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The Effects of Da'wah Approach through Multimedia Students of Sultan Zainal Abidin University (UniSZA)

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ABSTRACT

The use of multimedia in life is a very important thing in life, especially university students. Some can not live without a lot of multimedia that alters the lifestyle. Various things are derived from the use of multimedia, such as viewing videos, listening to music, reading articles and so on from multiple platforms. However, multimedia facilities can also invite various things that are not good if it is wrong to use them. UniSZA students prefer to enjoy multimedia through Facebook platforms rather than conventional platforms. Hence, da'wah in the present time has a huge challenge among university students. Without proper approach, da'wah by using multimedia has no significant effect. The research method used in this study is quantitative, test the effectiveness of da'wah approach through text, image, and video and through the facebook platform as intermediary among university students. The purpose of this study is to determine the effectiveness of da'wah approaches that are favoured by university students. A total of 250 UniSZA students are used as a sample using facebook in their lives. The data analysis method used is Structure Equation Model (SEM) using Amos-SEM software. The findings show that the facebook platform has a significant impact on the student's interest in da'wah approach through multimedia. Videos, pictures and texts have a significant impact on the Facebook platform. The results of this study can be used as a reference by Muslim practitioners both individuals and institutions who want to carry out da'wah through multimedia that has a positive impact.

Keywords: Amos-SEM, Da'wah Approach, Multimedia

Introduction

Da'wah comes from the Arabic word دعوة of the words دعو - دعو which means call, also means calling activity and convincing others to accept certain beliefs (Dewan Bahasa Pustaka, 2014). Barghuts (1995) defines da'wah as "systematic and structured hard work aimed at introducing the essence of Islam to all human beings". While Mahfudz (1979: 17) defines da'wah with the terms below: Means: *The effort to bring humanity to do good, follow the instructions, to direct them to "amar ma'ruf nahi munkar" so that they can achieve happiness in this world and hereafter.* Shihab (1992) defines da'wah

as a loyalty call to make the situation worse and better for ourselves and society. Whereas Omar (2004) defines da'wah is an attempt to invite people in a wise way to the true path in accordance with the Lord's command for the good of the world and the hereafter. Another Islamic scholar, Sulthon (2003: 9) explains that da'wah is an attempt to persuade others to believe in Allah SWT. Believers intend to obey his orders and leave their prohibitions. Including believing the Prophet, believing in Angels, believing in the Qur'an, believing in the Day of Judgment and believing that good and bad provisions come from Allah SWT. If Allah gives his brother a science and a law (knowledge and charity) then he should immediately convey goodness through the method of da'wah, by inviting people to return to the path of Allah with a clear argument based on the evidence of the greatness of Allah SWT. Because this is the word of the Prophet Muhammad. Allah SWT: Say: *This is my way: I call upon Allah, I and those who follow me, and glory to Allah, and I am not an idolater.* (Surah Yusuf 12: 108)

He also said that Allah SWT will raise the level of people who call the ways of Allah compared to other classes. Allah SWT says: *And who is better than he who calls to Allah when he does well, and says: 'I am the one who surrendered?'* (Surah Fussilat 41:33).

Da'wah is a duty for every Muslim and the command of this da'wah has been explained by Allah SWT in surah Ali Imran: *You are the best of the nations raised for the benefit of men; you order what is right and forbid wrong and believe in Allah; and if the followers of the Book are sure to be better for them; of them are believers, and most of them are wrong-doers.* (Surah Ali Imran 3: 110)

Da'wah is not only responsible for Ulama, Ustaz, fuqaha, or other Islamic experts, but da'wah is required for all Muslims around the world (Fariza, Kalthom & Puziah, 2016), according to Zaid (2017), in delivering dakwah message, methods and strategies of da'wah. Especially in this era of information technology where everyone depends on it, including multimedia that has changed many things in our lives. We can listen to music, view pictures, and watch videos from multiple platforms. However, for most modern societies, multimedia is more likely to be used for entertainment only. Some misuse it to do something that harms others. According to Al-Ghamidi (2008) a Muslim when he sees something bad, then as much as possible he should try to prevent or fix it according to his level of ability. Conveying the truth of Islam to humanity using the latest technology should be a priority for both individual and institutional speakers. Every Muslim has the obligation to convey the truth of Islam with the language of his people, and today the language is described as information technology.

According to Adam, Anuar & Ali (2014), the existence of digital-based information technology has made space online especially blogging as the most productive place to deliver religious messages. They consider that the blog acts as an information publisher immediately and accessible. They conducted this study in Malaysia, and they found the fact that although blogs have been widely used as a tool for Islamic teaching, the use of this media has not been fully accepted by some Islamic teenagers due to various factors. In the next study, Adam, Ali, Anuar & Ali (2015) in his study titled "New Media Challenges As Religion Learning Areas and Their Solution From Islamic Perspective" presents some aspects of goodness in the new internet - media-based (whether through blogs,

Facebook, twitter and so on) is done with the aim of spreading da'wah to the user. Because the contribution of the internet is an important platform based on the need to implement da'wah and can become a powerful da'wah weapon. This study is almost like discussing new media, but does not analyse the efficacy of da'wah through new media.

There is also a study on "Counterfeiting Using New Media and How to Control it". There are major issues that can be tied to the problem of using new media among consumers in terms of the purpose of using and the authenticity of information according to Islam (Nazim, 2015). He found that there were two new media problem factors among consumers; 1- The non-mahram relationship of men and women without supervision in cyberspace. 2- Some information and news in new media do not use source legality techniques.

Therefore, this study will discuss the effectiveness of da'wah approach through multimedia and social media (Facebook) among UniSZA students located in Kuala Nerus, Terengganu, Malaysia.

Research Methodology

Research Design

This study is a quantitative study that examines the effectiveness of da'wah approach through text, image and video based on facebook platform as mediator among UniSZA students. The purpose of this study is to determine the effectiveness of the da'wah approach that the UniSZA students are interested in. The sample of this study was a total of 300 UniSZA students using social media and using questionnaires as a research instrument for data collection. Questionnaires were built using Google application forms (Google form apps). Data analysis using Amos Structural Equation Model (SEM).

Research Model

Figure 1 shows a three independent variable model (Text, Picture and Video), one mediator (Facebook) and one dependent variable (Da'wah Approach). Figure 2 shows the questionnaire items involved in the model of the study.

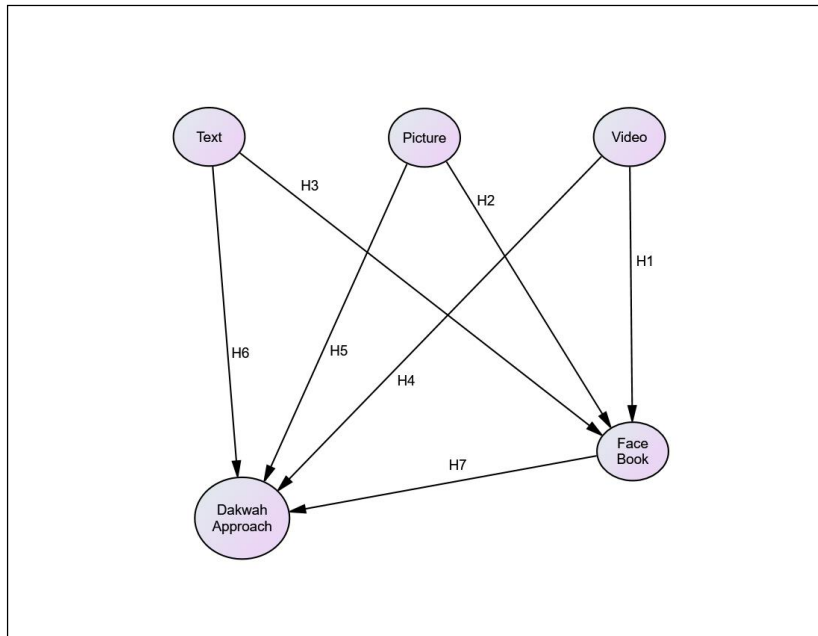


Figure 1: Research Framework

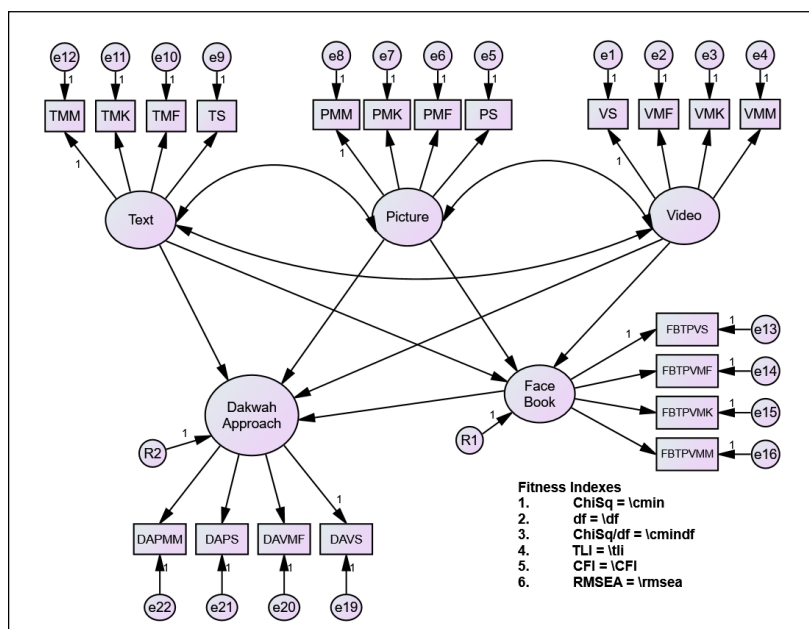


Figure 2: Research Model SEM

Research Findings and Discussions

We need to implement a proven strategy to achieve da'wah through multimedia successfully, a proven strategy must be an important point for da'wah practitioners. According to Saputra, Nazim & Islamiyah (2017), da'wah strategy through multimedia requires an accurate introduction to the reality of modern society, so that strategies implemented are not out of date, rigid and adaptable to the needs of times. However, the principle of da'wah according to the Al-Quran and Hadith should also

be implemented. Based on this study, there are three independent variable constructs (Text, Picture and Video) and a dependent variable (Da'wah Approach). Construct Facebook serves as a mediator that serves as an intermediary of independent variable constructs with dependent variable constructs.

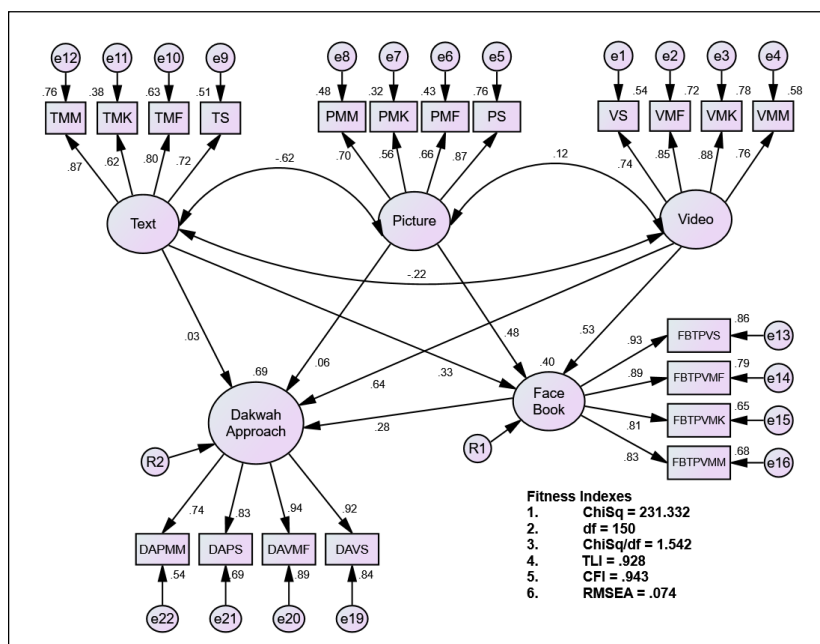


Figure 3: Output Model SEM

Based on the above results, videos, pictures and texts have a significant impact on Facebook development, while video and facebook have a significant impact on Dakwah Approach. The Video Platform has had a great impact on Dakwah Approach. To assess the impression of mediation, the Step-Wise approach was used (Baron & Kenny, 1986).

Table 1: Analysis Results

Construct		Construct	Estimate	S.E.	C.R.	P	Result
Face_Book	<---	Video	0.351	0.072	4.890	0.001	Significant
Face_Book	<---	Picture	0.881	0.262	3.360	0.001	Significant
Face_Book	<---	Text	0.578	0.237	2.440	0.015	Significant
Dakwah_Approach	<---	Video	0.441	0.077	5.705	0.001	Significant
Dakwah_Approach	<---	Face_Book	0.292	0.102	2.866	0.004	Significant
Dakwah_Approach	<---	Picture	0.118	0.219	0.540	0.589	Not Significant
Dakwah_Approach	<---	Text	0.060	0.194	0.310	0.757	Not Significant

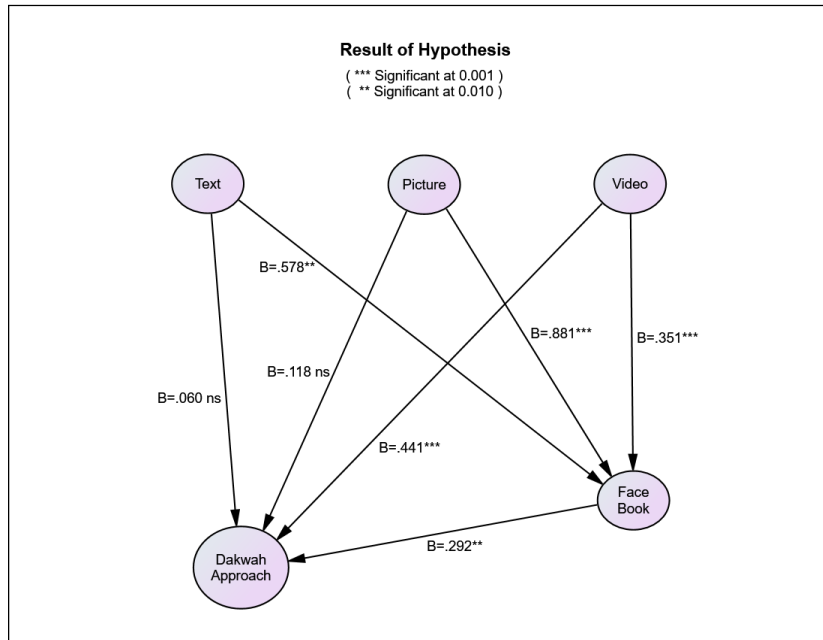


Figure 4: Result of Hypothesis

Mediation is said to exist when indirect effects are greater than direct effects (Awang, 2015; Awang, Afthanorhan, Mohamad & Asri, 2015a). Figure 5 shows that Facebook mediators do not apply in the relationship between Video and Da'wah Approach, because the value of the indirect effects is less than the direct effects ($0.53 \times 0.28 = 0.1484 < 0.64$).

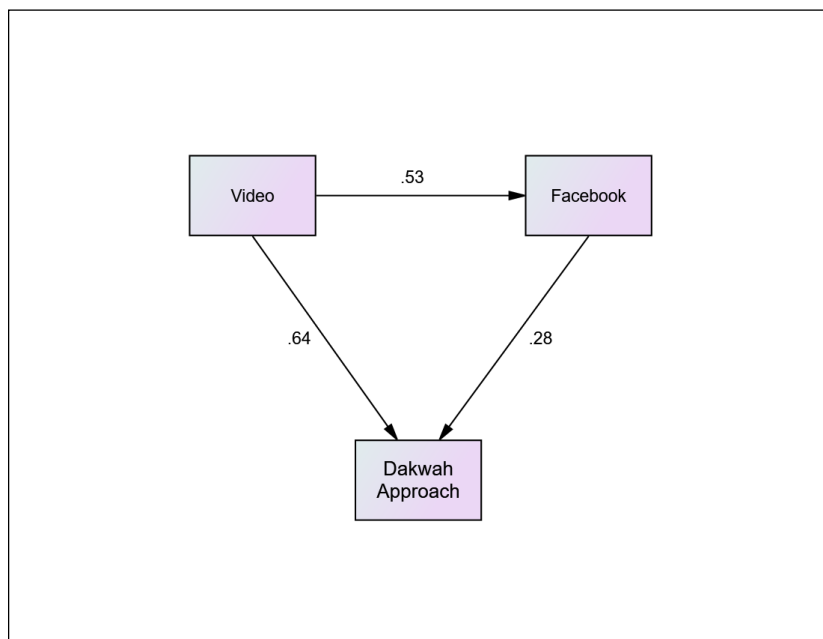


Figure 5: Mediator Facebook between Video and Dakwah Approach

Figure 6 shows the Facebook mediator occurring in the relationship between Picture and Da'wah Approach, as the indirect effects value is greater than the result of the direct effects ($0.48 \times 0.28 = 0.1248 > 0.06$).

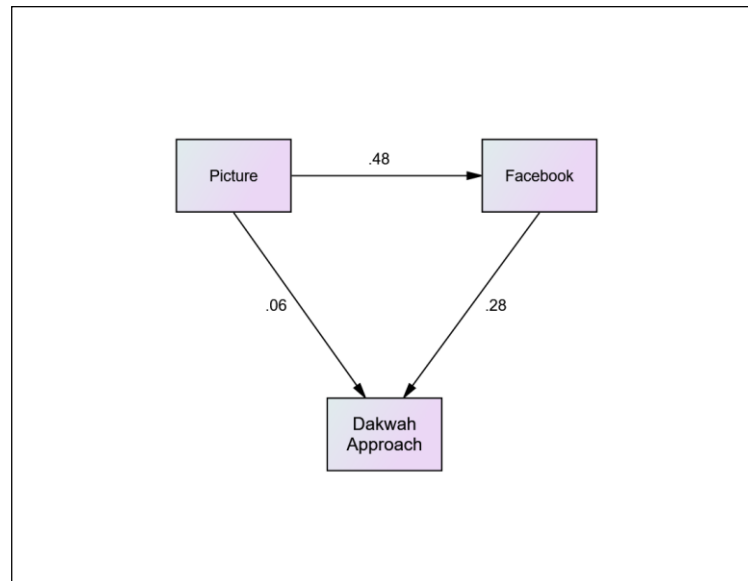


Figure 6: Mediator Facebook between Picture and Dakwah Approach

Figure 7 shows Facebook mediators occurring in the relationship between Text and Da'wah Approach, because the value of the indirect effects is greater than the direct effects ($0.33 \times 0.28 = 0.0924 > 0.03$).

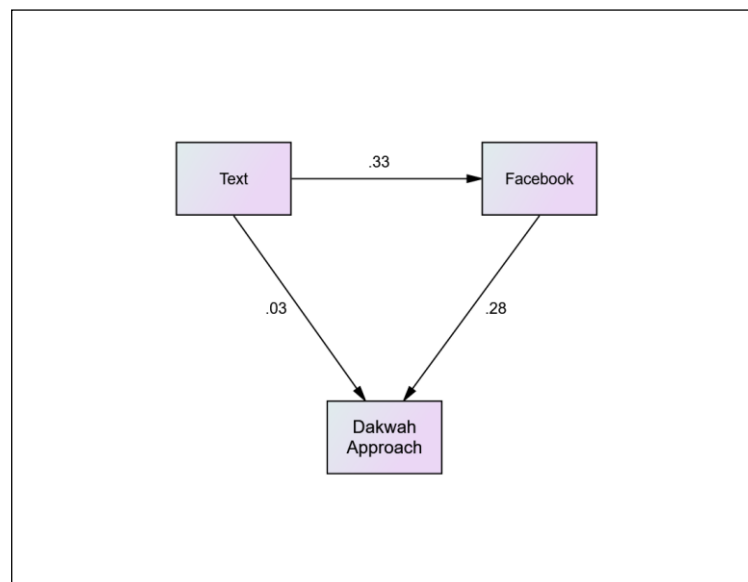


Figure 7: Mediator Facebook between Text and Dakwah Approach

Conclusion

This study proves that multimedia content (video, pictures, and texts) has a significant impact and positive impact through social media (Facebook). This means that UniSZA students prefer to enjoy the multimedia dakwah content through Facebook platforms rather than conventional platforms. This study also proves that video and Facebook have a significant impact on Dakwah approach. But the video is the most important thing that can have a big impact on Da'wah Approach even without using the Facebook platform. However, through Facebook's image platform (picture, graphic or infographic) and text has a significant impact on da'wah approach.

Multimedia and social media (Facebook) have changed many things in our lives. We need to use da'wah approach because everyone can not ignore it. If more people know how to do da'wah through multimedia, we can produce and multiply the positive effects of Islamic content in cyberspace, especially in social media (Facebook). While offering so many facilities, multimedia can be very dangerous for UniSZA students in the development of social media. As a result if this domain can not be controlled by da'wah practitioners, future generations of Islam will be far from religion.

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