunakan sebaiknya sebagai salah satu media atau saluran (*wasilah*) dalam usaha penyebaran Dakwah Islamiyah. Pemerhatian dan pemantauan dijalankan secara berterusan selama 4 bulan ke atas 3 laman web tempatan yang telah dipilih dan soalselidik diedar secara rawak ke atas sekumpulan subjek iaitu pelajar-pelajar selain pengkhususan Pengajian Islam, Kolej Universiti Islam Malaysia. Kajian ini bertujuan untuk meninjau permasalahan yang berkaitan dengan kesedaran masyarakat khususnya remaja tentang pentingnya Teknologi Maklumat dan mengenalpasti pendekatan serta keberkesanan Internet sebagai salah satu media penyebaran Dakwah Islamiyah. Hasil kajian ini menunjukkan bahawa penggunaan Internet sebagai sumber ilmu dan Dakwah Islamiyah masih di tahap membimbangkan dan perlukan usaha yang lebih jitu. Hasil akhir kajian ini juga dapat merumuskan bahawa implikasi Internet amat penting dalam Dakwah Islamiyah.

## ABSTRACT

This research is assembled to foresee how far does the technology of Internet especially website and web applications are to be used as one of the media and channel (*wasilah*) to spread the Islamic Da'wah. With careful and continuous observation for 4 months, 3 different websites had been used as survey and random research using Islamic University College of Malaysia students who not specific in Islamic Studies as subjects. This research is for the awareness especially younger generations on how important Information Technology is and how powerful and useful Internet as the tool for spreading divine matters of Islamic Da'wah. The outcome of this research shows that using Internet as an education portal is still not wisely and widely used. Overall, the purpose of Internet is highly important in the Islamic Da'wah.

## ملخص البحث

هذا البحث يهدف إلى تقسيم مدى حسن استخدام التكنولوجيا الإنترنت (الشبكة الإتصالية العالمية) كوسيلة من وسائل لنشر الدعوة الإسلامية. لقد راقب ولاحظ الباحث في مدة أربعة أشهر على ثلاثة مواقع المحلية والعالمية المختارة التي تم توزيع أسئلة البحث إحصائية على مجموعة من الطلبة جامعة العلوم الإسلامية بماليزيا، غير متخصصي الدراسات الإسلامية. هذا البحث يسعى ويهدف إلى معرفة المشاكل المتعلقة بإهتمام المجتمع خصوصا الشباب عن مدى أهمية التكنولوجيا المعلومات وبجانب ذلك يسعى إلى معرفة مدى تأثير الإنترنت كوسيلة من وسائل النشر على نشر الدعوة الإسلامية. وقد ظهر من خلال هذا البحث أن قضية استخدام الإنترنت كمصدر العلم والدعوة ما زالت في غاية مقلقة وتحتاج إلى الجهد الكامل. وكذلك بيّنت ودلت النتيجة على أن استخدام الإنترنت في نشر الدعوة الإسلامية وهو من أمر ضروري.

## CONTENT PAGE

<b>CONTENTS</b>	<b>PAGE</b>
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MUJAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
LIST OF APPENDICES	viii
GLOSSARY	ix
TRANSLITERATION	xi
ABBREVIATION	xiii
<b>CHAPTER ONE: INTRODUCTION</b>	
1.1 Background of Research	1
1.2 Significance of Research	2
1.3 Aim of Research	3
1.4 Objective of Research	3
1.5 Scope of Research	4
<b>CHAPTER TWO : LITERATURE REVIEW</b>	<b>5</b>
<b>CHAPTER THREE : RESEARCH METHODOLOGY</b>	
Introduction	8
3.1 Method In Choosing A Subject	8
3.2 Method In Gathering Data	9
3.2.1 Descriptive Method	9
3.2.2 Library Method	10
3.2.3 Documentation Method	10
3.3 Method Of Analyzing Data	11
3.3.1 Inductive Method	11
3.3.2 Deductive Method	11
3.3.3 Comparative Method	12

## **CHAPTER FOUR : BASIC OF THEORY**

4.1 Introduction To The Internet	13
4.1.1 Definition	13
4.1.2 History of Internet	14
4.1.3 Internet Development	14
4.1.4 Specific Term in Internet World	15
4.2 Relationship Between Information Technology and Islamic Teaching	16
4.2.1 Al-Quran as Mu'jizat	17
4.2.2 History of Prophet's Da'wah	19
4.2.3 Science, Internet and Islam	20
4.3 Internet in Millennium	21
4.3.1 The Significance of Internet as a Media of Da'wah	21
4.3.2 Impacts of Internet in Islamic World	27
4.4 Challenges In Executing of Internet as a Media of Da'wah	28
4.4.1 Internal Factors	28
4.4.2 External Factors	29
4.5 Conclusion	32

## **CHAPTER FIVE : RESEARCH REPORT AND ANALYSIS**

5.1 Introduction	33
5.1.1 JAKIM Page	34
5.1.2 Darul Numan Page	35
5.1.3 Harun Yahya Page	37
5.2 The Effectiveness Of Internet as a Media of Da'wah	38
5.3 Conclusion	40

## **CHAPTER SIX: CONCLUSIONS DAN RECOMMENDATION**

6.1 Commentary	41
6.2 Recommendations and Suggestions	42
6.3 Conclusions	44

BIBLIOGRAPHY	46
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APPENDICES	48
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**LIST OF APPENDICES**

<b>APPENDICES</b>	<b>PAGE</b>
Appendix A : Questionnaire	48
Appendix B : JAKIM's Page ( <a href="http://www.islam.org.my/">http://www.islam.org.my/</a> )	49
Appendix C : Darul Numan's Page ( <a href="http://www.darulnuman.com/">http://www.darulnuman.com/</a> )	50
Appendix D : Harun Yahya's Page ( <a href="http://harunyahya.com/">http://harunyahya.com/</a> )	51
Appendix E : Syukur.org and It Is Truth Page	52
Appendix F : List of Islamic Websites	53

## GLOSSARY

<i>al-Balad</i>	Chapter 90 of al-Quran
<i>al-<sup>c</sup>Asr</i>	Chapter 103 of al-Quran
<i>al-Dukhān</i>	Chapter 25 of al-Quran
<i>al-Hadīd</i>	Chapter 57 of al-Quran
<i>al-Hijr</i>	Chapter 15 of al-Quran
<i>al-Mujādalah</i>	A way to propagate Islam through debate
<i>al-Munāqashah</i>	A way to propagate Islam through discussion
<i>al-Quran</i>	The Holy Book revealed by Allah S.W.T to Prophet Muhammad S.A.W
<i><sup>c</sup>aqīdah</i>	Dogmatic theology
<i>as-Sajdah</i>	Chapter 32 of al-Quran
<i>as-Sunnah</i>	The tradition of Prophet Muhammad S.A.W including his deeds, saying and Approval
<i>Bahasa Melayu</i>	Malay language
<i>batil</i>	Rejected
<i>da<sup>c</sup>wah bi al-hal</i>	A way to propagate Islam through good deeds
<i>da<sup>c</sup>wah bi al-lisan</i>	A way to propagate Islam through communications
<i>falak</i>	Astronomy
<i>fardhu kifāyah</i>	Individual obligation
<i>hablun min Allāh</i>	Relationship with Allah
<i>hablun min al-nās</i>	Relationship among human being
<i>hak</i>	Right
<i>Hadīth</i>	The tradition of Muhammad S.A.W
<i>hidāyah</i>	Guidance
<i>hijrah</i>	Muhammad's moving from Mecca to Medina
<i>hikmah</i>	Wise
<i>īmān</i>	Faith

<i>irsyad</i>	Leaders
<i>Karam Allāh Wajhah</i>	Allah dignify his face
<i>khalīfah</i>	Caliphs / Leaders
<i>mau'izat al-hasanah</i>	The good advice
<i>qudwat al-hasanah</i>	The good following
<i>Quraisy</i>	An Arabic tribe
<i>Radhi Allāh 'anhu</i>	Allah Bless Him
<i>Salla Allāh 'alayh wa sallam</i>	Peace Be Upon Him
<i>Subhānah wa ta'āla</i>	Allah is All Sacred and The Highest
<i>sūrah</i>	A chapter from al-Quran
<i>ummah</i>	Muslim community
<i>uslūb</i>	Methodology
<i>wahdat al-ummah</i>	The unity of Islamic follower
<i>wahy</i>	The revelation from Allah to His Prophets
<i>wasīlah</i>	Media / Ways
<i>Yūnus</i>	Chapter 10 of al-Quran
<i>Yūsuf</i>	Chapter 12 of al-Quran

## ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ	a	فأر	fa`r
ب	b	برد	burd
ت	t	تَلَّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	alīb
خ	kh	خادم	khādim
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	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لُبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يَم	yam

### 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	ʿalima
_____	u	غلب	ghuliba

### 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	a	عالم ، فتى	°alim, fatā
ي	i	علم ، داعي	°alīm, da°ī
و	u	علوم ، أدعو	°ulūm, 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	iy	شافعي	shāfi°iy (ending)
و	uww	علو	°uluww (ending)

### 5. Exemptions

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

Example: أكبر transliterated to: akbar (not ʾakbar)

- 5.2 Arabic letter ة (taʾ 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 "t".

Example: مكتبة الإمام transliterated to: maktabat al-imam

However if the Arabic letter ة (taʾ 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  
دار وهبة  
qal°ah  
dar wahbah

## ABBREVIATIONS

ARPA	Advance Research Project Agency
BAHIES	<i>Bahagian Hal Ehwal Islam</i>
b.	bin
bte.	binti
CD	Compact disc
Dr.	Doctor
et al.	and others
html	Hypertext Markup Language
http	Hypertext Transfer Control
ibid	<i>ibidem</i>
IBM	International Business Machine
IKIM	<i>Institut Kemajuan Islam Malaysia</i>
IP	Internet Protocol
IRC	Internet Relay Chat
IT	Information Technology
JAIN	<i>Jabatan Agama Islam Negeri</i>
JAKIM	<i>Jabatan Kemajuan Islam Malaysia</i>
k.w	<i>karam Allah wajah</i>
KUIM	Islamic University College of Malaysia
MIMOS	<i>Institut Mikroelektronik Malaysia</i>
MSC	Multimedia Super Corridor
n.a	no author/no artist
Op.cit	<i>Opera citato</i>

SAW	<i>salla Allah <sup>o</sup>alayh wa sallam</i>
SWT	<i>subhanah wa ta<sup>o</sup>ala</i>
PC	Personal Computer
Prof.	Professor
PUM	<i>Pertubuhan Ulama Malaysia</i>
r.a	<i>radhiy Allah <sup>o</sup>anhu</i>
Sdn. Bhd.	<i>Sendirian Berhad</i>
TCP	Transmission Control Protocol
URL	Uniform Resource Locator
WWW	World Wide Web

# **CHAPTER ONE**

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background Of Research

Nowadays, world is facing a change in the third wave. This third wave is a revolution of Information Technology after agriculture and industrial revolution. Also, our life today is related with the Information Technology application actively.

This technology is a development result that sourced from al-Quran as evidence, people had used their mind to build a civilization. Allah said in His verse:

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

*“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-Quran. Al-An'am 6 : 165)

The problem had arise now is how can the services in the Internet, especially websites could be fully functioned as a medium to spread Islamic Da'wah and how this technology could be used as the best as a source of knowledge by our generation. This problem is related with the involving of Islamic organizations and individuals in create the websites, their approaches through the contents, strategies and targets, and the effectiveness of websites as a media of Islamic Da'wah. So, we will try to expose

and find the solution from the goal, strategies, targets and contents aspects and also assess the effectiveness of those websites as an agent to spread Islamic Da'wah nowadays.

## 1.2 Significance Of Research

This research is about the Information Technology that is a main tool of knowledge and information. It could also help the related authorities to accomplish websites as a tool to spread Islamic Da'wah, exactly with the era of technology. In other words, this study will be of great values to the *du'at*, *da'wah* movements, political and religious leaders and especially to those who are responsible for the future development of *da'wah* in the whole world. As a conclusion, it might be significance in two main groups of people. They are:

1. Public/Users/Surfers; they have been exposed with difference kind of information through difference websites. This group should be awake from dreaming, consequence from the entertainment and enjoyable websites. They do not realize the existence of many Islamic websites. So that, they also can use those websites as reference and sources of knowledge.
2. The responsibilities also are on the webmasters' shoulder. They are might be from any organization or individuals that responsible to build a good websites. So that, the users will be more sensitive with the existence of their websites. The good websites are consisted of various points of views. Therefore, this research is includes the targets, contents and strategies.

### **1.3 Aim Of Research**

Hopefully, this research could give a new idea to the webmasters to establish the best Islamic websites. This research likely as a pioneer to who are involve in this field. It is because I was realized that, our people especially Muslims, do not know about the existing Islamic websites. So, the webmaster's responsibilities to take the best approaches in create the best Islamic websites.

### **1.4 Objective Of Research**

1. To know deeply the meaning of Information Technology, its role and effects as a media or tool of Islamic Da<sup>o</sup>wah.
2. To identify the existing Islamic websites in the Internet.
3. To expose the surfers to the Islamic websites as a references and source of knowledge and information.
4. To encourage the webmasters to be more concern on the Islamic websites development.
5. To generate the understanding and consciousness among people especially the teenagers and students about the significance of Information Technology improvement towards the generation, based on true Islamic teaching and values.
6. To identify the approaches and steps that has been taken by individuals and organizations to exploit Information Technology as a media of Islamic Da<sup>o</sup>wah.

## 1.5 Scope Of Research

This research is based on Internet application to spread Islamic teachings. It also based on current time because this technology is moving fast.

To know what are the approaches have been taken by webmasters to make it as a media of Islamic Da<sup>o</sup>wah, I had choose three websites from three difference segments that all of them are based on Islamic Da<sup>o</sup>wah. These three websites might be local or international websites. I had chosen websites from business, entertainment and promotion segments.

To know about the effectiveness of Islamic websites, I have to make an interview on a group of respondent. The respondents are Islamic University College of Malaysia students who are not specific in Islamic Studies in the area of Pandan Indah. The investigations also are involving the Muslim and non-Muslim users from the guestbook of each visited websites.

# **CHAPTER TWO**

## CHAPTER TWO

### LITERATURE REVIEW

1. Professor Dilnawaz A. Siddiqui from the Department of Communication, Clarion University of Pennsylvania in his writing about the communication technology from Islamic perspective say:

*"It has now become a platitude to say that the nation that controlled the seaplanes in the nineteenth century, or that controlled the airways in the twentieth century, controlled the whole world. In the twenty-first century, it appears that whoever controls the airwaves will control the world and whatever is beyond it". (Dr Zulkiple b. Abd. Ghani & Abd. Ghafar b. Hj. Don, 1996:1)*

Refer to the statement above, the word 'airwaves' means airwave is the latest computerized system that not have limitation. Also, it is well known as Internet. When Islamic Da<sup>o</sup>wah is relate with this wave, so it is not a strange thing because to get world in the hand itself is a main objective and goal. It is a compulsory to used this technology as a media of Islamic Da<sup>o</sup>wah.

2. "Pendedahan kepada pengaplikasian Internet memberi kesan terhadap perubahan sosiobudaya masyarakat Muslim iaitu modifikasi cara hidup yang telah diterima, disebabkan oleh faktor dalaman dan luaran seperti urbanisasi, teknologi, ekonomi, geografi dan biologi". (Sinar Rohani. 1999)

Advance lifestyle, technology, geographical and biology are some of the elements that influence the changing of one's civilization. The changes are either be seen on positive or negative side as the depending on the human nature. The Internet is not 100% resourceful but there would not be any negative elements if it weren't human who had created it.

3. "Merujuk kepada firman Allah s.w.t dalam surah al-Asr ayat 3 yang berbunyi *...وتواصوا بالحق...*..dengan maksud "...dan mereka pula berpesan-pesan dengan kebenaran..." yang juga meliputi iktikad kepercayaan, tutur kata dan amal perbuatan. Islam menentukan supaya umatnya menjadi 'a knowledge-based society, information-rich community'." (Dr Zulkiple b. Abd. Ghani & Abd. Ghafar b. Hj. Don, 1996:1)

The writer is explaining the words of 'knowledge based society', information rich community' as he visualized a modern Islamic civilization with planned and clever architecture, and maintaining Allah's rules. To make this a reality, every human being should take the words of al-<sup>c</sup>Asr where it is encourage sharing your education and truth. This is where Islamic holds its power, and our authority is not being seen as small and weak.

4. "Mengadakan hubungan dengan Allah (*hablumminallah*) sama sahaja pentingnya dengan mengadakan perhubungan dengan manusia (*hablumminannas*) di sisi Islam. Firman Allah maksudnya "Akan ditimpa kehinaan di mana saja kamu berada, kecuali kamu mengadakan *hablumminallah* dan *hablumminannas*." (Roslin Syamsuri, 1998:77)

*Hablumminannas* means the interaction between human. It can be understood as doing well as individual, groups or a leader in a society. The main focus is so that all need and problems of a society can be dealt with fair and high tolerance. Society then can live harmonious, peaceful and comfortable. To bring up an activity in one's society is also to bring up the materialism capitalization. Without

advance outlook on material perspective, the Islamic society can be outcome with misery and unhappiness.

5. "The similarities between working with computers and working with clients are notable (e.g., establishing a relationship, learning a client's language, learning a client's thought process, setting goals and taking steps to achieve them). Although the practice is controversial, a number of counselors and helping specialists offer services across the Internet. (Samuel T. Gladding, 2000:21)

The duty of a counselor, in any matter can also be seen as a holy man. Counselor can help to solve problems, so is a holy man in general. These days most counselors uses Internet as way of communication and problem solving with their clients, which means any holy or pious man can use this as tool of interaction as well.

6. Kamaruddin Ahmad, Prof. Madya Dr. Najib Ahmad Marzuki dan Mohd. Noor Habibi Hj. Long memetik kata-kata dari buku *'Ulwan* tulisan Abdullah Naseh;

*"...Apabila dakwah menggunakan saluran ini maka sasarannya bertambah dan tidak terhad. Ini bersesuaian dengan dakwah Islam yang bersifat global yang tidak terhad untuk satu-satu bangsa tertentu atau untuk golongan tertentu malahan manusia dipandang sama rata di sisi dakwah."* (Kamaruddin Ahmad et al., 2001)

Islamic terminology will never change at all. No difference between the Christian's ministers to its followers, as to of Muslim holy man and his followers. But why should Islam be compared with other religion. With using this 'channel' (Internet and website), the main aim of these holy words can be widespread.

# **CHAPTER THREE**

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **Introduction**

Analyzing is one of the most systematic and functional ways to discover a certain form of new knowledge in corresponding to the efforts made in evaluating matters to find solution in problematic areas. The use of specific ideas will also be an outline to gather more answers to this subject.

For this research, the writer will use proper methods to find the explanation on certain areas. The methods, which the writer will apply, are:

#### **3.1 Method in Choosing a Subject**

The writer had chosen a topic of finding Internet websites that conveys religious and Islamic Da<sup>o</sup>wah matters that are subjected to become the vehicle of spreading spiritual Islamic knowledge. This is equivalent to the modern era of today, which can be depended on technology, and the use of super corridor highway, such as the Internet.

## 3.2 Method in Gathering Data

### 3.2.1 Descriptive Method

The use of this descriptive method is one of the most evocative ways in finding out certain area of phenomenal and unusual events that may occur.

Descriptive measures are also used to investigate an area that had never been studied before or never thoroughly been examined. The 3 methods that will be used for this research are:

a. Interviews/Discussion

The writer will use several respondents to get insights on the subject matter. The questions that had been prepared are based on objective and hypothesis research that had been made, equivalent to the research.

The writer will execute this method as also the survey method on this research by interviewing them interactively by via IRC (Internet Relay Chat) and by face-to-face meeting as a primer source gathering.

b. Observation

The writer will use the observation method, and following this process, observing and monitoring certain areas of the matter gather the sources.

The writer had used a lot of time and effort in gathering sources by surfing through dozens of Internet websites with Islamic undertones and comparing each of them to get the right evaluation by the end of this research.

c. Questionnaire

The writer had also prepared set of questionnaires to find information on the subject matter as how the Internet can be used as the media vehicle for Islamic and religious purposes.

### 3.2.2 Library Method

The writer will use reading method by gathering sources by referencing books in the library. This method is used to find the definitions of the subject matter and to find deeper insights of all the data in reference to the main purpose of this research. The writer had done her research in these libraries:

- i. Islamic University College of Malaysia Library, Cheras
- ii. Tun Abdul Razak, Sabak Bernam
- iii. Sungai Besar Public Library, Sabak Bernam
- iv. Pusat Islam Library, Kuala Lumpur

### 3.2.3 Documentation Method

In this scope, the writer will use documentation method to find data by using available sources. The writer had use footnotes, quotes and annotations as basis and references. Documents and reading material that are used were al-Quran, al-Hadith, encyclopedia, dictionaries, magazines, newspapers, handouts and books.

### **3.3 Method of Analyzing Data**

Analyzing data is one of the most accurate if not correct methods to find out the outcome of certain research. It uses comparison and analytical and rational mode to make out the right interpretation.

In this method, the writer had used it to analyze all the data and resources that are connected to the Internet, websites and Islamic studies to jumpstart a more definite and structural analysis.

#### **3.3.1 Inductive Method**

In this approach, the writer had gathered a group of information and used it as a source. The writer had also created inquiries and the answers to analyze the gathered data as well as responses and investigate all the sources specifically.

The writer uses this method throughout the research period, where all new sources will be associated and added meticulously one by one. This process will be continuous until a certain theory will be gathered at the end of the research.

#### **3.3.2 Deductive Method**

Deductive method, on the other hand, is pointing out the final theory based on cases, which was already been analyzed. By this way, using background check up and thorough inspection, the writer can specify and rectify the field of research meticulously. Using also responses adapted by the technology of the Internet especially form of websites which has Islamic connotation and its contributions to the users which are either Muslim or non-Muslims.

The writer also used this method as to create a deeper theory, which will be discussed in the last chapter, chapter 4.

### **3.3.3 Comparative Method**

This method is used by the writer to make out factual ideology by comparing data and resources, as well as information that was gathered throughout this research. The writer had also compared the Islamic movement in the time of Muhammad S.A.W with the present Islamic movement to find out the connection and disparity, and whether this holy movement is still been carried out by the newer generation to have deep impact in the Islamic Da<sup>o</sup>wah today.

# **CHAPTER FOUR**

## **CHAPTER FOUR**

### **BASIC OF THEORY: INTERNET AND ISLAM**

#### **4.1 Introduction To The Internet**

##### **4.1.1 Definition**

Internet is a big phenomenon in Information Technology industry. Internet is a short form for International Network of Networks that is network for the international networks. It is also come from Internetworking that links several parts of computer to form the highest level of network. (Kamus Komputer, 1995:316)

The easiest definition for Internet is group of net for computers. Came from INTERNET word, inter means between, while net means network. So, it can be means network between network. (JAKIM, Tahun ke-10:32)

Internet is more specific to the communication among human beings in the whole world. Its' allow two-way communication and freedom information transfer with make together a group of computers. It was executed through the guidelines that known as protocol. The protocol that used is Transmission Control Protocol (TCP) and Internet Protocol (IP).

### **4.1.2 History Of Internet**

Dr. Vinton Cerf, also known as Internet's Father is the main person who involved in the development of digital language that allow computers and man in the whole world to communicate in cyber space.

Internet was developed from the group of computers that used together in 1960's as a project belongs to Advance Research Project Agency (ARPA) for Department of Defenses of United States of America. The main objective is to create a net that allow the safe data transferred process between several army's computer through difference communication way. (JAKIM, Tahun ke-10:32)

### **4.1.3 Internet Development**

The popularities of Internet are the most important development in computer industries since the launching of Personal Computer (PC), IBM (International Business Machine) in 1981. (Kamus Komputer & Teknologi Maklumat, 1995:168)

Internet is include almost all technologies in Information Technology like computers, networks, telecommunication, telephone system, computers graphic, multimedia, satellite, broadband, audio and digital video.

Malaysia's government has taken a first revolution step with the establishment of Multimedia Super Corridor (MSC) and the formation of Putrajaya and Cyberjaya as an electronic city, that is the latest development strategies to achieve Wawasan 2020. The development in Information Technology will be ensure that information revolutions could be influence the users life, deeply and widely.

Nowadays, the companies that involved in Information Technology industries are more productive in offering their services. The best thing is the involved companies are belongs to local person and Islam itself. Directly, companies and business specification are software and Islamic multimedia contents improvement. Generally,

their main focus is business segments, which its basis is Islam. They also offered to computer repairing and professional training that is could set the career needed.

Nowadays, we also have software that called Microsoft Windows Mobile 2003. It is for Pocket PC is now more innovative especially for wireless, messaging and multimedia purposes. This operating system implements WinCE.NET version 4.20, the latest version available. Its ability is to interchange functions between using the mobile phone and browsing. (Yeong Weng Harn, 2003:84)

Other than that, other development that is in focus of attention of the Internet community in Malaysia especially organization is the complete backbone of SuperJARING. SuperJARING has the fastest with 2.5 gigabit per second, (Gbps), Malaysia is ready for its digital frontier. (Qistina. 2003)

#### **4.1.4 Specific Terms In Internet World**

##### **Homepage**

The main page when we start to use web browser.

##### **Internet Relay Chat (IRC)**

Well-known as chitchat or chatting, it is a service to talk through Internet. The function is same like telephone, but it is more suitable with the using of keyboard. (JAKIM, Tahun ke-10:32)

##### **Multimedia**

The using of two or more types of video (motion video, audio, stiff image, graphic, animation, text and others) to build an information, education and entertainment category or also known as infotainment. (Rozinah Jamaluddin, 2000:181)

**E-Mail**

It is a method to send and receive messages, to and from any computers. It could happen through file transferring from the certain address to the other like an ordinary mail, but the envelope and mail is computer files. (Rozinah Jamaluddin, 2000:180)

**URL (Uniform Resource Locator)**

It is an electronic protocol address. It is a way to name a net source and developed to connect the web pages in World Wide Web. (Rozinah Jamaluddin, 2000:186)

**World Wide Web**

It is an Internet's navigation tool. Also known as a hypermedia system to find and access information sources in the Internet. The most popular navigation is Internet Explorer and Netscape Navigator. (Rozinah Jamaluddin, 2000:187)

**4.2 Relationship Between Information Technology and Islamic Teaching**

Before we try to know deeper about the relationship between Information Technology and Islamic teaching, we have to know and understand what is '*da'wah*' means.

The words of *da'wah* is came from Arabic phrases, *da'a*, *yad'u*, *du'aan*, which means to call or invite to the certain thing for encourage on certain objective. (Kamus Idris, 1995:203)

In the Islamic concept, *da'wah* is *ad-Dīn* or the religious itself. That's mean, the word of *da'wah* means the Islamic *Da'wah* spreading to all human being by Islamic scholars or *rijal al-da'wah*. (Kamaruddin, Najib & Mohd. Noor. 2001)

*Da'wah* also means activities for inviting man to Allah's way and a praying of slave (*'abd*) to the God in his pray. (Ghazali Darusalam, 1996:4)

The Islamic religion gives equal importance to worldly development as to the world as after death. It gives great importance to the moral values but never deny the need for

material development. In one Hadith, Muhammad S.A.W said Muslim should strive for the after death as if he will die the next day and should work for wealth as if he will live forever. (Roslin Syamsuri, 1998:76)

To uphold Allah's rules in a society means fulfilling the demand for *fardhu kifayah*. When this is achieved there will be materialistic development. (Roslin Syamsuri, 1998:81)

#### 4.2.1 Al-Quran as Mu'jizat

Al-Quran is a Muslim's Holy Book, which its truth cannot be denied. It was revealed to Muhammad S.A.W, as our prophet. The role of al-Quran is too wide because its nature is already complete and perfect. It also including all matters about His creatures, unseen world and His Almighty. Generally, al-Quran is guidance or *hidāyah* and leaders or *irsyād*. The guidance is specific to faith or *īman* and leaders is specific to good deeds. Allah S.W.T said in His verse:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

*And this Quran is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind. Therein is no doubt from the Lord of the Worlds.*

(Al-Quran. Yunus 10 : 37)

Al-Quran was revealed in Arabic during the glorious era of Quraisy tribes. They were fanatical with their ancestors' faith. They were, also, very proud with their skills in Arabian literature. They claimed that their literature is the best. So that, Allah S.W.T revealed the al-Quran to Muhammad S.A.W, the illiterate person to deny their words. Allah said in His verse:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِّن دُونِ  
اللَّهِ إِن كُنتُمْ صَادِقِينَ

*Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.*

(Al-Quran. Yunus 10 : 38)

Quran was revealed in Arabic to facilitate all human to understand what Allah said. Allah said in His verse:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*Lo! We have revealed it, a Lecture in Arabic that ye may understand.*

(Al-Quran. Yusuf 12 : 2)

فَإِنَّمَا يَسِّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

*And We have made (this Scripture) easy in thy language only that they may heed.*

(Al-Quran. Al-Dukhaan 25 : 58)

It is clear that Quran is just not as a sign of prophets but it also tools to invite all human being towards the truth. Its' contents includes all aspect of human life in this world and hereafter, and also about Allah's power. Quran was made an arrangement the relationship between human with Allah, human with human, and human with Allah's creatures. (Mustafa Hj. Daud, 1990:51)

#### 4.2.2 History of Prophet's Da'wah

Prophet Muhammad S.A.W was doing his *da'wah* for 23 years whereas 13 years in Mecca and 10 years in Medina. He brought his *da'wah* through the hard way. So that, the spreading of Islamic Da'wah took a long period since his time, companions' period until Islam was recognized as a great religion in the whole world. On the Muhammad's S.A.W period, his *da'wah* is not such easy like nowadays. There are 1001 difficulties and obstacles. Without any sophisticated material application, his *da'wah* showed the great effects and successes.

On the first stage, Muhammad's S.A.W *da'wah* is secret and confidential. So, just his families and companions are know about his teaching. This matter was began since the first revelation or *wahy* in Hira' cave and finished after 3 years. (Othman b. Hj. Talib, 1996:1) His objective is to eradicate the idol worshiping. The method that he used is the explanation about the words of tauhid through academic discussion in companions' houses. (Ghazali Darusalam, 1996:49)

Then, Muhammad's S.A.W *da'wah* went to the second stage which his open *da'wah* to his *ummah* that take 10 years. (Othman b. Hj. Talib, 1996:1). His *da'wah* began after Allah said in His verse:

فَاَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

*So proclaim that which thou art commanded, and withdraw from the idolaters.*

(Al-Quran. Al-Hijr 15 : 94)

The next step is a stage to establish the Islamic government after Muhammad S.A.W and his followers moved or *hijrah* to Medina. (Othman b. Hj. Talib, 1996:1) People of Medina accepted their arrival and they also accepted Islam as their holding and life foundations. Indirectly, this *hijrah* was form a strong Islamic communities and strong

government. Muhammad S.A.W is the respected person among them and then he became a greatest leader in Medina. This was taking for about 10 years until his death. On the both stages, Muhammad S.A.W was used many methods to spread Islamic teaching. His personality is one of that. He is humble, polite, his words from his mind and sincere. (Ghazali Darusalam, 1996:52) He face the problem with calm and controlled, and defend each question with *hikmah* or wisely. Besides that, he also used mosque as a place not only to pray, but as a centre of leadership and administration, education centre and as a place to discuss about the war. In short, all matters about religion and *da'wah*, politics, social, military and leadership had occurred in mosque.

His death is not the end for Islamic Da'wah. In the stage to complete the supporting government, (Othman b. Hj. Talib, 1996:1) Islam was led by Muhammad's S.A.W companions, the four caliphs, Saidina Abu Bakar r.a, Saidina Umar r.a, Saidina Uthman r.a and Saidina Ali k.w.

The last stage is where the Islamic Da'wah began expanded and spread in the whole world. (Othman b. Hj. Talib, 1996:1) Arabians are not only who hold with Islam, but also all tribes and races. Islam also was synonym with Malay since it was spread in Nusantara.

#### **4.2.3 Science, Internet and Islam**

In fact, science, Internet and Islam is one. We as Muslim believe that science is sourced from al-Quran. But in this modern living, it always be discussed without refer to the history. So they in West side claimed that science is belonging to certain religion and certain civilization. For example, the society assumed that science research are made and belong to West scholars and Islamic scholars just interpreters and studies their civilization. This statement was supported by the condition at that time. There are many studies and researches were making by West scholars in medical, astronomy and physics.

Notice to the contributions and successes that achieved by previous Muslims. There are many findings like medical, *falak* or astronomy and geography from the studies of Islamic scholars. We have Ibn Sina, Al Farabi, Al Khawarizm and At Tibb, doing many studies and research in various fields.

The strongest evidence and cannot be denied is the knowledge in al-Quran. There are various verse that related with science in al-Quran, like the beginning of human life, natures creation and the benefits of minerals. Allah said in His verse:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن  
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

*We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.*

(Al-Quran. Al-Hadid 57 : 25)

### 4.3 Internet In Millennium

#### 4.3.1 The Significance of Internet as a Media of Da'wah

There are numerous website locations that can be assessed through the Internet. It is like a journey along a road to arrive at a destination. Along the way, there are houses, schools, shops, entertainment outlets, and religious institutions like the mosque. Where you want to stop depends on the individual and this interest. It is the same with the Internet users. It depends on the user's Interest and their good or bad intentions.

In the context of attitudes development, Internet is just a tool not an objective. It is the responsibility of the users to use it to gather knowledge and train us to be a well informed with the right and precise data's. To realize these objectives, the web should be built on good foundations and features. These are:

### **(a) Objectives**

The material and the working to achieve the objective have to be planned. The objective should be basic and important. It is the same for the development of website for *da'wah*. Each site should have explanations about Islam and the features of *da'wah* in simple terms. The usage of Internet and websites should be the main medium for *da'wah* in this era of cyber technologies. The importance of the website of the likes for the propagation of Islam cannot be denied. The objective of the propagation of Islamic Da'wah is to uphold what is right (*hak*) and to deny what is not right (*batil*).

### **(b) Concepts**

The development and content of the website should be based on various concepts like general information on Islam, economy, science, research an al-Quran, some forum of entertainment and forum. Creative websites and contents will attract the Internet browsers to delve into the subject. This concept would influence the browsers and the target groups.

### **(c) Contents and Approaches**

A popular website with the browsers should be a good quality presentation and contents. The introductory page of the website should be well presented with good articles and good graphics with two or three-dimensional

application and the usage of live multimedia ‘hotwords’ and ‘hotspots’. (Rozinah Jamaludin. 2000) These aspects are important to attract browsers and to make them explore the website further.

The contents are the main thrust of the website. It is as important and maybe was important than introductory web page itself. Islam would evaluate and assessed by its enemy. A good website presentation will not be effective if the contents are not improved and its quality remains at the same level. It may on the other hand adversely affect the *da'wah* work done through the net.

#### **(d) Targets and Responses**

The propagation of Islamic Da'wah should target all section and level of the society. There are however deficiencies and ineffectiveness. The dacwah through the net also have the same problem. The website normally target to cover a limited and a certain group of people in the society. This is the result of the development of website to discuss certain issues and of limited scope. These issues are related to the day to day happening related to social and national integrations and other factors.

In short, among the groups targeted by the websites that propagate *da'wah* are:

- i) Intellectuals (Ghazali Darusalam, 1996:152)

They are the main player in the administration of the society. They are the main targets because of their higher position in the social hierarchy. In the propagation of Islam they can become the role model to the general public. Creation of good and attractive websites will attract these target groups.

Among the existing websites of these nature are developed by Jabatan Agama Islam Negeri (JAIN), Jabatan Kemajuan Islam Malaysia (JAKIM), Persatuan Ulama Malaysia (PUM) and others. The target groups are the people as educated as the website developer.

ii) Public / Society (Ghazali Darusalam, 1996:153)

These website contains good and solid information for the ordinary people. This target group is the most easily influence whether it is an opinion, advice or rumors. The content is not too academic mainly on articles, history and general opinion.

iii) Youth (Ghazali Darusalam, 1996:153)

These websites are for the younger group. At this stage, they are the most susceptible to the incorrect interpretation of Islam that would deviate the true belief of Islam.

Non-governmental and private organizations like the mosque committee, the area organizations can also propagate Islam through their websites.

iv) Teenagers / Students (Ghazali Darusalam, 1996:154)

Web creators should take an approach in order to achieve its target users and by creating a website that has light entertainment qualities and widespread of knowledgeable information that will appeal to them. This group of users are usually more complex than adults, therefore to gain their attention is to balance out several qualities, such as their ability to be influenced are far more easier and so these Islamic website with proper information should deter them from engaging in negative elements.

To be easily accepted, web creators should also take the initiative to get more personal to this group. There are several websites, locally and internationally which focuses on the needs of students and teenagers. Myriads of knowledge, know-how's, tips and guidance with interesting interactive and animation were essence to grab their attention, and not bore them with just information and protocols. At the same time, they can also download videos and audio interactively to their likings.

After seeing several aspects that should have in an intended websites, the writer is keen to see the application of Internet in a more positive communication way, such as the usage of emails and IRC (Internet Relay Chat), which widely used by teenagers and students in their form of communication. These two applications make it easier for users to chat to anyone across the world by using concept of real-time.

For the Muslims, the deeper knowledge of Internet usage will become one of the portals of Islamic to communicate with the rest of the world. It also came across as the information system to prevent any kinds of accusation made to the Islamic nation and people by western orientalist. The chat rooms on IRC can be a discussion table for these subject, and by being anonymous to other users in general, it would be interesting way to get the message across and convey message firmly without feeling overly political or pressured.

Internet can also facilitate in the workforce (Hizamuddin, 2000). The main target is to aid workers in firms and organization to get information they need on share markets, economy, news and recent industrial reports, to mention some. This will become a great way to get the marketing strategy online, by connecting clients and business partners in the marketing community. From here as well, Muslims from the corporate ladder and workers can have a lot of benefits to use the multimedia as ways of spreading the word of divinity. Other than aim to influence and widen the aspects of business and marketing, they can use it as to communicate among them and also with non-Muslim business partners. This rational yet professional way is a great manner to strengthen the hold of religious beliefs, as well as in the working scope.