بسم الله الرحمن الرحيم

A CRITICAL ANALYSIS OF SOCIAL MEDIA AS A TOOL IN DISSEMINATING INFORMATION ON ISLAM:
A STUDY IN FOUR INSTITUTIONS OF HIGHER LEARNING IN NEGARA BRUNEI DARUSSALAM

NUREFNAZAHANI BINTI HAJI DURANI
16P401

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SUPERVISION

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NUREFNAZAHANI BINTI HAJI DURANI
16P401

Supervisor: Dr. Ahamad Faosiy Ogunbado

Signature: _____   **Date: _____**

Faculty Dean:

Signature: _____   **Date: _____**

DECLARATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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Registration Number   : 16P401
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ACKNOWLEDGEMENT

ABSTRACT

A CRITICAL ANALYSIS OF SOCIAL MEDIA AS A TOOL IN DISSEMINATING INFORMATION ON ISLAM: A STUDY IN FOUR INSTITUTIONS OF HIGHER LEARNING IN NEGARA BRUNEI DARUSSALAM

There has been a growing interest in studies of social media (SM) worldwide among academics in the past decade but little attention has been paid to Negara Brunei Darussalam (NBD). Many of the studies are also frequently about SM as a popular medium of communication among the young generation worldwide. Nonetheless, few research has been done on paradigm shift in the flow of information from classical to contemporary. The flow of information on Islam through SM has created a virtual discussion where transfer of Islamic knowledge and learning can be done. This infers that endorsed and non-endorsed information on Islam can be transmitted through SM. Hence, this research aims to identify the youths' behaviour in their interaction with information on Islam through SM in NBD by using questionnaires. This research also discusses the perception and perspectives of the youth towards information on Islam available on SM, and their role as the future leader of NBD towards achieving Brunei Vision 2035. The role of SM as a tool in disseminating information on Islam among the undergraduate students in NBD will also be examined. Finally, conceptualize the most effective mechanism in ensuring the transmission of information on Islam for youths in NBD will be touched. In brief, the methodology used is questionnaires distributed to undergraduate students in NBD and semi-structured in-depth interview with selected government and private agencies. The outcome of this research is a high percentage of youth are highly interacted with the information on Islam disseminate through SM rather than classical manner. The results of this research can be used to formulate a recommendation to the policy-makers in NBD in their framework in relation to information on Islam available on SM especially non-endorsed information on Islam. This is done in the light of SM as a global phenomenon and primarily used as a means for youth to communicate and provide them with a wide range of information in virtual manner.

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ABBREVIATION

AITI	Authority for Info-communications Technology Industry
APB	Akademi Pengajian Brunei
CAC	Content Advisory Council
DCI	Department of Central Intelligence
DPULI	Diploma Pengajian Ugama Lanjutan Ijazah
DST	DataStream Technology Sdn Bhd
EGNC	E-Government National Centre
FASS	Faculty of Arts and Social Science
FB	Facebook
FEKIM	Faculty of Islamic Economics and Finance
FOE	Faculty of Engineering
FOS	Faculty of Science
FOSL	Faculty of Sharia and Law
FOU	Faculty of Usuluddin
HTRC	Halalan Thayyiban Research Centre
IG	Instagram
ISD	Internal Security Department
ISP	Internet service provider
ITPSS	IT Protective Security Services Sdn Bhd
JPI	Jabatan Pengajian Islam
KUPUSB	Seri Begawan Religious Teachers University College
MCYS	Ministry of Culture, Youth and Sport
MINDEF	Ministry of Defense
MOE	Ministry of Education
MOHA	Ministry of Home Affairs
MORA	Ministry of Religious Affairs
MOTIC	Ministry of Transport and Info-communication
NBD	Negara Brunei Darussalam

ABBREVIATION

PARSBIOHS	Pengiran Anak Puteri Rashidah Sa'adatul Bolkiah Institute of Health Sciences
PMO	Prime Minister Office
RBAF	Royal Brunei Armed Force
RBPF	Royal Brunei Police Force
SM	Social media
SMPU	Sarjana Muda Pendidikan Ugama
SOASAM	School of Applied Science and Mathematics
SOBAE	UBD School of Business and Economics
SOCAI	School of Computing and Informatics
SPU	Sarjana Pendidikan Ugama
TMC	Technology and Multimedia Centre
UBD	University Brunei Darussalam
UNISSA	Sultan Sharif Ali Islamic University
UTB	University Technology Brunei
UTBSOB	UTB School of Business

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CHAPTER 1:
INTRODUCTION

1.0 INTRODUCTION

This first chapter presents the introduction to the whole work which sets out the background of the research, problem statement, research objectives and research questions, operational definition, scope, significance of the research and lastly, conclusion. In the succeeding sub-section, the discussion focus on the background of the research which elaborates usage of social media in Negara Brunei Darussalam and paradigm shift of Islamic teaching from classical to contemporary method in the flow of information on Islam.

1.1 BACKGROUND OF THE RESEARCH

This sub-chapter elaborates two aspects which are usage of social media in Negara Brunei Darussalam and paradigm shift of Islamic teaching: transmission of information on Islam from classical to contemporary method.

1.1.1   Overview: Usage of Social Media (SM) in NBD

At the beginning of the 20th century, SM is a global phenomenon and has become a tool in disseminating any information such as marketing, development, education including information on Islam. SM becomes a popular medium of communication among the young generation worldwide. SM are primarily used as a means for young people to communicate and provide them with a wide range of information virtually all of the time.[1] The present youth are technology savvy and the most interactive generation are in their virtual world.[2]

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[1] Skierkowski, D & Wood, R. (2012). To text or not to text? The importance of text messaging among college-aged youth. *Journal of Computers in Human Behavior,* Vol. 28, No.2, pp 744–756. DOI:10.1016/j.chb.2011.11.023
[2] Reilly, P. (2012). Understanding and teaching generation Y. *Journal of English Teaching Forum*, Vol 50, Issue 1, pp 2-11.

A report has been done by Statista as of June 2019 as shown in Figure 1.1 which indicated that within Southeast Asia region, NBD leads in terms of internet penetration at 94.9%, with Singapore close behind at 84.5%.[3] This indicates the large proportion of the population in NBD are internet-literate coupled with the fact that that majority of the population in NBD are Muslims (337,391 out of 417,256 total population in 2016).[4] It thus infers that SM is the preferred platform for their social activism.
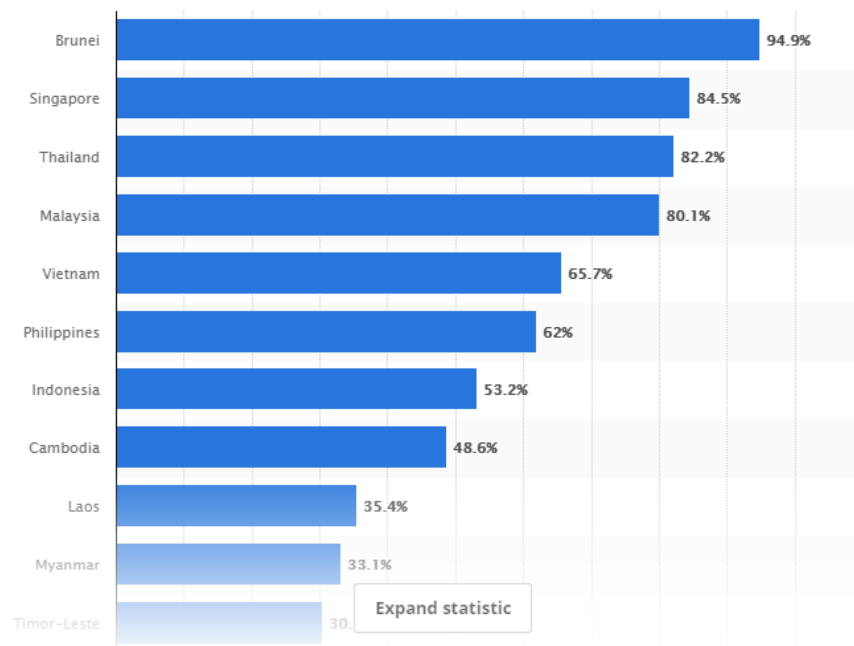
Figure 1.1: Internet Penetration in Southeast Asia done by
Statista of June 2019

According to a census survey in 2017 carried out by the Economic Planning and Development Department, Prime Minister's Office of NBD, the total population of NBD is 421,300 people. From the census survey, the largest percentage age group (64.3 percent of the population) is between 15 to 54 years old.[5]

[3] Statista (2019, June). Internet penetration in Southeast Asia as of June 2019 (by country). Retrieved from https://www.statista.com/statistics/487965/internet-penetration-in-southeast-asian-countries/ (date of access: July 24, 2019)

[4] Brunei Darussalam Statistical Yearbook 2018 (2019). *Statistical Yearbook 2018 Brunei Darussalam*. Bandar Seri Begawan: Department of Statistics, Department of Economic Planning and Development, Ministry of Finance, pp 166

[5] Department of Statistics, Department of Economic Planning and Development (2017). Brunei Darussalam: Vital Statistic 2017, Ministry of Finance and Economy, Negara Brunei Darussalam. Retrieved from http://www.depd.gov.bn/DEPD%20Documents%20Library/DOS/VS/VS_2017.pdf (date of access: January 8, 2019)

In addition, according to Authority for Info-communications Technology Industry of Brunei Darussalam (AITI) report in 2016, there is an increase in total household internet access which is 67% in 2013 to 75% in 2016 as shown in Figure 1.2. This indicate there is a large number of people who have access to the SM in NBD over 6 years.
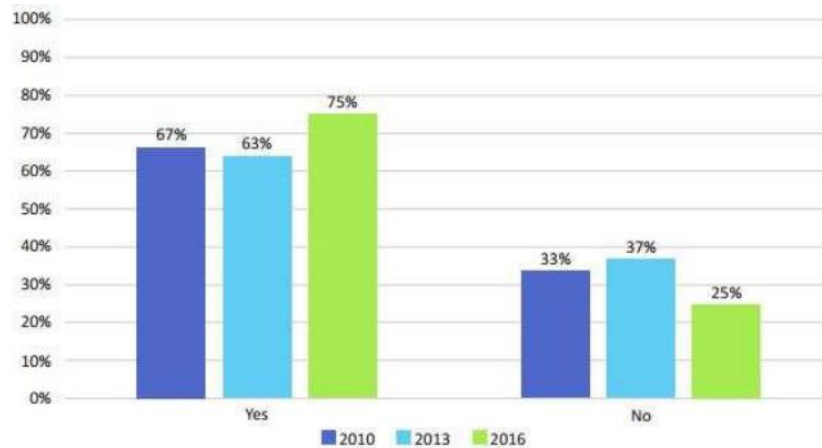
Figure 1.2: Household Internet Access based on Brunei Darussalam Household
ICT survey 2016 done by AITI

As it can be seen in Figure 1.2, there is an increase in total household internet access (75%) in 2016. Relating this information to that Figure 1.3 which highlighted the three top household internet activities among Brunei society; seeking information and general knowledge (78.6%), messaging and teleconferencing (74.4%) and social media (71.1%).[6]
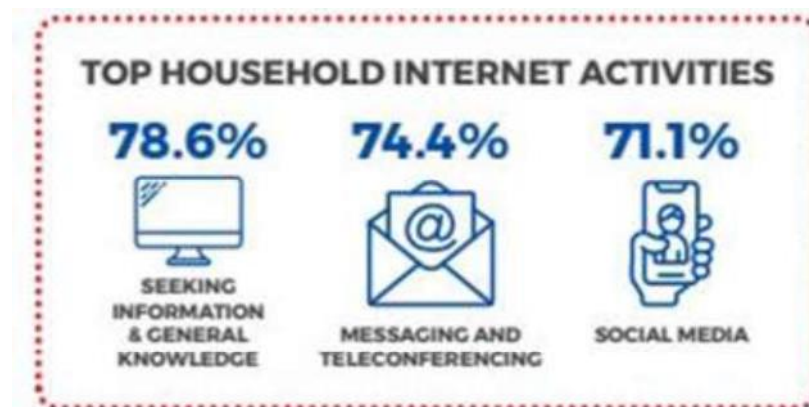
Figure 1.3: Top household internet activities based on Negara Brunei Darussalam
Household ICT survey 2019 done by AITI

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[6] AITI (2019). Brunei Darussalam Household Information Communication: Household Survey Report 2019. Retrieved from https://www.aiti.gov.bn/Shared%20Documents/Final%20-%20ICT%20HOUSEHOLD%20REPORT.PDF (date of access: April 10, 2020)

As indicated in Figure 1.3, the highest activities (78.6%) for using internet is to seek information and general knowledge among the population in NBD (based on 2,622 respondents).[7] This further infers that there is a pressing need to assess the current trend on flow of information on Islam through SM among Muslims in NBD.

Based on AITI household report in 2019 as shown in Figure 1.4, the top three social media application are Facebook (92%), Instagram (87%) and Twitter (49%).[8] This has shown that there is high number of Bruneian society who use social media applications as their tool to communicate with others, disseminate information and for general knowledge.

Figure 1.4: Top 3 Social Media Apps based on Brunei Darussalam Household
ICT survey 2019 done by AITI

However, research on information on Islam in relation to SM seemed to be very few and studies on the perspectives of undergraduate students in Universities of NBD are even fewer. This research therefore, aims to present a critical analysis of SM as a tool in disseminating information on Islam among the undergraduate students in NBD.

1.1.2   Paradigm Shift of Islamic Teaching: Transmission of Information on Islam

Besides the phase of the way information on Islam is been transmitted, there is a shift in paradigm on the transmission of information on Islam which is from classical method (face

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[7] AITI (2019). Brunei Darussalam Household Information Communication: Household Survey Report 2019. Retrieved from https://www.aiti.gov.bn/Shared%20Documents/Final%20-%20ICT%20HOUSEHOLD%20REPORT.PDF (date of access: April 10, 2020)
[8] Ibid

to face) to printing, and nowadays, virtual learning through SM. This indicates that there is a gradual evolution for Muslims to transmit and obtain information on Islam.

1.1.2.1 Classical

During the period of Prophet Muhammad (s.a.w), in his early forties, he received the first revelation of al-Qurʾan in a cave on Mount Hira outside of Mecca.[9] This event indicated that Prophet Muhammad (s.a.w) obtained his first revelation of al-Qurʾan by the classical method which was face to face with *malaikat Jibril* and the first five verses of al-Qurʾan revealed to him by *malaikat Jibril* is as below (*Surah Al-Alaq*, 96: 1-5);

> Read (Proclaim!) In the Name of your Lord who created (1) Created man, out of a clot (of congealed blood). (2) Read (Proclaim), and your Lord is the Most Generous, (3) who taught by the Pen, (4) Taught man that which he knew not. (5)[10]

This was the first of many revelations that indicated Prophet Muhammad (s.a.w) obtained information on Islam in a classical manner with *malaikat Jibril.* Similar manner when Prophet Muhammad (s.a.w) spread the word of Allah (s.w.t) to his companions which was face to face (oral). From the earliest days of Islam, his companions of began to write the words of al-Qurʾan on classical entities such as bark, bone, animal skins and stone.[11] From the earliest days of Islam, the classical venue of education was the mosque where religious scholars and students sat together in teaching circles.[12] Hence, this infers how information on Islam is been transmitted in a classical manner before the development of printing and SM.

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[9] Ismail Nawwab, Speers, P. & Hoye, P. (2019). A brief history of Islam (part 1 of 5): The Prophet of Islam. Retrieved from https://www.islamreligion.com/articles/320/viewall/brief-history-of-islam/ (date of access: July 11, 2017)

[10] Abu Amina Elias (2012, September). Hadith on Revelation: The story of the Prophet's first encounter with Angel Gabriel and the Quran. Retrieved from http://dailyhadith.abuaminaelias.com/2012/09/25/hadith-on-revelation-the-story-of-the-prophets-first-encounter-with-angel-gabriel-and-the-quran/ (date of access: June 22, 2017)

[11] Stacey, A. (2009). Literacy in Islam (part 1 of 3): Books in Baghdad. Retrieved from https://www.islamreligion.com/articles/2813/literacy-in-islam-part-1/(date of access: July 11, 2017)

[12] Salah Zaimeche (2002, June). Education in Islam: the role of the mosque. Retrieved from http://theone.institute/wp-content/uploads/2017/05/ACF2C23.pdf (date of access: May 11, 2017)

In the case of NBD, the coming of Islam into NBD was due to trade. Muslims traders from Arabian world became the *mubaligh* as early as the 13th century.[13] Furthermore, Ridzuan has pointed out that the event of the three *Pu-ni* envoys who are Muslim in 977 AD certainly implied that Islamic influence was already established and growing in Brunei.[14] This was an indication that the spread of Islam did occur in NBD but rather in a small scale.

1.1.2.2 Printing

During the eighth century, a new era of literacy emerged where paper began to be used and knowledge of paper-making spread to Iraq, Syria, Egypt, North Africa and Spain.[15] The author pointed out that after the death of Prophet Muhammad (s.a.w), religious scholars collected and codified *hadith* which had been preserved orally, and wrote them in ink and paper. Similarly, Roper has mentioned that Arab Muslims were also printing texts, including passages from al-Qur'an which led to a major growth in the production of manuscript texts.[16]

Additionally, a book was created out of paper which contain numerous information on Islam and one of the earliest evidence was Ibn Sina's medical textbooks which he wrote in the 10th century and were used as primary medical references for more than 800 years.[17] With the development of paper and compiled into a book, Islamic teaching began to spread through medium of books.[18]

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[13] Mohamad Ridzuan Bin Abdul Rahman (2010). Islam Di Brunei Darussalam. Retrieved from https://www.scribd.com/doc/28196055/Islam-di-Brunei-Darussalam (date of access: July 17, 2018)

[14] Ibid

[15] Bloom, J. (June, 1999). Saudi Aramco World: Revolution by the Ream: A History of Paper. Retrieved from http://archive.aramcoworld.com/issue/199903/revolution.by.the.ream-a.history.of.paper.htm (date of access: July 17, 2017)

[16] Roper, G. (2009). Muslim Printing Before Gutenberg. Retrieved from http://www.muslimheritage.com/article/muslim-printing-gutenberg (date of access: July 14, 2017)

[17] Stacey, A. (2009). Literacy in Islam, part 1 of 3, Books in Baghdad. Retrieved from https://www.islamreligion.com/articles/2813/literacy-in-islam-part-1/ (date of access: July 11, 2017)

[18] Seyed Hosseini, Raja Jamilah Raja Yusuf, and Abdollatif Ramchahi (2014). The Impact of Information Technology on Islamic Behaviour. *Journal of Multidisciplinary Engineering Science and Technology (JMEST)*, Vol. 5, Issue 5, pp 135-141. Retrieved from http://www.jmest.org/wpcontent/uploads/JMESTN42350200.pdf

Printing was first began in Asia which was China.[19] Palemor has mentioned that Buddhists first invented printing and that the Chinese invented movable type during the Song Dynasty in the 11th century.[20] Roper also has pointed out that "sometime in the late 900s, Muslims had embraced the Chinese craft of paper making, adopted and developed it widely in the Muslim lands."[21] There are different dates mentioned by these authors regarding the invention of paper-making, and suggested that China was where the Muslims get the knowledge of paper-making. Undoubtedly, with the development of paper, information on Islam began to spread across the Muslims world.

1.1.2.3 Virtual learning through SM

Flow of information including on Islam is limitless through SM with the development of information communication technology (ICT). SM enables people to share all sorts of information on Islam and communicating with each other in an online community.[22] Thus, Islam welcomes such advancement. Overtime, with the evolution of SM, virtual educational interactions can occur among the students through SM as part of their learning tool.

However, information on Islam is available on SM and it is uploaded by various groups of people and individuals who have different backgrounds in terms of religious group and perspectives about Islam. Different types of information disseminate through SM among youth with different religious and cultural background. Despite differences in religious and cultural background, the use of SM such as Facebook and Twitter has created a strong bond between them and their peers from around the world.[23]

With the evolution of SM, the world's great scholars from different religious sect are on Twitter, YouTube and FB, and this allows information on Islam to become

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[19] Bank, J. (2009, June). Obama and Islamic History. Retrieved from
http://www.factcheck.org/2009/06/obama-and-islamic-history/ (date of access: July 14, 2017)
[20] Palemor, E. (2014). Who invented the printing press? Retrieved from
https://www.livescience.com/43639-who-invented-the-printing-press.html (date of access: July 14, 2017)
[21] Roper, G. (2009). Muslim Printing Before Gutenberg. Retrieved from
http://www.muslimheritage.com/article/muslim-printing-gutenberg (date of access: July 14, 2017)
[22] Mufti Ismail Menk (2014, May). Islam and Social Media. Retrieved from
http://www.institutealislam.com/islam-and-social-media/ (date of access: June 23, 2017)
[23] Reilly, P. (2012). Understanding and teaching generation Y. *English Teaching Forum*, Vol. 50, Issue 1, pp 2- 11.

extremely accessible by all. Nowadays, the consequence of the flourishing of authentic Islamic knowledge is that the young generation of Muslims will be better educated about their faith in comparison to their parents who did not have the same access to obtain information on Islam through SM.[24] In relations to youths in NBD, with the availability of information on Islam in SM, this will offer great advantage for them to deepen their faith as Muslims as vast knowledge about Islam is available for them to explore and learn.

Hence, looking at the current pattern, SM is widely used to transmit information on Islam. Hence, this research seeks to analyze the reception on the flow of information on Islam by the youths in NBD especially the undergraduate students. The current pattern stamps from evolution of the transmission in Islamic teaching from classical such as oral (face to face) in the Mosque, to contemporary method in which information on Islam can be disseminated through SM. This infers that endorsed and non-endorsed information on Islam can be transmitted through SM. Thus, SM has a major impact in disseminating information on Islam to the Muslim society worldwide especially among the youths.

1.2 PROBLEM STATEMENT

The elaboration above sets the backdrop in identifying the relation of SM with the development of NBD in order to address the flow of information on Islam through SM. This research focus on four main aspects in relation to NBD development. First, in terms of 1984 Brunei Independence Day which officially declared Malay Islamic Monarchy (MIB) as the country's philosophy. Secondly, Brunei Vision 2035 which is the blueprints of NBD's development endorsed in 2004. Third, the aspiration of a *Zikir* Nation and finally, youths as the future policy makers of NBD.

First, His Majesty's *titah* in conjunction with the Declaration of Brunei Darussalam's Independence Day in 1984;

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[24] Karzan Wakil, Rebwar Nasraddin & Rajab Abdulrahan (2018, April). The role of social media on students GPA. *Indonesian Journal of Curriculum and Educational Technology Studies*, Vol. 6, Issue 1, pp 1-5. DOI: http://dx.doi.org/10.15294/ijcets.v3i1.8675

> ... Brunei Darussalam will forever remain as an independent, sovereign and democratic Malay Islamic Monarchy country, founded on the teachings of Islamic according to Ahli Sunnah Wal-Jamaah and based on justice, trust and freedom; and with the guidance and pleasure of Allah Subhanahu Wata'ala will strive to achieve peace and security, welfare and happiness for the citizens of Brunei Darussalam ...[25]

This *titah* had clearly declared NBD's philosophy which is MIB and Islam as the main religion according to *Ahli Sunnah Wal-Jamaah*. This will be the main core to all aspects of life, development, political, economy and social which need to be followed by Brunei society as a whole.

Secondly, in 2004, His Majesty Sultan Haji Hassanal Bolkiah Mu'izzadin Waddaulah *Sultan and Yang Di-Pertuan* NBD consented to the formation of a Council for Long-Term Development Planning tasked to shape a future vision of NBD, Brunei Vision 2035. One of the visions is to develop NBD into a nation which will be widely recognized or the accomplishment of its educated and highly skilled people measured by the highest international standards among the top 10 nations in the world.

Thirdly, in 2013, NBD has achieved its vision to be a well-known *Zikir* Nation. This was mentioned by His Majesty, *Sultan dan Yang Di-Pertuan* NBD in His *titah*, in conjunction with NBD 29th National Day celebration on 23rd February 2013 where His Majesty has announced NBD is a well-known *Zikir* Nation.[26]

Fourthly, youths are future policy makers of NBD and their responsibility is to ensure the future development in line with the aspirations of Brunei Vision 2035. This further relates why it is important for NBD government to be cautious and vigilant with the growing usage of SM especially when the population is dominated by the youth age group (64.3%).[27]

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[25] Jabatan Penerangan, Jabatan Perdana Menteri, Negara Brunei Darussalam (2017). *Kumpulan Titah Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan dan Yang Di-Pertuan Negara Brunei Darussalam* Tahun 1984 − 1987, Bandar Seri Begawan, Brunei: Borneo Printers & Trading Sdn Bhd, p.1-2.

[26] Jabatan Penerangan, Jabatan Perdana Menteri, Negara Brunei Darussalam (2013). *Kumpulan Titah Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan dan Yang Di-Pertuan Negara Brunei Darussalam* Tahun 2013, Vol. 1, Bandar Seri Begawan, Brunei: Borneo Printers & Trading Sdn Bhd, pp 19-22.

[27] Department of Statistics, Department of Economic Planning and Development (2017). Brunei Darussalam: Vital Statistic 2017, Ministry of Finance and Economy, Negara Brunei Darussalam. Retrieved

All the above four aspects are important especially when the majority of NBD's population is Muslim (337,391 out of 417,256 total population)[28] coupled with the fact that NBD has highest internet penetration 94.9% in Southeast Asia region.[29] These Muslim youth rely on information through SM. Hence, there is a need to analyze on how SM has transformed the classical to contemporary method in the flow of information on Islam. There is a paradigm shift in the Muslims world including NBD where information on Islam can be obtained in a virtual manner.

Recently, there are few cases relating to non-ethical groups/individual from NBD neighbouring country. One example is in Singapore where an arrest of two Singaporean auxiliary police officers under the Internal Security Act for their links to terrorism and became radicalized after going online to gather information about conflict in Syria[30]. Hence, there is a need for the NBD government to be on its full vigilant and attentive towards such incidents since Muslims are the majority population in NBD.

Despite the fact that Singapore has only Malay-Muslim minority, the influence of non-ethical groups/individual such as ISIS has proven that they are able to penetrate these individuals through SM and motivated them to fight against the non-Muslims.[31] This infers that the prevalence of non-endorsed information on Islam spread by non-ethical groups/individual influencing the youths in NBD could occur if there is no prior action is taken to combat their infiltration through SM.

From the effect of industrial revolution 4.0, there is an increase apprehension due to cyber-threat among the countries worldwide. Being one of the small states in the South East Asia region, NBD is acutely aware of the political and security risks that its physical

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from http://www.depd.gov.bn/DEPD%20Documents%20Library/DOS/VS/VS_2017.pdf (date of access: January 8, 2019)

[28] Brunei Darussalam Statistical Yearbook 2018 (2019). Bandar Seri Begawan: Department of Statistics, Department of Economic Planning and Development, Ministry of Finance, pp 166.

[29] Statista (2019, June). Internet penetration in Southeast Asia as of June 2019 (by country). Retrieved from https://www.statista.com/statistics/487965/internet-penetration-in-southeast-asian-countries/ (date of access: July 24, 2019)

[30] 2 auxiliary cops arrested for terror-linked offences (2017, June 21). The Straits Times, Singapore Government. Retrieved from https://www.gov.sg/news/content/the-straits-times---2-auxiliary-cops-arrested-for-terror-linked-offences (date of access: June 22, 2017)

[31] Steiner, K. (2011, February). Religion and Politics in Singapore: Matters of National Identity and Security? A Case Study of the Muslim Minority in a Secular State. *Osaka University Law Review,* No.58, pp 107-134.

size entails. His Majesty, the Sultan and Yang Di-Pertuan of Negara Brunei Darussalam has shown his deep concerned towards this security issue in His *titah* during the occasion of the Royal Brunei Armed Forces' 56th anniversary at the Royal Brunei Navy (RBN) Base, Muara on 17 September 2017;

> "Aside from the threat of online radicalization, cyber threats have also become a serious security concern. Cybersecurity risks are high because cyberspace is dynamic and can be exploited by irresponsible parties. Considering the multitude of this increasingly complex threat, the Royal Brunei Armed Forces must devote more attention to our level of readiness to deal with such threats through implementing the latest counter measures that are relevant to our current context."[32]

Clearly, in His Majesty's *titah*, there is a need to address threats resulted from cyberspace and SM, NBD must have its own coherent counter-measures and cooperation from all relevant agencies in NBD to ensure efficiency and proficiency in responding any national or international cyber threat in relation to SM.

This research is to analyze the flow of information on Islam circulated through SM based on *Ahl al-Sunnah wa'l-Jamaa'ah*. This is to ensure the youths in NBD are using SM in an advantageous and positive ways according to the right path of Islamic teaching based on *al-Qur'an* and *Hadith*. If they do not use the SM in an advantageous and positive way, it will only create negative outcome especially in obtaining non-endorsed information on Islam. A study was made by Ab Halim and Zarin Ismail who pinpointed that masses of negative contents in the media lead to negative impacts on its user such as downgraded of moral values and misperception of Islamic knowledge.[33]

In order that this research can be of credence, the objectives of the research and the research questions that require to ensure this research remains focus and of relevance will be discussed in the succeeding two sections.

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[32] Titah Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah Ibni Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, Sultan Dan Yang Di-Pertuan Negara Brunei Darussalam (2017, September 17). Sempena Majlis Sambutan Hari Ulang Tahun Angkatan Bersenjata Diraja Brunei Ke-56 Tahun, pp 1-3.
[33] Ab Halim Bin Tamuri & Zarin Bin Ismail (2009). Hubungan Antara Pegangan Nilai Moral dengan Media Massa: Tinjauan ke atas Remaja Melayu Luar Bandar. *SARI: Jurnal Alam dan Tamadun Melayu*, Vol. 27, pp 199-212.

1.3 RESEARCH OBJECTIVES

In general, the main objective of this research is to analyze the flow of information on Islam among the undergraduate students in NBD by using SM as a tool. In specific, the objectives of this research are the following:

1) To identify the youths' perspective and perception towards information on Islam available on SM.
2) To analyze undergraduate students' level of understanding about Islam through identified SM.
3) To evaluate NBD's current mode of operandi in countering non-endorsed information on Islam available on SM
4) To examine the most effective mechanism in ensuring the transmission of authentic information on Islam circulate among youths in NBD.

1.4 RESEARCH QUESTIONS

In order to meet the above research objectives, this sub-chapter intends to provide answers to the following questions:-

(1) What are youths' perspectives and perceptions towards information on Islam available on SM?
(2) How did information on Islam available on SM help to increase undergraduate students' understanding about Islam?
(3) What are the existing mode of operandi use by NBD government in controlling non-endorsed information on Islam available on SM?
(4) To what extent, NBD's mechanism is effective in ensuring authentic information on Islam circulating among the youth?

This research aims to provide a critical analysis of SM as a tool in disseminating information on Islam. The main core of this research primarily lies in analyzing the flow of information on Islam from classical to contemporary method. From this identification, this research will be able to identify the youths' behaviour in their interaction with

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