Spiritualising New Media:
The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars

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Abstract: The presence of the so-called second generation of the Internet, popularly known as *web 2.0*, has enabled the emergence of social media for interactive and real-time communication among societies. This study focuses on the adoption of online social media for *da'wah* purposes. It finds that although Muslim societies have yet to get benefits from the online social media technology, some Muslim scholars have adopted the social media to deliver *da'wah* activities effectively. It recommends, therefore, that the social media should be adopted by Muslims to improve the scalability of their *da'wah* towards societies. Moreover, *da'wah* strategies and paradigms needs also to be redesigned in response to new advances of technology.
Keywords: online social media, adoption, uses, *da'wah*.

Abstrak: Penelitian ini membahas adopsi dan penggunaan media jejaring sosial untuk berdakwah. Hasil studi ini me–nyatakan bahwa meski masyarakat Muslim belum banyak yang mengadopsi dan menggunakan media sosial untuk pengembangan dakwah, namun beberapa tokoh Muslim sudah memanfaatkannya dengan efektif. Artikel ini mereko–mendasikan para *da'i* untuk memanfaatkan media sosial untuk meningkatkan skalabilitas dakwah. Dalam konteks ini, perlu dilakukan redesain strategi dan paradigma dakwah dalam merespon perkembangan teknologi baru.
Kata Kunci: media sosial *online*, adopsi, pemanfaatan, dakwah.

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Introduction

The presence of three types of new information technology (IT); computers, software, and Internet, have significantly changed the way people to communicate. Previously, people tend to communicate with face to face, which required specific time and space allocation to do that. This method of communication may be no longer affective and efficient in this technological era where communities are highly curious with time due to their activities. The presence of those new IT, in particular Internet, therefore, has brought positive impact in which people are able to communicate with friends, business partners, and other colleagues without time and geographic constraints with similar interests (Kraut 2002: 49).

Furthermore, the presence of second generation of Internet (web 2.0) has created the possibility to make more interactive and real time communication. For this study purposes, it is defined that web 2.0 as a new generation of Internet or media that utilize collective intelligence and facilitate participative computing (Ganesh & S. Padmanabhuni 2007: online). The impact of this web 2.0 technology presence is that the emergence of new ways to communicate which focus on a collaborative and participative communication. The web 2.0 is then utilized as an instrument for social media evolution (Kaplan & Haenlein 2010: 59-68), which is considered as a collaborative and participative communication mode.

Today, the adoption and use of social media has been widespread in every sense of human life. Muslims are not different from other societies in which the trend of social media adoption and use has increased all the times over past few years. It has brought changes that have considerable implications for the ways of Muslim society interact at the personal and groups level. For an individual Muslim, social media offers the ability to communicate through the perceive, ease of use (Davis 1989:75-88), speed and ubiquity (Kini 2009, Yaros 2011) while at group levels, social media provide opportunity to strengthen alliance and relationship which are often considered as silaturrahim. As a result, this capability of social media might increase accessibility and use in a way that empowers the individual and groups of Muslim users.

Instead, social media has been widely adopted and used at individual and group levels, the adoption and use of social media for Islamic activities purposes in particular for *da'wah* are limited. Most of current adopters and users utilize the social media merely for fun but very few of them used it for *da'wah*. *Da'wah* is defined as "inciting people to do good things and hold right guidance; to command the right thing and forbid the wrong one" (Hamid 1996:13).

In fact, the adoption of social media in Indonesia is the second largest in the world tools (Economist 2007:32-33), and about 85 percent of Indonesia population are Muslims. This means there is a huge potential for social media to be adopted and utilized for *da'wah* purposes by Muslims and its scholars to deliver *da'wah* in a more interactive, efficient, and increase the scalability of reach among Muslim societies without the impediment of time and space.

This paper, therefore, is an attempt to discuss the possibility of adoption and use of social media, as well as how the social media should be utilized by Muslim scholars to deliver *da'wah* more effectively and efficiently to Muslim societies. The aims of this paper are to provide strategy of how the social media should be utilized in *da'wah* contexts. As a result, this paper deals with the following questions: *What type of social media and how the social media should be utilized by Muslims in particular Muslim scholars to deliver da'wah effectively and efficiently?*

As a remainder, this paper is structured as introduction section, literature review section in which define what social media is and what the benefits are, then, present types of social media and how they have been used according to a variety of literature and practices which lead us to the study framework. In the third section, the current fact of the social media adoption and use in Indonesia. The fourth section discusses methodology. And, the fifth section presents findings and discussions of this study. Discussions and conclusions are presented in the sixth section, while limitations and future research are discussed in the final section.

Definition of Social Media

The term of social media has been used interchangeable with the term of *web 2.0* and *social networking* (Stockdale et al. 2011). This is reflected in the definition of social media proposed by Kaplan and Haenlein (2010: 61) who define social media as 'a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content (Kaplan and Haenlein) This implies that social media can be used as a tool where people are able to communicate, participate, contribute, share, make friendship up to activities such as discussion, feedback, and reply to someone enquiries (Ruben 2012).

The presence of social media has enabled a change of an individual role in a social network. Previously, a social network might be established around a close family or work friend ties in a limited geographic area. Meanwhile, a new social media technology has created the centre of network on an individual rather than on a community group (Day 2006). This change phenomenon is indicated by Wellman who argues that identification of communities evolving "from being a social network of households to a social network of individuals" (Wellman 2005). This change causes an individual able to create his/her own online communities or relationship based on their interests across the globe without limited by races, nations, and religions.

As a result, individual might gain great benefits from this social media technology. These benefits of social media have been addressed in previous seminal studies. For example, Ellison, et.al. (2007: 1143-1168) argue that social media can be used to facilitate social relationship, increase self-esteem, and life satisfaction. Social media also has the ability to exchange question and answer in short time among involved people (Agichtein, et.al. 2011), and can also be used for marketing and promotion tools (Smith and Zook 2011).

Realizing such benefits, Holter (2007) says that social media can potentially be utilized as an interactive communication tool. This will enhance communities' relationship, participation, and knowledge sharing.

Types of Social Media

Kaplan dan Haelein (2010: 59-68) categorize social media into six types; collaborative activities (for example, Wikipedia), blog and microblog (for example, Twitter), content collection in the form of video sharing (for example, Youtube), online social network (OSN) (for example, Facebook and Twitter), games world or games (for example, World of Warcraft), and social virtual world (for example, Second Life). However, O'Reilly (2006) categorizes Facebook, Twitter, and Youtube into social network only, while Mangold and Faulds (2009: 357-365) gives example of social media such as Blog, Facebook, and MySpace. This paper is not concerned to which group a social media should be categorized, instead it concentrates on identifying the possibility of adoption and how it should be used.

In addition, there also some other technologies which can be defined as social media tools based on the definitions mentioned in the previous section. For example, mailing list which is established by a certain community group can be also understood as a social media due to its participative and interactive nature. This paper, only discusses some of the social media which are commonly adopted and used by current Muslim societies and provide opportunities to be utilized for *da'wah* purposes like online social network (OSN) (such as Facebook and Twitter), blog, mailing list group, and You Tube. The discussion is presented in the following sub sections:

Online Social Network (OSN)

This study defines social network sites as web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system (Boyd & Ellison 2007: 211). The presence of OSN has supported the emergence of the word of mouth (WOM) communication (Brown et.al. 2007: 2-20), because the messages are able to be passed from one individual to another through a massive online network. Another individual, then, deliver the messages to other individuals or groups through their networks

they have established. The effectiveness of this OSN has been found in many cases such as in political and marketing areas. As a marketing tool, social network, such as Facebook, has been utilized by many companies to promote and sell their products. The numbers of Facebook subscribers in 2011 were 800 million with its advertisement revenue about US$. 4.27 billion (Owens and M. Murphy 2012: online).

Meanwhile, the adoption and use of OSN within social and political aspects has also significantly increased. The OSN has been adopted and used both by key individuals or groups. Political figures have campaigned their views through the Facebook and Twitter in order to gain more votes from their constituents. At international level, for example, the United States President Barak Obama had gained excessive supports from US citizens during his campaign in 2008. Barack Obama Facebook and Twitter accounts had helped him promote his ideas across the United States with limited budget. At Indonesian national level, some of the local leaders have also adopted and utilized social networks to promote themselves. For example, the elected Jakarta governor Jokowi has got many benefits from Facebook and Twitter during his campaign.

Social Network has also contributed to current political revolution in Arab countries such as in Egypt, Sudan, Libya, and Suriah. Citizens in those countries utilize social network to deliver information to their networks in real time mode. The impact of utilizing the social media was that they were able to organize themselves in certain areas for mass demonstration purposes. Most of the events during the revolution were shared across the globe through social network. The fall of leaders in those countries were significantly influenced by the presence of social network among its citizens.

Blog

Blog, which is often associated with web log, is a form of web application, which contains postings (such as articles) on a web page. The articles are often posted in reversed orders which the latest articles come first, then followed by previous ones, but not always in that way.

A Blog can be also understood as a web-based publication which contains (not always) regular publications (Kolari et.al 2011: online). Today, many individuals have established personal blogs to promote ideas or products in a small commercial scale. The aim of an individual to use a blog can be also as narcissism behaviour or to spread personal ideas or views to societies. Roy Suryo (2012: online) specifically mentioned the benefits of a Blog as follows:

1. *Blog* can be utilized as a journal online to promote certain topic of information such as products information, gadget, etc.
2. *Blog* can be utilized as a personal *website* to establish personal *branding*. An individual can build his/her *brand* through a Blog for personal purposes by posting articles according his/her *branding position*.
3. *Blog* can be utilized as an *online diary*. An individual can post his/her writing surrounding his/her personal activities, views or opinions, sharing ideas, etc.
4. *Blog* can be utilized *a community website* where every member can subscribe as a member and post their articles.
5. *Blog* can be utilized an advertisement space and other individuals or business can post their ads.
6. *Blog* can be utilized *a website page* which promotes pictures, videos, etc.

He adds that a Blogger should be an inspirer for others by creating an impressive Blog which is able to attract readers. In other words, Blog contents should be able to provide positive effects to all readers. Therefore, when an individual creates a Blog, he/she should consider to post positive ideas to be utilized by readers.

Mailing List

Mailing List (or Milis), is a number of people joining in a certain community who periodically send email to the group (Denozoline 2008: online) or alternatively the members can send email according certain time or needs, or respond to other members email. Mailing list or the group email can belong to a certain group for information or knowledge sharing among its members. This type of Mailing list can

be obtained from email provider such as YahooGroup! or Google Group. The benefit of this mailing list is almost similar to online social network, but mailing list group is unable to respond to a message in a real-time mode as Facebook or Twitter do. Mailing list is a passive instrument where a message can be responded after a few moments depending on how fast a message get into the mailing list group. Regardless its limitation, the adoption and use of mailing list group has significantly increased currently. Mailing list users are increasing among certain groups such as students or other professional groups due to its capability to attach more messages to the mailing list. In education sectors, a mailing list group is suitable for a group or class discussions. For example, a lecturer may create a mailing list group for his/her student classes and then a topic of discussion can be sent to the mailing list. Students can respond to the posted topic in any time and space with no need to wait a formal meeting class. A lecture can also use the mailing list for assignments submissions.

You Tube

You Tube is a site for video sharing (Wikipedia 2012: online). When the You Tube was firstly launched in 2005, people were only able to upload a video about 19 seconds length (Website-Monitoring, 2012: online). Currently, a 15 minutes video can be uploaded to You Tube (Wikipedia, 2012: online), but if alength of video is more than that, a multiple upload is needed. The more videos are uploaded to the You Tube, the big opportunities for messages to be spread across communities in the world in unlimited time and spaces. Communities can utilize the You Tube by uploading and downloading videos for their purposes. Even, when visiting the You Tube website, it can be found a motivated advertisement which says "broadcast yourself". This means You Tube provides opportunities for an individual or communities to increase their exposure to public on a lower or free cost basis. This is an opportunity for an individual or a group to promote themselves from an unknown person or group to a popular one, or to enable campaign to increase communities contribution in certain

activities, and to enable volunteer online recruitment (Gueorguieva, 2007: 288-300).

Based on the literature review above, built the framework to understand the adoption and use of social media within Muslim scholars to deliver *da'wah* as depicted in Figure 1. The framework is used to guide us in developing discussions.
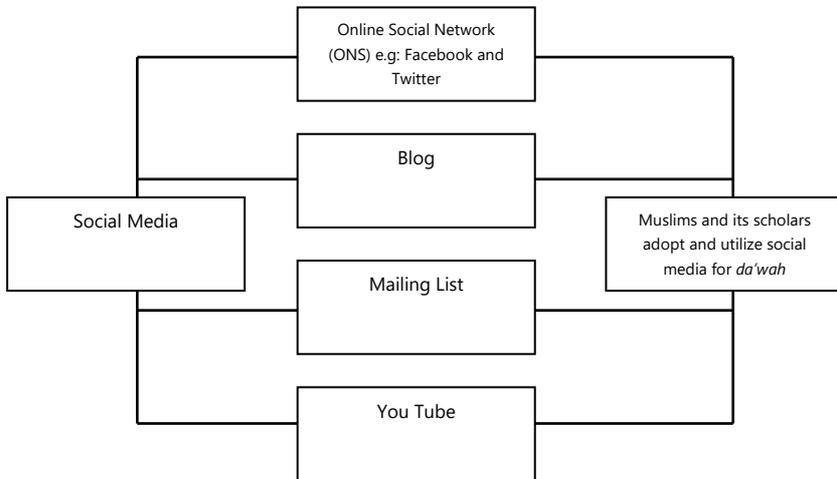

Figure 1 'Theoretical Constructs' (Adopted from Hsieh and Shannon 2005: 1277)

Current Facts and Social Media Opportunity in Indonesia

Currently, there is about 2,1 billion internet users across the globe, and 44% of them are from Asia continental with 39,6 millions of are from Indonesia (Internet-World-Stats: Online). This means about 30% of world population (currently Guynn world population is 6.9 billions) are using Internet in their life. This number is increasing sharply every year due to improvement of hardware, software, and internet infrastructure. This impacts the increase of social media users across countries around the globe. For example, world Facebook users by the end 2011 was 799 millions, then increased to about 835 million by March 2012 (online) and reached its peak to 1 billion by August 2012 (Guynn: online). Meanwhile, Facebook users in Indonesia have also sharply increased in last few years with current users are about 43

millions, which is in the third high number of Facebook users after USA and India (Economist, 2011).

Another social network, such as Twitter, users are not as high as Facebook users, but the trend is also increasing. This is justified by World Stats (2012: online) that Indonesia is the first country in Asia with highest social network users such as Facebook, MySpace, twitter, Bebo, Badoo, Sofamous, Buzznet, Flixster dan Flickr, Linkdn, etc. Last year, Indonesia social network users were increased by 17% according to the statistic figure. This higher increase is compared to other Asian countries. These facts imply that social media may play an important role in the future Indo–nesian development whether in economic, social, political, or religious aspects.

Therefore, based on the literature review it argued that *da'wah* is also an aspect that potentially adopts and utilizes social media, such as Online Social Netwrok (OSN), Blog, Mailing List, and You Tube, to effectively deliver Islamic teachings by Muslims in particular Muslim scholars. The following sections present findings and discussions regarding the types of social media adoption and the strategy of users in *da'wah* aspects.

Methods

This is a theoretical study in nature. The resear–cher uses online data such as web-based pages analysis to identify the current phenomenon of social media adoption and use among Muslim scholars (Granello and Wheaton, 2004: 387). Research identification is strengthened by the adoption and use of social media in other studies outside *da'wah* area, which applies such strategies into *da'wah* area. Web pages and other documents are analised by using directed content

analysis approach in which the theoretical construct was defined from the literature before analysing the phenomena (see Figure 1). The constructs were then used to analyse current adoption and use of social media by Muslim scholars which then are discussed in this paper. The process of analysis was carried out through an iterative and interpretive approach. It focuses on particular findings deemed relevant to the study as suggested by Heaton (2012: online).

Current Adoption and Use of Social Media in *Da'wah.* Although there are no previous empirical stu–dies regarding social media adoption and use among Muslim scholars in delivering *da'wah* described, this study will shed light on the understanding on how so–cial media should be utilized for *da'wah* purposes in Indonesia. The findings show that a number of Mus–lim key figures have adopted and used social media to deliver their *da'wah*. The numbers of Muslim key fi–gures and Muslim related organizations have adopted and utilize social media for *da'wah* purposes.

Findings and Discussion

Even though some of the adopters and users did not explicitly express their mission to use the social media for *da'wah* purposes, but implicitly it could be identified that they are posting Islam-related infor–mation. It considered that as *da'wah* messages targeted Muslim audiences. The benefit of delivery *da'wah* through virtual world instruments have been addressed by previous writers such as Achmad (2006: online) and Siauw (2011: online). In the following sub sections, it will be presented types of social media, social network, Blog, Mailing List, and You Tube, and strategy of use in *da'wah* contexts.

Online Social Network (OSN)

Online social network (OSN) has become very popular in Indonesia in last few years and most people dedicate their time and efforts to keep connected through the social media. This is caused by the benefits provided by the social media such as satisfaction of being connected online with their friends and other communities without impeded by time and space in 24/7. An individual at a distance geographic is able to understand cur–rent situation development in his/her home town through the social network. As a result, many people have become so "*entanglement*" using term from Scott and Orlikowsky (2009: online) to describe people closeness with social network. Even, most people have mobile social network which they installed in their mobile devices such as mobile phones which enable them to sign in and sign out all the times.

This phenomenon has also influenced some Muslim scholars and *da'i* (*Da'wah* deliverer) by adopting and using social network to deliver their *da'wah* to their *ummah*. For example, Gymnastiar[1] as well known *da'i* has utilized his Facebook page to Indonesia Muslims by posting variety Islamic teachings and promoting discussion among his followers. Currently, his followers are about 271 thousands. This means 270 thousand Indonesian Muslims have been exposed to Isla–mic values and norms delivered by Aa Gym every day with no cost. Such exposure is difficult to be achieved with traditional *da'wah* method, which requires face to face meeting in a specific time and space. Cahyadi Takariawan[2] has also utilized Facebook to deliver his *da'wah* and thoughts to Muslim societies. Other *da'i's* have also used Facebook and Twitter to increase their ummah reach when they deliver *da'wah*.

A number of Muslim scholars have established a Facebook group to allow discussion and sharing information among them and Muslim communities. For example, a facebook group for *da'i* and motivators[3]

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[1] See: https://www.facebook.com/KH.Abdullah.Gymnastiar?sk=timeline).

[2] See: http://www.facebook.com/cahyadi.takariawan.

[3] See: http://id-id.facebook.com/pages/perhimpunan-dai-motivator/97153488966.

to attract other *da'i* to join the group and deliver Islamic messages to Muslim communities. The group seems trying to pool talented *da'i* in a group to effectively organize them for da'wah delivery when they need. Unfortunately, the Facebook group was unable to attract more attention from other potential *da'i's* in Indonesia.

Furthermore, a site in Indonesian social network site has also established for *da'wah* purposes. The site name is Saling Sapa[4] The site allows people who are interested in da'wah to be a member. Then, the members can upload articles, photos, and videos related to *da'wah*. Some Muslim key figures have joined .The site such as Aa Gym, Arifin Ilham[5], and Yusuf Mansur[6]. Similar with other *da'wah* social network sites, Saling Sapa site seems also be paralysed due to a limited number of its members. The contents have not been updated for a long period which might lead to less attractive for Muslim communities to visit the site.

Blog

A Blog has become very popular among individuals and groups. A number of public figures, such as celebrities and professionals, has established personal Blogs. However, not many *da'i's* have established Blogs for their personal *da'wah* instruments. Even, very few Indonesian *da'i's* have a Blog. The identification, instead, more Indonesian neigh–bour country (Malaysia) *da'i's* have used Blogs to deliver *da'wah*. In fact, a *da'i* Blog can deliver *da'wah* more effectively to their commu–nities. Even, when a *da'i* passed away, his *da'wah* can still be delivered because his thoughts remain available on Internet and Muslim communities can access it at anytime and anywhere. For example, Us–tadz Rosdi Blog[7] is still available after his death few times ago. All his teachings can still be read by Muslim communities around the world.

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[4] http://www.salingsapa.com

[5] See: http://www.salingsapa.com/arifinilham,

[6] See: http://www.salingsapa.com/yusufmansur.

[7] See: http://www.rosdi.net/blog/

It could be identified that some of Indonesia *da'i's* who have a Blog. For example, Ustadz Abu Ihsan Al-Atsari Blog from Medan[8]. The Blog provided a lot of Islamic teachings including links to other well-known Muslim scholars sites. Unfortunately, The Blog has not been updated since 2009. In fact, the Blog visitors are quite high with about more than 7000 visitors. It also found that a Blog belong to Abu Musa from Palembang[9]. Abu Musa's Blog provides Islamic knowledge which is well categorized based on certain areas to help visitors select an area they prefer to read. For example, Islamic knowledge is classified into such as *akhlaq* (Islamic norms), *tasawwuf* (Islamic mysticism), *fiqh* (Islamic law), etc. However, it could not be identified that other Indonesia well-known Muslim scholar Blogs. Searching using Google search was unable to obtain other such Blogs.

Overseas da'i thoughts can be accessed from Blogs such as Ustadz Abdullah Al-Bukhari from Malaysia[10]. Muslim communities can post their comments or ask questions to the Blog owner. These interactive facilities enable Muslims to exchange their ideas and knowledge effecttively anytime. Then, another Blog belong to a Malaysian ustaz Emran[11] also provides a variety of Islamic messages. The Blog also pro–motes new Islamic books which can be purchased online by visitors.

Mailing List (Milis)

Today, it can be found that find many Mailing lists have been established, but very few have been established for *da'wah* purposes. Some of Mailing Lists that have been utilized for temporary da'wah purposes have been be found. For example, a Mailing list belongs to a student's group in Victoria Australia[12]; The mailing list, other than used for information exchange between students in that area, it is also

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[8] See: http://www.ustadzabuihsan.blogspot.com.au/

[9] See: http://salafiunsri.blogspot.com.au/2012/01/situs-para-ustadz-indonesia-dan.html.

[10] See:http://abdullahbukhari.blogspot.com.au.

[11] See: http://ustaz.blogspot.com.au/.

[12] See: pfootscray@yahoogroups.com.

used to send Islamic messages to be read by its members. Virtual discussion surrounding Islam is often held through the Mailing list which then is followed by a regular conventional meeting.

Furthermore, there is also a mailing list, which is specifically utilized for regular virtual Islamic discussion. The mailing list is aisyah@yahoogroups.com. All members can post their thoughts to the mailing list and other members can respond it anytime they access their emails. Even though its members still has regular conventional meetings, their relationship (*silaturrahim*) and religious knowledge sharing is continuously maintained through the Mailing list instru–ment. The members do not have to wait a scheduled conventional meeting to be connected and informed with Islamic teachings because they utilize the mailing list anytime.

You Tube

The presence of You Tube has enabled Muslim communities to share videos among them. Muslims are able to download or upload videos related to *da'wah* to be viewed across the globe. A lot of *da'wah* related videos can be found on You Tube. Even, when searching term "dakwah" on the You Tube found that about 1.7 million videos related to *da'wah* in just less than one second. This shows that You Tube has become an interesting alternative instrument to deliver *da'wah* because the *da'wah* can be delivered in an audio visual format.

The presence of You Tube has also rocketed a number of *da'i* popularity in just a few weeks. For example, Ustadz Nur Maulana from Makassar[13] has become very popular when his religious speech was posted on the You Tube. It can be acknowledged that he is a very talented *da'i*, but his talent would not have put him on the top of popularity without You Tube. In addition, his *da'wah* messages and style could not be enjoyed by million Indonesian Muslims across Indonesia regions and overseas. Muslims may listen his *da'wah* through a radio or TV, Muslims may not able to listen it at any time or at anywhere they want without You Tube.

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[13] See: http://www.youtube.com/watch?v=SsVpqKZ7dsM.

The ability of You Tube to present audio visual mode of *da'wah* has increased the number and scalability of *da'wah* penetration within Muslim communities compared to a conventional method. Muslims are able to do *da'wah* in an unlimited time they want. A number of *da'wah* videos uploaded to You Tube show the average number of visitors are more than 10 thousand visitors, some of them are more than 50 thousand visitors. For example, a *da'wah* video from ustadz Nur Maulana[14] has been viewed by more than 59 thousand visitors and another video from Ustaz Das'ad[15] has been viewed by more than 65 thousand visitors, while a video from Ustdaz Kazim Elias[16] has been viewed by more than 163 thousand visitors.

These *da'i's* have more than one videos on the You Tube. It means that more Muslims have seen their *da'wah*. The number of viewers are increasing as the videos remain available on the You Tube site. This phenomenon implies that You Tube is able to make massive *da'wah* penetration into Muslim communities without impeded by time and space. *Da'i* can upload their videos on You Tube with free of charge and their *ummah* can view it anytime they want to see. Realizing these impacts, it is time for *da'i* to adopt and utilize You Tube for *dakwah* purposes.

Conclusion

The findings show that social media, such as Facebook, Blog, Mailing List, and You Tube, could become a new potential communi–nication instrument to be adopted and utilized by Muslims and its scholars for *da'wah* purposes. This argument is based on the high rate of social media adoption and use in Indonesia with largest Muslim po–pulation in the world. There are already a number of key Muslim figures have adopted and utilized the social media successfully for *da'wah* activities, such as AA Gym and Nur Maulana, is another evi–dent that support this argument on the potential of social media use in

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[14] See: http://www.youtube.com/watch?v=MbDDZPIDIqo&feature=related.

[15] See:http://www.youtube.com/watch?v=kb0RsbMOilk&feature=related.

[16] See: http://www.youtube.com/watch?v=DHv9Pxn6dy8&feature=related.

da'wah. Therefore, it can be argued that social media should be adopted and used by Muslims to deliver *da'wah* successfully due its scalability of *ummah* reach without limited by time and geographic.

Adoption and use of social media for *da'wah* not only would increase Muslim audience, but also could potentially attract other non-Muslim communities to understand Islam properly due its publicity. This may help re- shape Islam misunderstanding among non-Muslim societies after New York September 11 incidents. As a result, the tangible benefits of spreading of Islam messages through the *da'wah* could be achieved effectively.

Therefore, Muslim scholars and *da'i's* should be called to redesign and transform *da'wah* strategy in the future. *Da'wah* seems no longer merely can be understood in context "*bi al-kalam and bi al-lisan*" (written and oral), but it should be understood in the context of marketing and promotion strategy which allow *da'i's* to sell and promote Islamic teachings effectively and efficiently. In addition, there is an urgent need for all Muslim scholars and *da'i's* to possess technological and marketing skills to cope with new communication technology emergence in the societies.

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