A Model of Islamic Animated Infographic as an Innovative Approach for Digital *Da'wah* Dissemination

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ABSTRACT

The animated infographic is becoming increasingly popular because it can attract audience attention instead of simply writing. It becomes a practical approach in disseminating information in most appealing, fun and easiest way. As people are living in myriad information, somehow it creates some problems such as confusing and difficult in recalling such information. Thus, it is unable to give an understanding for each information. Despite this, animated infographics could be a solution to convey the information successfully. Moreover, in this context of the study, Islamic animated infographic turns into one of an innovative approach to convey the Islamic *da'wah* in the digital era. There were still limited studies to assist in producing a model for Islamic animated infographic for *da'wah* dissemination. Moreover, there was a lack of reference on Islamic animation specifically in Islamic animated infographic corresponding with the nature of *da'wah* dissemination through digital towards Muslim community in Malaysia. Therefore, this study intends to develop a model of Islamic animated infographic as an innovative approach in digital *da'wah*. The method of this study was using assessment by the experts and survey of the 111 respondents both in Islamic background and design field. The significance of the research revealed that the Islamic animated infographic model can gives total comprehension and absorption of *da'wah* values to understand and practice in life. Islamic animated infographic model as a tool for *da'wah* dissemination is not just accepted by the

audience as mere entertainment but also for the purpose of *da'wah* dissemination as well. It can be concluded that Islamic animated infographic could be an innovative approach in disseminating *da'wah* using digital technology towards the Muslim community in Malaysia by express the beauty of Islam through a creative and attractive approach.

Keywords: Islamic animated infographic, digital *da'wah, da'wah* dissemination, model

1. Introduction

In today's era of technology, technocentrism was becoming a phenomenon since the value system was centered more on technology. People have absolute faith in digital technology and believe is capable to control over nature (Shaikh Mohd Saifuddeen Shaikh Mohd Salleh, 2003). Digital technology gives abilities to people for getting and sharing any kind of information. It tends to offer risk through spread false information and not accurate. As Muslims, it is essential to search for information in order to discover the truth behind uncertainties especially when people lives in the era of digital Information and Communication Technology (ICT) (Wan Noor Hazlina Wan Jusoh & Kamaruzaman Jusoff, 2009). From an Islamic point of view, ICT has interconnection with each other. It is because all knowledge originally comes from *the Qurān.* ICT should be used according to Islamic teaching particularly in the context of *Maqāsid al-Sharī'ah* (purpose of *Sharī'ah*) (Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof, & Aznan Zuhid Saidin, 2016; Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof, & Khairul Azhar Mat Daud, 2015). According to Aznan Zuhid Saidin (2012a), the *Maqāsid al-Sharī'ah* in ICT is categorized as *al-Ḍarūriyyāt* (the essentials) that keep five basic necessities such as religion, life, intellect, lineage, and property. In terms of religion, ICT can help in spreading the message and information of Islam more broadly (Aznan Zuhid Saidin, 2012b).

Interest on animated infographic is at an increasing trend as it is able to make eye attraction (Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof, & Aznan Zuhid Saidin, 2017). As Soyluçiçek (2015) distinguished, the animated infographic is able to convey huge information with a series of images compared to the static images. Moreover, animated infographic is capable to serve more understandable information (Bennett, 2015).

Islamic animated infographic is the same concept as the animated infographic, but the former is guided by Islamic content. In this day and age, Islamic *da'wah* needs to cope with the millennia situation. *Da'wah* through the digital provides the "change in space and time as well as the appearance of new values in the society" (Fadzli Adam, Marhana Mohamed Anuar, & Ab. Hamid Ali, 2014). The method of new *da'wah* that alligns with the millennia situation is significant to make sure that *da'wah* can be delivered more effectively. Hence, there is no excuse for the Muslim not to deliver the message of Islam as a way to uphold this sacred religion as well as to obey the command of Allah as narrated in Surah Al-Nahl:

> *Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. (An-Nahl, 16:125)*

From the *Quranic* verse, Allah commands man to convey the message in a thoughtful manner and with good advice (Abd. Aziz Ahmad, 2011; Nor Raudah Hj. Siren, 2006; Norrodzoh Hj. Siren, 2006). Islamic animated infographic provides a useful tool as Islamic education through infographics and acts as an alternative way to uphold the righteous of Islam (Nur Nazihah Rahim, 2017).

Though animated infographic is important, there has been lack of reference on Islamic animation specifically in Islamic animated infographic corresponding with the nature of *da'wah* dissemination through digital towards the Muslim community in Malaysia. Asemphasized in literature, Islamic animated infographic content could provide more information to people particularly those who have interest in Islam. Such content is also able to invite reverts Muslim to an understanding of Islam. This study aimed to develop a model of Islamic animated infographic as an innovative approach in digital *da'wah*.

2. Literature Review

2.1. Types of Infographics

Infographics can be divided into three types which are static, interactive and motion. Figure 1 shows the types of infographics. The best infographic is determined based on the effectiveness of the information contents being delivered for communication (Lankow, Ritchie, & Crooks,

2012). Different infographics have different approaches and privileges. The static infographic uses still image because it contains fixed information which consists of viewing and reading for users' interaction (Lankow et al., 2012).
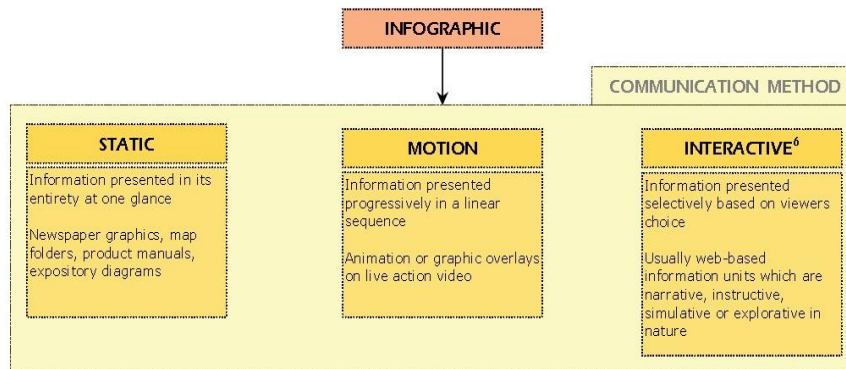

Figure 1: Types of infographics
Source: Arafah (2010)

The static infographics' design provides simple information instead of a complex one which consists of graphics, charts and text (Giardina & Medina, 2013). The interactive infographic has additional elements including the click and search function through data display and may include fixed or dynamic information input (Lankow et al., 2012). Motion graphic is also known as animated infographics. These graphics often use animation (Lankow et al., 2012). One of the methods in using infographics is by telling stories through the animated form (Mendenhall, 2013). Animated infographics itself consists of viewing, listening and reading for users' interaction (Lankow et al., 2012). Animated infographics can convey the same information with other infographics but in a moving image. That's among the reason for the animated infographics to attract more attention to the viewers (Giardina & Medina, 2013).

2.2. Animated Infographic

The term animated infographic is not commonly used in the multimedia field. Nevertheless, both motion graphic and animated graphic are in the same category (Nur Nazihah Rahim, 2017). An illustration of the formation of an animated infographic is described in Figure 2 below.

What makes motion graphics (animated graphic) different from an animated infographic is the information attached in the graphic.
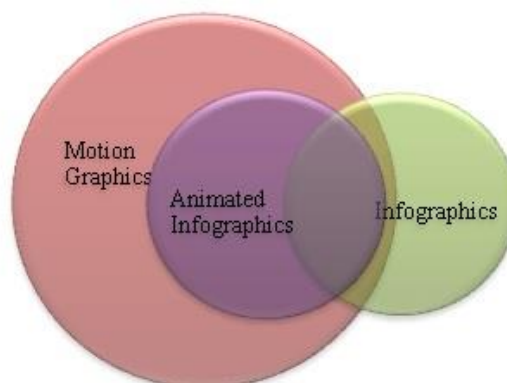

Figure 2: Venn Diagram of animated infographic
Source: Nur Nazihah Rahim et al. (2016); Nur Nazihah Rahim (2017)

2.3. Islamic Animated Infographic

In Islamic animated infographic, a model was developed based on the requirement established by digital *da'wah* dissemination. This model was adapted from the basic communication model developed by Gallagher and Paldy (2007) and it was suited with the elements of *da'wah* from Fadzli Adam et al. (2014). Among the elements in Islamic animated infographics are information, communication, and technology, while *da'wah* elements involved in the model are *da'ē* (preacher), *mad'u* (public), *maudhu'* (topic), *manhaj* (methodology) and *wasā'il* (medium). Figure 3 shows a proposed model for Islamic animated infographic. It becomes a practical medium (*wasa'il*) in disseminating the *da'wah.* It begins with the input in which the *da'e* must refer to the primary sources namely the *Qurān* and *Hadith* as reference in preaching. As stated by Norrodzoh Hj. Siren (2006) and Abd. Aziz Ahmad (2011), *da'ē* refers to those who are entrusted to convey the message of Allah to the people (*mad'u*).

Essential elements of Islamic animated infographic are information, communication, and technology. Information element acts as *maudhu'* or topic of the infographic. While the other two elements namely communication and technology, act as *manhaj* or the methodology of the whole process of Islamic animated infographic. The attractive design in Islamic animated infographic appeals to the eyes of

the audience and it also gives advantage in effectively deliver religious knowledge. When a heavy message is delivered through an innovative approach like Islamic animated infographic, audiences able to understand, thus, would practice it in daily life. The absorption of *da'wah* value then prevailed.
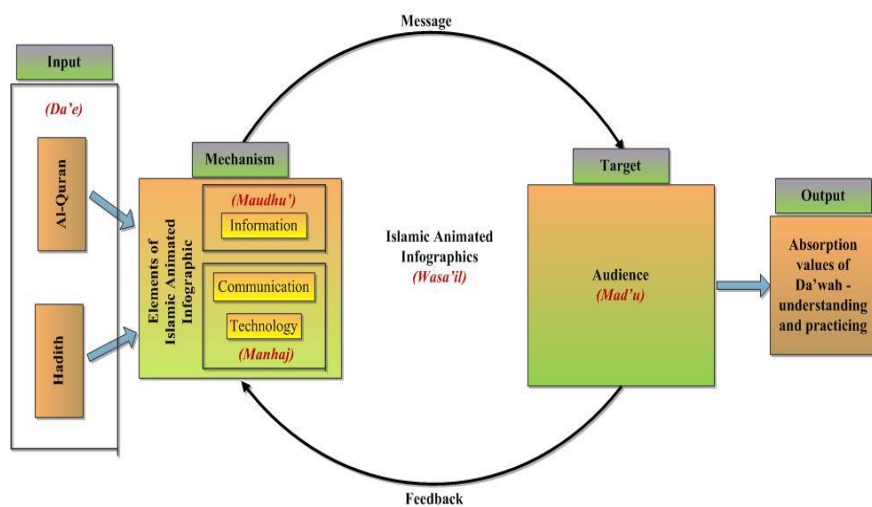

Figure 3: Characteristic of Islamic animated infographic model
Source: Nur Nazihah Rahim (2017)

Islamic animated infographic advantages through hand out leaflets of the *da'wah* effectively by delivering attractive and creative content to the target audience. *Da'wah* is a duty laid upon to the Muslims which appointed as a vicegerent of Allah on earth (Nor Raudah Hj. Siren, 2006). The main purpose of the *da'wah* is to create happiness in this world and the hereafter by obtains the pleasure of Allah (Abd. Aziz Ahmad, 2011). The mission of *da'wah* is still relevant even in the era of globalization (Abd. Aziz Ahmad, 2011). *Da'wah* consists of five elements which are *da'ē* (preacher), *mad'u* (public), *maudhu'* (topic), *manhaj* (methodology) and *wasā'il* (medium) (Fadzli Adam et al., 2014). These five elements are related to each other to ensure *da'wah* can be delivered in a successful manner. Dissemination of the *da'wah* should perform in the best way and organized (Ab. Aziz Mohd. Zin, 2005). This

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is because *du'at* (preachers) should have a good strategy in delivering the message of Islam so that *mad'u* can easily accepting the *da'wah* from the *da' ē*. As stated by Norrodzoh Hj. Siren (2006), *da'wah* is an invitation strategy of good planning in order to ensure its effectiveness. It must be accompanied by the *uslub* (technique) and procedures to ease the people who are invited. In this era, *da'ē* needs to be smart in using the opportunity to preach by using the technologies. The use of technology to preach is seen to have such a big impact on the target audience. As supported by Nor Raudah Hj. Siren (2006), the Islamic animated infographic is also capable of serving any information about Islam in terms of quality of content delivery to ensure its effectiveness. She also mentioned that it can disseminate the information efficiently, quickly and systematically.

2.4. *Da'wah* Elements as a Platform in Islamic Animated Infographics

Da'ē must be creative in using new media to convey the message of Islam to the people (audience). As stated by Norrodzoh Hj. Siren (2006) and Abd. Aziz Ahmad (2011), *da'ē* is the people who are entrusted to bring the message of Allah. The elements of Islamic animated infographic are derived from the *Qurān* and *Hadith* and act as a guideline. *Qurān* is a reminder to the humankind that is brought to the Prophet Muhammad (PBUH). Moreover, *Qurān* is a valuable gift by the Lord to provide guidance and teaching to mankind in daily life. As Allah has mentioned in the *Qurān*:

> *Ta, Ha. We have not sent down to you the Qurān that you be distressed. But only as a reminder for those who fear [Allah]. A revelation from He who created the earth and highest heavens. The Most Merciful [who is] above the Throne established. (Taha, 20: 1-5)*

Hadith is the second major source of reference after the *Qurān*. *Hadith* is essential in understanding the contents of the *Qurān* as a reference for all the Muslims.

> *I have left with you two things. You will not go astray as long adhered to both, (namely) the Book of Allah and the Sunnah of His Messenger. (Hadith Sahih Lighairihi, HR Malik, al-*

Hakim, al-Bayhaqi, Ibn Nasr, Ibn Hazm. Validated by Shaikh Salim al-Hilali in Ta'zhim at fil Intisharis Sunnah wal Minnah, pp. 12-13).

Qurān and *Hadith* are needed as a guideline in designing Islamic animated infographics. There are two ways to address evidence which are from *Qurān* and *Hadith* (Norrodzoh Hj. Siren, 2006). This is because the information presented by Islamic animated infographic needs precise information based on the *Qurān* and *Hadith*, which are the primary sources. The elements contained in the Islamic animated infographic such as information, communication, and technology are linked to *Qurān* and *Hadith*, therefore, *mad'u* would be convinced by the message which delivered. When a heavy message is delivered through an interactive and attractive medium like Islamic animated infographic, the audience much appreciates the clarity of the knowledge which then indirectly practices it in daily life.

The elements of Islamic animated infographic reflected in the way of Prophet Muhammad (PBUH) in the *da'wah* dissemination. The communication method used by Prophet Muhammad (PBUH) is very special and suitable for all ages (Norrodzoh Hj. Siren, 2006). This is because the Prophet himself preaches to his people through the process of communication with the excellent and effective way which then proven as he was able to spread Islam all over the world.

Maudhu' of the Islamic animated infographic should have interesting content. In order to obtain the quality of the message contained in the Islamic animated infographic, the requirement of perseverance and diligence of *da'ē* are a must. Four messages are delivered in the preaching include current issues, faith issues, issues on *Sharī'ah* and moral issues (Norrodzoh Hj. Siren, 2006).

Muslims need to diversify the *da'wah* method (Wan Adli Wan Ramli & Mohamad Kamil Hj. Ab. Majid, 2006). As Allah mention in Surah Al-Ma'idah verse 35:

O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed. (Al-Ma'idah, 4: 35)

Manhaj which means the *da'wah* methodology. It requires a good presentation, channels, and attractiveness by appropriate and regular arranged (Ab. Aziz Mohd. Zin, 2005). As stated by Wan Adli Wan Ramli and Mohamad Kamil Hj. Ab. Majid (2006), the method of *da'wah* totally

need for a good presentation skill as it involves communication technology. These two combinations will produce excellent content of the Islamic animated infographic. The content of *da'wah* is the information which is conveyed. As such, it requires management skills (Wan Adli Wan Ramli & Mohamad Kamil Hj. Ab. Majid, 2006). Thus, it could affect the way of target audience grasping the message content delivered. Clear communication in Islamic animated infographic is the most important thing through the choice of the best style and the right language. The style of Islamic animated infographic must nice, eye-catching, perfectly arranged and at the same time looks professional. In addition, a good language should be used to avoid boredom and mess in term of graphics (Wan Adli Wan Ramli & Mohamad Kamil Hj. Ab. Majid, 2006). In verse 125 in *āyāt* in an-Nahl, Allah mentioned the way of preaching in Islam. There are three types which are *al-hikmah* (wisdom), *al-mauizah hasanah* (good advice) and *al-mujadalah bi allati hiya ahsan* (argue with them in a way that is best) (Abd. Aziz Ahmad, 2011).

Table 1: *Da'wah* methods in Islam

Manhaj (method)	Explanation
Al-hikmah (wisdom)	*Da'ē* needs to know the purpose of *da'wah* and *mad'u* knows who the target of da'wah will be. The content should be sourced from the teachings of Islam which are *Qurān* and *Hadith*.
Al-mauizah hasanah (good advice)	It contains the definition of *da'wah* that will give satisfaction to those who were subjected to *da'wah* by means of such good advice, moral and exemplary. The diversity of format presentation and delivery strategy can be extended to attract more audiences.
Al-mujadalah bi allati hiya ahsan (Argue with them in a way that is best)	The exchange of ideas in a way that best suits the conditions of the target audience. The interactive program will result in bilateral relations between the presenter and recipient information.

Source: Abd. Aziz Ahmad (2011)

At the present time, the role of the mass media or known as the new media works as an agent to transfer the information effectively to

mad'u. Wasā'il (channel/medium) that is carried by the new media influences the thought of today's society. *Wasā'il* is a medium or media works to deliver the message, the content and thought to the target audience (Ab. Aziz Mohd. Zin, 2005).

Da'wah requires *uslub* (technique) and have careful planning by influencing the target audience (Ab. Aziz Mohd. Zin, 2005). The object of *da'wah* called as *mad'u* or audience (Abd. Aziz Ahmad, 2011). Identify the *mad'u* or the target audience was the first step needs to be examined to ensure the success of the *da'wah* approach. It is due to identify the problems faced by *mad'u.* Moreover, the content of the *da'wah* needs to be adjusted corresponding with the situation of the target. The preparation for the content of the *da'wah* varies according to differences in religious beliefs (Muslim and non-Muslim), culture and so on. The contents of the message for different target audiences should be evaluated based on the compatibility of the problems they faced (Ab. Aziz Mohd. Zin, 2005). The implementation of *da'wah* principle is essential in order to invite others to commit good and forbid the evil. There are ten guidelines that need to be considered for preaching in the era of globalization as stated by Al-Qaradawi.

Table 2: Guideline for preaching from Al-Qaradawi

Guideline	Explanation
Called upon Muslims and non-Muslims to Islam	*Da'wah* must be delivered not only for Muslims but also for non-Muslims. In the presence of media technology, everyone from all around the world able to access it.
Presenting Islam as a whole	Islam presents a complete balance sheet both in the field of faith, worship, morality, manners, law nor civilization.
Derived from the Qurān and Hadith	Islamic teachings, law, and values are drawn from the *Qurān* and *As-Sunnah.*
Stick to the wasathiyyah (modesty)	Stick to the *wasathiyyah* in understanding the reality of Islam and not excessive or too loose.
Held principles to facilitate not troublesome	Preserving the principle of easiness, not a complicated one. This is in accordance with the message of the Prophet Muhammad (PBUH) "Simplify do not complicated, but give glad tidings and do not frighten timid".

Guideline	Explanation
Combines the originality and modernity	It means that the *da'wah* must come from a genuine source of Islamic teachings, supported by advances in technology as the medium of delivery.
Not too fanatic	Not too fanatic corresponding to the opinion of the old and new thoughts. Also, not to be flocking to a person because every person, through his speech, can be taken and can be omitted.
Be gentle	Treating people with gentle. Not by rude and violent.
Combines knowledge in content and presentation of an interesting technique	It is important to draw the attention of the world community
In cooperation with the activists in Islam for da'wah conveying	Cooperate with other preachers or Islamic activists if possible, to enhance the *da'wah* activities.

Source: Abd. Aziz Ahmad (2011); Al-Qaradawi (2010, 2012)

3. Methodology

The method used in this study is qualitative and quantitative research. An expert assessment involved in validating a data collection instrument and prototype. The data instrument of data collection was developed based on the literature that focuses on the elements of Islamic animated infographic and *da'wah* requirement. Meanwhile, the prototype was designed based on the case study of the Prophet's *Sunnah* in Eating and Drinking. Then, it needs to reconstruct for both after getting a response from the experts. The experts that are involved in this study consists of 6 people who have expertise in design and Islamic background. Table 3 below shows the characteristics of experts involved in the study.

Table 3: Characteristics of experts involved in the validation of prototype design

| Expert Characteristics	Appropriateness of expert characteristics to validate and verify the prototype design
Domain knowledge: • Years of experience • Educational background • Designation level	5-15 years of experience Multimedia, Animation, *Qur'ān* and *Sunnah*, Islamic Studies, master's degree, PhD Multimedia Instructor, Animator, Lecturer, Senior Lecturer, Religious people
Cognitive Skills: Able to differentiate the content and the technical aspect of the prototype design	Knowledge and technical skill about animation, multimedia, infographic, motion graphics and knowledge of *da'wah*.
Decision Strategies	Experts have enough skill and knowledge in domain of research (animation, *da'wah* and infographic and visual communication)
Expert Task Congruence • Appropriate expertise in discipline specific task	Similar interests in research subject (Islamic animated infographic and *da'wah*)
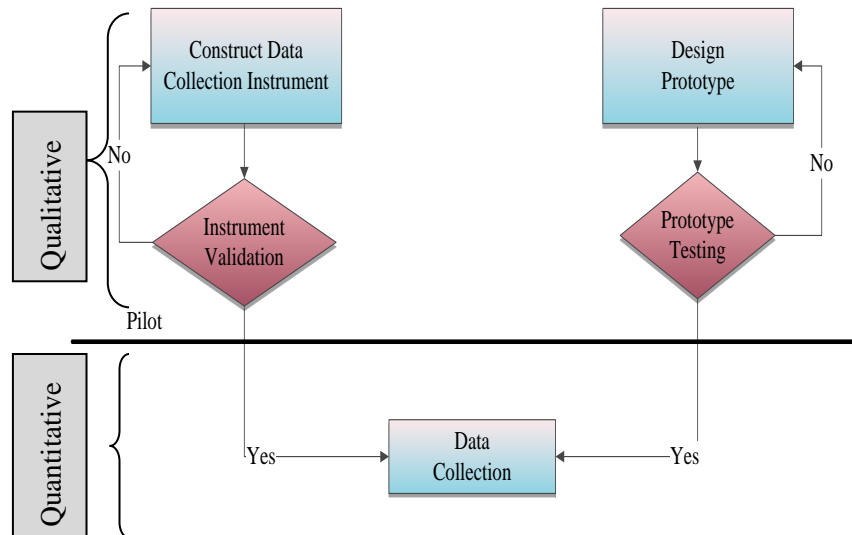
Figure 4: Data collection procedure in research

Subsequently, this study went through the data collection process. About 111 respondents involved in this study, which 50 of them from the design fields while others are from the Islamic background. This study used purposive sampling. The data was quantified because it involves responsive feeling towards Islamic animated infographic prototype as respondents need to watch the prototype and then answer the survey given.

The survey question answered by respondents through online using the website as a platform as shown in Figure 5 below. At first, they need to watch a prototype, then proceed to answer the questions. The method of distribution is one of the examples by using digital technology to spread the *da'wah* using innovative approaches.
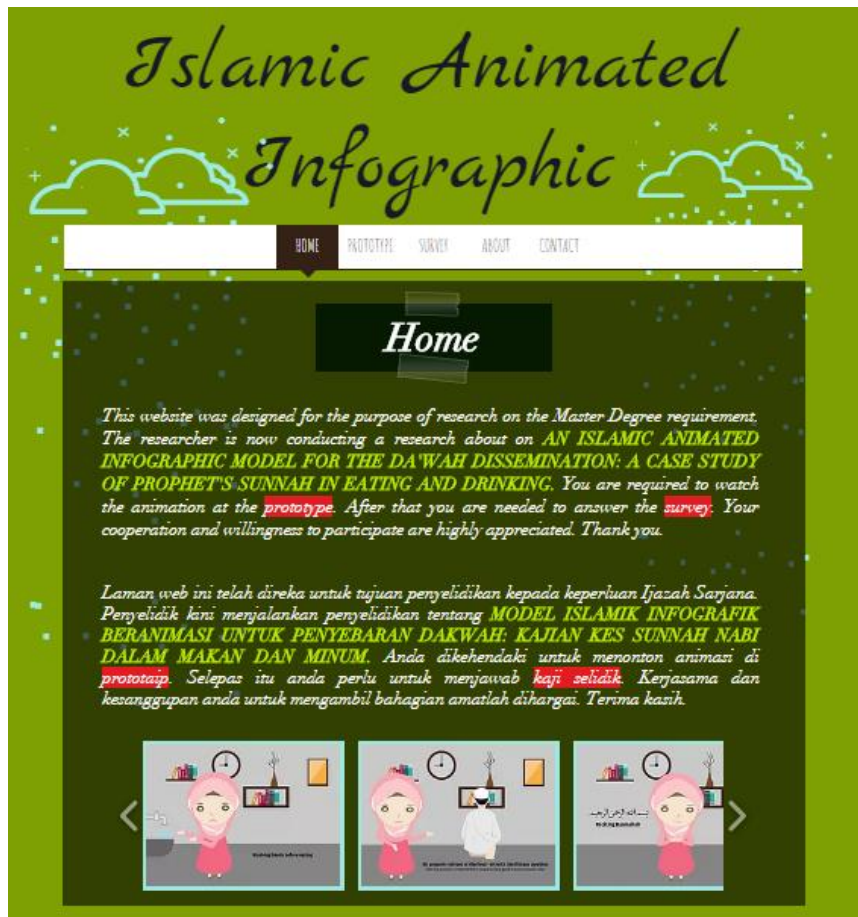
Figure 5: Online survey question through the website

4. Result and Discussion

The Cronbach alpha value obtained from the expert assessment is 0.922. Thus, it is reliable as according to Pallant (2007) and Mohd Rafi Yaacob (2013), 0.7 is the acceptable value in getting the reliability result. The reliability test from the respondent was illustrated in Table 4 below. Overall items of Islamic animated infographic were obtained around 0.8. Thus, it matches the result of reliability that assists the Islamic animated infographic for the *da'wah* conveying.

Table 4: Reliability test for respondents

Elements of Islamic animated infographic	N of items	Cronbach's Alpha Value
Acceptance Level	5	0.847
Information	8	0.854
Communication	5	0.814
Technology	10	0.840

Table 5 below shows the mean for overall elements in Islamic animated infographic based on ranking in the model.

Table 5: Mean for overall elements in Islamic animated infographic

Element	Mean	Std. Deviation	No. Rank
Information	4.111	0.566	3
Communication	4.126	0.532	2
Technology	4.235	0.430	1

Moreover, the t-test also was tested in this study between respondents' background either Islamic or design. The acceptance level with the elements of information and communication indicate no significant result represented by the designers and Islamic religion experts. Meanwhile, the technology element shows a significant difference. This is proved that the designers and Islamic background people have the same perception on the elements of information and communication with the acceptance level of Islamic animated infographic. For the element of technology, there is a different perception of Islamic animated infographic. This is due to the designers who were too focused on technical things such as the design of the Islamic animated infographic. Meanwhile, the expert in Islamic religion was more focus on the content of the Islamic animated infographic. Figure 6 below shows the detail of the model, which particularly describe more in mechanism part of the Islamic animated infographic.
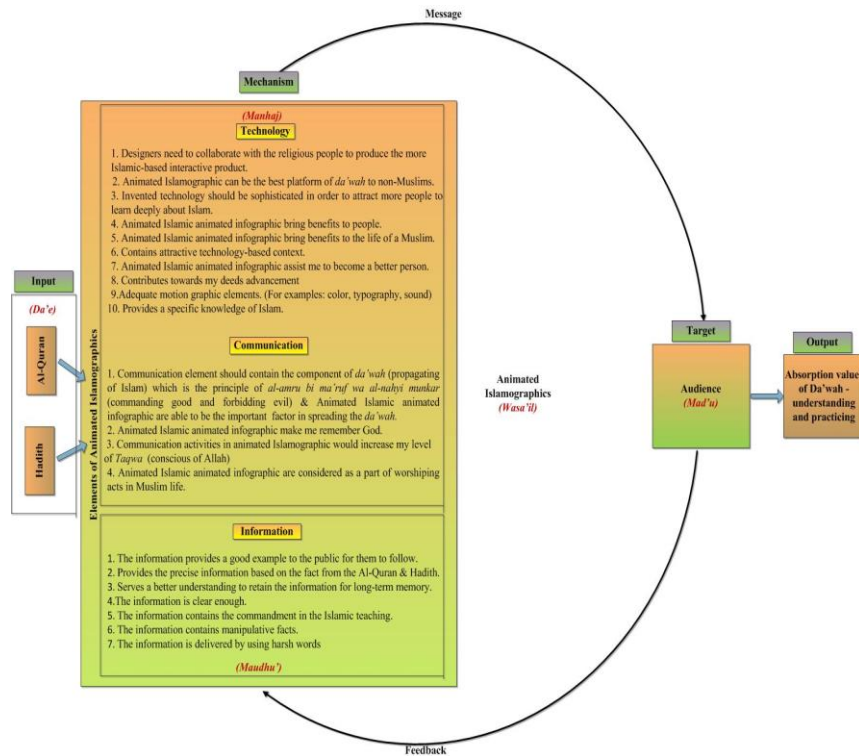
Figure 6: Model for Islamic animated infographic

In the mechanism of the model, the highest item involved is the technology element. The designers need to collaborate with religious people in order to produce more Islamic-based interactive product. This collaboration is needed for the future undertaking the creative inventions to promote Islamic-based interactive products. The finding is consistent with the findings of past studies by Shaikh Mohd Saifuddeen Shaikh Mohd Salleh, Khairul Khalil Ishak, and Muhammad Zaki Ramli (2015), the collaboration is essential to the people who involve in a technical field which is an ICT practitioner as a technology enabler and religious people as a content provider. These two groups of people have a different background, but they have the same objective which is to uphold the righteous of Islam. Furthermore, the second highest item in the technology element is the Islamic animated infographic which then regarded as the best platform of *da'wah* to non-Muslims. The infographic also applicable to the non-Muslims as it serves the basic knowledge of Islam. It could be the starting point or the introduced platform for them to

learn about Islam. Furthermore, the third item shown by the model indicated that invented technology should be sophisticated in order to attract more people to learn deeply about Islam. It shows that the producing software and hardware of Islamic animated infographic need to cope with the current sophisticated technologies that is used. The current and sophisticated technologies will attract more people who intend to watch Islamic animated infographic due to the outputs' fascinating. The next item in Islamic animated infographic for the technology element it is to bring benefits to people. The knowledgeable *du'at* (preachers) provides people with the values and wisdom in each of the information that serves to the audience (Md. Asham Ahmad, 2015). Thus, people can differentiate what is right or wrong in any particular issue. The item rank number five in the technology element is Islamic animated infographic can bring benefits to the life of a Muslim. It is in line with the statement by Tengku Asmadi Tengku Mohamad, Mohd. Nabil Madji Arip, and Rosidi Shahari (2015), the technology development offers the information that is interpreted by the senses and the mind thus contribute to action that eventually becomes a habit and creating their personal. Moreover, item number six in the model is Islamic animated infographic contains attractive technology-based context. Mesmerizing animation combined with appealing content gives value added to Islamic animated infographic. All those things could come into realization by having a good technological invention. Then, item number seven indicates that Islamic animated infographic assists a person to become better. Therefore, Islamic animated infographic is one of the alternative tools to be a good Muslim by keeps closer to The Creator. As Muslims, we are required to find whatever medium to keep closer to Allah. As Allah mention in Surah Al-Ma'idah verse 35:

> *O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed. (Al-Ma'idah, 5:35)*

Rank number eight indicates that Islamic animated infographic contributes towards the deed's advancement. The good deeds can be increased by assisting with the infographic. The infographic helps people to commit kindness in their daily routine. Next, the rank number nine shows that Islamic animated infographic is an adequate motion graphics element such as colour, typography, and sound. The sufficient element of motion graphics makes the animation much more amusing. The technical

production needs an expert in animation in order to design it. The indication of the lowest rank in technology element which provides specific knowledge of Islam. There is various knowledge in Islam, such as a belief (*'aqīdah*), worship (*'ibādah*), ethics (*akhlāq*) and social relations (*mu'amalah*) that could be animated. Islamic animated infographic is capable to animate the story for all these knowledge topics.

The middle ranking is a communication element which contain the component of *Da'wah* in which the principle of *al-amru bi ma'ruf wa al-nahyi munkar* (commanding good and forbidding evil). Islamic animated infographic is capable to be an important factor in spreading the *da'wah*. The ethics which required by *du'at* while preaching. It depends on the *manhaj Rabbāniyyah* (method of Divine origin) which is through verse 125 in Surah Al-Nahl (Zulkiplie Abd. Ghani, 2015). The second rank in this element is that Islamic animated infographic makes people remember God. By creating this infographic, thus, the audience will remember to the Creator and can assure their heart indirectly.

> *Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. (Ar-Ra'd, 13: 28)*

The next rank is communication activities in Islamic animated infographic which increases the level of *Taqwa* (conscious of Allah). The term *Taqwa* is considered as obeying His commands and forbid from His prohibitions. As Allah mentions in Surah Yunus verse 6 which is Allah command to the mankind for observing the creation created by Him as a sign to fear Allah which point to those with *taqwa*.

> *Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah (Yunus, 10:6)*

The lowest rank for communication element is that Islamic animated infographic considered as a part of worshipping acts in Muslim life.

> *And I did not create the jinn and mankind except to worship Me. (Adh-Dhariyat, 51:56)*

The man created by Allah to worship Him alone. Any medium used for the purpose to get closer to Allah should contain the sincerity of *Niyyah*

(intention of man's actions) and consider as *ibādah* (worship). Islamic animated infographic is one of manifestation to get closer to Allah, hence, must be attached with sincere intention.

Information element was considered the lowest ranking among the elements of Islamic animated infographic. However, it is necessary for designing a good infographic in *the da'wah* context. The highest ranking for the item shows that the information provided a good example to the public. Then, animated infographic must be upholding the *amar ma'ruf* (good deeds) and prohibiting *nahy munkar* (evil conduct) as a guideline. The second item rank in information element is that the Islamic animated infographic provides precise information based on the fact sourced from the *Qurān* and *Hadith*. *Qurān* and *Hadith* are the primary sources for Muslims to refer as a baseline in life in which for those who follow would succeed in the world and Hereafter (Mohamad Fauzan Noordin, 2009). These two primary sources of Muslims are also known as a *Tawḥīdic* paradigm to be upheld as a foundation in handling any aspects of ICT. The third item rank in the Islamic animated infographic model is that it serves a better understanding to retain the information for long-term memory. An attractive graphics blended with excellent content provides an opportunity to people in order to remember that particular topic. It is because the human brain can recall the pictures in their memory for a long-lasting period. The rank number four in this model indicates that the information is clear enough. The clarity of the information served on Islamic animated infographic gives understanding to the audience, thus, applies it in life. Next, rank number five is that the information contains the commandment in Islamic teaching. In Islam, there is do and don't which was clearly stated in *Qurān* and *Hadith*. Islamic animated infographic tries to visualize it in animated form to attract people to learn Islam with an attractive medium. The next ranking in the Islamic animated infographic is that the information contains manipulative facts. However, it could not have come into realization because everything related to Islam needs for compliancy to the command from Allah. The lowest ranking in information elements is that the information is delivered by using harsh words. This indicates the negative statement in the survey in order to test the respondent's focus while answering the survey questions. Thus, it could not have happened since Islam is emphasizing the words or the actions to be gentle in all deeds. There are a lot of *Quranic* verses mentioned about the good manner in doing all things.

Even though all the elements and items comprise the highest and lowest ranking in this model, all the components are essential in designing an excellent Islamic animated infographic as an alternative in the *da'wah* spreading. Therefore, the major findings from this study contribute to the production of religiosity animations. Indeed, *da'wah* cannot widely circulate without wealth technologies since it generates no physical boundaries. Hence, *Da'wah* through digital technology may contribute into major impact toward society as associates with the Quranic phrase of becoming a man who can give benefits to the other man and become the best slave to the Creator.

5. Conclusion

The study has developed a model for Islamic animated infographic as an innovative approach in digital *da'wah* dissemination. In addition, this study evaluated the elements of Islamic animated infographic such as the elements of information, communication and technology that were forming an essential element in the model. The results signify that the Islamic animated infographic model provides a good acceptance level to convey the *da'wah* through a creative and innovative approach because it gives total comprehension and *da'wah* absorption to people practicing it in daily life. The findings showed that animated infographic model is capable to convey *da'wah* with a great potential to go further for the future enhancement. Thus, it would unexpectedly heighten the animated infographic model in spreading the *da'wah* through the digital medium. *Da'wah* through digital is not meant to replace *da'wah* that has been done by the Prophet Muhammad (PBUH) but *da'wah* must be continuously carried out in varies of ways which cope with the current times so that the *da'wah* of Islam could be delivered in a more efficiently and effectively. Through this study, Islamic animated infographics as a *da'wah* medium have proved that it can be accepted by the Muslim respondents in Malaysia as an innovative approach in the digital world nowadays. Therefore, the study clearly shows that the Islamic animated infographics may provide the new impetus to the *da'wah* approach through digital and also contribute towards *maslahah ummah* (benefit of people).

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