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THE ADOPTION AND ADAPTATION OF ONLINE LEARNING MODELS IN THE FRAMEWORK OF ONLINE DA'WAH

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Abstract. The online da'wa could be associated with online learning due to similarity of in the means of educating people but little but both are different in terms of objective. As online learning has been established for more than decades, it can be adopted and adapted in the framework of online da'wa. Two models of online learning are seen compatible with online da'wa namely, Community of Inquiry (CoI) and e-moderation. CoI concerns with three types of presence namely teaching presence, social presence and cognitive presence. With the huge target group of da'wa in online environment, this model can be adopted and adapted in online da'wa with da'wa presence, social presence and consciousness presence. It guides the way to reach a specific target group and manage conveying the message of Islam. E-moderation has five levels of learning namely begins with access and motivation, participation, information exchange, knowledge construction and development. The spirit of this model is the closeness in facilitating online learners, thus it guides the way to approach the target group of da'wah using the principle of the gradient. It has adopted and adapted online dawa with three levels of activity in online environment namely viability, sociability and competency.

INTRODUCTION

Indeed, using the technologies for da'wa is not new because before the Internet, this activity has been facilitated through the technologies of printing and broadcasting. Nowadays, the Internet is considered a powerful medium of communication that combines the characteristics of the other communication media including printing and broadcasting thus presenting many advantages for da'wa. It provides the means to get connected with millions of users around the world, making this medium a great network of communication ever experienced in the history of mankind. The Internet or more specifically "the new media" has brought a new social landscape that can change the way people do business, communicate, entertain, interact, etc. It offers people a range of interaction and allows them to explore the world beyond their home. Hence, the computer screen is viewed "no longer as physical, but as the mediator for human interaction" (Jewitt & Triggs, 2006). In other words, this method has changed the way people communicate; which is from human-to-human communication to human-to-human mediated communication.

For the above scenario, the Internet has become the potential tool for calling people to the God. Since the Internet presents a new landscape of communication, this definitely affects the method of spreading the messages of Islam because prior to the era of the Internet, it was limited by geographical boundaries. With the Internet, the activist has a new medium to interactively

convey the messages to target groups even without meeting the persons. The activist can utilize the Internet to establish new relationships and maintain existing ones with the target group without the need to be face-to-face communicated. The main difference between both types of communication is the lack of human contact and social presence, but interactive communication can still be maintained.

Online Da'wa

Da'wa is an important concept in Islam that implies a task of Muslims to undertake the duty of conveying the messages of Islam to all mankind. It is the duty to call people to accept Allah as the God and establish Islam as the way of life. Doing this task on the Internet can be called online da'wa. According to the literatures, there are two terms used to describe online da'wa; namely "tecno-daie" and "e-da'wa". The first refers to do da'wa with the help of technology. Saifuddeen (2002), who introduced the term, argues that technology accelerates modernisation in this era; hence the activist inevitably has to master the use of technological devices, especially the computer and the Internet. The activist has to retrieve and store information to equip himself with the current information and up-to-date news on politics, economics, society etc. In explaining the meaning of this term, Ismail (2005) lists six features of a "tecno-daie"; namely, having knowledge about Islam, being computer literate, being interested in technology, being updated with the news and the most recent progress of ICT, not misusing ICT, and

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applying some codes of ethics. However, this term does not precisely describe da'wa on the Internet because it is a broad term that encompasses all technological devices. Since the rapid growth of technology, portable communication devices such as personal digital assistants (PDAs), mobile phones, laptops and tablet PCs have become increasingly integrated into the many facets of our daily activities, "tecno-daie" is not a suitable term to describe da'wa on the Internet. This term implies that da'wa can be addressed either through the Internet or other communication technologies.

The second term is "e-da'wah" which according to Wahid (2004) is different from the two other media of da'wa; the typical and tele-da'wa. The typical da'wa is da'wa without using any device that is via face-to-face communication. This type of da'wa is totally limited in terms of interaction with target groups. Tele-da'wa is da'wa by using telecommunication such as television and radio. This type of da'wa can pursue larger target groups but normally this medium presents one-way communication only. Through "e-da'wah", the communication is interactive where the activist can approach target group wisely. Nevertheless, there are two tendencies to define "e-da'wah". The first is when the scope of target group is confined to the Internet as suggested by Wahid (2004) and the second broadens the term as proposed by Nor Raudah (2006) that includes all "electronic applications such as Compact Disc (CD), Video Compact Disc (VCD) and Digital Versatile Disc (DVD)". It is the word "e" which means "electronic" that encompasses all electronic devices. "E-da'wah" therefore, is not the best term to describe da'wa on the Internet because the scope is too diverse while the Internet is part and parcel of electronic application. The researcher prefers to use the term "online da'wa" because it is the precise term to describe al-da'wah on the Internet since the term "online" relates to the connectivity with the Internet or the World Wide Web (WWW) while the term "offline" specifies the discontinuation from the Internet. The concept "online da'wa" accumulates "da'wa" and "online"; which suggests that da'wa is carried out through the Internet that is in contrast with other mainstream media of da'wa such as newspapers and television. "Online" is a global term used to demonstrate the existence of religion online. It has been used in Western studies on religion by Helland (2000) who uses the term "religion online" and "online religion". According to Helland (2002), the first concerns "the information provided by religions on the Internet" and the second concerns "activities to attract participation". Apart from him, other researchers also use

"online" in the studies of Hinduism (Scheifinger, 2009) and in Christianity (Neumaier, 2015). In fact, the most popular Islamic website also used the term "online" as the name for its website that is Islamonline.net. Therefore, it is the right term that is widely used to explain the study of religion in cyberspace.

The Model of Online Learning

Doing online activity is similar to doing online learning because the objective of da'wa is to let people know about Islam that is similar to learning activities. Online learning had been established more than a decade ago and many models have been developed to understand how learning is presented in online environment. There are two models of online learning that have been adopted and adapted in the development of online al-da'wah, namely Community of Inquiry (CoI) and "e-moderation". The following is the discussion on each model.

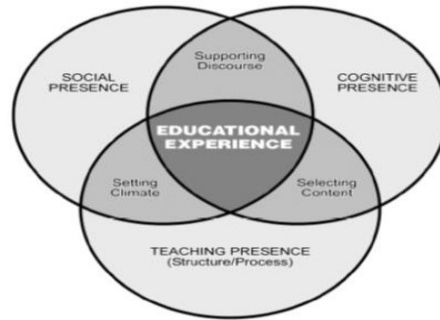
Model of Online Learning: Community of Inquiry (CoI)

Indeed, the main challenge of any online activity is to ensure visibility because the online environment consists of overload of information. Thus, any activity should be visible to ensure the Internet users are kept alert with the information presented in this environment. Doing online da'wa should be visible because it depends on the extent of its presence in online environment. In online learning, "presence" has been raised as a matter of concern because the essence of online learning depends on the extent of its presence in this environment (Gunawardena & Zittle, 1997; Tu, 2000). Scholars in this field have revised this issue thoroughly. Garrison, Anderson and Archer (1999) have developed a model to describe the presence of learning on the Internet called Community of Inquiry (CoI). According to Garrison et al. (1999)

"The construction of this model is derived from the works of many scholars as they argue" "... it drew upon previous scholarship related to computer conferencing and/or content analysis from the 1980s and 1990s by a number of scholars including Henri (1992), Newman (1996), Gunawardena and Zittle (1997), and Hiltz and Turoff (1993). It also draws upon insights from the fields of linguistics and communications (e.g., Chafe & Danielewicz, 1987) regarding relevant features of text-based communication as compared to spoken language".

This model provides a framework to describe learning in online asynchronous discussion. The model consists of three core elements of presence, namely the cognitive presence, the social presence and the teaching presence as shown in figure 1.

FIGURE 1
The Community of Inquiry (CoI)



Source: Garrison, Anderson & Archer (2000).

The main idea underlying the above model in figure 1 is the educational experience that integrates three elements that should be presented in the process of learning called the social, cognitive and teaching presence. The first element is characterised by “exploration, construction, resolution and confirmation of understanding” (Garrison, 2007) through practical inquiry. The second element requires participants to establish personal and purposeful relationships in order to foster effective communication (Garrison, 2007). The third element is teaching presence that includes instructional design and organisation, facilitating discourse and direct instruction (Garrison & Arbaugh, 2007). Indeed, this model can be adopted and adapted in developing a conceptual framework of online da’wa due to the similarity

in the objective in terms of constructing knowledge via the medium of Internet. It is important in da’wa to emphasise not only in knowledge but also to stimulate the consciousness to Islam. Knowledge and consciousness have different meanings; the first is concerned with the understanding and memorizing of data while the Islamic consciousness emphasises on the heart and feeling that can motivate people to perform ritual activities and the works for Islam. Therefore, the researcher proposes three types of presence that should be embedded in the framework of online da’wa namely; da’wa presence, social presence and consciousness presence. These elements are adopted from CoI as shown in table 1.

TABLE 1
The Adoption and Adaptation of Online Al-Da’wah from CoI

The Model of CoI	Online Da’wa
Teaching presence	→ da’wa presence (viability)
Social presence	→ Social presence (sociability)
Cognitive presence	→ Consciousness presence (competency)

It is observed that the structure of online da’wa adopts the current structure of the CoI model that consists of three elements

as shown in table 1. Only the content of the structure is changed to adapt the framework to the nature of personal da’wa.

TABLE 2
Comparison between CoI and Framework of Online Da’wa

The Model of CoI	Online da’wa
Teaching presence	→ Da’wa presence
Instructional management	→ Dissemination
Building understanding	→ Participation
Direct instruction	→ Mobilisation
Social presence	→ Social presence
Affective	→ Affective
Open communication	→ Open communication
Group cohesion	→ Group cohesion
Cognitive presence	→ Consciousness presence
Triggering event	→ Interaction
Exploring issues	→ Support da’wa
Integration	→
Resolution	→ Resolution

Teaching presence is adapted to da'wa presence, and cognitive presence is adapted to consciousness presence while the social presence remains the same. To complete the adaptation from online learning to personal da'wa, each type of presence has been adapted in accordance with the needs of da'wa.

Table 2 shows the summary of the adoption and adaptation between CoI and the framework of online da'wa. As for teaching presence in CoI, it consists of three elements; instructional management, building understanding and direct instruction, while in da'wa presence, it has been divided into three elements; dissemination, participation and mobilisation. This "presence" addresses the issue of viability because it demonstrates the efforts that should be undertaken in the online environment for da'wa.

As for social presence in CoI, it has three elements, namely affective communication, open communication and group cohesion, while social presence in da'wa consists of friendship, connection and interaction. As for cognitive presence in CoI, it comprises of four phases namely triggering event, exploring issues, integration and resolution.

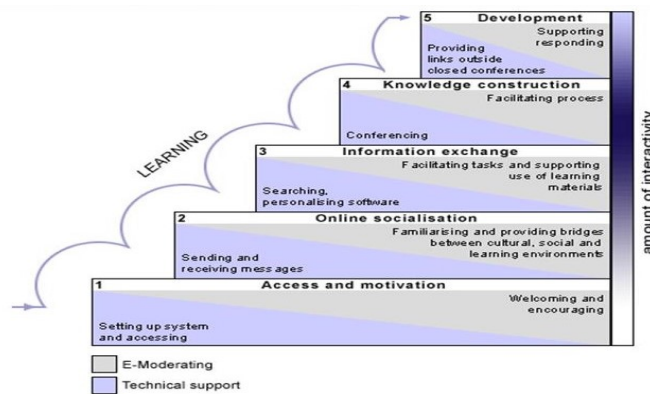
Meanwhile, consciousness presence comprises of three items namely interaction, support da'wa and resolution. This part deliberates the meaning of communication in an online en-

vironment that matches the mission of da'wa to give a true understanding of Islam and to guide people to work for Islam.

Model of Online Learning: E-Moderation

E-moderating is a model of online learning that outlines the roadmap for the way learning in this environment should be pursued. It is based on the role of the moderator who plays the role to facilitate the discussion to achieve the objective of online learning. This model can give a good example to the way da'wa should be pursued in an online environment. According to the literatures, there are many ways contributing to the effectiveness of online communication such as sustained and focused communication (Guzdial & Turns, 2000), role of instructor or moderator (Mazzolini & Maddison, 2007), student facilitation (Hew & Cheung, 2008) and peer interactions (Liu & Tsai, 2008). The above findings demonstrate that moderated and well-facilitated online communication among the factors that lead to sustainable online discussion. In online da'wa, the activist plays the significant role in organizing the efforts achieving the objective of da'wa. Thus, the roadmap should be clearly outlined as the guideline for the activist to organize efforts of da'wa efficiently. This is the essence of "e-moderating" that can be adopted and adapted to the framework of online da'wa. The model is shown in figure 2 below.

FIGURE 2
The Salmon's Model of E-Moderating



Source: Salmon (2003)

The model has been developed by Salmon (2003) that focuses on facilitation of online learning or more precisely the way online learning is conducted. According to Salmon (2003), the model is based on two underlying assumptions. The first is that learning involves very much more than an undertaking activity on a computer. Salmon (2003) says that it "is a transformation where the energy and impetus take place, not smoothly, but in leaps and bounds". The second is that "participants (online

learners) learn about the use of computer networking along with learning about the topic, and with and through other people". In light of that, the model has been introduced to guide participants properly in engaging in online learning.

The model consists of a five-stage process in engaging students with online communication technology. The first stage is access and motivation'. This stage is essential in an online learning to ensure the accessibility of the system within a short period of

time. In face, it is a prerequisite for all online learners because without the access, the online tool is unable to serve the study. Besides, this stage can motivate each participant to contribute (post a message rather than just read) and to motivate them to visit and contribute frequently. The instructor sets a minimum limit of online participation or otherwise they can be failed. The second stage is 'online socialisation' where participants establish a close connection in cyberspace with other participants or peer groups in the study. They can develop a good rapport via online medium that can support each other in the study especially after the classroom. The objective of this stage is to build an effective communication to set up the stage for learning to occur. The third stage is 'information exchange' whereby the online learners actively involve in the discussion on the subject relevant to the course until cooperation is achieved. The

objective of this stage is to develop a good practice in online cooperation and finally the learning occurs. The fourth stage is 'knowledge construction' whereby the interaction becomes more collaborative to achieve an understanding on some topic and lastly could construct a new knowledge in a particular topic. The objective of this stage is to enable collaborative working, to enable knowledge construction and to enable groups to work more independently. At the fifth stage, participants seek more benefits from the system to help them achieve personal goals, explore how to integrate online into other forms of learning and reflect on the learning processes. The objective of this last stage is to promote self and group reflection, to promote critical thinking and finally to enable application of learning. The summary of the model is shown in table 3.

TABLE 3
Types of Accessories

No.	Stage	Objectives
1	Access and motivation	<ul style="list-style-type: none"> ● To ensure all participants can access the system within a short period of time, ● To motivate each participant to contribute (post a message rather than just read) ● To motivate participants to visit and contribute frequently
2	Participation	<ul style="list-style-type: none"> ● To build effective groups ● To set the stage for learning
3	Information exchange	<ul style="list-style-type: none"> ● To set up practice in online cooperation ● To set up use of information for learning
4	Knowledge construction	<ul style="list-style-type: none"> ● To enable collaborative working ● To enable knowledge construction ● To enable groups to work more independently
5	Development	<ul style="list-style-type: none"> ● To promote self and group reflection ● To promote critical thinking ● To enable application of learning

Source: Adapted from Salmon (2006)

According to Salmon (2006), this model is developed based on the content analysis of 3000 messages over two years for students of Masters of Business Administration (MBA) in CMC. She argues that these messages are suitable units for content analysis as it follows what Holsti (1968) has outlined. Regarding online message, she points out it is not a problem in the content analysis. She argues that it has several advantages over printed texts when it comes to content analysis, quoting Mason's work. Mason (1993) explains that the advantages of online messages are the exactness of expression and the direct, brief and informative styles limited by software; the messages also form a distinct body, usually united by a joint purpose. In order to ensure that she has a true understanding of the context attached to each online message she became an observer of a

conference. Besides, she uses focus groups, a rich source of qualitative data, to improve her understanding of participants' experiences that provided a large amount of data in a short time, answering specific questions she had formulated from the content analysis. This method was carried out on 35 CMC participants of the conference who produced lists and mind maps. It can be said that the methods used in the study are adequate, and this study should not be questioned pertaining to its reliability. Salmon (2007) argues that the model has been developed since 1995 "in a different era but since used extensively, could continue to be further examined for relevance and helpfulness".

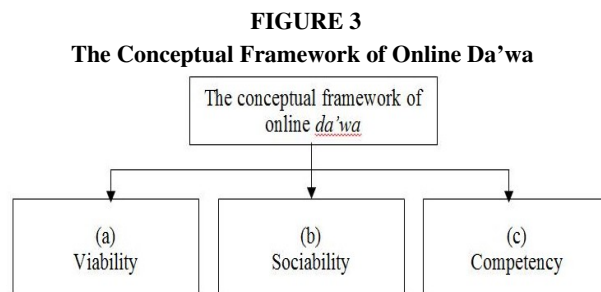
The Salmon's (2007) model matches the features of personal da'wa because it uses the principle of the gradient in facilitating

online learners. However, it requires some adjustments because the Salmon's (2007) model is developed for online learning where the interaction occurs within a specific period. Furthermore, the participation in the learning environment from the student is compulsory. Learning is different from da'wa because of its voluntary participation and no time restriction. Conversely, both online learning and online da'wa need clear guidelines as how to manage online discussion efficiently because the lack of

human cues in the Internet may cause failure in achieving the objectives of both applications.

The Conceptual Framework of Online Da'wa

Based on adaptation and adaptation of the above models of online learning, a conceptual framework of online da'wa is developed. The framework is divided into three parts; namely viability, sociability and competency as portrayed in figure 3.



The viability captures the feasibility of da'wa in an online environment. The main challenge of da'wa in this environment is the invisibility of the activist and the target group and this restrains the efforts of da'wa. To make it viable, it must have a clear online activity that could be seen by other members. The second part of the conceptual framework is sociability that concerns with the way of developing a quality relationship as the focal point in personal da'wa. Establishing a close relationship in online communication is not an easy task because the absence of social cues in this environment leads to 'flaming' and strong emotion. This part suggests three steps in managing online friendship to achieve the objectives of the personal da'wa. The last part of the conceptual framework is the competency that deliberates for meaning of online communication for personal da'wa. It stresses the performance of duties according to the standard expected in da'wa.

Viability - Da'wa Presence

The viability addresses the feasibility of da'wa presence in an online environment. In online learning, this issue is captured in teaching presence as it is demonstrated by instructional design and organisation, facilitating discourse and direct instruction (Garrison, et al., 2000). This means that teaching presence is concerned with managing learning activities in an online environment. Anderson, Rourke, Garrison and Archer (2001) propose three levels of teaching presence, namely instructional management, building understanding and direct instruction. The first determines the process of teaching, including curriculum, design method, medium and time frame. The second identifies areas of learning to seek contributions from students and to

promote discussion with students. The third includes presenting content, asking questions, giving assessment, recapping the discussion and feeding reading material from diverse sources such as journals, textbooks, newspaper article and reports. Based on the above categories, it is observed that teaching presence is the way to facilitate learning activity and determine how learning should be conducted. The spirit of teaching presence is adapted in the activity of da'wa in an online environment.

Sociability - Social Presence

The second type of presence in online al-da'wa as portrayed in table 3 is social presence. In online learning, social presence is the self-projection of learners as real in an online environment socially and effectively into a community of inquiry (Garrison et al., 1999). Specifically, Garrison (2009) defines social presence as "the ability of participants to identify with the community (e.g., course of study), communicate purposefully in a trusting environment, and develop inter-personal relationships by way of projecting their individual personalities". Social presence captures the importance of sociability in online learning because it leads to the effectiveness of the learning in an online environment. According to Keenan (2009) sociability is "the quality of social interaction in a networked environment. It encompasses any interaction between two users in an online environment". It can be said that greater the interaction among online learners, the greater the quality of interaction that can increase the social presence and sense of belonging among learners. Indirectly, it leads to an improved socio-emotional climate in online courses. However, if the learning activities are the only way information is acquired, perhaps social presence is less essential because

learners can explore information by themselves. In contrast, for collaborative assignment, social presence is needed to facilitate the learning process. It can be said that when the learning activities require reciprocal communication, social presence should be a matter of concern.

In online da'wa, the personal relationship between the activist and target group is important because it is the essence of this type of da'wa. It consists of the process of acquaintance, friendship and mutual understanding in purposeful relationship with target group. The acquaintance with the target group could be achieved by creating friendship, cultivating and continuing social relationships. It then can be manifested by mutual understanding, caring, cooperating and helping. Both efforts are used to sustain a relationship and to keep in touch with target group as demonstrated by the Prophet Muhammad (S. A. W. W) when he pursued da'wa in Mecca. However, the main challenge to establish a personal relationship here is a limitation of the medium because of lack of social cues in online communication.

Competency - Consciousness Presence

The third part of the model online learning as tabulated in table 3 is cognitive presence. It is defined as "the extent to which participants in any particular configuration of a community of inquiry are able to construct meaning through sustained communication" (Garrison et al., 1999). This presence stresses the achievement of the duties because competency addresses the good performance of duties according to the standard as expected. According to Garrison (2007), cognitive presence is developed based on four phases of the process namely, triggering event, in which some issues are raised for further inquiry; exploring issues through critical reflection and discourse; integration when learners integrate the existing knowledge with new findings; and resolution when they come to a conclusion and find the solution (Rabahi, Yusof & Awang, 2016; Kongmanus, 2016).

However, the important mission of da'wa is to stimulate the

senses of consciousness to da'wa and Islam. It is a condition where a Muslim understands his responsibility towards Islam and wishes to undertake that responsibility for the sake of it. It is beyond the level of understanding that only focuses on constructing knowledge while in da'wa the mere knowledge is not sufficient enough to make a person a good Muslim because it needs the level of consciousness. It is higher than knowledge because it comprises of both levels of understanding and performance that are manifested from inner faith and deep confidence in Islam. In other words, the output of knowledge is the understanding, while the output of consciousness is performance. Both are different but related. The devil is a clear example of this difference because he was the most knowledgeable creation since he used to be the chief of Angels and had the experience of living in paradise. Nevertheless, his egoistic attitude prevented him from bowing to Adam (AS), as instructed by Allah SWT upon the creation of Adam (AS). His knowledge as the chief of Angels was not sufficient for him to submit to Allah's (SWT) command.

CONCLUSION

Da'wa in an online environment is based mainly on faceless communication that is different from the traditional concept of da'wa. Given the target group in this environment is too diverse, online da'wa should be visible and carried out to a specific person or group of people. Two models of online learning could be adopted and adapted in online da'wa, namely community of inquiry (CoI) and "e-moderation". The first model concerns with the educational experiences of online learning, while the second model concerns with the minimum requirement and the highest level of learning in online environment. Both provide a framework for qualitative studies of online da'wa particularly for the study on the efforts of da'wa. In short, both models were combined and developed as the framework of analysis of online da'wa.

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