

Infographics as an Alternative Da'wah Medium during Covid-19 Crisis

Infografik sebagai Medium Dakwah Alternatif semasa Krisis COVID-19

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ABSTRACT

Infographics are visual representations of complex information or data created by combining elements such as symbols, graphics, shapes, pictures, texts and illustrations to present information in a simple, concise and easy to understand manner that piques the reader's or viewer's interest. Based on these criteria, infographics are deemed highly suitable for use as a medium for contemporary da'wah in an age of media centralization, particularly among the young. The current COVID-19 pandemic has severely harmed traditional preaching and learning through lectures and talks in mosques and suraus, particularly in our country, Malaysia. This is due to the strict enforcement of the Movement Control Order (MCO), which limits movement and mass gathering with strict Standard Operating Procedures (SOP) and suspends all religious activities. In order to overcome obstacles to preaching, we must creatively diversify the method of da'wah based on the concept of murunah (flexibility), which is the foundation of Islamic tasawwur in implementing Shariah. Thus, the objectives of this study are to (i) explain the idea of ICT-based da'wah, (ii) analyse the concept of infographics and multimedia in da'wah, and (iii) summarise the community's perspective of infographics as an interactive da'wah medium. This study employed exploratory sequential mixed methods, beginning with a qualitative literature review using content analysis, followed by quantitative perception questionnaire, analyzed using descriptive analysis. The findings of the study finds that an average of 91.3% of the respondents agreed that infographics represent a significantly suitable form of visual information through social media for most people, especially during the COVID-19 crisis for the continuity of Islamic da'wah.

Keywords: Infographics; alternative; da'wah; medium; COVID-19; crisis

ABSTRAK

Infografik merupakan paparan visual maklumat kompleks yang diterjemah hasil paduan unsur-unsur seperti simbol, grafik, bentuk, gambar, teks dan ilustrasi bagi menghasilkan informasi yang ringkas, padat dan mudah difahami serta menarik perhatian pembaca. Berdasarkan kriteria-kriteria tersebut, infografik dilihat sangat sesuai digunakan sebagai medium dakwah kontemporari era pemusatan media khususnya kepada golongan muda. Walaupun begitu, pandemik COVID-19 yang melanda dunia pada hari ini menyebabkan dakwah konvensional melalui kuliah dan ceramah di masjid dan surau terjejas teruk terutamanya di negara kita akibat penguatkuasaan Perintah Kawalan Pergerakan (PKP) yang menghadkan jumlah jemaah dengan Prosedur Operasi Standard (SOP) ketat serta menangguhkan semua aktiviti keagamaan Islam. Oleh itu, dalam mendepani halangan dakwah ini, kita perlu kreatif mempelbagaikan cara berdakwah berasaskan konsep murunah (keanjalan) yang menjadi asas tasawur Islam dalam perlaksanaan syariat. Oleh demikian, objektif penulisan kertas kerja ini ialah (i) Menerangkan konsep dakwah berteraskan ICT, (ii) Menganalisis konsep infografik dan multimedia dalam dakwah dan (iii) Merumuskan persepsi masyarakat terhadap penggunaan infografik sebagai medium dakwah interaktif. Rekabentuk kajian menggunakan exploratory sequential mixed methods dengan kajian kepustakaan secara kualitatif yang dianalisis menggunakan analisis kandungan, diikuti soal selidik persepsi secara kuantitatif yang dianalisis menggunakan analisis deskriptif. Dapatan kajian mendapati bahawa purata 91.3% responden kajian bersetuju bahawa infografik sangat signifikan sebagai salah satu medium dakwah yang bersesuaian dengan semua lapisan masyarakat terutamanya semasa krisis COVID-19 demi kelangsungan dakwah Islam dapat diteruskan dari semasa ke semasa.

Kata kunci: Infografik; alternatif; dakwah; medium; COVID-19; krisis

INTRODUCTION

The main objective of enlivening mosques and suraus through religious activity is to teach the ignorant about religious knowledge, followed by strengthening their understanding, while for the wise it is an effort to increase their faith in Allah SWT (Mohd Ridhuwan et al. 2019). Lectures, talks and discussions are among activities done in mosques and suraus in Malaysia to alleviate social problems in society due to the lack of religious guidance (Aiman Danial & Azriana 2020). Nonetheless, the COVID-19 pandemic that is currently afflicting the world has rendered mosques and suraus inoperable, severely limiting congregational attendance and da'wah activities through face-to-face lectures and talks. In Malaysia, all religious activities in mosques and suraus have been halted as a result of the implementation of the Movement Control Order (MCO), by the decision of the Special Muzakarah Committee Meeting, which convened on March 15, 2020 (Muhammad Safwan et al. 2020). This ruling is the result of the advice from the Ministry of Health Malaysia (MOH) to control the COVID-19 pandemic by prohibiting all mass gatherings or crowded places and programs (Azizan Abdul & Nurwati Ashikkin 2020; Federal Territory Mufti's Office 2020) including lectures, talks and the like (Mohamed Farid 2020). As a consequence, to overcome the obstacles, we must creatively diversify the methods of da'wah based on the concept of *murunah* (flexibility), which is the foundation of Islamic tasawwur in the implementation of shari'ah (Anas & Irwan 2020).

The community needs to be educated with various perspectives and to be ready with some changes that have occurred based on the provisions of the Standard Operating Procedures (SOPs). This

is important so that Islamic preaching can continue in line with current developments in the country. The most recent COVID-19 case statistics in our country shows a sharp increase of over 5000 cases per day, with a death rate of 30 to 60 people per day (between April-May 2021), with the Klang Valley being the largest contributor, followed by other states in the North, East Coast, South and Borneo. This concerning situation has prompted the Malaysian government, through the Malaysian National Security Council and the Ministry of Health (MOH), to tighten the SOPs to curb the spread of the epidemic and to break the epidemic chain. Meanwhile, religious activities such as lectures and talks are also prohibited. It reduces the functions of the mosques and suraus to a bare minimum, with attendance limited to only 12 people. This includes the committee members and is limited to congregational and Friday prayers only. In consequence, the da'wah effort in the current situation of the COVID-19 disaster appears to have ceased and cannot be continued as usual under current circumstances.

Therefore, infographics are proposed as a digital interactive da'wah medium that can pique the public's interest through data visualization of complex information that is simple, compact, fast and easy to understand. Not only that, it can be accessed through modern gadgets such as smartphones, tablets and laptops to name a few. It has been gradually adopted by the Malaysian Islamic institutions such as Malaysian Islamic Development Department (JAKIM), the State Islamic Religious Council (MAIN) and the State Islamic Religious Department (JAIN). Thus, Islamic da'wah delivery is now independent of time and space restrictions, continuous, and more effective in order to build a 'Super Smart Society 5.0' in accordance with Islamic principles via the Industrial Revolution 5.0. Fujii et al. (2018); Holdroyd 2020).

TABLE 1. State-by-state comparison of the number of Friday prayers and Fardhu prayers held in mosques and suraus during the lockdown period (1 June 2021)

State	Friday Prayer in Mosque of the State Government/City/Colony/ Management	Friday Prayer in Mosque of Qaryah/ Institution	Friday Prayer Surau Jumaat	Solat Fardhu Masjid	Solat Fardhu Surau Jumaat	Solat Fardhu Surau
Johor	Only 12 people, including the committee and qariah members, not including mosque officers on duty			4 mosque officers only		
Kelantan	4 people		None		4 people	
Selangor	6 members of the congregation (officers only)					
Terengganu	Not allowed. Replaced with Zohor prayers for 12 mosque officers and committee members		None	12 people	None	12 people
Melaka			12 people			
Pahang	50 people				12 people	
Wilayah Persekutuan	12 people (committee members)					3 people
Perak			12 people			
Pulau Pinang			15 people			
Sabah	Not allowed. Replaced with Zohor prayers for 12 committee members only			12 people (committee members)		
Sarawak	Only 15 people consisted of officers and committee members			Only 5 people consisting of officers and committee members		

Source: Deputy Mufti of the State of Johor

METHODOLOGY

In order to achieve the first and second objectives, the study employed exploratory sequential mixed methods i.e. qualitative-quantitative with a literature review, followed by a questionnaire to meet the third objective. The questionnaire was administered online via Google forms to 384 respondents based on the sample size as determined by Krejcie and Morgan (1970) using convenience sampling. The data was later analysed using content and descriptive analyses.

RESULT AND DISCUSSION

ICT-BASED DA'WAH

Da'wah based on Information and Communication Technology (ICT) refers to the use of technology in conveying Islamic teachings. It is more effective due to its characteristics that can store, process and obtain information in large quantities. It is fast as the search of information about Islam can be accessed through sophisticated ICT software regardless place and time (Zulkefli 2019). According to Ab. Halim (2021), the revitalization of the mosque institution as a da'wah centre for Muslims must be in accordance

with the growth of ICT by establishing good media such as Islamic websites to address spirituality and community needs. The techniques and strategies of utilising ICT have the potential to make the mosque a virtual and physical reference for society, particularly the digital generation who has made modern gadgets a part of their everyday lives.

In general, four major factors influence social change in a society: the process of innovation or renewal, the discovery of the latest technology, cultural adaptation to other societies and the use of new technologies (Ali 2012). Slow societal change is more common in rural areas, whereas the situation in cities is different with social change occurring more rapidly. Consequently, Islamic preachers must take advantage of this situation so that Islamic teachings can be effectively conveyed to the target audience from time to time. The current state of da'wah demonstrates that new millennium preachers must be more creative and innovative in utilizing all available expertise aided by technology for it to be more easily accepted, particularly by today's digital generation. This also highlights that da'wah must not only focus on the traditional platform which is the establishment of mosques and suraus but must go further by utilizing the technology available today. Due to COVID-19 pandemic that is

afflicting the world today, the Muslim community around the world has been greatly impacted by the implementation of Standard Operating Procedures (SOPs), which restricts religious activities and limits the number of preachers performing religious acts and da'wah activities.

Da'wah is an effort to call people to do good and abstain from the bad that Allah SWT forbids (Burhanudin 2017; Ahmad Munawar et al. 2018; Muhamad Aiman et al. 2019), intending to increase faith in Allah SWT and following His law (Nurul Effa Atiekah & Berhanudin 2019). All of the prophets are preachers and their followers are heirs (Muhammad Fairman, Inthiran & Wan Hassan 2019; Wan Hassan & Kamarul Azmi 2019), making it a great obligation for a Muslim to continue the prophets' preaching efforts and duties. It is a process of guiding humans to practice the teachings of Islam that are guided by revelation (Zulkefli & S. Salahudin 2012). In Islam, da'wah has a relationship with communication as it is a process of imparting knowledge while strengthening relationships between fellow human beings and then calling people to do good and leave the bad (Mohd Rafizan et al. 2019; Murni Hayati et al. 2019). For the dissemination of Islamic teachings, several approaches and methods can be employed, with communication serving as the fundamental foundation for modern-day internet use (Markarma 2014). The involvement of adults, adolescents and children in social media such as Facebook, Twitter, Instagram and others (Fazlinda & Mohammad Siraj Munir 2018; Abdul et al. 2019; Tasnim et al. 2019) facilitates da'wah efforts that can be spread through social media such as to learn about Islam, the demands of Hajj and Umra as well as contemporary issues in Islam. If there is an internet network, the mediation of da'wah through social media will lead this effort to spread faster without regard for time or space (Sohana 2016; Mohd Noorhadi & Zurinah 2018).

Nowadays, humans rely heavily on technocentric technologies i.e. value systems centered on technology, which hold that humans are capable of controlling nature. Social media, a communication tool among humans is expanding and connecting people directly through social media applications (Khusnul & Mohd Helmi 2018). Da'wah materials shared by preachers via social media uploads become a medium for preachers to connect with today's cyber community. According to Shaikh Mohd Saifuddeen (2018), preachers must fully utilize today's technology literate generation

by producing digital da'wah materials that can reach the target group of da'wah or mad'u. However, preachers must exercise caution when using social media as a current medium of preaching. Being experts in ICT is not required for the proclamation of the new millennium but the ability to fully utilize existing technology to carry out the task of *amar makruf nahi munkar* is the most significant (Khoirul 2010). When combined with collaboration from technology experts, the use of social media as a new da'wah medium has the potential to make the Islamic da'wah movement more successful. The advancement of modern communication technology has resulted in a new phenomenon in human-to-human communication that focuses on the use of social media in most aspects. It has become the most popular activity on social media sites nowadays (Socialnomics.net 2012).

Ergo, the use of social media has become a requirement for the implementation of da'wah which should be done per the appropriateness of the times (Faradillah Iqmar et al. 2014). Opportunities for the spread of Islamic messages are expanding due to the influx of social media around the world, particularly Facebook and Twitter which makes this da'wah effort fast and global. Undeniably, popular preachers prefer to use social media as the primary medium for spreading their messages. As a new alternative to the traditional da'wah medium in mosques and suraus, the use of social media by all levels of society brings the effort closer to the community (Muhammad Adnan et al. 2018; Nor Shela & Mohd Shafie 2020). In that event, today's da'wah approach must be more interactive to keep up with the more advanced world of technology. Besides, the preachers have to be creative and innovative in diversifying the medium of da'wah so that the effort does not stall, it remains relevant and grows over time.

According to Mualimin et al. (2020), the Muslim community must confront the changes during the COVID-19 pandemic by adopting new norms based on the main sources of Islamic teachings, namely the Quran and Sunnah. It is to ensure a safe, healthy and harmonious life to effectively implement Islamic needs even in the face of adversity. Aside from that, the role of the mosques and suraus as the main center for Islamic da'wah is currently viewed as unfriendly to the youth as its role seems focuses on the elderly and retirees. According to Muhammad Imran et al, (2020), mosque and surau administrators must be more creative to attract young people to participate

in various religious, da'wah activities and most importantly, congregational prayers. Youth-friendly programs must be enhanced based on their age and needs using ICT technology, which will increase the momentum of these sacred places over time. By adapting and integrating da'wah with ICT elements, da'wah efforts must be in line with the current world

situation so that it does not halt due to disasters. This is consistent with the goal of Industrial Revolution 4.0 of creating a virtuous society within the framework of science and technology as enshrined in the Industrial Revolution 5.0 i.e. human-machine collaboration known as 'Human Intelligence Works' (Fukuyama 2018).

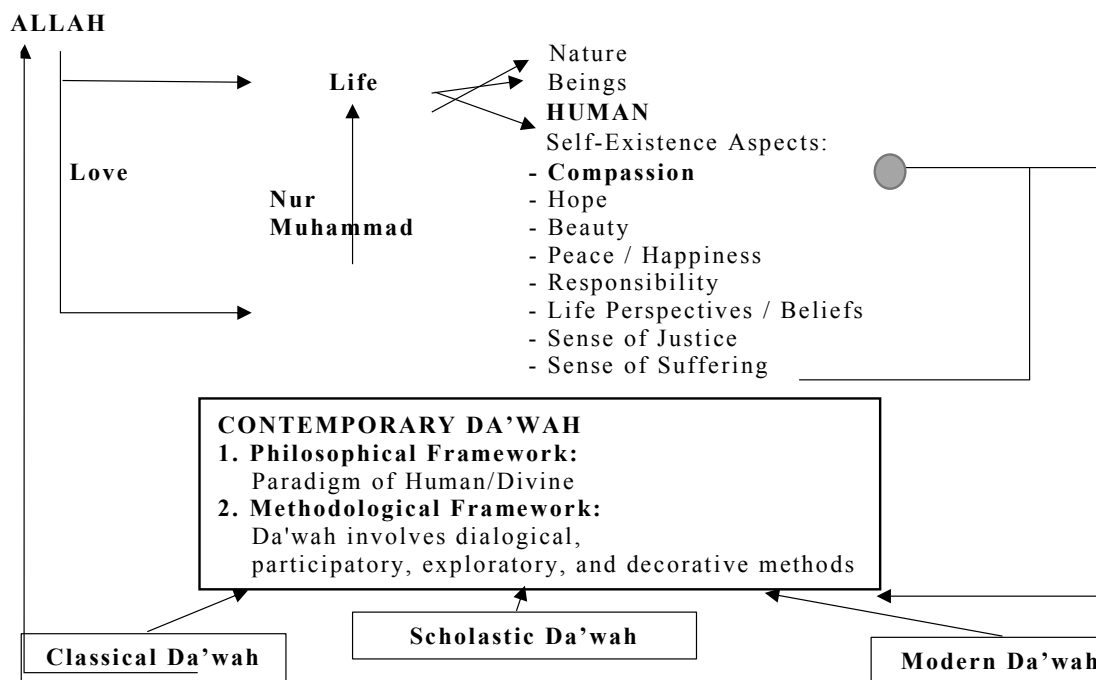


FIGURE 1. Contemporary Theoretical Da'wah (Sokhi n.d.)

Based on Figure 1, Sokhi's (n.d.) contemporary da'wah theory consists of two frameworks: philosophy and methodology. The conceptual framework is based on the divine-humanist paradigm, also known as the spiritual-humanist paradigm which makes man a subject to God before shifting to the humanist-spiritual paradigm, which makes him an object from God. This change enables man to recognise that he is the trust to spread the da'wah, and it enables the target of da'wah (*mad'u*) to make the best option for himself regarding whether to embrace or reject the message of da'wah. Both the preacher (*da'i*) and the target of the da'wah (*mad'u*) communicate with each other in a reciprocal manner, with both parties actively participating in exploring aspects of the *madu's* self and life as the main focus, as well as improving the da'wah approach with new elements that are more appealing to the *mad'u* which is encompassed in the methodological framework. It is supported

by Ahmad Sahlan and Mohd Nizam (2020), who asserted that new aspects of art such as painting, calligraphy, and literature which is a monotheistic philosophy, could be the finest dakwah medium in meeting the needs of da'wah and being popular and readily accepted by the society. Art can be used as a medium for da'wah in a way that is consistent with the da'wah method itself that is with wisdom, excellent advise and good discussion, as depicted in the Qur'an. Allah Taala says which means:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

(Surah al-Nahl: 125)

Thus, in general, the theory of contemporary da'wah is centered on human beings as objects from God i.e. humanist-spiritual with an approach that is dialogical, participatory, exploratory and decorative.

INFOGRAPHIC CONCEPTS & MULTIMEDIA APPLICATIONS IN DA'WAH

The term infographics derived from the combination of two words; information and graphics. It can be defined as the presentation of data or complex information in visual displays with the combination of elements such as symbols, graphics, shapes, pictures, texts and illustrations (Lankow, Ritchie & Crooks 2012; Ozdamli & Omdal 2018). In this form, the data presentation is simple, quick to obtain, simple to understand and the information is clearer. Infographics have a distinct identity based on guided design principles, information-dense content, appealing layout, colors and suitability for specific situations to capture the reader's attention. It integrates communication and creative expressions through graphic design elements such as letters, pictures and compositions (Faridah et al. 2012). Infographics play an important role on websites, particularly on social media platforms such as Facebook, Twitter, Instagram, Whatapps, Telegram and blogs. As it is appealing, concise, easy-to-read text presentation as well as powerful persuasive features, the use of infographics is becoming increasingly popular (Piotti & Murphy 2019).

The infographics incorporate information and persuasive elements to instill confidence in the readers and make them aware of their responsibility to do and spread goodness, such as trying to improve himself to become better or to help others. Furthermore, infographics can transfer information quickly and also can provide clear and accurate messages. As in the field of multimedia systems or presentations, graphics are one of the most important elements that must be emphasized in the process of transmitting information quickly and accurately. It can also make the information presentations more interesting and creative (Siti Zaharah et al. 2018). This is the reason for the researchers to expand the framework which is also a pioneering step in discussing the concept of preparing infographics for the spread of da'wah from Islamic perspective, particularly during the COVID-19 pandemic in Malaysia. Priority should be given to the application of technical elements of the combination of graphic designers and religious experts in planning and producing an effective product. This collaboration has the potential to benefit Islam in the long run (Shaikh Mohd Saifuddeen 2003). According to Aznan Zuhid (2012), the combination of relevant parties, namely designers and religious experts will

open up more opportunities and space in the use of technology for the sake of Islam. Not only is da'wah effective to fellow Muslims, but it is also effective to non-Muslims. It is one of the methods to attract more interest among Muslims and non-Muslims to embrace the teachings of Islam through new media (Fadzli et al. 2014), particularly among Malaysian adolescents.

According to statistical data released by Mainul et al. (2019), up to 98.2% of adolescents have suffered from digital addiction in which 49% were Muslims (Hosein et al. 2016). This is consistent with Malaysian Communications and Multimedia Commission (MCMC) statistics, which shows that Malaysians spend more than 7 hours per day browsing the internet, particularly teenagers aged 20 to 30 (Communications and Multimedia Commission 2018). Hence, this digital da'wah space and opportunity must be utilized to have the greatest impacts in forming a sustainable Muslim community that is knowledgeable about and practices of the Islamic lifestyle. While the rest of the world is battling with the COVID-19 pandemic, visual communication has emerged as a highly effective and widely used method of disseminating information. Visual communication also assists the community in identifying guidelines and control measures that must be implemented in response to the spread of the COVID-19 epidemic i.e. to clarify, educate and promote understanding. This, in turn, necessitates the need for the community to easily understand and be integrated with Islamic knowledge via information from infographics to maintain composure in the face of this epidemic. According to Nur Idayu (2017), the importance of using visual literacy for teaching and learning can improve comprehension more effectively and this is evident in illustrations, graphic images, logos and infographics which have begun to occupy print and mass media platforms.

Understanding the visuals will aid in reducing people's stress in living a normal daily life. When there is a need for the public to remain at home during the lockdown, the community must understand the guidelines that must be followed and information must be communicated to the public accurately and as fast as possible. Hence, visual communication plays an important role in effectively channeling the information. For instance, the Department of Islamic Development Malaysia (JAKIM) has used effective indicators by introducing the *Kembara Al-Amin* program on JAKIM's facebook to reach

the target of 1 million followers by December 31, 2020 followed by other mediums. The Minister in the Prime Minister's Department has also set a goal of increasing the number of social media followers of religious agencies, particularly JAKIM. JAKIM has taken proactive action in this regard by implementing the Kembara Al-Amin program, which is a digital campaign. YB Senator Datuk Dr. Zulkifli Mohamad Al-Bakri, Minister in the Prime Minister's Department, launched the program and it was live on the department official page of on November 16, 2020, at 9.30 a.m. Among the goals of the Kembara Al-Amin program are to provide new content on JAKIM social media, introduce and promote JAKIM service products to customers and JAKIM followers on social media and to strengthen ties with customers and JAKIM followers on social media through interactive and creative content. This is evident that with the existence of information technology, it assists humans to be more creative and the tasks become easier provided Islam as an important goal in scientific research (Siti Aishah 2012). Many Quranic verses command people to think and exercise various methods of acquiring knowledge such as utilising cutting-edge technology in order to achieve good results. In Surah al-Baqarah verse 269, Allah SWT says which means:

“He grants wisdom to whomever He wishes, and he, who is given wisdom, is certainly given an abundant good, and none takes admonition except those who possess intellect”.

Every human being who lives on this planet must strive to create something that provides benefits guided by Quran and Sunnah to pursue progress in technological sophistication for the benefits of ummah. According to one study, the Muslim community will be the fastest growing in the world by 2050 when compared to other religions (Perrin 2015). The use of technology plays a significant role in promoting Islam as well as a platform for the unification of the ummah. Similarly, Malaysia has a diverse population with Islam as the religion of the majority. Thus, the prospects for the spread of Islamic da'wah in Malaysia are extremely promising, in line with the target group of da'wah itself. The diversity of the demographics of the target group should be utilized to the greatest extent possible so that the information related to Islam is well received.

The significant role of multimedia in the field of contemporary da'wah medium as an agent of information dissemination and data storage source is

regarded as a mechanism of contemporary jihad. The concept of 'Tekno-daie' requires digital preachers to use cutting-edge technology in accordance with the will of the passage of time, which is to call people to God's path of doing good and leaving evil (Shaikh Mohd Saifuddeen 2003). According to Dr. Yusuf Qardawi, daie must master the skills and learn more about modern and recent discoveries (Yusuf 1996). Individual da'wah organizations are perceived as less skilled and limited in expertise in using multimedia as a medium, causing some irresponsible parties to exploit it and the spread of da'wah to lag behind other things. Apparently, multimedia is a blessing to all Muslims and it is hoped that preachers and scholars will take the lead as pioneers and work hard to develop the skills and expertise needed to handle the use of this technology so that it can be used to the greatest extent possible by Muslims worldwide. Although some communities are not yet prepared to face these global challenges, it is important for Muslims to master and take the first steps toward understanding the importance of using multimedia today.

According to Badlihisam (2012), the integration of Islam and da'wah is a one-way transformation towards the intended goal. Its role cannot be separated as the collaboration creates opportunities for guidance and research which benefits all parties involved in the da'wah effort via da'wah media or channel to the target of da'wah (mad'u). It is referred to as wasilah al-da'wah (Siti Jamiaah 2020). It includes the aspects of da'wah arrangement that are integrated into a system which later to be implemented systematically and effectively (Najidah & Abu Dardaa 2013). The use of media by many modern daie contributes significantly to shaping communication and information dissemination within the community, particularly in the da'wah movement, whether organizationally or individually (Suhaimi 2012). In Islam, the media helps the daie understand more about their target audience. The application of ethics in media communication will increase the target of da'wah's confidence and interest (Izwah 2010). Due to its popularity, a preacher must employ an effective strategy that is appropriate to the target level of da'wah and function as a two-pronged weapon (Badlihisam 2012).

Writing has become the primary means of communication in today's society for socializing, exchanging information and generating ideas (Dresner & Herring 2010; Norwati & Hishamudin

2019). Furthermore, the emotional classification of users can be identified through the various symbols and words used in communication with other internet users (Linguist & Gendren 2013). Emotions such as joy, confidence and sadness can be conveyed through written communication. These social media users' emotions and facial expressions are displayed by writing posts on social networks. Every message sent through a social network has a meaning that

other social network users can explain. The meaning conveyed through this social network also reflects the true expression of the users' personalities. The use of media in disseminating information plays an important role and the daie should be responsible in ensuring that the data shared is accurate and beneficial to the community. In other words, it may teach the society to draw toward virtue and avoid evil.

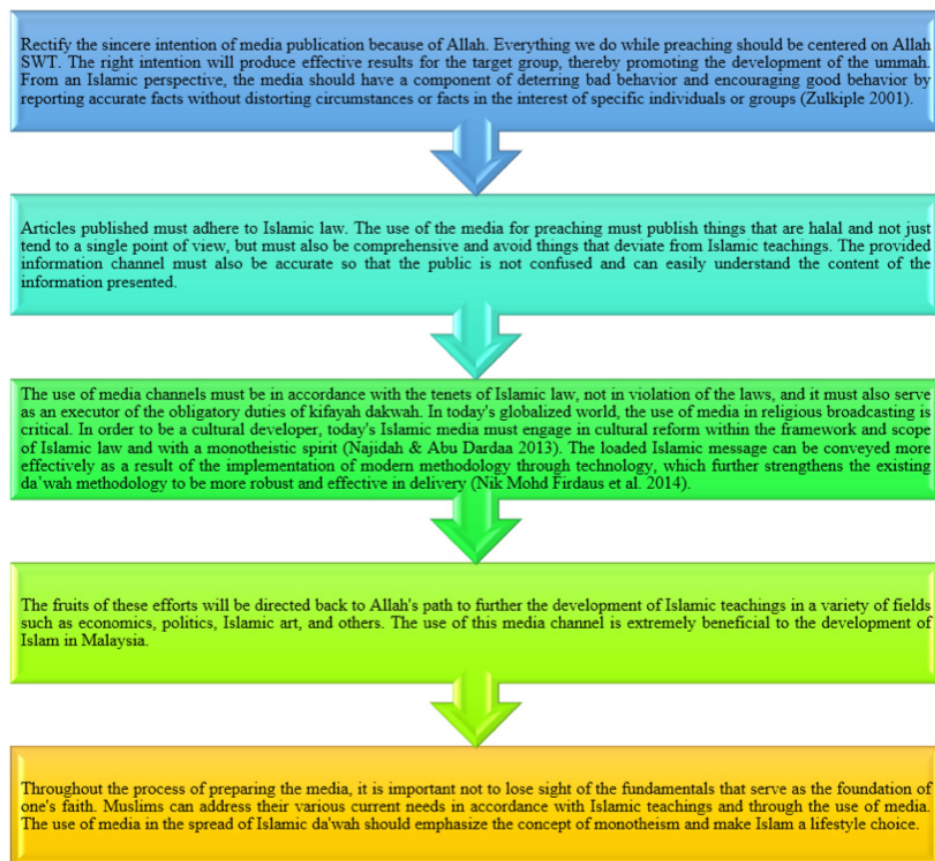


FIGURE 2. Five Conditions for Media Use (Ghazali 2007)

Humans are created by Allah SWT with the ability to think in order to adapt to changes in the environment, including the development of information technology that can help in all aspects of life (Muhammed 2012). Human technology provides an opportunity and benefits for humans to disseminate various information to the community, particularly regarding da'wah. Muslims themselves can meet their diverse needs today through the use of media, in accordance with Islamic teachings. The use of media in Islam should emphasize the concept of monotheism and make Islam a lifestyle model. The media's role in Islam must emphasize principles that are consistent with Islamic teachings. Islam has laid down guidelines that the media must be in line

with the reality of life in the Muslim community today, and it is clear here that the role of the media in disseminating information should be based on facts and evidence. It will negatively affect Muslim unity and cause division among Muslims if there is no clear evidence and facts. News about alleged tests, speculations, lies or fraud must be avoided at all costs. The role of media in Islam as one of the platforms for religious knowledge expansion must be protected. It must be introduced in a sensible, systematic and appropriate way to assist other communities in understanding Islam.

According to Zulkiple (2001), the five main functions of media outlined by Western media researchers are not dissimilar to Islam, even though

Muslim intellectuals rarely take this issue seriously. Najidah and Abu Dardaa (2013) presented five functions of Islamic media, namely (i) Educator (*Muaddib*) to the community to implement everything Allah commanded and stay away from all His prohibitions; (ii) Information agents (*Musaddid*) refer to them as a barrier to reject information that is frequently misinterpreted by Western orientalists in distorting facts about Islam to society; (iii) Reformer

(*Mujaddid*), who is the agent of dissemination in understanding Islamic teachings and practices; (iv) Unifier (*Muwahhid*), who is capable of serving as a bridge of communication that serves to unite Muslims, particularly Muslims worldwide who are in conflict, and; (v) Fighter (*Mujahid*), who fight and defend Islam through the media and working hard to form public opinion that upholds Islamic values.

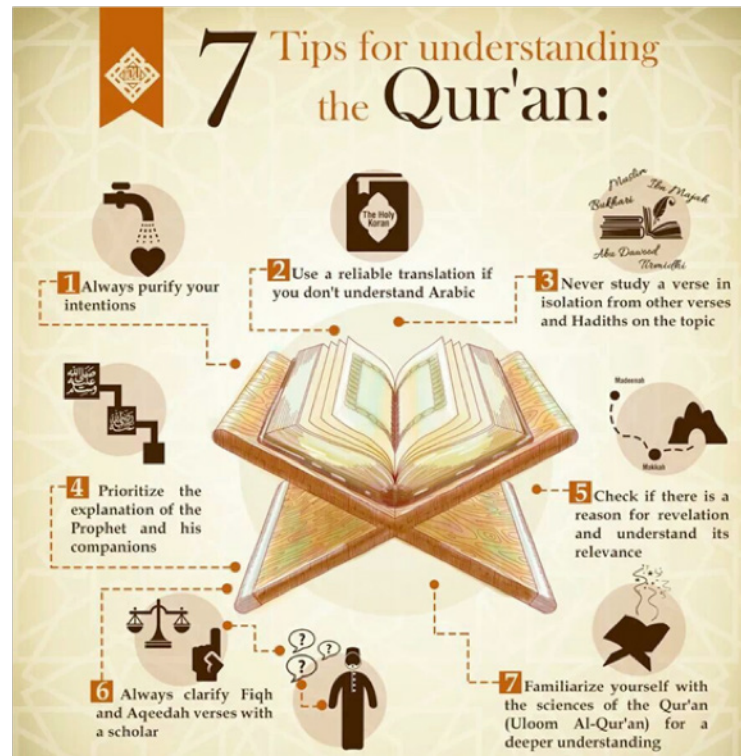


FIGURE 3. Sample of Islamic Infographic for Da'wah Purposes (<https://www.pinterest.com/jailani/islamic-infographics/>)

PERCEPTION OF THE USE OF INFOGRAPHICS AS AN INTERACTIVE DA'WAH MEDIUM

To achieve the third objective of the study, four questionnaire items were used to summarise the community's view of the usage of infographics as

an interactive da'wah medium. These items were modified from the themes found in the study of Aliff et al. (2021), namely: (i) Help users remember facts, (ii) Color combinations play an important role, (iii) Facilitate the display of large and complex information, and (iv) Suitable for all walks of life, and then coded with I01 to I04 (refer to Table 2).

TABLE 2. Item Coding of the Questionnaire Instrument

Questionnaire Items	
I01	Infographics help readers remember facts faster
I02	Color combinations play an important role in the use of infographics
I03	The use of infographics facilitates the display of complex information related to Islamic da'wah
I04	Infographics as an interactive da'wah medium are suitable for all walks of life

According to Table 3, 91.2% of respondents (350 people) agreed that infographics help readers recall data faster (item I01), while 93% of respondents (357 people) agreed that colour combination plays an essential role in the usage of infographics

(item I02). For item I03, 91.2% (350 participants) agreed that the usage of infographics enhances the presentation of complicated materials pertaining to Islamic da'wah and is appropriate for all levels of society as an interactive da'wah medium (89.8% of respondents agreed with item I04).

TABLE 3. Findings of the Questionnaire

Items	Feedback				
	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
I01	-	-	34 (8.8%)	146 (38.0%)	204 (53.2%)
I02	-	-	27 (7.0%)	114 (29.7%)	243 (63.3%)
I03	-	2 (0.5%)	32 (8.3%)	162 (42.2%)	188 (49.0%)
I04	-	-	39 (10.2%)	125 (32.6%)	220 (57.2%)

Source: Feedback from Google Forms

An average of 91.3% of 350 respondents agreed that infographics are very important as a medium of da'wah suitable for all layers of society due to its features that are simple, easy, compact and quick to remember as a result of the colour combinations that play an important role in the production of infographics as well as its facilitation. Therefore, it can be concluded that the infographics are very suitable for use during the COVID-19 pandemic as an alternative to existing da'wah mediums as well as online lectures. This platform will undoubtedly have a beneficial influence on the worldwide Muslim community to ensure the continuity of the Prophet Muhammad's (pbuh) da'wah throughout the years.

CONCLUSION

To recapitulate, in the age of media centralization, the principle of *murunah* (flexibility) in Islam has provided a new da'wah alternative that integrates elements of Islamic da'wah with the use of information and communication technology (ICT) in multimedia. Apart from online lectures and talks, infographics are one of the suitable da'wah mediums used today, especially in facing the obstacles of da'wah efforts due to COVID-19 in Malaysia. It has been demonstrated that the use of infographics in Islamic da'wah is highly suited for all areas of life due to its qualities that are easy, compact, save time, money and provide an interactive visual presentation that may attract readers to learn more about Islamic teachings.

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