Methods of Da'wah and Social Networks in Dealing with Liberalism and Extremism

Metode Dakwah dan Jaringan Sosial dalam Menghadapi Liberalisme dan Ekstremisme

Ahmad Munawar Ismail
Wan Kamal Mujani
Ahmad Aiman Zuhaily A.M.

ABSTRACT

Da'wah is the responsibility of all Muslims at all levels. Besides spreading the teachings of Islam, da'wah is essential to raise awareness to all societies that the teaching of Islam has been disseminated are true, pure and from a genuine source. This article deals with the method of da'wah and social networks in dealing with liberalism and extremism. It discusses how far da'wah movements and social networks can be used effectively to meet the challenges of liberal and extreme ideology in Malaysia. By using the qualitative, historical, and content analysis, this article is part of the research findings on collective and multi-disciplinary approaches in combatting extremism ideology and activities in Malaysia. The research findings show that these two ideologies (liberalism and extremism) are transmitted through social networking technologies including Facebook, WhatsApp and Twitter. This media technology not only facilitates communication, but, despite all these facilities they are very dangerous and has social implications. A free understanding, an extreme, a radicalism and in similar with it are widely disseminated through the sophistication of this technology. In this case, the method of da'wah should be updated from time to time, up to date and utilize of all available technologies. In addition, in order to spread the genuine Islamic teachings and eradicate the wrong doctrine, the greatest challenge is to ensure that all information's to be disseminated are true and genuine derived from the principles of Sunnah.

Keywords: Da'wah; liberalism; extremism; Islamic thoughts; technology

ABSTRAK

Dakwah adalah tanggungjawab semua orang Islam di semua peringkat. Selain daripada menyebarkan ajaran Islam, dakwah adalah penting untuk memberi kesedaran kepada semua masyarakat bahawa ajaran Islam yang disebarkan adalah benar, tulen dan daripada sumber yang sahih. Artikel ini adalah berkenaan kaedah dakwah dan jaringan sosial dalam menghadapi liberalisme dan ekstremisme. Ia akan membincangkan sejauh mana gerakan dakwah dan jaringan sosial boleh dimanfaatkan secara berkesan dalam menghadapi cabaran fahaman liberal dan ekstrem di Malaysia. Menggunakan kaedah kualitatif analisa kandungan dan sejarawi, artikel ini adalah sebahagian daripada hasil kajian mengenai pendekatan kolektif dan multi disiplin dalam menangani fahaman dan aktiviti ekstremisme di Malaysia. Hasil dapatan kajian menunjukkan kedua-dua fahaman ini (liberalisme dan ekstremisme) disebarkan melalui teknologi jaringan sosial termasuklah Facebook, WhatsApp dan Twitter. Teknologi media ini bukan sahaja memudahkan komunikasi, tetapi, di sebalik semua kemudahan ini terdapat implikasi sosial yang sangat berbahaya. Fahaman bebas, ekstrem, radikal dan yang seumpama dengannya banyak disebarkan melalui kecanggihan teknologi ini. Dalam hal ini, kaedah dakwah seharusnya dikemas kini dari semasa ke semasa, terkini dan memanfaatkan semua teknologi yang ada. Tambahan pula, dalam usaha menyebarkan ajaran Islam yang benar dan membasmi ajaran yang salah, cabaran yang paling besar adalah memastikan semua maklumat yang hendak disebarkan adalah betul dan asli diperolehi daripada prinsip-prinsip ahli Sunah Waljamaah.

Kata kunci: Dakwah; liberalisme; ekstremisme; Islamic thoughts; technology

INTRODUCTION

Da'wah is an art of calling people to the religion of Allah and brings with it abundant rewards and merits for those who performs this noble deed. Furthermore, da'wah also means to invite non-Muslim to accept the truth of Islam. Performing Da'wah involves both our words and actions. The command to call or invite the people to the worship of Rabbul-Alameen is given in the verse of the al-Quran (an-Nahl 16: 125);

Call men to the path of your lord (O Muhammad) with wisdom and good exhortation. Reason with them in ways that are best and most gracious. For your lord best knows those who stray from His path and those who are rightly guided.

In other words, da'wah is not just a speech about Islam and worshipping but da'wah also include all aspect and factor whether our good actions, attitude, deed, the way of thinking and respect of others and their religious beliefs. Therefore, da'wah can be done in every method. So it is clear, that modern

inventions are the best way in contributing the spreads of da'wah. Therefore, the modern inventions that contributes to the spreads of da'wah are contribution of social network, role of Halal Industries, and communication medium. On the first side, we can see, people delivers and propagate da'wah of Islam, but instead happen. There are thoughts contrary to Islam such as Extremism and Liberalism thinking. Thus, mediums including social networks and mass media are used by this group for being together with the technology to convey their thoughts. Therefore, people will be confused and baffled about something related to Islam.

EXTREMISM AND LIBERAL THINKING

Nowadays, two popular terms that are often discussed by the public are the words of Extremism and Liberalism. Before we go through the role of the media, it is good to know briefly what is behind this terms. Firstly, Extremism in language means extreme, fanatic, outrageous views on religion or political. Term extremism refers to the attitudes of political and religious practices in defending their political or religious doctrines or ideologies (Elias Modern Dictionary 1913). In Arabic, there are several popular terms used in defining extremism including al-Ifrat. Al-Ifrat derived from words 'furtah' which means extreme. Al-Ifrat is defined as exceeding limits and beyond reality. It gives the same meaning as 'ghuluw' which is an increase and outrageous (Ibn Faris & Abu al-Husayn 1979; Fayruzabadi et al. 2010). According to Noraesah (2007), the term extremism has the same meaning as the term radicalism which means ideas (included belief) that want a sudden change in the political and social arenas.

According to the term, Extremism is an ideology that forces mutual agreement regardless of the more practical circumstances. Extremism often delivered in unwanted form, bad style and its nature that always oppose the reality. An extreme, would not tolerate and consider, with the thought, ideologies, beliefs that are not come from them or their group. Typically, beliefs occur in a religious or political form or a combination of both (Levesque 2011). Al-Qaradawi (1990) explains that extremisms are those who are far from justice (midpoint). Means, Extremists are those who are isolated from the aspect of their thinking and attitude towards true religion. Sihabuddin Afroni (2016) said that the existence of extremism is not something new, even in the time of Khulafa al-Rasyidin already exists. Plus, extreme

attitudes and extreme religious practices occur before the emergence of religious Islam. This extreme behaviour or 'ghuluw' that occurs in religious practice can be divided into two, firstly, extreme or 'ghuluw' in the aspect of the belief. For instance, 'ghuluw' for Christian, they believe in the aspect of the Trinity that glorifies Nabi Isa as God. The Rafidah Syia believers who are 'ghuluw' by extreme elevates Sayyidina Ali and consider it better than Abu Bakr r.a, Umar al-Khattab r.a, and Uthman bin Affan r.a. Plus, some of them even think that Sayyidina Ali is better than prophet Muhammad Rasulullah (SAW). Even, some of them believe that Sayyidina Ali is God. Secondly, extreme in religious. For example, exaggeration in worship by pray throughout the night without sleep and so on.

From the corner of his eye, there are six signs that we can determine whether someone is extreme or not, namely al-Qaradawi (1990):

1. Fanatic with only one's opinion and do not admit the other's opinions. It does not look at the 'maslahah' (importance) towards human, the goals of syara' and the current reality. They did not choose to hold discussions with others to seek and take a look of stronger dalil (al-Quran and Hadis) and arguments with the reason.
2. Obligate others with something that is not obligatory by Allah and stubborn by rejecting the nature of spaciousness and lightness.
3. They act harsh at the wrong time and place such as acting harsh towards branching of problems (furu') and thing that are different (khilafiyah) until they forgetting the basic thing to do which is correcting their 'aqidah.'
4. Harsh in intercommunication, abusive in speech and rude when they deliver da'wah.
5. Prejudice to others by making unfounded allegations with no evidence, hiding his virtues and at the same time exaggerating his mistakes.
6. Irrationally saying others as a non-believer 'Kufur,' legalize blood and his property. They make everyone who has done a big sin as a non-believer 'kafir,' those who do not accept their thinking and those who do not pledge allegiance to their group are consider as infidel 'kafir.'

Extremist and extremism are things that contrary toward Islamic religion. This concept is far from the real teachings of Islam and can provide a source of problems to Islamic religion, individuals, and nations. The questions are, how this ideology can exist. What is the link between extremism and liberal thinking? Then, for answering the question, first, we should

understand briefly about, what does liberal and liberal thinking means?

Liberal is derived from the Latin word liber, liberal or liberal which means freedom, unbound, progressive, reformist or radical (Oxford Dictionaries 2018). Think in liberal means thinking freely and openly, tolerant, spacious and not rigid (not subject to one idea only). It is also referred to as the structure of thinking that cover most aspects of human life including social, culture, politic, education, economy, and religion (Andian Husaini 2006). From the perspective of theology, liberal means thinking to be free from traditional beliefs, or they think that the teachings of tradition should be changed. They believe, nowadays, the tradition thought is no longer relevant to modern world (Oxford Dictionaries 2018). For Angel (2007), a liberal person is a moderate person, willing to accept ideology, culture, and civilization of the West and at the same time they willing to escape and refuse from ideology, and culture that are opposed to the Western principles. The term of liberal is the basis of liberalism. However, there is no single precise definition can be given to liberalism because its meaningness differ according to the context and the tendency of the individual or group. Generally, liberalism may be understood as an individual who liberal in their thinking, non-sighted, democratic-minded in all aspects including religion, economy, ideology, and politics. Liberal-minded individuals generally believe that all humans have their own right (hak) and equality in the speech and act free from the religion and ideologies constrains (Oxford Dictionary of Philosophy 2001).

Actually, the discussion of liberalism is too long, because it encompasses the nature of liberal thinking in all aspects including politics, religion, economy, social and cultural. From the Malaysian perspective, research and debate on liberalism and liberalism involves those following statement, namely (Ayoub 1984; Leornard Binder 1988; Charles Kurzman 1998; Zakaria Stapa et al. 2018);

1. A Liberal thinker is a person who believes that all humans should have equality and liberty in their speech and act.
2. Liberal thinkers are the free-minded person or people who think the human mind can't be tied up with just one thought.
3. Liberal thinker also defines that, "In life, people can't be bound only for one thought" in all thought structures including social, cultural, political, educational, economic and religious.

4. From a religious perspective, liberal thinkers have a view that humans should be free and liberate themselves from traditional beliefs because the teachings of tradition are can't be relevant at all times.
5. From a religious perspective, a liberal thinker is one who can compromise with syara' by interpreting or denying the evidence of syara' which does not follow with Western thought and philosophy.
6. By the religious perspective, liberal thinker also is someone who thinks that the truth is relative or 'Nisbi.' The truth cannot be prosecuted owned absolutely by any group, or in other words, there are no absolute decisions in moral matters (true or false). Whether True or False, it is dependent on each other's eyes through understanding based on their culture and society.
7. From the perspective of religious, liberalism has denied the religious authority and gives liberty to every individual in solving problems with themselves, including religious matters.
8. The fundamental sources of religion should go through the transformation process. For example, the interpretation of the Qur'an should be reviewed in according to the needs of the times. Its interpretation must be free from the traditional interpretation.
9. Liberal thinker argues that the 'Sunnah' of our prophet, Muhammad Rasulullah (SAW) is no longer relevant in this modern era. Some of them think that 'Sunnah' of the Prophet (SAW) just relevant for the Arab society of his time.
10. Liberal viewers, sharia' needs to prioritize the liberty and human needs, because the implementation of sharia will be different when it comes to different and diverse societies. Therefore, sharia should not violate human rights.

Briefly, the discussion about liberal will followed by the secularism, modernism, and pluralism as all these streams (aliran) are symbolic of Western involvement in anything that related to the Islamic religion. The philosophy and thought of these groups will affect explicitly and implicitly people's minds, especially for the Islamic society in Malaysia. This will create disharmony in the religious pillars implemented. This groups will disseminate and force Muslims to accept their thinking through various means, especially social networks and mass media, in fact, most of them have no background in Islamic studies.

SOCIAL NETWORK

First of all, Social Networks do contribute in spreading the knowledge about Islam. According to Collin Dictionary (2018) "Social media refers to websites and computer programs that make communication possible with the use of computers or mobile phones." As we all know, Social network is one of the most important medium in sharing information that is used by society in this world. Nowadays, da'wah can be done without meeting others, not only at the mosque or by giving a talk in front of people. Plus, there are many ways offered by social media that can bring to the spread of da'wah. How does social networking work? By interaction amongst people in which they create, post, share or exchange information and visualization. For instance, Twitter, Facebook, Instagram, blog and WhatsApp play crucial roles to disseminate da'wah.

Refer to Aini Maznina A. Manaf & Muhammad Syawal Abdul Rashid (2014: 1) states "Twitter is a very popular microblogging service, is one of the biggest platforms for any da'wah activity. Despite the maximum length at 140-characters, today's youth managed to spread the beautiful teaching of Islam to millions of users throughout its 500 million profiles. By analysing the tweets produced by a very famous Muslim scholar, Mufti Ismail scholar, Mufti Ismail Ibnu Musa Menk, the researcher is expecting to see what type of responses he received, how Twitter can spread his words and what topics are getting responds from his followers." In other words, imagine that a preacher has about thousands of followers that come from pile of earth. Meaning a simple message today on Islamic dissemination can be viewed and read by billions of people around the globe through the use of social media platform and electronic aids. Plus, netizen does not need spend a long time to get information about Islam. In other words, netizen can access anything about Islam in every time and everywhere. So, they do not need a specific time and place for learn anything about Islam.

Next, compare to regular blogging Social media like Twitter can educate and convey the true meaning of Islam in faster mode and efficiently just by short posts. This involve every user no matter what religion they are so that Islam can be approached and indirectly remove the negative thoughts. Some of the preacher used the social media for teaching people about content of al-Quran. Uthman, may Allah be pleased with him, narrated: The Prophet said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it." In other words, who are willing to teach al-Quran means that they are performing a required religious duty (Sahih al-Bukhari 1400H: Vol. 6, p. 546). This clearly seen that social media and religion are complement to each other.

On the flip side, when Social Network are used incorrectly, it will give negative impact for ourselves and society. Nowadays, we've heard about several crimes committed from social media, whether it's from Facebook, Twitter, WhatsApp, and so on. The crimes not only mean physical crime, such murdering, sex abuse, thieving, illegal site of pornography but actually spreading illegal ideology such as Extremism and Liberalism, that contrary with Islamic religion are also considered as a crime. The development of Extremism idea is driven by a variety factors whether internal or external factors. One of the factors is through Social Network. The spread of this ideology that is contrary to human nature and cultural norms are distributed widely and hard to control. Online magazines Daesh groups like Rumiyah and Dabiq, thousands of Twitter accounts and Facebook accounts, propaganda videos and films are medium for them used to convey their ideology. Muhd Imran Abd Razak, Rahimin Affandi Abdul Rahim et. al. (2018), the West acknowledges Daesh's are attracting Muslims to become their members through the social media. According to Nur Azlin (2015: 26-31), For example:

1. The video titled: Flames of War: The Fighting Has Just Begun (for 55 minutes) with multilingual translation. It shows the ability of 30 members of Daesh that capture 800 Syrian troops.
2. Videos showing the success and greatness of Daesh defeat the enemy.
3. Social media by name 'Al-Hayat Media Centre, Dabiq dan Al-Rumiyyah.' This media is the sophisticated and interactive way that easy to attract people.
4. Video with Malay translation that created for South Asian, they called on the Muslim community to support and become a member and contribute to Daesh.

Other than that, in Malaysia, have reported that about some of the cases of extremism activities carried out by Daesh. Jun 23, 2016, video with title 'thogut,' member of Daesh that come from Malaysia known as Mohd Rafi has given a shocking statement. The statement that dedicated to the Muslim in Malaysia;

Bunuh mereka di mana sahaja yang anda jumpa. Jika anda ada kereta, langgarlah mereka. Gunakan senjata dan pisau untuk tikam terus dada mereka. Ia juga memberi amaran kepada polis

Malaysia; kepada anda yang ada di Bukit Aman, anda tidak lagi aman. Kami bersedia untuk sembelih anda. Apabila kami datang, rakan-rakan kami di negara ini juga akan memburu anda habis habisan (Muhammad Haziq Jani 2017: 18-19).

This statement shows violence by extremist that can lead to the chaos. Other than that, the ease and sophistication of social media is definitely an option for Liberal ideologist for promoting their agenda, propaganda and ideology. Undeniable our young generation have high risk in sharing and promoting anything from the Liberalism. "Young people aged between 16 and 24 spend more than 27 hours a week on the internet." Anderson, A. (2015). This figure shows that the younger generation is vulnerable and easier to use by Liberal as a medium to convey their ideas. Back then the dissemination of liberalism only through the publication of books and limited discussion. In the past, it required large expenditures even though the liberalists gained funds from outside. While books need to be sold and bought. This kind of process is slow. With social media, people do not have to spend money anymore, their ideology can be disseminated for free through the media and it is fast. Ismail Mina Ahmad (2017). Here are some websites that risk promoting liberal thinking social media;

1. http://penanginstitute.org/
2. http://www.projekdialog.com/
3. http://www.merdeka.org/
4. http://www.lawyersforliberty.org/
5. http://kmumalaysia.org/
6. http://syatibi.com/

This shows, that are several ways for Extremist and Liberalism can be distributed their ideology throughout social media by video, application, article, music and so on. In the other words, we as a Muslim, must be careful when we use social media, for fear that we will spread their thoughts and propaganda. The information that we get, the video that we play, the music that we heard, need to research before we shared or practiced. Therefore, depending on our faith, the religion within us is whether we will be affected or not.

Secondly, mass media also contributes to the spread of da'wah. Did you know? Mass media refers to various types of media technologies. Through mass media, messages can be delivered to a large amount of audience. The technologies through this communication are done in a variety of ways. Media broadcast disseminate information in the blink of eyes. Examples of mass media are television, film, radio and recorded music. With all these advantages, it will help in contribution of da'wah. How? As reported by Siti Khadijah et al. (2016: 193) that writes about method of mass media, "Mass media are well-known of its special ability to grab people attention." To illustrates, people get influence easily through pictures, characters, videos, advertisements and movies. Thus, this medium is connected with people's lifestyle that effect their attitudes, minds and perceptions. Lately, the use of communication medium in dispersion of da'wah rapidly increase amongst people in last decade. Youtube is one of the progressive dispatcher that broadcast about Islam through its free video sharing and its contents including video clips, short and documentary films and live streaming. As evidence video that upload from (Lampu Islam 2018). There are million people view this video about Dr. Zakir Naik. By uploading this video in youtube even more people can receive the content about Islam from his talk. Similar with the television, Dr. Zakir Naik also the founder of the "comparative religion" Peace TV channel through which he reaches a reported million viewers in every year. In other words, he is one of the preacher that fully use this mechanism. In other hand, another way of spreading da'wah through the broadcasting of television and reality shows. According to Ahmad Mujahid Abdullah et al. (2014) writes about "The role of television is deemed as the most optimistic medium viewed from a more comprehensive and innovative context." This means, audio-visual is better than audio or visual only. As we know, almost all people from low to high class economic society background owned this tools for getting information, education and knowledge. Television is now considered as an essential for people in life. It can effectively play its role in spreading da'wah. Besides, television channels can broadcast programs that have Islamic content like in series programs. As we know, program 'Tanyalah Ustaz,' 'Pencetus Ummah,' 'Sembang Dhuha,' 'Jejak Rasul' and 'Mari Mengaji.' Those series programs are indulged by many people from all groups of ages. Plus, it is a good way to enhance knowledge to public in general way. The revolution of media technologies assists us to get anything easier including da'wah messages. All in all, not only preacher called 'ustadz' who can do da'wah but everyone can also do da'wah through the media.

Though the advantages of mass media seem great, however, there are some things that need to be refined and reviewed. Nowadays, Jokes programs seem to dominate our current broadcast. Plus, the Islamic religious program also included a joke element. The Islamic reality program needs to be reviewed and must be done correctly. Yes, it is undeniable that

communication is important, but religion is not just only about who can communicate well. Religion is about belief 'aqidah' and how it forms a way of life. Besides, Religion also means knowledge and the right source of knowledge. It can't be designed and created at will, according to the taste and desire of society. It has its own rules. The presenter needs to have recognized knowledge and have the character that has been outlined. The appearance of the participants of this program seems more prefer rather than those who have a clear and structured knowledge background. Others programs in any kind of genre and from any network that shows our religion, religious or religious character in inappropriately. Film's director, actors, and producer must be knowledgeable and take religious sensitivity before their character released to the society. Whatever films and movie they produced, they must refer to qualified religious, not just depending on their knowledge only. Religion should not be taken easily, even though Islam is a tolerant and easy religion. Yes, Islam is a tolerant and easy religion, but as Muslims, we should not take it as an advantage for self-interest and still it should base on al-Quran and al-Sunnah.

Moreover, fashion industries also contribute in disseminating da'wah. Definition of fashion according to Oxford Dictionary is a "popular of the latest style of clothing, hair, decoration or behaviour." Nowadays, fashion became one of the field that continue to grow along with the lifestyle of society. Every year, there is a different fashion trend, for example, the 90s fashion can be a trend of decades to come. Now, fashion not only serves to protect the body but it also can be a part of medium in da'wah. For an instance, girls who initially do not wear hijab might change their minds once they are introduced to hijab in today's fashion. This happens because the hijab of today is designed in such a way that girls are automatically attracted to them no matter their preference of appearance. This shows that the attractive design of today's fashion is such a powerful element which is capable of changing one's mind towards a better change. According to Azimah et al. (2013) "Women who do not wear hijab have made decision to wear hijab due to the demands of religion after seeing the collection offered." In other words, through fashion marketing, not only the business but the spread of Islamic da'wah can also be done. This sentence can be related to the idiomatic expression, kill two birds with one stone which means you can manage to achieve two things at the same time. For the example, Air Asia and Naelofar Hijab have made a special collaboration with an exclusively designed hijab for airline's female pilots. Indirectly,

Islamic fashion has been commercialized globally and internationally. Moreover, Islam promotes hygiene and cleanliness. One way to achieve that is by indulging yourself in fashion. By keeping up with the Muslim trend, Islam followers can take care of their images and at the same time fulfilling the needs of syaria' Islam. This simply shows that Islam truly uphold its followers' dignity. On the other side, Islamic appearance is all about covering 'aurat' which is what is being implemented in today's Muslim fashion. Covering 'aurat' means covering intimate parts of the body with cloth where exposing them is regarded as sin. This obligation itself is a shield for Islam followers from sexual harassment. Plus, non-Muslims themselves also notice this, hence they might consider Islam as a religion that is protective towards its followers. This sparks a change of heart upon them. Da'wah will be indirectly spread in this way. Strictly, the impact of fashion industries toward Islamic da'wah are complement to each other. So hopefully, people did not only choose clothes based on the trend but also consider the provisions in Islam because there are a lot of benefits when we apply Islamic fashion in daily life.

Instead, the variety of fashion styles and trends available. As Muslims, we can follow the trend and at the same time fill the full needs of dressing according to Islam. Remember, anything we do, we need to refer to the al-Quran and Hadith in determining the right way to dress. We translate the fashion, into a liberal's think elements. As we know, Liberalism means liberty. For example, Fashion influence of Western culture, often gave rise to the paradigm that uses transparent clothing is fine, but it is contrary to the Islamic religion because we have a difference of opinion and guide (al-Quran and Hadith) with Western culture. So we as Muslims should not wear clothes that invisibility. After that, some Muslims think that hijab is just a trend without concern that covering 'aurat' properly, is a syaria' of Islam. There are still many of us, especially Muslimah who are not yet aware of how their dressing. Maybe they just want to follow the trend. But sometimes they are too tight, or even transparent until they showing the shape of the body. Obviously, it is contrary to the al-Quran and Hadith. Sayyidina Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "There are two types of people who will enter the Hell-fire, whom I have not (as yet) seen: People having whips similar to ox-tails with which they will beat people, and (secondly) women who will be dressed yet appear to be naked. They will seduce men and

be inclined towards them. Their heads will be like the swaying humps of bacterial camels. They will neither enter Paradise nor smell its fragrance, even though its fragrance can be smelt from a such and such distance." (Sahih Muslim 2000: 2128). This Hadith has reminded the warning of punishment for people in the al-Quran and Hadith, "women who will be dressed yet appear to be naked" and "heir heads will be like the swaying humps of bacterial camels." The meaning of "women who will be dressed yet appear to be naked" is they will be half naked. Part of their body are covered otherwile, will remain uncover or exposed. While "Their heads will be like the swaying humps of bacterial camels" means, there are people will style their hair to certain stylish hairdos same as style their hair such a hump. (al-Nawawi 1929: 1603). Strictly, on how we dressing by following the trends is the key factors whether our da'wah by this medium (fashion) is successful or not. Fashionable is fine but needs to be guided by the al-Quran and Hadith. Then, da'wah can be delivered and conveyed to the whole world.

In a nutshell, the best and most successful example is the use of these two mediums in promoting halal. The media contributed significantly to the contribution of halal industries by gaining attention from developed countries such as Japan. For evidence, Japan became the first country to work with the Malaysian Islamic Development Department (JAKIM) for the Global Halal Initiative Strategy (Sinar Harian 2018). Halal means permissible and allowed to be consumed as long as it follow Syariah Law that are safe and not harmful. In Malaysia, da'wah through Halal industries are done by the government with Jabatan Kemajuan Islam Malaysia (JAKIM) and Halal Industry Development Corporation (HDC) guide and lead the halal management and industry development. Key efforts in promoting and uplifting our halal industry have to be seen globally through the collaborations among ministries and government agencies. Collaboration of religious doctrine and government are to explains to the society about the Halal meaning, products, benefits and the good sights of this industries. Indirectly, People will entice about the Halals product. In other words, Islamic da'wah can be done in such area. According to an article, Nor Ai'han Mujar & Norizan Hassan (2014: 3) states "The industries of halal products can be observed by the development of forward linkages of each sector in the halal industries, from food and logistic to pharmaceutical, cosmetics and finance." This means, halal industries is not limited to specific things but also cover up wide scope of medical, beverages

and personal care. Refers to figure 1.0. Next, halal industries are getting higher demands due to awareness among Muslims and non-Muslims toward hygienic food as their primary choice. This is because halal food assists good quality and hygienic value to everybody. According to article, Nor Ai'han Mujar & Norizan Hassan (2014: 8) "The change in trend of food consumption is another factor for its increase in demand for halal food. Previously, halal foods are only found in the home of Muslims. However, the trend has changed drastically. Nowadays, five star hotels, famous eatery stations, even fast food chains are all offering halal food because it is the people's choice to have halal and hygienic foods for their daily meals." In brief, the requirement of halal food is increasing. Next is halal cosmetics, the word "Halal" that apply to cosmetics, means the products that were manufactured and composed of ingredients that follow halal principles. "Halal cosmetics are products that must not contain any part of humans and animals that are forbidden for muslim or that are not slaughtered according to Sharia law" (Annamarie Houlis 2017). For example, pigs, blood, excrement, and anything that come from the human or animal parts. In the past, both Muslims and non-Muslims used the cosmetics without concern about the halal requirement. This means that they only consider on how they look and attractiveness without thinking the will of religion. Now, everything has change. People are more aware to the halal cosmetics because these products consider a necessity for hygiene, appearance and protection. As a proof, according to M. Gandhi (2017) "Halal cosmetics are gaining potential to become the main product that are continues grow in the market." In brief, Halal industry has interested growing number of interests across the earth and become one of most prominent in dispersing in da'wah.

In conclusion, collaborations between Social network, Mass media, fashion industry and halal industry are the key factors in the success of the da'wah movement. Therefore, these 4 kinds of roles can be the greatest strategies and methodologies in delivering da'wah effectively. As Muslims, da'wah must be fulfilled sincerely for the sake of Allah by using any techniques. Muslim should not ignore this will of religion as being similar with other kinds of professions. Every Muslim is obligated to assist da'wah, in whatever era they are in, the most basic is to become witness of Islam with their life for societies. Lastly, we must return to ourselves on how strong the faith, value, quality and the sincerity of our faith (iman) will determine how we use this technology. The greatness and modernity in today's

technology makes humans are no longer capable of controlling the speed of technology. But with the collaboration between our faith, our religion, our mind, our education and our behaviour will save us from having adverse effects when using technology. Indeed, we are the ones who will determine of our future generation.

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Prof. Madya Dr. Ahmad Munawar Ismail
Pusat Akidah dan Keamanan Global
Fakulti Pengajian Islam
Universiti Kebangsaan Malaysia

Prof. Dr. Wan Kamal Mujani
Pusat Rantau Timur Tengah dan Nusantara
Fakulti Pengajian Islam
Universiti Kebangsaan Malaysia

Ahmad Aiman Zuhaily A.M
Jabatan Kejuruteraan Elektronik
Fakulti Kejuruteraan dan Alam Bina
Universiti Sains Islam Malaysia (USIM)