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AL-KAWAKIBI, Abdul Rahman. *The Nature of Tyranny and The Devastating Results of Oppression*. Foreword by Leon T. Goldsmith. Translated by Amer Chaikhouni. London: Hurst, 2021, 152 pp. Hardback.
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The Role of Mass Media as a Channel to Learn About Islam Among Muslims in Gombak

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Abstract: Mass media's evolution today requires the dā'iy to equip themselves with communication skills as part of da'wah. This is because the mass media offers borderless and limitless Islamic contents platform that can reach many Muslim in 24/7. However, mass media also has disadvantages where fake preacher and extremist can freely promote their ideologies. Moreover, past literature on the mass media focusses more on the development of Islamic

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content yet very few studied on the importance of its channel of distribution for *da'wah*. This study focusses on mass media's role in educating and analyse its favourability as a tool for Islamic learning. The respondents were 596 Muslims in Gombak. The results highlight the practicality, importance, and opportunities of mass media to propagate a better understanding of Islam that can be utilised by the government and religious authorities in formulating policies and strategies for teaching Islam more effectively.

Keywords: Mass Media, Traditional Media, New Media, Islamic Learning, Globalisation, Gombak.

Abstrak: Evolusi media massa pada masa kini memerlukan para *da'i* melengkapkan diri dengan kemahiran komunikasi sebagai sebahagian daripada dakwah. Ini adalah kerana media massa menawarkan platform kandungan Islamik yang meluas dan tanpa sempadan, serta boleh dicapai oleh pengguna Muslim dalam tempoh 24 jam seminggu. Walau bagaimanapun, media massa juga mempunyai kelemahan di mana penceramah palsu dan pelampau bebas mempromosi ideologi atau fahaman mereka. Tambahan pula, kajian lepas berkaitan media massa lebih tertumpu kepada pembangunan kandungan Islamik namun, hanya sebilangan kecil kajian yang membincangkan mengenai kepentingan saluran penyampaian untuk dakwah. Kajian ini menumpukan kepada peranan media massa dalam mendidik dan mengkaji kelebihanannya sebagai alat untuk pembelajaran Islamik. Responden yang terlibat adalah seramai 596 orang Muslim di Gombak. Hasil kajian telah mengetengahkan kegunaan, kepentingan dan peluang media massa dalam mempropagandakan kefahaman yang lebih baik mengenai Islam, di mana ianya boleh digunakan oleh kerajaan dan pihak berwajib agama dalam merangka polisi dan strategi untuk mengajar tentang Islam dengan lebih berkesan.

Kata kunci: Media Massa, Media Tradisional, Media Baharu, Pembelajaran Islamik, Globalisasi, Gombak

Introduction

The utilisation of mass media in the field of *da'wah* is nothing new as the newspaper, radio, and television have already long taken this role in conveying Islamic teaching to the community. The media also functions as a channel for Muslims to acquire new knowledge, discuss current issues, and share information on the Islamic lifestyle. Traditional mass media such as the radio and magazines continue to be well received in the Muslim community. Radio Audience Measurement Survey (RAM) reported that Malaysian radio listeners has now increase 217,000 in

numbers to 21.3 million weekly listeners, equalling 96% of individuals in Peninsular Malaysia (Kessler, 2022). Despite a decline in readers for printed media, Statista statistics showed a rise of 5% of respondents who acquire their news through traditional media such as television. (Hirschmann, 2022).

With the invention of the internet, the *da'wah* field Malaysia has gone a tremendous change due to new mass media is quickly overtaking the traditional mass media's functions as the mainstream channel of *da'wah*. Since then, the internet has also become an important channel for Muslims to learn Islamic teaching and to disseminate Islamic belief in the global village (Ghani, 2010). The evolution of the internet accompanied by advancements in communication technology has exponentially increased the dependency of people on the media. Research done by the Malaysian Communications and Multimedia Commission (MCMC) (2018) found out that Malaysia has the highest numbers of social media users in Asia - and Malaysian, on average, stays about 8 hours per day on the internet. Nonetheless, most of their reason for surfing is to seek information/knowledge. This study aims to discover which media is frequently used by the Muslims in Malaysia in their quest for information and Islamic education. The main objective of this research is to describe the pattern of media usage among Muslims in Gombak based on gender, age, education level, occupation, and frequency of going to the mosque.

Mass Media and Islamic Learning

Traditional *da'wah* approaches are becoming more and more insufficient to address Muslim issues as many modern problems require a more modern approach in solving them. Nowadays, social issues within the Muslim community—such as adultery and alcohol consumption in public—have gone rampant without control. According to the National Anti-Drugs Agency research in 2019, 80% of cases of a drug addict are Malay Muslims (Statistics of drug addicts by ethnicity, 2014 – 2019, 2021). To address these issues – Hamka, according to what H. M. Iskandar mentioned in his book “Pemikiran Hamka Tentang Dakwah,” proposed five elements of *Da'wah*, which are: (1) the subject, (2) the materials, (3) the methods, (4) media and means, (5) the object. Mass media would be one of the means of *da'wah*, and its utilisation is a part of *da'wah* methods. Utilising it well will contribute to the higher

success of *da'wah* to a more significant number of audiences (Iskandar, 2001, p. 251; Syobah, 2013, p. 29).

The introduction of mass media has changed the *da'wah* style and Islamic education in the modern era. Mass media can be considered as a channel, media/medium, means or a tool used in mass communication, which is a communication directed to the mass people (channel of mass communication) (A. Manaf, 2018, p. 196). The advancement of mass media today has opened up many opportunities for Muslims to increase their understanding of Islam through many sources and means. Research by Piela (2010) discovers that many Muslim women in the United States utilise the media as a platform for them to communicate, educate themselves, and discuss related issues on Islam. Thus, media has become an important platform for them and many other Muslims, especially for the young Muslims, to discuss with their peers and consult the religious authority/scholars regarding their understanding of Islam.

Traditional mass media such as radio, television, newspaper, and magazine greatly impact Muslim society. Moreover, the possibility for community radio to be a *da'wah* agent due to its cheap production combined with its direct, flexible, and portable potential. Alfiatul Rochmah (2020, p.5), on the other hand, analyses the probability of some cases of its misuses by radical and populism movement, with a specific case study on Dakwah Syariah Radio (RDS FM). Writings as a means of *da'wah* are also utilised in newspapers and magazines such as *al-Manar*, *Solusi*, and *Al-Islam*. Iwan Kuswandi (2017, p.17) in his study showcased the impact of Kiyai (Indonesian religious teacher) writings on the Muslim students, such as giving them motivations, exposing them to a new finding of knowledge, and improving their understanding of the religion.

Thus, a contemporary *dā'iy* is in dire need of communication skills, particularly skills related to media. The increasing cases of media manipulation used to promote deviant groups and inauthentic teaching of Islam need to be countered. Even more concerning is the fact that the media—particularly new media—is where most young Muslims spend their time. They usually refer to the new media on things related to religion rather than consulting their nearest mosque or religious authority. Without sufficient communication skills, the *dā'iy* / *du'āt* will be losing their grip and influence on young Muslims that now have been

swayed by “shining” presentation and the “cosmetic” knowledge of deviant/immoral figures, even though the *dā’iy / du’āt* possessed better understanding of Islam. It is one of the main reasons why *dā’iy / du’āt* need to make use of social media.

Many Muslim scholars have also begun to participate in the new media to ensure the positive utilisation of those platforms. Several names such as Quraish Shihab, Nouman Ali Khan, Mufti Menk, Yasmen Mogahed, *Ustādh* Azhar Idrus, *Ustādh* Abdul Somad and others try to counterbalance its negative influences by becoming somehow an influencer themselves, flooding the new media with Islamic lectures and information. Concerned Muslims also started to create pages and groups disseminating their public lessons and classes, collecting millions of followers worldwide. Localised Muslim scholars can now further expand their presence to the global arena, while classes and courses are no longer becoming exclusive and expensive.

Despite the transformation of many traditional media into new media forms, new media will not be able to completely replace traditional media in Malaysia. For instance, the number of people reading newspapers in Malaysia has not yet decreased to a significant level, and people continue to consider it to be relevant until now. It is possible that the Internet has emerged as a more favourable option in political discussion medium for the people, but the fact of the matter is that the vast majority of Malaysians still acquire their news from more traditional sources like newspapers and television (Yap, 2009). Moreover, research done by Ali Salman et al. (2011b) showcased the complimenting effect of traditional media and new media.

From *da’wah* and Islamic education point of view, as long as there are *mad’u* (recipient of *da’wah*) available, the means to reach them is always relevant and important. There is a large body of literature that has been produced on the topic of the benefits of mass media for *da’wah*; however, there is none that focuses on the various types of mass media and narrows its influence according to each medium such as television, radio, newspapers, websites, and other media. This research will fill in the gap by broadening the scope of understanding on the utilisation of traditional and new mass media and quantitatively analyse its usage patterns among Muslims with different backgrounds in Gombak. It is the first research of its kind that covered all 12 districts in Gombak, the

first one to look into various types of media and also the first one that zooms into various backgrounds of the respondents.

The Impact of Mass Media on Muslim Society

Media predominantly influence the development of social behaviour in this age of information. The mass media have power in creating the awareness, construct thinking and belief as well as influence the behaviour of the public. With the new technologies, the media now are no longer act as a channel but it has become the part of human life (Manan, Mohamad & Yakim, 2020). According to The Communications and Multimedia Ministry (2021), in Malaysia, 122.8% of population have a smartphone (The Star, 2021). Moreover, 85% of Malaysians are internet user and 86.4% are active on social media. In general, Malaysians spend 38% of their daily life surfing internet. As for the traditional mass media consumption, Malaysians spend nearly 3 hours watching television and 1 hour listening to radio (Statista, 2021). Based on the above argument, it is not an exaggeration to say that the mass media exist in every aspect of Malaysian's life including learning. It is in line with the transformation of media, which has found its significance since entering into a more open form towards freedom of expression as the basis for shaping the structure of people's lives. Meanwhile, the transformation of information to a more open direction has resulted in drastic changes in people's behaviour. Significant changes are more visible from the aspect of religious behaviour in addition to other elements. Changes in religious behaviour resulting from the transformation of information are indicated by society's morality, which sometimes ignores religious values. On the other hand, the media has also made a positive impact on religious publicity. It can be seen from the variety of religious events presented in the media, both printed and electronic, presenting information on regional and national issues. It also helps to build critical attitudes in society due to information disclosure (Shobah, 2014, p. 26). In many regards, the impact of mass media on the Muslim community can be understood as follows:

Positive Impact of Mass Media on Islam

The advent of mass media marked the beginning of a new era in modern society. People today rely heavily on mass media to stay updated on daily news, global issues, and recent events that take place in their immediate environments. Almost all people in the world have access

to the mass media of various forms with 4.2 billion people are users of social media (Tankovska, 2021). Among the positive impacts of mass media in the Muslim's society can be derived as follows:

Encourage Socialisation and Human Interaction

Among positive aspects of mass media, particularly the new media is it makes us easier to know new people worldwide. Social media can help people keep in touch with their old friends and keep updated with their relatives. People can easily make new friends through chat room or discuss interesting topics with strangers of different background on many issues. The Qur'ān says:

“O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is the most righteous. Allah is All-Knowledgeable, All-Aware.” (*al-Qur'ān*, 49:13)

With the utilisation of new media, people can get to know each other's beliefs and backgrounds and promote good inter-cultural and inter-religious relationships.

Channel of Da'wah and Islamic Learning

New media also help to improve the quality of the da'wah presentation. People can interactively react with the contents and ask any question directly on the channel. It has become easier to ask any questions or share any opinion on the discussion. They can also utilise new media to reconfirm latest fatāwā and clearing up any ambiguities on current issues. Religious authority such as MAIWP has effectively utilized their website to address questions and issues from the masses (Persekutuan, 2015). They regularly published Islamic articles on their social media and website to address current issues of the masses. When used together, traditional and new forms of media, such as articles and bulletins, as well as social networking sites like Facebook and Instagram, can be very effective in spreading Islamic information to large groups of people. To ease the people in the way of da'wah coincides with The Prophet SAAS says, “Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)” (Al-Bukhārī, 78:152).

Increase Awareness and Solidarity on Muslim Issues

The mass media could also help Muslims to quickly get any update on their brother's condition from all over the world. Issues such as aggression that happens in Palestine, or ethnic cleansing on Rakhine and Uyghur - with the utilisation of mass media - will bring the world attention to that place. Global awareness campaigns and petition were initiated and moved by Muslims and non-Muslims on their respective countries to force their authorities to criticize and pressure the oppressor; economically and also politically. This awareness is easily spread through the channel of mass media through writings, posters, and videos. This spirit of brotherhood is in accordance with the Prophet PBUH saying: "None of you will have faith till he wishes for his brother what he likes for himself" (Al-Bukhārī, 2:6).

The Problem of Mass Media on Islam

The mass media is a double-edged sword; as much as it can be used to benefit Muslims, it can also harm them. As an open platform, all types of people can take advantage of the mass media, including the wrong person. Some people might use the mass media for evil agenda, such as promoting hate speech, conducting shady businesses, and spreading illegal sexual content. There are several other disadvantages of mass media, such as:

Distortion of Facts, Infamy and Hate Speech on Islam (Islamophobia)

There has been an increase in hate speech in Islam in the mass media in recent years (Civila et al., 2020). Many cases of Islamophobia recently happen in several Muslim-minority countries in the West as a result. The utilisation of mass media in promoting self-acted revenge or Muslim killing also happens in several places. The Christchurch incidents in New Zealand were examples of how new media were used to broadcast Muslims' killings "live" to the viewers (Christchurch Shootings: "Bad Actors" Helped Attack Videos Spread Online, 2019). The hatred and infamy for Muslims are among the major reasons for the harsh treatment and discrimination against Muslims in several Muslim-minority communities (Barzegar & Arain, 2019).

Ideological Clash and Globalisation of Value

Many social media challenges bring harm to us and the surrounding. Social media challenges such as "The Outlet Challenge" asked the users

to stick a metal fork to the wall socket (Lee, 2020). “Momo Challenge” allegedly used social media channels and WhatsApp to encourage children to perform self-harm, and two teenagers from Colombia have died due to this challenge (Newsroom, 2018). A viral Choking Challenge in 2007 joined by 79,000 Ontario students resulting in some of the students need to be taken to the hospital (The Canadian Press, 2008). Another challenge, the “Tide Pod Challenge,” encouraged children to post videos of themselves eating Tide Pods, resulting in about 12,000 cases of ingesting laundry detergent pods in 2017 (Janeway, 2017).

Psychological Issues and Losing Touch on Reality

Many studies show the negative psychological impact of the mass media on people, mainly social media users. A study done in 2019 showed that social media could cause addiction that may impact the sleep cycle, daily routine, and hinder work progress (Hou et al., 2019). It can also lead to psychological illnesses such as narcissism, stress, anxiety, and depression (Eraslan-Capan, 2015; Malik & Khan, 2015). Most of the contents published on social media do not reflect the reality. Celebrities and influencers will often show off their lavish lifestyle and fortunes. Simultaneously, their fans will imitate that kind of lifestyle to the degree of faking and denying reality. It will incur conflict within their mind and impact their psychological health. Study shows that frequent exposure to hate-speech online could plausibly influence the online stress expression of individuals (Saha et al., 2019).

Media Landscape in Malaysia

The mass media industry in Malaysia is made up of traditional mass media publisher such as the television, radio, newspapers, and the new media developer or web-based media developer such as blogger and independent content maker. Most of traditional media in Malaysia are wholly owned by the government such as the Radio Televisyen Malaysia (RTM) or maintained by business conglomerate such as the Media Prima Group and Astro All Asia networks Ltd. Established in 1946, Radio Televisyen Malaysia (RTM) or also known as the Department of Broadcasting Malaysia – the earliest and the oldest broadcaster in the country - currently manages 6 television channels and 34 radio stations (Ahmad, 2009). Media Prima, on the other hand, owns four television channels and four radio stations (*Media Prima: Corporate Structure*,

2020). Astro All Asia Networks Plc, Malaysia's current sole satellite television provider, is privately owned.

Printed newspaper in Malaysia is still widely read by the masses despite competition by the alternative media. Well-known newspapers such as The Star, New Straits Times, The Sun, Berita Harian, Utusan Malaysia, Sin Chew Jit Poh and Nanyang Siang Pau are still thriving alongside 20 to 30 other newspapers and tabloids published in Malay, English, Chinese and Tamil. Readership has yet to decrease to a threatening degree, and advertisers continue to view it as the preferred medium. Although the Internet has become a challenge to the traditional mass media, the reality is that most Malaysians still get their news from traditional media such as newspapers and television. This does not, however, imply that Malaysian newspapers can sit back and expect their readership to remain stable or grow. Most newspapers have also started their own online versions to keep up with their modern readers. Despite these changes in mass media trend, Malaysia's traditional mass media continue to attract advertising dollars. The presence of online newspapers did not result in the extinction of the printed newspaper. On the other hand, they actually enforcing each other. The new media provide another form for traditional media to grow; as the form of newspaper may change, but not the "newspaper" per se (Salman et al., 2011a, p. 7).

Islamic radios and television have also started to gain more listeners and viewers with several more channels have been made. Launched in the early 2000s and funded by the government, IKIM-FM main features are brief lectures, short prayers, and short passages from the Qur'ān with several Islamic songs. In 2017, Zayan FM, a more modern and contemporary Islamic radio was launched by Astro. On Islamic television channel, Astro also launched Astro Oasis for full Islamic content while Media Prime focused one of their channels, TV9, mainly for *da'wah* purpose. The Department of Islamic Development Malaysia has also started their own free-to-air Islamic television channel, TV AlHijrah, in order to expand the reach of *da'wah* in Malaysia. The new media helped the traditional media publisher to thrive with a new form as the television channels, radios and newspapers now can be accessed online (A. M. A. Manaf, 2018, p. 122). A statistic by the Nielsen Company showcased an increasing trend of Digital media consumption, with a total reach of 73% and a growth of 4% in 2017. Embracing the changes

is the current trends of the mass media industry in Malaysia in order for them to be relevant and adapt with the changes of their users (*State of the Media – The Malaysian Media Landscape in 2017*, 2018).

Methodology

The respondents of this research are the Muslim community that lives in Gombak. This research is part of Gombak Mosque educational module construction project that aims to develop a more structured and effective curriculum module for the mosque. Thus, only Muslims were eligible to participate in this study. The research employed stratified random sampling techniques, where the population is divided into subcategories based on the geographical location that they belonged to, and participants of the research were randomly selected to participate based on those criteria.

Enumerators were chosen to assist in data collection. They were given several briefings before the questionnaires were delivered, and they needed to be aware of the research's general background. The items in the questionnaire were clarified so that respondents could get better understanding on the items. They need to also familiarize themselves with the sampling method as well as the data collection's overall plan and strategies. To achieve a positive outcome of the research, several ethical and safety standards must be followed.

The questionnaire was organised into three sections: section A's items are related to mosque curriculum, section B contains questions about the respondent demography, and section C contains items on respondent attitude and behaviour. Enumerators were given the opportunity to complete the questionnaire first in order to identify any potential confusion or misunderstanding of the items in the field. Any questions or concerns about the questionnaire's conduct were addressed directly by our main researcher.

The respondent's sampling procedure must meet specific criteria, including: (1) the respondent must live in Gombak district, (2) must be a Malaysian Muslim, (3) they can be mosque goers or non-mosque goers, and (4) the respondent must complete the questionnaire within the data collection period (5th July to 16th July 2019). The following is the breakdown target for every ten respondents: 5 adult males (40 years old and above), 3 adult females (40 years old and above), and 2 youth (between 15 to 39 years old).

Among the plans and strategies that could make it easier for the enumerators to reach the required number of respondents are: (1) scout the survey area ahead of time, (2) identify the key population area, (3) set a daily target, (4) start collecting as soon as possible, (5) be friendly but not overly friendly, (6) submit all completed questionnaires on time, and (6) always consult the researcher if there are any problems with the questionnaire.

To ensure a smooth data collection process, enumerators were encouraged to follow several ethics and safety protocols while conducting the study, including: (1) Be polite when approaching the respondent, (2) Be clear and objective when dealing with respondents, (3) Try to keep interactions short but sweet, (4) Allow the respondent to answer the questionnaire with their own thoughts, (5) Assist the respondent if they do not understand the questionnaire, (6) Do not cheat by filling out the form yourself, (7) Always bring the data collecting approval letter, (8) Do not dispute with respondents, (9) If respondents refuse to take the survey, find a new one, and (10) Always return/contact the researcher if you have a problem.

The surveys were distributed to 596 respondents from 12 Gombak sub-districts namely Rawang, Selayang, Kuang, Subang, Taman Templer, Batu Caves, Gombak Setia, Gombak, Hulu Kelang, Bukit Antarabangsa, Ampang and Lembah Jaya. Data collection was carried from 5th July to 16th July 2019. Collected data were analysed using the SPSS software.

Results

This part presents the research output based on the trends of media use in Islamic education. Figure 1 showcased the overall percentage of how Muslim society in Gombak used media in learning Islam. The majority of the respondents had chosen television (14.1%) as their primary platform, followed by YouTube (12.8%) and book/magazine (10.8%). It proves that television is the most used media platform in Malaysia. Moreover, the advancement of technology has also affected media consumption. Modern technology allows lessons conducted at the mosque to be recorded or broadcasted live via YouTube channels, and the respondents can view it at any time and place they wanted. The research also found that many respondents still return to the printed materials such as books and magazines to obtain Islamic knowledge.

Table 1 Media used in Learning Islam

Media Channel	%
Television	14.1
YouTube	12.8
Book/ Magazine	10.8
Family	9.8
Website	9.6
Radio	9.5
Friends	9.1
Facebook	8.8
<i>Usrah</i>	8.1
Instagram	4.1
<i>Ustādh</i> went to their house (home-teaching)	3.4

Similarly, some respondents learn Islam from their families (9.8%), websites (9.6%), radio (9.5%), and friends (9.1%), followed by Facebook (8.8%) and 'Usrah (8.1%). This survey found out that not many respondents learn Islam through Instagram (4.1%) and from ustādh that went to their house (3.4%).

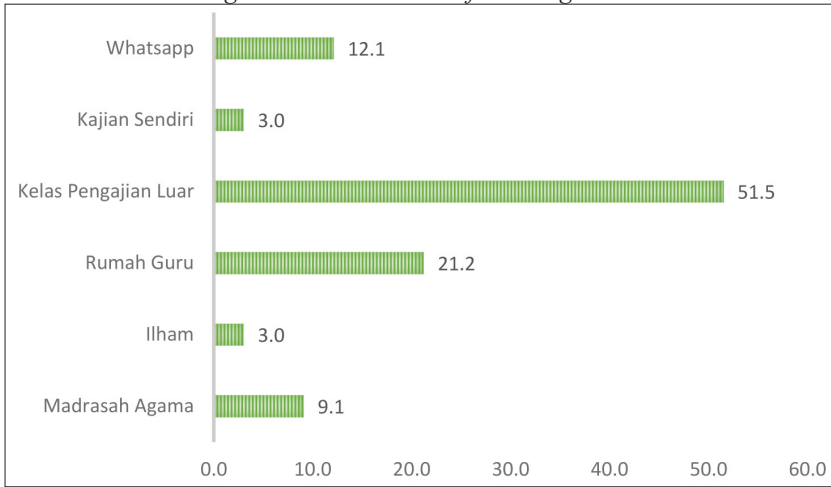
Hence, in general, the mainstream media is still the leading platform for Muslims to learn more about Islam. The family institution also plays quite a significant role in educating their members about Islam. Interestingly, social media has become more popular as a source of *da'wah* and Islamic education. Social media (25.7%) can allegedly be considered a primary media source to learn about Islam if YouTube, Facebook, and Instagram are combined.

Other Sources of Learning Islam

There are also unpopular sources that respondents have subscribed to learn more about Islam. Figure 1 illustrates eleven other primary sources/platforms for Islamic education (other than going to the

mosque), with 51.5% respondents stated that they took outside classes, 21.1% others invited *ustādh* to their house, and 12.1% others learned through WhatsApp app.

Figure 1 Other sources of learning Islam



Some of the respondents are regular attendees of Islamic madrasah (9.1%), some others learn based on personal research (3%), and some of them opt to self-inspiration to learn Islam (3%). All of these channels are problematic because their sources could not be determined and monitored. All Islamic sources, including the teachers and books, need to be certified by religious authorities such as JAIS for approval. Similarly, learning Islam through WhatsApp, self-study, and inspiration prone to misguidance and wrong interpretation. It might lead to extremism and deviant teaching of Islam.

Learning Islam Based on Gender

Table 2 divides the output based on the gender of the respondents. Overall, we can see a similar trend between men and women. Both genders have chosen television (13.6% men; 14.6% women) as the main platform followed by YouTube (12.2% men; 13.4% women) and book/magazine (10.5% men; 10.9% women). A similar trend was also found in social media (24.2% men; 27.3% women) such as YouTube, due to the similarity of YouTube to television. Moreover, YouTube is easy to use and accessible at any time and place. The users only need to

type down the name of the lecturers—and in a short time—they will be presented with all lessons of that lecturers.

Table 2 Learning Islam Based on Gender

Gender	Men	Women
Television	13.6	14.6
YouTube	12.2	13.4
Books/Magazine	10.5	10.9
Family	10.0	9.2
Website	9.7	9.0
Radio	9.6	8.9
Facebook	8.6	8.9
'Usrah	7.8	8.5
Friends	9.8	7.8
Instagram	3.4	5.0
<i>Ustādh</i> that came to their houses (home-learning)	3.5	3.2

Learning Islam Based on Age

Table 3 categorises the output of this research based on the age of the respondent. Most teenagers (14.2%), young adults (13.5%), and elderly (18%) have chosen YouTube as their primary channel for Islamic learning and discussion. Some adults (14.7%) seem to prefer television as their main source of learning Islam.

The second option/medium chose by the respondents showcased a bit of diversity. The teenager prefers to learn Islam from their family members while the young adult has chosen television as their second option. Some adults watch YouTube (12.8%) while elderly participants have selected television (16.8%) as their second channel to learn about Islam.

Table 3 Learning Islam Based on Age

Age	15-25	26-40	41-60	61 and above
Television	11.3	12.6	14.7	16.8
Radio	6.4	8.2	9.6	11.0
Books/Magazines	7.6	9.8	12.0	13.2
Friends	8.6	8.2	9.2	11.0
YouTube	14.2	13.5	12.8	18.1
Family	11.5	9.3	9.2	12.5
'Usrah	7.8	7.7	8.0	10.4
Facebook	7.8	11.6	8.7	15.6
Websites	10.9	11.0	9.7	14.7
Home Teaching	4.5	2.9	2.7	3.9
Instagram	9.5	4.7	2.8	6.3
External/Outside classes	0.0	0.5	0.6	0.6

Teenagers have chosen television (11.3%) as their third choice of media platform. On the other hand, the young adult (11.6%) and the elderly (15.6%) have chosen Facebook as their third-best media to learn more about Islam. As for the adult, they are comfortable with books and magazines. It is not surprising that teenagers and young adults prefer YouTube, as their generations are the ICT generation, yet it is intriguing that the elderly also opt for social media as their main channel for Islamic learning and discussion. Similarly, the adult participants' preference for television is also quite fascinating.

Learning Islam Based on Educational Background

Based on the data shown in Table 4, the respondents can be divided into several educational backgrounds; primary education (21.8%), secondary education (15.7%), and certificate/ diploma (13.1%). Most of them used television as their primary source for Islamic knowledge. Meanwhile, respondents with bachelor's (13.9%) or master's degrees (14.1%) have chosen YouTube as their primary source. Ph.D. holders preferred to read books and magazines as these media are usually more in-depth and detail.

As for their second choice, respondents with primary education (16.1%) preferred to learn from the radio, while respondents with secondary education (12.3%) and certificate/diploma (13%) preferred YouTube as their secondary media. Meanwhile, respondents with bachelor's degrees mostly learned about Islam through television (12.2%), and the master holders would refer to books/magazines (13.6%), and Ph.D. holders used to spend their time on YouTube (13%).

Table 4 Learning Islam Based on Educational Background

Education	Primary Education	Secondary Education	Cert/ Diploma	Bachelor degree	Master	PhD
Book and Magazine	11.5	10.2	10.0	11.2	13.6	14.5
YouTube	5.7	12.3	13.0	13.9	14.1	13.0
Television	21.8	15.7	13.1	12.2	13.1	11.6
Radio	16.1	10.1	8.3	8.3	10.5	11.6
Website	3.4	8.2	9.7	11.8	11.5	10.1
Friends	9.2	10.0	9.5	7.5	7.3	10.1
Family	11.5	10.5	10.4	8.3	8.4	8.7
'Usrah	6.9	7.8	8.2	9.2	6.3	8.7
Facebook	4.6	8.2	9.4	10.2	7.9	4.3
Instagram	3.4	3.4	5.1	4.0	4.7	4.3
<i>Ustādh</i> come to house (home-learning)	5.7	3.6	3.3	3.3	2.6	2.9

Learning Islam Based on Occupational Background

Based on the employment type, Table 5 highlighted that most of the respondents who are retired (17.8%), housewives (16.7%), government officers (14.3%), and self-employed (13.3%) chose television as their main channel to learn about Islam. Meanwhile, respondents who work in the private sector had chosen YouTube as their main means to acquire knowledge. The majority of students preferred to learn about Islam through their family members.

Table 5 Learning Islam Based on Employment

Occupation	Government Sector	Private Sector	Retires	Self-employed	Housewives	Students
Family	9.2	9.7	8.6	9.8	9.3	14.4
YouTube	13.7	13.5	10.4	12.6	13.9	12.7
Website	11.5	10.7	7.9	8.9	6.8	10.9
Television	14.3	13.0	17.8	13.3	16.7	10.5
Instagram	3.6	3.9	1.8	4.3	3.9	9.6
Books/ Magazines	9.5	11.3	13.7	9.6	11.0	8.3
' <i>Usrah</i>	7.6	7.7	7.5	8.5	10.3	8.3
Friends	8.1	9.3	10.4	9.4	7.8	7.9
Facebook	10.4	9.3	6.4	9.5	8.5	7.0
Radio	10.6	8.5	12.6	9.8	8.5	5.7
<i>Ustādh</i> coming to their house (home- teaching)	1.4	3.2	3.1	4.3	3.2	4.8

Learning Islam Based on Frequency of Going to The Mosque

The following data explain the relationship between the channels used in learning Islam and the respondents' frequency of going to the mosque. Based on Table 6, respondents who go to the mosque five times (13.8%), thrice (14.7%), and once (14.4%) a day used television as their primary channel to learn about Islam. Respondents who go to the mosque three to five times a week use YouTube (12.8%) as their main channel to learn Islam. On the other hand, respondents who go to the mosque once or twice a week also chose television (15.3%) as their primary source of knowledge on Islam. Finally, respondents who go one to four times a month used television and YouTube (14.2%) to enhance their understanding of Islam.

Table 6 Learning Islam Based on Frequency Going to The Mosque

Frequency going to the Mosque	1 – 4 times in a month	1 - 2 times in a week	3 - 5 times in a week	1 time in a day	3 times in a day	5 times in a day
Television	14.2	15.3	12.5	14.4	14.7	13.8
Book/Magazines	9.5	10.1	12.1	10.8	11.5	11.4
YouTube	14.2	13.4	12.8	13.8	11.9	11.2
Radio	8.0	8.2	9.5	10.2	11.0	10.7
Friends	7.6	9.4	8.1	9.6	10.6	10.0
' <i>Usrah</i>	7.0	7.4	7.7	9.0	8.4	10.0
Family	9.9	9.4	10.0	10.2	9.5	9.7
Websites	10.7	10.1	9.7	6.6	9.1	8.7
Facebook	10.6	9.6	8.6	9.0	7.4	7.6
<i>Ustādh</i> coming to their house (Home-teaching)	3.0	3.6	3.9	3.0	2.2	4.3
Instagram	5.4	3.6	5.1	3.6	3.5	2.5

Discussion and Conclusion

Based on the data above, we may find a similar tendency between men and women when it comes to learning Islam based on gender. Television is the most popular platform for both men and women, followed by YouTube and books/magazines. Due to YouTube's resemblance to television, a similar trend was observed in social media such as YouTube. YouTube is also simple to use and accessible at anytime and anywhere. Users merely need to key in the lecturer's name, and they will be presented with all of that lecturer's classes in a short time. For the approval of any Islamic source, whether it be a teacher or a book, it is necessary to obtain certification from a religious authority such as the JAIS. Similarly, understanding Islam through social media platforms like WhatsApp, through independent research, or by inspiration might lead to erroneous interpretations. It is possible that this will lead to fanaticism as well as a misguided teaching of Islam.

When the respondents were broken down according to their ages, we discovered that the vast majority of teenagers, young adults, and

senior citizens use YouTube as their primary medium for Islamic study and conversation. It would appear that watching television is the primary method of Islamic education for certain folks. It is not surprising that teenagers and young adults prefer YouTube because their generations are the generation of ICT; nonetheless, it is remarkable that senior people also use social media as their primary medium for learning about Islam and having discussions about Islamic topics. In a similar vein, the predilection for television held by the adult participants is an aspect that is quite remarkable.

There are a few different educational backgrounds that can be used to categorise the respondents, which are primary education, secondary education, and certificate or diploma. The majority of them relied mostly on television as their primary medium for Islamic education. In the meantime, respondents who hold either a bachelor's or master's degree have said that YouTube is their preferred source. Ph.D. holders favour reading books and periodicals since the content of these mediums is typically more in-depth and detail oriented.

The research came to the conclusion that the majority of people who were retired, housewives, government officers, and self-employed chose television as their primary channel to learn about Islam. In the meantime, respondents who are employed in the private sector have indicated that they mostly acquire knowledge through the use of YouTube. The vast majority of students indicate that they would rather learn about Islam from members of their own families.

Television is the primary source of information about Islam for respondents who attend prayers between once to five times per day at a mosque. YouTube is the primary source of Islamic education for respondents who attend religious services between three and five times per week. On the other hand, respondents who attend to the mosque once or twice a week selected television as their primary source of information on Islam. Finally, respondents who go between once a month and four times a month say they learn more about Islam through watching television or watching videos on YouTube.

Based on the presented data, we could see that television is the most popular channel for Islamic learning and education. The data showcased that most respondents used television to learn about Islam regardless of their demographic and psychographic background. These

findings are essential in discovering the role of television and its relevance as a broadcasting channel in our modern ages. With the new media's popularity, many experts believe that television's position as a broadcasting agent will be outdated and soon becoming a deserted industry. However, this study challenged that and suggested that Malaysia's television broadcasting industry is still relevant, particularly in conveying Islamic material and teaching. Therefore, it is not an exaggeration to argue that television is still efficient and effective in conveying Islamic information to viewers.

In conclusion, the role of new media in educating the public cannot be undermined, as the data also showed that YouTube and Facebook are among the top three media chosen as well. The new media offered plenty of interfaces that allow users to select relevant information, ask questions, share information, and create Islamic content. With this, respondents could enhance and expand their knowledge that they obtained from the mosque and on television. For example, suppose a pair of newlyweds is curious about their marriage responsibility- he or she can search as many religious talks they like on marriages given by any scholars worldwide. It will provide them with a comprehensive and in-depth understanding of their marriage responsibility.

The data also showcased the importance of media as a channel in distributing Islamic knowledge to the community. Hence, the mosque should use the advantage of new media to broadcast their organised lesson and classes. Facebook Live and IG Live are among the tools that the mosque committee could use in their mosque in expanding their reach to the people who cannot attend face-to-face classes at the mosque. People who are working, disabled, or too occupied with their daily activities can also join the courses online at their place.

Moreover, the classes can be recorded and uploaded to YouTube for people who missed them. Similarly, these recorded classes and lectures can also help random viewers who are perhaps in a difficult stage of their life and now seeking true answers in Islam. They could type out any keyword, and hopefully, some of the recorded videos could guide them back to the right way. It will further enhance the efficiency of mosque's programmes from only benefiting the people who go to the mosque to expand its benefit to the whole *ummah* in general.

Furthermore, the shared and viewed videos can also generate income for the mosque. For example, when the mosque's YouTube account reaches a certain number of subscriptions, the mosque will be paid handsomely for every viewer and advertisement embedded in the video. The mosque account information can also be added to the video to attract more donors. The mosque can use the generated income to help the surrounding community especially the needy Muslims. For this to happen, the mosque should have its media equipment, media team, and social media accounts. Moreover, the mosque committee should be equipped with the necessary media knowledge and production training. It will promote a good new image and perspective of the mosque in the eyes of the public. It will also further enhance and improve the mosque's role as the "*Markaz al-Ummah*" in producing excellent Muslims.

Finally, it is crucial to improve Muslim scholars' perception of media roles in da'wah so its strength could be used to improve Islamic institutions such as the mosque. The mosque is not just a symbol of Islam, yet it is the heart and centre of Muslims' activity and it is important to strategically utilise the media's strength as part of a plan to diversify and expand the mosque presence in the community. The objective of this research in examining the pattern of media usage among Muslims in Gombak based on gender, age, education level, occupation, and frequency of going to the mosque is fruitful with the output discussed above. Further study needs to be done by using a larger sample and focussing on different districts in Selangor. This study also suggests that this kind of surveys should be expanded to the national level to reaffirm and discover the importance of media in da'wah and Islamic education. It is essential to understand the degree of transformation needed to be done on the mosque's institution regarding improving its roles as an institution that pillared the ummah's excellence.

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