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Potential of New Media as a Contemporary Method of Dakwah
Zakat Towards Inviting the Community to Pay Zakat

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Abstrak

Tujuan penggunaan media baru dalam konteks dakwah merupakan ciri yang mendasar karena menjadi pemicu kegiatan dakwah dan pelaksanaan dakwah sampai pada sasarannya. Seiring kemajuan teknologi informasi dan komunikasi, lembaga zakat perlu memanfaatkannya bagi kemaslahatan Muslim. Dalam menghadapi wabah Covid-19, lembaga zakat seperti Pusat Pengumpulan Zakat Wilayah Persekutuan (PPZ-MAIWP) gencar menggunakan media baru untuk mengedukasi seluruh warga Malaysia terkait dengan zakat. Terdapat lima potensi pemanfaatan media baru untuk mengajak masyarakat membayar zakat yaitu: lebih memperluas kegiatan dakwah, memfasilitasi penyampaian dakwah zakat, diversifikasi metode dakwah zakat, dakwah zakat sambil belajar dan menghibur, dan pertahanan terhadap perang siber zakat. Dengan demikian, media digital memiliki potensi yang sangat besar dalam memfasilitasi pelaksanaan kegiatan dakwah zakat secara lebih terstruktur, menarik, dan indah.

Kata Kunci: zakat, dakwah zakat, media baru, potensi media baru

Abstract

The purpose of using the new media in the context of dakwah is an essential feature since it is the trigger for dakwah activities and the execution of dakwah is done to its target. As information and communication technology advances, zakat institutions, must capitalise on it for the benefit of Islam. In the face of the Covid-19 outbreak, zakat institutions such as the Federal Territory Zakat Collection Center (PPZ-MAIWP) are heavily using new media to teach zakat to all Malaysians. There are five potentials of using the new media towards inviting the community to pay zakat namely; further expand dakwah delivery activities, facilitate the delivery of zakat dakwah, diversify the methods of dakwah of zakat, dakwah of zakat while studying and entertaining, and defence against zakat cyber warfare. Thus, digital media has enormous potential in terms of facilitating the implementation of zakat dakwah activities in a more structured, appealing, and beautiful manner.

Keywords: zakat, dakwah zakat, new media, pay zakat, new media potential

Introduction

The implementation of dakwah is an obligation for every Muslim whether it is *fardhu 'ain* or *fardhu kifayah* as in Surah Ali Imran (3) verse 104:

Meaning: "And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided."[Ali-Imran (3): 104]

The preceding verse demonstrates that the call to goodness (dakwah) is directed to all humanity. Islam's dakwah has been spreading over the continent for hundreds of years. Since the 13th century, Islam has been introduced to Malaysia by the administration of Melaka, and its expansion has begun to shift. Islamic dakwah evolved from something very simple and normative to what it is now via the use of many tactics and media in dakwah.

Changes in methods and the use of various media have colored the style of dakwah delivery, especially with the development of the current information technology era. Mankind is faced with choices that bring wisdom and benefits to the life of society as a whole. Dakwah that has been done with the method of lecture and tabligh approach or one way communication, has changed by using more substantive and strategies approaches of dakwah (direct on issues and questions), objective (according to the object), effective (considering the state of space and time), actual (following the

development of the direction and cultural orientation of society) and factual (based on empirical facts). With the development of various mass media such as television, radio and through social media which can all be accessed through the internet, it is easier for the community to obtain enlightenment about Islam and zakat without having to face the preacher directly. Even when mad'u (object) wants to have a dialogue with the preacher interactively, the facility is available more effectively and efficiently, even without face to face. Therefore, dakwah delivery activities must be delivered as much as possible using the available modern mass media and preachers, including zakat institutions, must make the best use of it (Nor Raudah & Juwairiah, 2021).

Potential of New Media as Dakwah Media

The fast growth of information technology and mass media has altered the global community's thinking habits. Through it, the pattern or strategy of dakwah is not left behind to keep up with the times by using various mass media instruments as the primary way of dakwah distribution. This is due to the fact that, in this day and age of globalisation, the transmission of Islamic dakwah and education over the internet has become an important requirement for society. As a result, preachers in today's modern culture should pay close attention to the dissemination of dakwah over the internet (Zaini Ahmad, 2016).

According to Fadzli *et al.* (2015), the findings of the Information and Communication Technology (ICT) awareness campaign, which began on October 11, 1997, have been widely implemented in a variety of fields. The use of new media as a medium of religious learning has been debated, particularly in terms of information content, resources, and certain other qualities. Preachers and the Muslim community have used social media to convey religious knowledge as well as numerous activities in the process of online dakwah change. Meanwhile, Ahmad Zaini (2015) defines dakwah as the process of transforming a Muslim's conduct to live a life based on Islamic teachings, which includes aspects of da'i (topic), maddah (material), tariqah (means), wasilah (media), and mad'u (object). Dakwah may be defined as the internal process of transforming, transmitting, and disseminating Islamic principles throughout society. Dakwah activities are carried out to promote greater understanding, consciousness, appreciation, and knowledge of religious beliefs. Dakwah is also used to reconnect human nature with religion, monotheistic life, and the practise of Islamic principles, as

well as good behaviour. While in the context of zakat, dakwah may motivate the community to care for one another, as well as cause them to pay zakat based on religious knowledge and awareness that is effectively created.

When we consider the phenomena of the internet's presence today, we can see that there have been significant changes in mass communication. The traditional mass media (newspapers, radio, and television) are no longer the primary source of information. With the advent of the internet, new media have emerged that provide people with unrestricted access to knowledge and variety. The internet has been identified as a new source of information that will entice the mass media audience to switch from old to new media (Supradaka, 2019).

However, the availability of knowledge at your fingertips has an influence on the social evolution of society. According to Jamilah Ahmad (2009), the communication technology revolution has transformed the communication environment and the way people live, such that the internet has become a venue to express public happiness and discontent with organisations. In 2021, YouTube social media has become the most popular application in Malaysia, accounting for 93.7 percent of all usage, followed by Whatsapp (91.9 percent) and Facebook (89.1 percent) (Simon Kemp, 2021). This brings up the issue of addiction, and some users are reckless and enjoy causing trouble in cyberspace (Kamaruzaman Ismail, 2014). Furthermore, information dumping happens in internet, making it difficult for the public to access significant and trustworthy information, particularly about Islam (Zulkiple Abd Ghani, 2002).

On the other hand, the emergence of new media has created room and opportunity for preachers, including zakat organisations, to strengthen their social media accounts in order to prevent or mitigate the propagation of bad information on social media platforms. Preachers must also increase their ability to use audio-visual approaches, such as photos, sounds, or discourses conveyed via current mass media. According to Adi Wibowo (2019), this manner of distribution is appealing, especially since it can enhance the number of their social media followers among mad'u from diverse walks of life. Many preachers are keen to channel their dakwah over the internet due to the trend of dakwah in the digital era with the usage of social media. Preachers in this millennial era have established a tidy and easygoing Islamic material by narrating daily life and embellishing it with amusing things. Through the number of subscribers on YouTube, this method generates millions of users. Dakwah, according to him, is one

of the actions that attempts to encourage people in goodness, reminding someone of the final days, while dakwah media is a tool used to invite others to a better path.

In this technological age, it is difficult for preachers, especially zakat organisations, to offer new concepts through dakwah operations. Strategic preparation, flawless execution, fervent political commitment, and a strong humanitarian spirit are all required. Delivering dakwah without proper planning can stymie the efforts of individuals who are confronted with varied mad'u at varying levels of intellect and knowledge (Mohd Safar dan Zulkiple, 2015).

This is reinforced by Fatimah Syarha *et al.* (2019), who stated that preachers, particularly female preachers, should diversity their approaches and methods of preaching in order to optimise their preaching aims. Structured activity is required in matters pertaining to the transmission of dakwah in order for Islam to be viewed as a comprehensive religion. According to her, globalisation has had a significant influence on the lives of women. Globalization influences people's lives in both positive and negative ways. Globalization presents new obstacles for female celebrity preachers in terms of social management. Her research on female celebrity preachers in Malaysia discovered that they had difficulties owing to ambiguity, complexity, volatility, and uncertainty in the information given (Fatimah Syarha *et al.*, 2019).

The purpose of using the media in the context of dakwah is an essential feature since it is the trigger for dakwah activities and the execution of dakwah is done to its target. According to Ab Aziz Mohd Zin (2001), the appropriateness of the medium or channels employed also contributes to the appeal and efficacy of a dakwah that is conveyed. If the media employed corresponds to the demands of the target, together with the necessary substance and an appealing presentation style, it will have a bigger influence in the dakwah. As information and communication technology advances, preachers, especially zakat institutions, must capitalise on it for the benefit of Islam.

Implementation of Dakwah Zakat Through New Media

The World Health Organization (WHO) has classified the Covid-19 Pandemic a pandemic that will spread globally beginning March 11, 2020. Records suggest that approximately 200 million people worldwide have been positively infected with Covid-19, resulting in the deaths of almost 4 million people (WHO, 6 August 2021). Furthermore, in the face of the Covid-19 outbreak, zakat institutions like as the Federal

Territory Zakat Collection Center (PPZ-MAIWP) have attempted to play their part in continuing to teach zakat to all Malaysians. Since the start of the implementation of Malaysia's Movement Control Order (MCO), PPZ-MAIWP has taken a number of proactive steps, including the use of new media platforms, to guarantee that zakat collection may continue and grow.

PPZ-MAIWP continually organises a series of webinars (online seminars) using new media platforms so that the community and zakat payers may stay connected and informed about the newest zakat concerns (MN Paizin, 2014). By following the PPZ-MAIWP official Facebook and YouTube pages, visitors will be given with varied newest information from many sectors, including spiritual strengthening, financial management, and business; providing a sense of "value" for them to stay on the PPZ-MAIWP social site. This campaign is also another way to persuade the community to keep paying zakat at PPZ-MAIWP during the epidemic. The following are the number of followers of PPZ-official MAIWP's social platforms as of August 9, 2021:

Table 1: Followers of PPZ-MAIWP's Official Social Site (until 9th August 2021)

Social Media Channels	Followers / Likers
Facebook	178,471
Youtube	6,330
Twitter	4,081
Instagram	10,023

Source: PPZ-MAIWP official social sites (until 6 August 2021)

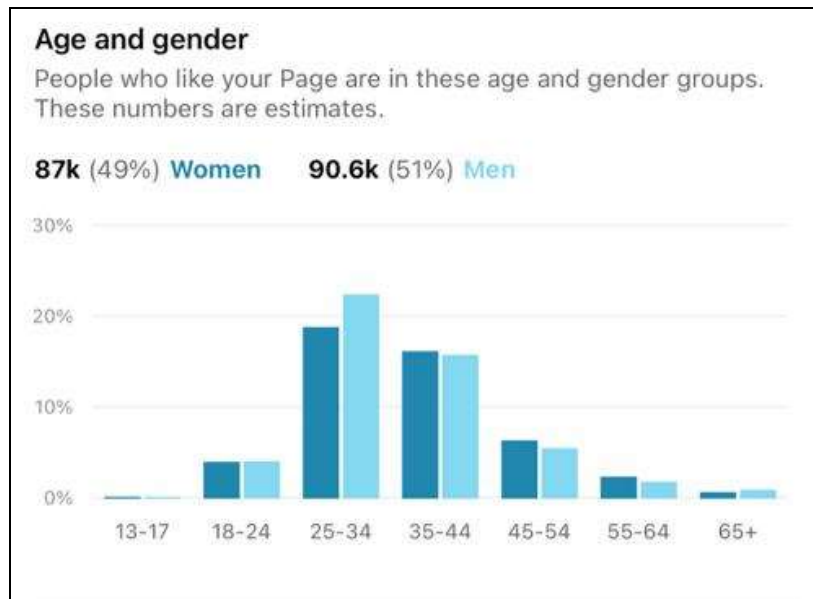


Figure 1: Screenshot of PPZ-MAIWP's official Facebook Audience Insights (until 9th August 2021)

If ever, the term "webinar" was odd and not widely used. However, webinars have lately become a significant agenda item for organisations, particularly for disseminating knowledge and information to the community. PPZ-MAIWP hosts a range of webinars on a regular basis via its official new media platforms, including:

1. ZakaTalk. Webinar that presents syariah issues regarding zakat and Islamic finance which is usually conducted by the PPZ-MAIWP's Shariah Unit.
2. Muslimah Corner. Webinars that bring various talks and tips related to spirituality, syariah, and debate in the field of women.
3. Borak Dengan Miro. A relaxing program that invites many figures from various fields in discussing current issues such as business management, marketing, motivation and many more.
4. Zakat Academy (AZKA) Live Webinar. A series of more academic webinars that invite influential figures to discuss not only zakat but also financial management, technology, governance and more.

Indeed, webinars and increasing social media use are two of the present consequences and realities of the Covid-19 epidemic. When the Malaysian government introduced the MCO, physical activity involving a significant number of people was restricted by physical confinement. Online platforms are accessible for conducting webinars and information exchange engaging huge groups. Webinars have taken the

role of face-to-face conferences, courses, briefings, lectures, and workshops. Webinars to spread the word about zakat are also popular since they can be accessed from anywhere.

The webinar concept is fantastic since it saves a significant amount of money as well as time, energy, and space. The webinar function conducted by PPZ-MAIWP may be recorded and replayed to have a significant impact on the community (Nor Paizin, M., 2021). This new standard entices individuals to learn without regard for time, place, age, or degree of education. It is envisaged that PPZ-MAIWP's webinar activities would help to foster a feeling of community and raise community understanding of current zakat challenges.



Figure 2: Among the Zakat Dawah Posters Conducted through PPZ-MAIWP's New Media Site

Benefits of New Media as a Method of Dakwah Zakat

Further Expand Dakwah Delivery Activities

The use of new media as a vehicle for delivering dakwah expands its reach to all corners of the globe. Today's technology advancements make it possible for zakat institutions to accomplish their goals more transparently. As a result, zakat institutions cannot afford to overlook this chance. According to Zulkiple Ab Ghani (2002), when the target audience addressed is increasingly diversified in terms of demographics, internet gives a space to expand the size of preacher communication more internationally. According to Noor Azaian *et al.* (2017), the capabilities of communication technology, particularly the usage of social media platforms like as Facebook, WhatsApp, Instagram, and Twitter, have created a vast possibility for the transmission of dakwah messages to occur more swiftly and internationally. These developments in media technology have altered the terrain of the dakwah sector today. As a result, preachers, especially zakat institutions, are accountable for expanding dakwah networks through the range of modern media accessible, allowing the dakwah to spread farther.

This is also backed by Novi Kurnia (2005), who claims that new media has increased the volume of information while giving people more choice over what they see. The method of providing dakwah does not have to be as difficult as it is in conventional media, and the repercussions for the audience are more diversified as a result. Therefore, attempts to replace the lack of positive media material with educational value are required. Furthermore, according to Noor Azaian *et al.* (2017), new media consumers must have the skills and capacities to govern and filter the information collected in order to prevent becoming confused and squeezed by the dumping of information with varying thoughts.

Facilitate the Delivery of Zakat Dakwah

Aside from enlarging the area for dakwah, the advent of modern media has also facilitated the distribution of dakwah. Preachers are not required to travel, which incurs costs and energy, as well as the involvement of many bureaucracies, in order to give their sermons. A preacher may only carry out dakwah verbally, in writing, directly, or by recording if he or she has abilities to managing new media.

Preachers, as well as zakat organisations, must recognise that media technology is a tool for facilitating human contact. According to Noor Azaian *et al.* (2017), the presence of information technology allows dakwah to be disseminated in multiple ways faster, more systematically, and more efficiently. As a result, the varied present requirements of Muslims may be handled by Muslims themselves in line with contemporary preferences and in accordance with Islamic teachings, which has always been the alternative choice of Muslims today.

Diversify the Methods of Dakwah of Zakat

According to Sulaiman and Fariza (2008), the execution of dakwah involves preparation and strategy based on the methodologies described in Islam, and it must be done in a planned, serious, methodical, directed, and continuous manner, rather than casually. To avoid God's wrath, the preacher must utilise all of his mental energy, financial resources, and skills to save the society. The Islamic dakwah program that is organized must be clear, directed, measurable and organized to achieve the goal of the dakwah is done because the relationship of the dakwah with the target is so important as found in the words of the Prophet SAW narrated by Jabir Bin Abdullah R.A below:

“My example and your example is that of a person who lit the fire and insects and moths began to fall in it and he would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand.”
(Narrated by Muslim, No. 2285)

Therefore, the results of dakwah need to be checked periodically to get the percentage of achievement of its goals. Indicators of dakwah success need to be set to reorganize dakwah activities by taking on the functions of management operations, including planning, programming functions, organizing functions, directing functions, coordinating functions, and controlling functions. Through these indicators, the dakwah work system prioritizes the target, actor (man), funds (money), time and dakwah method used. So, it is time for the preachers to take advantage of the technological facilities available in the effort to deliver the message (Nor Raudah & Juwairiah, 2021).

Based on current social media apps, the method to zakat dakwah through new media can be varied. The internet is related with new media as a communication tool in the transmission of dakwah. It involves the usage of blogs, YouTube, Facebook, Twitter,

Instagram, Tik Tok, and other social media platforms. With the emergence of electronic medium, it has been simpler for humans to engage. With the use of the internet, new media as information and communication technology tools have connected mankind (Ruzain Syukur, 2015). In this century, the contribution of zakat institutions through a suitable strategy and in accordance with the level of the target group through efficient media channels has caused the new media to become more popular and acceptable.

Dakwah of Zakat While Studying and Entertaining

The key device or equipment of today's age is media. As a result of the new norm society's exposure to communication technology, the media has evolved into an entertainment instrument. This is supported by a research performed by the Malaysian Department of Statistics and the Malaysian Communications and Multimedia Commission (2018), which found that youths are increasingly turning to online gaming to pass the time. According to a 2017 research, 81.2 percent of people, particularly teens, use the internet to play or download games in addition to downloading photos, movies, videos, and music.

According to Siti Nurhamiyah and Laili Farhana's (2020) research, playing online gaming apps has both beneficial and bad effects on students' views. The influence on the learner, however, is determined by the genre and pattern of games played by the student. This bad effect is caused by the excessive, uncontrolled usage of online gaming applications, and the game genre chosen is inappropriate for pupils. However, when students utilise online gaming apps as an innovation during studying to support and improve the teaching and learning process, it has a beneficial influence on students' views. As a result, the new media may be utilised to foster creativity among youth and society as a whole by expanding comprehension of many areas of their religious knowledge. The advent of movies or films with aspects of dakwah, songs with positive lyrics and noble values consistent with Islam, and games that are useful aid in terms of knowledge and motivation to study and comprehend Islam.

According to Latifah *et al.* (2012), the application of moral principles is important for education as early as the age of children so that it continues and grows concurrently to establish a Muslim identity. As a result, zakat institutions must be hopeful when confronted with the issue of new media as an entertainment instrument in order to channel the natural inclinations of children and young people to learn more

about zakat. Today's finest attempt to fill the media content space is the introduction of zakat's infographic and zakat's statistics design in dakwah. Using graphical media may sometimes entice more people to learn about a subject.

Defence Against Zakat Cyber Warfare

When dealing with the adversaries of Islam, who always try their best to provide a negative name on zakat administration through internet media, zakat institutions assume a significant degree of responsibility. The expanding 'keyboard warrior' through virtual media exposes society to a range of incorrect information about Islam, provided by adversaries of Islam, including Muslims themselves who have secular thinking and lesser knowledge.

According to Amir Saeed (2007), Islam as regarded by the west frequently causes a challenge owing to Muslims in Europe's unwillingness to adopt the western way of life and execute their shared principles. They were fearful of Islam and brought up the topic of racism based on religion and culture. Islamophobia began to emerge, and anti-Muslim prejudice grew at an alarming rate. Individuals and the Muslim community are subjected to unjust discrimination in order to suit the interests of Western powers in propagating their secular worldview.

According to Badlihisam and Nurul Widyawati (2017), the events of September 11, 2001 are seen as a "boomer" that saw various types of hate crimes continuing to flourish, colouring the international relations community. Murders, invasions, religious riots, suicide bombs, wars, kidnappings, and other atrocities that occur in the world's windows when they are all related with Islam. While Wan Rashidah and Nor Raudah (2020) said that Islamophobia has existed for a long time, it has intensified after the tragedy of the September 11, 2001 attacks in New York, USA, which demolished the World Trade Center building. Muslims are frequently the focus of opponents of religious ethics and moral ideas in Islam, which is exacerbated by today's global conflicts, particularly in the West. Prejudice, stereotyping, and discrimination towards Muslims were seen throughout this phenomena. Unfortunately, some Muslims are adding to the Western phobia of Islam by engaging in anti-Islamic acts such as terrorist operations.

Although this case is about Islamophobia, zakat institutions should look at it as a similar pattern that Islam's enemies employ to drive more people away from Islam.

Some of them have used the same technique to draw Muslims away from zakat organisations. Thus, zakat institutions must play a part in correcting these misunderstandings by holding a series of conversations to clarify the actual teachings of Islam, or by using any media tool to tell the truth about Islam while simultaneously explaining the zakat mistake. Despite the fact that this new medium is certified to gratify customers, consumers face significant issues such as religious identity, honesty, internal control, and the influence on consumers.

Conclusion

The presence of new media is an opportunity and space that needs to be utilized by zakat institutions more effectively. Zakat institutions need to have creative and innovative characteristics so that the delivery of dakwah is interesting and effective to its audience, especially the audience of generation Y and Z. Therefore, the new media has a very good potential in an effort to increase the ability of zakat dakwah efforts to be implemented in a more organized, attractive and beautiful.

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