The Powerful of Social Media Usage towards Islamophobia Understanding among Malaysian Netizens

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Abstract

Understanding the focus of social media for Islamophobia issues in Malaysia and how they are conducted is important to understand where the research is headed. Hence, this study is aimed to understand the role of social media, identify Islamophobia issues and identify the causes and effects of Islamophobia in Malaysia. Meta-analysis is employed as a methodology and 152 articles published between 2007 and 2020 are investigated through content analysis. Several types of the articles acknowledged that social media has contributed to efforts to promote Islamophobia and have the potential to promote peace. The results are interpreted with descriptive statistics. As a result, it is found that; (1) most of the studies incorporate Facebook, Twitter, and YouTube for social networking, (2) six types of Islamophobia issues occurred in Malaysia, (3) the effect of these issues was social media change society, socio-economy and mental and physical. Malaysian media should be commended for their past dedication and efforts in always being attentive to sensitive topics such as religion and language, cultural prejudice, and racism but need to have control mechanism.

Keywords: Powerful, Effects, Social Media and Islamophobia.

1.0 Introduction

Malaysians have recently been shocked by reports of non-Muslim satire directed at Muslims and the other way around. The case occurred primarily because the group disliked Islam, feared Islam, and was concerned about Islam's influence. They are concerned that Islam has become a well-known and popular way of life. So, by making such insinuations, they believe they can bring down Islam, lower Muslim morale, and ultimately destroy Islam. Relevant communities have the right to speak up and correct the situation to keep the country's inter-religious harmony. Several types of literature on this topic have acknowledged that social media has contributed to efforts to promote Islamophobia and that it also has the potential to promote peace by encouraging communication and discussion between people of different races and religions living in the same country with a parliamentary democratic government.

What is social media?

Social media refers to websites and programmes that enable users to generate and share content, as well as interact with one another through social networks. Social media is critical in today's world; it is a web-based online tool that enables people to explore and acquire new information, share ideas, and

communicate with new people and organisations. This has altered the way people live today; it has facilitated communication. The Media – The term media, plural for medium, refers to the channels of communication via which we distribute news, music, films, education, promotional messages, and other data. It encompasses print and digital newspapers and magazines, as well as television, radio, billboards, telephone, the Internet, fax, and billboards. It is a term that refers to the different ways in which we communicate in society. Because the term "media" encompasses all modes of communication, it can refer to anything from a telephone conversation to the nightly news on television. When we refer to reaching a big number of people, we use the term mass media. Local media includes, but is not limited to, your neighbourhood newspaper and local/regional television/radio stations. In the concept of media, how does it play a role in disseminating information related to Islamophobia issued?

Information sources - an information source is a person, thing, or place that provides, generates, or obtains information. Primary and secondary sources of information are used interchangeably. That source may then inform or educate a person about something. Separate independent categories of information sources exist primary, secondary, tertiary, and so on. Original documents such as diaries, speeches, manuscripts, letters, interviews, records, eyewitness reports, and autobiographies are examples of primary sources. Scholarly works that are empirical, such as research articles, clinical reports, case studies, and dissertations. Poetry, music, video, and photography are all examples of creative creations. Among others, the latest is from social media such as Facebook, Twitter, YouTube, Instagram, Telegram and WhatsApp contribute to Islamophobia issues.

What is Islamophobia?

Richardson remarked that the term 'Islamophobia' first appeared in the American periodical 'Insight' on February 4, 1999. [1]. Scholars have paid great attention to the word Islamophobia. Even though the term Islamophobia has several definitions, some detractors believe it is still harmful. Al-Maktabi writes on the Radio Salaam website that the term 'Islamophobia' does not fully convey the breadth and depth of animosity toward Islam and Muslims in the Western world today. It is an insufficient term. A more precise term would be 'anti-Islamic racism,' as it encompasses both hate of religion and intentional discrimination against its adherents" [2]. Islamophobia is defined as "fear and hate of Islam, Muslims, or Islamic culture." Islamophobia is defined as the notion that all or the majority of Muslims are religious zealots who harbour violent impulses against non-Muslims and reject as incompatible with Islam concepts such as equality, tolerance, and democracy" [2]

Islamophobia translates as "fear of Islam" or "fear of Islam." Additionally, it connects to anti-Islam or anti-Muslim sentiments [3]. However, one of the respondents from Sweden stated that there is little distinction between anti-Islam and anti-Muslims and that the two terms are frequently used interchangeably because Islam is transmitted and carried out by Muslims [4]. Zulkifli continued, "Islamophobia is dread of the religion (Islam), Muslims, and the Islamic culture" [5]. Islamophobia and Muslim phobia are distinct concepts. Islam is a fixed religion with unchanging teachings except in specified circumstances. While Muslims are human individuals whose attitudes are constantly changing. Occasionally, Islamic teachings are followed and vice versa. Nonetheless, both have a close bond with Islam. Islam is transmitted to all people who identify as Muslims, regardless of ethnicity, skin colour, or state. They all agreed that this phrase applies more specifically to the events of 11th September 2001.

Problem Statement

Today's social media has created a new wave of information dissemination and agenda-fixation theory plays an important role in this phenomenon. The original idea of this theory only shows the power of the mass media as setting the agenda in the news and so on. Today, however, the dominance of social media is demonstrated through various studies conducted by experts and this chapter also aims to determine the dominance of social media as a platform for the Islamophobia agenda among society. The theory used in this study is the agenda-setting theory put forward by [6]. According to Maxwell, agenda-

setting theory defines "the media's ability to affect the interests placed on a general agenda." It also seeks to make forecasts by establishing an agenda. If a news story is regularly reported and amplified, the audience will think more clearly about the subject. Agenda-setting theory centres on how the media leverages or directs news or information directly to the public. Currently, social media platforms in Malaysia have a strong influence on social and political structures and they are interconnected. Social media as a medium between society and the issue of Islamophobia presents the social media agenda and their agenda on social media. Several certain political candidates use social media to express their attitudes towards islamophobia on social networking sites such as Facebook, blogs, Twitter, WhatsApp and others.

The public agenda in agenda-setting theory should be re-examined, given the fact audience and the emergence of social media. Therefore, agenda-setting theory needs to be reviewed as the public agenda becomes the main stage through social media [7]. Public agendas refer to people who provide feedback or comments on agendas that they consider interesting and beneficial to their well-being or otherwise. According to [8], social media has now created a new public space platform. This column has opened up great opportunities for the public to express their opinions, ideas and reactions on Islamophobic issues that can adversely affect the country, especially Malaysia, which has a multi-religious society and multi-racial.

The purpose of this study is to assess the community's understanding and the impact of the power of social media on the issue of Islamophobia in society through a conceptual framework based on past scholarly studies on the situation in Malaysia. The multi-racial and multi-religious society in Malaysia is heavily influenced by the issue of Islamophobia against psychology, social, economic, and politics today. Therefore, the issues of Islamophobia must be understood, and look at its implications for the Muslim community in particular and the actions of the government to address this.

Research Questions

Three Research Questions has been generated from the topic of study which are; RQ1: What is the role of social media in the issue of Islamophobia? RQ2: How are the issues of Islamophobia in Malaysia? and RQ3: What are the causes and effects of Islamophobia issues on Malaysian society?

1.2 Scope of Research

The scope of the study to be conducted is divided into several elements, the first of which involves the public's understanding of social media on the issue of islamophobia. Second, this study was conducted specifically related to the issues of islamophobia in Malaysia. Where are some of the issues of islamophobia that are often played up on social media? The focus of the study is to see the extent of the power of social media in determining the understanding and impact on the multi-racial and multi-religious society in Malaysia. So far, some examples of past studies will be used as a further study on the issues of islamophobia and analyse the power of social media that affects the lives and actions of society whether it can pose a threat to national security or otherwise.

1.3 Significant of Research

The strength of this research is based on many previous studies on the issues of Islamophobia played out on social media as well as its influence on the lives of multiracial and multi-religious communities in Malaysia. The pattern is not limited to previous studies, it is also evaluated by researchers based on authentic sources and direct observation of issues arising or controversies involving Muslims, especially in Malaysia. Researchers can understand the situation and response of Muslim and non-Muslim communities in the country to assess the causes of problems and their effects, including the best solutions to overcome them.

It is hoped that the results of this research will be the policy data for Malaysian academic institutions or enforcement agencies to continue efforts to curb and control issues involving elements of Islamophobia and if it is not managed well and effectively will come to the impact that can pose a great

threat to a multicultural society. races and religions that have always adhered to the principles of tolerance and high values of unity. Moreover, the implications of this study are important for the government to evaluate and study the actions of the government as well as the people in particular to address the upcoming challenges related to the issue of Islamophobia. Especially the assessment made by the National Security Council (NSC) and the National Unity Department on the issues that arose showed a huge impact on the majority of Muslims in Malaysia. Overall, most past studies have interpreted the power of social media to have a huge influence either positively or negatively however enforcement efforts made and community attitudes that have values of tolerance and respect for each other are best practices in addressing islamophobia issues in this country.

2.0 Literature Review

Islamophobia is not as severe in Malaysia as it is in the West. This is because the majority of Malaysians are Muslims. However, there are still instances of unhappiness with Islam on the part of Muslims and non-Muslims. In Malaysia context, the case happens like uploading a welcome picture to breaking fast in the month of Ramadan with a dish of pork (Bak Kut Teh), demands by Christians the use of the word "God" in church and Program of 'I Want to Touch a Dog'.

2.1 Past Study

The first incident occurred in July 2013 during Ramadhan (the Muslim month of fasting) [9]. Alvin and Vivian, a Chinese couple, uploaded a photo of themselves eating Bak Kut Teh, a pork dish, with the greeting, "Selamat Berbuka Puasa." Bak Kut Teh is described as "fragrant, delectable, and enticing." They also included the "halal" logo. In Malaysia, products that have earned the Malaysian Halal Authentic Action Certificate are labelled with the halal logo. It is administered by the Department of Islamic Development in Malaysia (JAKIM), in collaboration with the State Islamic Religious Councils (MAIN) and State Islamic Religious Departments (JAIN). Alvin and Vivian's acts incited Muslims' wrath. Malaysians are certain that both parties are aware that Muslims are not permitted to consume pork-based foods. However, why is this phenomenon still active? Without a doubt, their actions are intended to humiliate Muslims. They inscribed "Saya Hina Agama Islam (I Insulted Islam)" on his body in particular [10]. Individuals who offend Muslims by bringing up sensitive matters do so out of a sense of Islamophobia. They feared Islam would grow in strength and influence. As a result, people demonstrate their hostility, dislike, and unease toward Islam by irrational and idiotic behaviour.

The second difficulty was claiming that the use of the term Allah in the Church referred to God. This claim occurred several years ago. This topic was mentioned again in 2013 and 2014. Whatever the claimed group's justifications, this study will not dwell on them but will attempt to tie them to Islamophobia. We were all aware that the term Allah has been used to refer to the supreme God since the Jahiliyyah period, before the revelation of Islam [11]. Historically, the Arabs of the Middle East, both Muslims and non-Muslims, freely used the term Allah [12]. However, the situation is somewhat different in Malaysia. Malaysian Muslims are extremely sensitive and overly concerned with their religion. For them, the term Allah is awe-inspiring and unique, reserved for Muslims alone and not shared with others. Azizah's survey favoured the Muslim right. All interviewees (non-Muslims) concur with Muslims' protests against sharing the word Allah. They asserted that each religion has its unique name for God. According to the authorities, if other religions use the same name, it could confuse Muslims. Additionally, it causes people to abandon Islam. According to some Muslim academics, there is a concealed agenda. According to the author [13], this accusation occurs simply because adherents of other religions are uneasy about Islam. They are fearful of Islam's spread and teachings. Thus, to conceal their anti-Islamic sentiments, they claim to use the same phrase to refer to God to confound Muslims. As a result, Muslims face obstacles when it comes to promoting Islam.

The following incident occurred on October 22, 2014. In Bandar Utama Kuala Lumpur, the Non-Governmental Organization (NGO) was organising the programme "I Want to Touch a Dog." The

program's objectives were to familiarise participants with canines, which are a source of dread for many Malaysians. Hundreds of dog owners, animal enthusiasts, and individuals truly seeking to overcome their fear of dogs attended the festival. Regrettably, the event has devolved into an enraged verbal brawl punctuated by complaints, warnings, and threats of punishment. Syed Azmi Alhabshi, the organizer's representative who claims to be a Muslim, apologised on behalf of all Muslims. He should exercise caution before initiating any sensitive events, particularly those involving Islamic teachings. The fact that intentionally touching a dog is haram. Muslims are permitted to own dogs for security, hunting, working, and other purposes. Partly as a result of an escalating nationwide crime wave. PERKASA viewed the celebration as a tornado approaching Malaysia [9]. According to one Muslim leader, this event is an affront to clerics and Muslims in general. He was admonished not to attempt to establish an anti-Islamic culture. According to some Muslim academics, the dog-familiarization event was part of a covert campaign to keep Muslim-Malaysians away from the teachings of Islam. The writer concurs with that assertion and again connects the issue to Islamophobia. Even though the organiser is a Muslim, he despises Islam, which forbids him from petting the dog for no reason. Thus, to express his disdain or dread of Islam, he attempted to violate the custom by acting inappropriately. Additionally, we must bear in mind that in Islam, ends do not justify the means.

A review of the prior literature reveals that citizen journalism has influenced Islamophobia and peace. As a continuation of past studies from Hamid, the following framework showed the potential for citizen journalism to combat Islamophobia. The contentious topic of Islamophobia was tackled using citizen journalism platforms to encourage Malaysia's intercultural and religious integration. The open nature of the internet has the advantage of reducing taboos around religious discussions and fostering cultural cohesion among Malaysians.

Other research, for example, has demonstrated that citizen journalism is striving to integrate citizen activity into the journalistic process, even though the state and mainstream media have discouraged it for the sake of national harmony. In a country like Singapore, for example, the researchers discovered that citizen journalism plays a role in combining open conversations and discussions with numerous internet spaces from diverse individuals reporting on various occurrences. Younger citizen journalists armed with smartphones are more motivated to go out and gather information [13]. According to previous research by researchers such as [14] and [15], citizen journalism and crowdsourcing both investigate multicultural and religious issues in a variety of ways. They reflect content diversity while also representing news production from diverse cultural backgrounds. This move can foster greater understanding by increasing cultural acceptance, intelligent dialogue, and both variety and harmony. Cultural and religious tolerance were among the topics or discussions about unity and citizenship that were discussed more openly, with follow-up stories available in text or video recordings to feature stories and discussions about these differences at a level that mainstream media may be unable to execute.

2.2 Effect of Islamophobia

Following on 11th September 2001 tragedy, terrorist attacks, anti-Muslim and Islamophobic sentiments in the Western world have garnered significant scholarly attention [16]. While the identity construction of ethnic minorities has been a common subject of research in general, the impact of religious stigma on the identity formation of Muslims living in communities distrustful of Islamic ideas have been a neglected subject.

While the religious composition of many Western European countries has remained relatively consistent over time, increased south-north migration in recent years has aided in the establishment of multi-religious societies. Many immigrants come from countries where Islam is the majority religion, and there are currently between 13 and 14 million Muslims living in Western Europe [17]. The term 'Islamophobia' was purportedly coined in the late 1980s [18] to express this fear of Islam and Muslims as a social group. Additionally, numerous research and publications indicate an increase in Islamophobia in several Western majority communities and Western media such as [19] and [20].

The psychological impact of Islamophobia is defined in this study as the harmful influence on an individual's mood, behaviour, and emotions as a result of experiencing some type of Islamophobia. [46] defines anti-Muslim animosity as verbal and physical attacks on Muslims, attacks on mosques, prevalent and routine stereotyping in the mainstream media, and employment discrimination. Unsurprisingly, all of the study's participants indicated that Islamophobia had a detrimental impact on their lives, the lives of their family members, and the greater Muslim community. While the amount to which Islamophobia affected individuals varied, this study established that Muslim Americans had elevated levels of stress, anxiety, dread, and wrath.

2.3 Theoretical / Conceptual Framework

Agenda-Setting Theory

Dr Max McCombs and Dr Donald Shaw formalised agenda-setting theory in a 1968 presidential election report based on (Reading: Agenda-Setting Theory, n.d.). McCombs and Shaw established a clear correlation between what one hundred citizens of Chapel Hill, North Carolina, perceived to be the most important election problem and what the local and national news media reported to be the most important election issue in the 1968 Chapel Hill Analysis.

Agenda-setting is facilitated by a cognitive function referred to as "accessibility." The media provides essential fuel for thought, depicts society's major issues, and represents people's views. [21]. The agenda is a collection of topics communicated in a hierarchy of priority at any time. Agenda-setting addresses ongoing rivalry between topics to draw the attention of media practitioners, the public and policymakers.

That means, through their new agenda, the setting of the agenda is the willingness of the media to pass salience issues. Thus, the public agenda will contribute to an understanding of the most pressing issues. Two fundamental assumptions underpin much of the agenda-setting research: first, the press and media do not represent reality; they filter and mould it; and second, the media's attention on a few themes causes the public to view these topics as more important than others.

Agenda Setting in Islamophobia

The news media and the press have been referred to as the "fourth estate" or "fourth power" since the late 1700s. The term derives from the three estates of traditional European society: clergy, nobles, and commoners. The term refers to the media's capacity for advocacy as well as its capacity to define political concerns. The basic purpose of the media is to establish the agenda - to determine which topics become part of public conversation. This vests the media with the responsibility and authority to create and disseminate to the public specific pictures. The press does not accurately portray reality, but rather filters and shapes events to fit its narrative. According to agenda-setting theory, as Bernard Cohen famously stated, "the press may not always succeed in persuading people what to believe, but it is astoundingly successful in telling its readers what to think about." That is why it is critical for news organisations to be transparent and to provide the most accurate information possible.

The press does not portray reality as it is according to the agenda-setting idea; rather, many of them filter information to benefit states, groups, and individuals. They have been striving to centralize and marginalize the idea that only Muslims are accountable for any form of extremism; although the world is presently experiencing a plethora of terrorist assaults perpetrated by followers of Christianity, Buddhism, and Judaism. Between 1980 and 2005, an FBI analysis indicated that 94 per cent of terrorist assaults in the United States were perpetrated in the name of White Supremacism, race, or another religious faith.
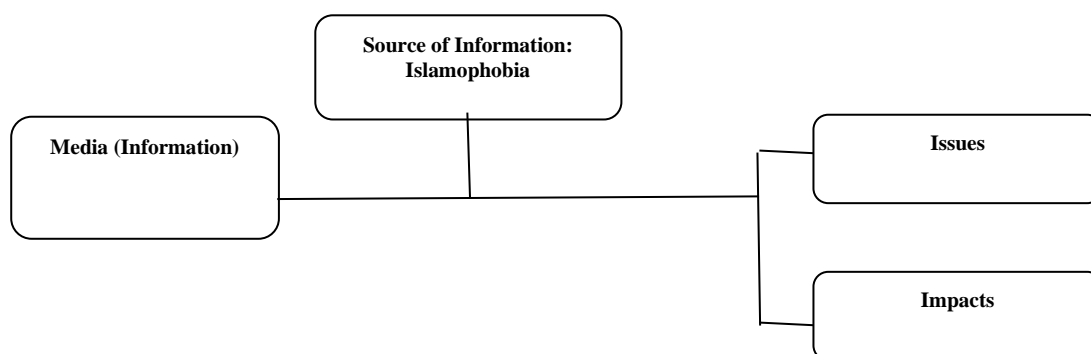
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                    ┌─────────────────────────┐
                    │  Source of Information:  │
                    │       Islamophobia       │
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┌──────────────────────┐        │         ┌──────────────────────┐
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Figure 1: Theoretical framework of the research

The Role of social media in Dealing with Islamophobia

Social media plays a huge role in efforts to help change the narrative on the issue of Islamophobia. All walks of life no matter who we are influence the community and are part of a network that strives to build a more inclusive community to end Islamophobia. Traditional media are non-electronic means that function as an integral component of our culture and as vehicles for conveying tradition from one generation to the next. [22] defines traditional modes of communication as "channels or technological devices that enable the transmission of messages to a vast and diverse audience." Today's expansion of internet-based technology has supplanted conventional media, with speed in transmitting news and information playing a significant role. Traditional media has also been criticised for its limited coverage and high setup expenses, in comparison to social media, which is less expensive and has no limitations. The mainstream mass media are often highly centralised, require substantial investment and resources, and are very susceptible to government influence via a variety of techniques and forms of control.

The new media, such as the Internet, can be used for both point-to-point and mass-to-point communications, as well as message delivery on a point-to-point and mass-to-point basis. Additionally, they are highly decentralised, require minimal investment, facilitate greater interactivity and public participation, and are significantly more difficult to manage [23]. Additionally, user-generated content refers to any type of content created on social media platforms, such as text messages, videos, and images.

In Malaysia, the growth of social media has engulfed the country's online population with the creation of Facebook, Twitter, Linked In, YouTube, and blogs, among others. Since the inception of social media platforms such as SNS in Malaysia, these websites have amassed millions of users who utilise them regularly. According to [24], an Internet User Survey has found that Facebook is Malaysia's most popular social media platform. The number of Internet users who use it has decreased from 97.3 per cent in 2018 to 91.7 per cent in 2020. Meanwhile, other sites such as YouTube, Instagram, and Twitter have grown in popularity. The internet and social media have become a societal phenomenon, particularly among young individuals aged 18 to 29, often referred to as the Millennial generation.
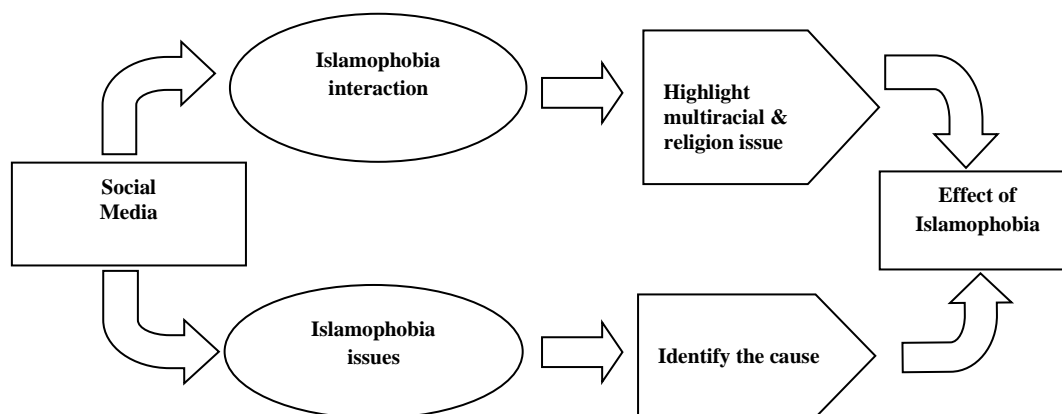
Figure 2: Show the Conceptual Framework

3.0   Methodology

3.1   Meta-Analysis

Within the framework of experimental research, meta-analysis has been employed increasingly in the social sciences. It is designed to deal with a large number of empirical studies, often providing contradictory results. To conduct a meta-analysis, papers researching a topic of interest are collected systematically. First, estimated coefficients are selected across studies and recalculated in a standardized way into comparable indicators (i.e. effect sizes). The indicators reflect the magnitude of the association in each study. Next, they are combined into single summary indicators. If the computed effects contain a large amount of heterogeneity, regression techniques should be applied. Within this analytical framework, the dependent variable denotes the effect sizes and all methodological features of a particular study can be used as control variables.

Meta-analysis has limitations, however. First, it is much more confined in its range than a traditional literature review, which can cover a very broad range of studies and even include studies that are only marginally related to the phenomenon under investigation. Second, since publishers tend to accept studies that report significant results, it may be even impossible for the meta-analyst to locate several relevant studies on the topic. Note, however, that many ways have been developed in the methodological literature to test and deal with this problem. Finally, a common problem is that researchers often do not report the results required for conducting a meta-analysis. It thus is necessary to make assumptions to overcome the lack of information.

3.2 Selection of Studies

To carry out a meta-analysis, a necessary preliminary step consists of constructing one's meta-data. The principle of completeness drives the choice of the original papers. Our article's search strategy, following consisted of three stages: first, we used Current Contents and EconLit, universal research databases. Secondly, we checked the references in existing articles; third, we asked experts for their recommendations. Since the Current Contents covers articles published in the period 2007-2020, all selected studies were limited to this publication period.

The search was performed in the fifteenth month from April 2019 to July 2020. To collect a representative sample of high-quality studies, we merely focused on reviewed articles and chapters in books and monographs, leaving out working papers and internal research reports. Our systematic search was conducted using a specific combination of selected general keywords. We ended the search at

saturation point - in other words, when, combining the different keywords and adding new ones, we obtained articles already selected. Applying the systematic search strategy, we found around 40 potential articles on the role of social media, recognizing Islamophobia issues and effects studied, namely the power of social media towards Islamophobia in Malaysia.

TABLE 1
Research questions and the corresponding variables

Research Questions	Variables
What is the role of social media in the issue of Islamophobia?	Benefits or worsen the Malaysian image
How are the issues of Islamophobia in Malaysia?	Much more disrespectful other religion
What are the causes and effects of Islamophobia issues on Malaysian society?	Social case increased in a time

4.0 Findings

4.1 The Role of Social Media in the Issue of Islamophobia

4.1.1 Social Media Platforms

The articles were categorized as in Table 2. As can be understood from the table, nearly half of the studies were conducted using social networking services (48 percent). Some studies used more than one social media service making the total number of services higher than the total number of articles.

TABLE 2
Classification of social media platforms

Categories	Frequency	Services	Frequency
Communication Model	144	Blogging	24
		Microblogging	36
		Social networking	73
		Event networking	0
		Instant messaging	5
		Video conferencing	6
Collaboration Model	16	Wikis	14
		Social bookmarking	2
		Revies & opinions	0
		Community, Q&A	0
Sharing Model	24	photo	3
		Video	19
		Livestreaming	1
		Audio and music	0
		Documents, files, books	1
Total	**184**	**Total**	**184**

4.2   The Issues of Islamophobia in Malaysia

According to a meta-analysis which found there are six Islamophobia issues in Malaysia. The detail of the issues as followed:

4.2.1   The Infamous Issue of Islam

Insults on Islam also occur in Malaysia, even if Islam is known as the country's only official religion or the Federal religion. Article 3(1) of the Federal Constitution enshrines this recognition. Insults against Islam appear to have recently become a trend in social media. The evidence reported that there have been 431 complaints concerning insults on Islam in social media until 30 June 2020, the Hina Agama Issue Monitoring Unit under the Islamic Religious Department of Malaysia (JAKIM). Furthermore, JAKIM also found 83 links insulting Islam according to [25]. In Malaysia, there are special laws concerning insulting Islam, if reference is made to Shariah law. The provision of the Shariah Act does not contradict the meaning of the act of insulting Islam, as stated in Qur'an and Hadith, according to a study by [26]. Social media is usually used as an information transmission platform is Facebook, Instagram and Twitter are among the most popular social media applications in Malaysia. The term insulting Islam in social media, therefore, refers to actions designed to degrade, denigrate and reduce the dignity and glory of Islam by transmitting a message of all kinds on social media. The findings of the study were taken from several online newspaper clippings to identify the theme of insulting Islam. [27] has reported that a 43-year-old Twitter social media account owner who was charged with uploading bad or obscene commentary against Prophet Islam and the Prophet Muhammad SAW has been taken by the Royal Malaysian Police (PDRM). The 28-year-old social media owner Facebook was also arrested by the police and charged with the same crime. Research was carried out on the improper use of network facilities, network services, etc. as well as on the grounds of religion, which causes disharmony, split or hostility, hate or intent evil or harmful to maintaining the State, following Article 233 of the Communications and Multimedia Act 1998, Section 298a of the Penal Code.

4.2.2   The Issue of Jawi Writing

The Jawi script started to fade away in the late 20th century as it was replaced gradually by the Rumi script that had a strong western influence and thus made the hadeeth script of the Jawi and the Rumi meet the changing times. All races are Jawi literates unlike in ancient times. In the modern world, however, the Malaysians are more interested in mastering Rumi in their career and daily business. Based on [28], younger generations today in Jawi literature no longer fluently compare with earlier days when everyone was Jawi literate irrespective of their age classes. This is because of the lack of consciousness in maintaining the Jawi script as a Malaysian heritage and identity. At the same, there were have an issue with that play certain group. In 2019 the Ministry of Education (MoE) had planned to launch the Jawi calligraphy. However, their planning was protested to by various groups of education. For example, Ng Chai Heng, Dong Zong General Secretary, explained that small societies didn't have problems learning because they have already been exposed to a multicultural Jawi scriptures context within history [29]. Prime Minister Tan Sri Muhyiddin Yassin also said the Jawi script is part of the country's identity which must be safeguarded not only, but strengthened by arts and heritage as a catalyst for unity [30].

4.2.3   Zakir Naik Issue

Based on [31], Zakir Naik became a brand for himself. His image is that of a man educated in the West who has a medical background and a suit and tie. The image of a man of Islam he has also cultivated. He wears a bar and a skull cap. After going through a vigorous training program carried out at the same time by Late Ahmad Deedat who was then a famous preacher and a scholar of comparative religion, Naik's reputation for a Muslim scholar of religion began based on [32]. He also received equal criticism, in addition to many congratulations to Naik for his great contribution to the area of Islamic propagation. Analysis shows that Muslim criticism of Naik mainly questions the extent to which his Islamic message and way to spread is consistent with mainstream Islam. The issue that was held in Malaysia, according to [33], when Zakir Naik has made alleged and sensitive comments about the Hindus and Chinese living in

the majority Muslim nation, to provoke a breach of peace. The other complaint about Zakir Naik is that during public lectures he likes to harass his questioners to accept that Islam replaces their faith. Such Zakir Naik's attitudes have created animosity not only against him but also against Islam and other Muslims among non-Muslims. He made some compassionate remarks on the issue of women too. He said that Muslim men have the right over their wives in the sense that they are allowed to have a sexual relationship with them, according to media reports [34].

4.2.4   Use of 'Allah" Issue

Based on [35], reported that in the past, there was tension in Malaysia over non-Muslims using "Allah." Almost two-thirds of the Muslims make up the population, but large Christian communities exist too. The Christian community argues that it uses the term "Allah" from Arabic, which came to Malay, for centuries to refer to its God, and that its rule violates its rights. The constitution of Malaysia guarantees religious freedom. In recent years, however, religious tensions have increased. In March 2021, after repeated delays, the Kuala Lumpur High Court ruled the ban on Christians using "Allah" was "unlawful and unconstitutional." From that, Christians in Malaysia can use the word "Allah" in publications. It's shown that the Arabic Word for God has been divisive in Malaysia for a long time, with Christian complaints about their attempt to stop it. Some Muslims, however, accuse Christians of exceeding their borders. However, Sultan Sharifuddin, as the head of Islam in Selangor, it was his duty and responsibility, which was recalled from Surah at Taubah verse 65, which forbade the mockery and ridicule of God's word, that continued defending the sainthood of the word Allah. As reported by [36], He would continue and always emphasize respecting one another's convictions and refrain from touching religious sensitivity, which may damage racial unity in the state.

4.2.5   Insults Against Nabi Muhammad SAW

The world community has been shocked several times by the issue of insult to Islam and the Muslim community either through print media and social media. In 2015, the publication in France of the Charlie Hebdo magazine denouncing the 'freedom of speech' platform has once again inspired the anger of Muslims. This magazine also featured caricatures mingled with hate and insults of the Prophet Muhammad SAW. Despite opposition from Muslims all over the world, for several reasons of free speech and secularist feelings, the publication of this caricature will continue. In Malaysia, based from [37], JAKIM has been alerted through his supervision unit about the religious-offensive online posting of Islam and the Prophet Muhammad, which we consider to be an offense not to be committed by anyone. Otherwise, JAKIM will continue to work together with the Malaysian Communications and Multimedia Commission to address religious offenses and provocation during the online posting (MCMC). [38] reported that a 26-year-old unemployed man in the Party of Raja, Johor, was imprisoned for insulting Allah, Prophet Muhammad SAW, and Islam through WhatsApp for three months because of stressfully by the suspect.

4.2.6   G25 Issue

G25 is a group of pensioners who called themselves the French leading group and claimed that they were fighting for sharia Maqasid within the framework of moderation. After claiming that the Malaysian Islamic Development Department (JAKIM) was irrelevant, they then proposed that the khalwat punishment be abolished because it allegedly violated a person's right to freedom as enshrined in the constitution and planned to conduct a thorough study to 'correct' some matters in sharia law that go beyond the constitutional boundaries. This issue happened because of they do not understand the role of religious institutions in preserving Islam. According to Chief Executive Officer of the Institute of Islamic Strategic Studies Malaysia (IKSIM), Prof Datuk Mahamad Naser Disa, in Article 3 of the Federal Constitution, which must be read in conjunction with the Fourth Schedule (Article 37 of the Federal Constitution), which is the commitment of the national oath by the Yang di-Pertuan Agong in the name of Allah SWT to always preserve religion Islam [39]. Datuk Noor Farida Ariffin, Ex of Embassy, one of member G25 group said

that khalwat law is contrary to the principles of the Federal Constitution. She also said that khalwat is a personal sin not in a public place whose sin against Allah is not a matter of law imprisoning the perpetrator of the offenses. Therefore, sharia law shall amend and repealed [40]. Based on a study by [41], to find solutions to the problems faced by Muslims in Malaysia, these G25 members should work with JAKIM or any religious institution related. It is hoped that G25 members with extensive experience and JAKIM leaders who specialize in Islamic religious knowledge will sit at the same table and discuss collectively to reach a consensus that benefits the ummah without making rash accusations.

4.3 The Cause and Effect of Islamophobia Issues on Malaysian Society

The spread of Islamophobia which promotes hatred, negative stereotypes, and prejudice against Islam and Muslims through Western media has alarmed various segments of Malaysian society. Malaysia is a secular country with its own distinct identity, as Islam is the Federation's official religion. This situation situates Malaysia in a world without borders or a global village with international media channels serving as carrier agents and promoting the religious sensitivities that lead to racial unity conflicts in Malaysian society. Thus, in this discussion, the writer gives examples the past research, finds the result, and gives ideas about the Islamophobia issue and citizen journalism related.

4.3.1   *Social Media in Social Change Society*

The rapid development of information and communication technology has changed by mass media. The mass media is gradually transforming society into a new pattern of culture, determining the polarity of thought patterns as well as the behaviour of cultural communities. In some ways, the media is a more powerful force for social change than any other voice. According to a scholar and communication expert, the media does not portray us what to think, but it does influence what we think. As a result of this discussion, two types of social media can change society in both positive and negative ways.

Positive Influence - Mass media has a positive impact on society because it allows people to learn more quickly. Foreign news, for example, is distinct even within the country, yet information and information are spread swiftly through the media. As a result, society will become more conscious of current issues. Apart from that, the internet and mobile phones have allowed society to break out of its shell. This is because only when there is a two-way interaction between a community and society can we see through our glasses rather, both the internal and external communities will be assessed.

Besides, people can be encouraged to strive for better things by exchanging ideas and opinions. Aside from that, media has a considerable impact on cognitive effects such as the creation of attitudes, which are events that occur in surroundings involving economics, politics, religion, peace, or current events. For example, the media promotes reading programs, Love the Environment campaigns, and other initiatives in getting the people to participate are successfully perceived. It encourages and proves that the audience can be influenced by mass media when the community responds positively.

Negative Influences – Information, orders, opinions, rumours, gossip, propaganda, and other forms of propaganda are all disseminated to the general public through the mainstream media. In the current day of globalization, for example, everything changes as swiftly as fashion design, music, and food-and-drink tastes, which all alter over time.

As reported by [45] in 2020, the number of internet users in Malaysia increased to 25.08 million, accounting for 79% of the country's population. Seventy-five percent of individuals polled use social media sites and spend three hours each day on them on average. Social networking is the second most popular online activity among Internet users, growing from 85.6 percent in 2018 to 93.3 percent in 2020. While Facebook continues to be Malaysia's most popular social media network, its usage has declined from 97.3 percent in 2018 to 91.7 percent in 2020 [45].

The ease with which users can share information and their frequency of visits to social media platforms have become elements in these platforms' ability to drive traffic to news websites and other digital sources of information via online content. In Malaysia, Internet-based news sources are the most commonly used, with 86 percent accessing online news and 70 percent accessing news via social media, according to the latest data from the Reuters Institute. Online content sharing incidences of fake news, cyberbullying, and content-related online criminal activities rise around the world has become a crucial concern as mentioned by [45]

International Media - The growth of Islamophobia among Malaysians is seen to have been aided by the entrance of foreign media channels as a result of advancements in communication technology in the Malaysian media landscape.

According to the sources, Malaysians have received a disproportionate quantity of attention as a result of the abundance of foreign media channels from the West that foster anti-Islamic and anti-Muslim. Thus, Malaysians who listen to foreign channels are indirectly influenced by Islamophobic views expressed in Western media. The media's aggressive promotion of Islamophobia in the West is also thought to divert people's attention from internal problems in their own countries, such as those faced by the US and EU members, particularly the PIGS namely Portugal, Italy, Greece, and Spain to 'external enemies' created by the media [39].

Superficial Knowledge and Political Ideology - Next is the spread of Islamophobia in Malaysia is also aided by media reporting based on superficial knowledge and political ideology. For example, the disputed issue of the use of the word Allah in the Herald offending Christians who have long used it. A journalist who has done any research should be aware that the word "Allah" means "God" in Arabic and any group who tries to claim exclusive rights to the use of the phrase should be aware think the word has long existed before the teachings of Islam were established. Similarly, news reports about PAS's plans to implement Hudud if PR wins the 13th General Election and forms a Malaysian government has raised concerns about the concept of Islam and Muslim practices preached. This is true not just among non-Muslims, but also among Muslims [39].

4.3.2   Impact on Socio-Economy

Socioeconomic growth is also harmed by Islamophobia. Discrimination against Muslims in areas such as education, the workplace, job possibilities, and economic changes, among other things, has an influence on Muslims' life, particularly in non-Muslim majority countries. Basic human rights may be violated, disrupting a country's socio-economic development. Basic human rights can be ignored, causing a country's socio-economic development to be disrupted. As a result of Islamophobic factors, poor countries such as Somalia, Afghanistan, and others will receive less international aid.

One of the variables that contribute to a society's fragility and collapse is the growth of Islamophobia issues or religious issues. The issue of religious insult, the issue of apostasy, the issue of the Syariah Court's and Civil Court's jurisdiction, the issue of the Islamic State, the issue of hudud, and the issue of places of worship are just a few of the controversies or religious concerns. The majority of these issues are related to state law. Even though Articles 3 and 11 of the Federal Constitution have been clarified, non-Muslims are dissatisfied with Muslims' stance on these issues. Some non-Muslims question Muslims' legitimacy or authority, particularly when it comes to apostasy, hudud, and places of worship. This interferes with and undermines the priority of Islam, which is widely recognized as the Federal Religion [43].

4.3.3   Impact on Mental and Physical

Islamophobia can have both mental and physical consequences. According to a Gallup poll conducted by USA Today, 22 percent of respondents said they did not want to live next to Muslims, 18 percent were concerned if there were any Muslim women on the plane, and 31 percent were concerned if the passengers were Muslim men. For those who have negative perceptions and fears of Islam, this indicates a disturbed mental state. Individual persecution and physical harm are also common outcomes of Islamophobia. According to the 'OIC Observatory Report,' incidents of desecration of the sanctity of mosques increased by 100 percent, while desecration of Islamic cemeteries increased by 75 percent. Violence and harassment against Muslim women wearing purdah and burqa increased by 500 percent, as did intolerance toward Islamic sacred symbols by more than 100 percent [44]

5.0 Conclusion

Islamophobia is not a new phenomenon in the twenty-first century. Based on the manifestations and consequences of Islamophobia on the emotional, physical, and socioeconomic life of Muslims, smart and persistent efforts to solve this issue are required. Integrated initiatives based on cross-sector collaboration and a strong network will ensure that efforts to combat Islamophobia are successful. Religion also is a branch that brings unity and problems between the three largest races in Malaysia. This means that religious conflict will only bring more negative effects. Adverse effects can be categorized as social effects, economic effects, and effects on the image of the country.

In addition, with the presence of diverse religions that both practice tolerance and values of love for unity and human growth that is more proactive in furthering the mission and vision towards national transformation, society's colorful life will be more intact and harmonious. Religion requires the care and preservation of its adherents, and each of them must erase contempt for the religions of their contemporaries to foster respect in a plural society with religious variety, which is unquestionably one of the qualities nourished by all religions.

The Malaysian media should be commended for their devotion and efforts in the past for always being attentive to delicate themes such as religion and language, cultural prejudice, and racism. The Malaysian media, on the other hand, must be aware of the country's internal political propaganda, which uses racial and religious problems as campaign currency to win votes. Islamic institutions, individuals, and parties responsible for Islamic da'wah must devote a significant amount of energy to a variety of activities and programs aimed at combating Islamophobia. The approach that must be taken must be based on the 'concept of Wasatiyah,' or simplicity and it must take the form of education and da'wah. The Wasatiyah concept, as well as the Da'wah and Education Approach, will be able to change the community's and the world's perceptions of Islam.

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