

Social And Cultural Impacts Of Contemporary Communication System And Islamic Model Of Communication Technology: Critical And Analytical Study

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Abstract

Communication, or exchanging ideas, is an essential part of human life. Communication is also at the heart of Islamic doctrine. The Hadith is the core model of Allah's connection with his creation, followed by Hazrat Muhammad SAWW's form of interaction with his human nature, as the Qur'an is the main direction of Islam. Handwriting, spoken language, language, and gestures are all forms of communication in Islam. According to Islam, smiles, shaking hands, and hugs (among those of the same sex), thanking each other with peace by saying salam, and maintaining a balance between voices are the most efficient ways to connect with others. Avoid using aggressive language, use short, understandable terms, avoid making unsupported claims, and end all interactions with a formal greeting when possible. The environment in which we live has a strong influence on communication tactics. Ideas could only be communicated orally and descriptively in ancient times. However, as the world has developed, so have communication methods, and digitization has emerged all over the globe. In recent years, the globalization of mainstream media has also

spurred communication through social media platforms (Facebook, Twitter, etc.), artificial intelligence, and the internet world. This globalization bears some resemblance to Islamic communication methods. It does, however, pose certain obstacles to Islam. As a result, this research aims to draw attention to Islamic ideology, globalization of communication, the similarities between the two, and the issues that the first presents. In this research framework, the research strategy adopted is a future analysis based on a review of detailed notions of Islamic communication and the globalization of mass communication. As a result, the study concludes with a definition of future scenarios for the Muslim world in the context of modern-day globalization. The communication theories that have been investigated are based on Western ideas and origins. Some academics feel that communication theory should be established within a society's social, cultural, and religious environment. As a result, this article compares and contrasts Islamic and Western communication viewpoints to address this issue theoretically. The author lays out concrete arguments for and against the position, referencing well-known researchers and communications theories. According to Hamid Mowlana, a prominent Muslim thinker, we now have a model for Islamic communication that we can look at and understand.

Keywords: Communication, Globalization, Islamic, social media

Introduction

Communication theory was not recognized as a separate academic study until the mid-twentieth century. Electrical engineers first used the phrases in the 1940s to refer to signals in quantitative equations. It has progressed quickly in all intellectual traditions that deal with communication. The seven primary schools of communication theory, whose rhetoric is the oldest, have absorbed ideas from other fields such as psychology and sociology (Yeganeh and Shadman, 2021). The phrase "communication theory" can describe the collective intelligence present in all forms of communication. Humans cannot exist without a reliable mode of communication, which is a vital part of their existence. Islam is, without a doubt, a communication-centered worldview. However, like any other religion, Islam faces challenges in developing and adjusting to modernization, particularly Western power's social and economic consequences (Schmidt, 2014). However, there is a growing interest in Islam, and the number of adherents worldwide is increasing. People need to communicate successfully to sort out their thoughts and dreams.

Furthermore, globalization and information technology impact the Muslim community, both positively and negatively. Islam opposes neither globalization nor the anti-globalization trend in human interactions. For many years, European ideas based on North American and Western European media readings have restricted communication as an area of scientific inquiry. The concept of Western communication has been promoted as an essential part of universalism worldwide (Bell, 2021). This technique has recently been questioned due to a misunderstanding of non-Western cultures' language inadequacies as a fundamental communication element. In

today's media literature, the relationship between interaction and cultural values has received much attention. Communication, it has been said, is an interpretation of civilization, much as it is an expression of cultural ideas and traditions (Jakku et al., 2019). The Qur'an expresses the assurance of his prophetic status by explicitly stating an absolute interpretation of the function of the Holy Prophet (PBUH). Religion has been affected by the emergence of globalization. While we live in an age where contact is easier than ever, it may also be challenging. New technologies have increased the number of ways to connect, and we profit from these improvements by keeping everyone linked. The rise of digital media technologies has become a worldwide phenomenon. Electronic communication technology will never be able to replace human exposure to our existence. Surprisingly, humans aren't the only ones who want to interact (Madianou and Miller, 2013). The speed of our lives today has an indirect impact on our ability to connect with our Creator, Allah Almighty. We are under duress to finish our prayers and engage in meaningless activities. As stated in Prophet Muhammad's (PBUH) and his fellow human beings' prayers, we are not as close to our loving God as we should be. In addition, the most visible result of globalization and the proliferation of communication technologies is the economic and cultural progress and innovation that pervade Muslim religious practices. Globalization has never been an issue for Islam. Islam welcomes the phenomenon of globalization while maintaining a solid grasp on Islam's essential precepts. However, the globalization of Islam's acknowledgment comes with many problems. This study includes a complete discussion of Islamic communication concepts and instruments, such as written, oral, and written language. Furthermore, the extension of cross-cultural ties via communication is documented. The globalization of the current mass media is also discussed, as are the challenges it offers to Islam (Timamy, 2018). There is also an example of what Muslim countries might look like in the future. This shows how they will deal with globalization issues that might hurt Islam's image shortly.

Objectives

This article aims to assess the level of understanding of improving Social and Cultural Impacts of Contemporary Communication systems and the Islamic Model of Communication Technology. This study is essential for understanding gender rights according to the perspective of the Quran and sunhat. As a result, the following research objectives guided this study:

- An Overview of Islamic Communication throughout History
- What impact does globalized mass media have on today's modern world?
- What function does the mass media play in today's globalization?
- Many individuals speak different languages in today's world, but they all communicate using the same tools. How is digital technology posing a threat to Islam today?

Research method

The study is primarily qualitative. The importance of communication according to Islam was examined to address specified research questions. Existing literature such as books, reports, research articles, electronic and print media stories, and editorials is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and researchers from universities have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap. A grounded theory approach aims to generate a theory from evidence inductively.

Participant

During collecting data to produce theories through the collection, compilation, and analysis, the theoretical samples for this study were gathered from the noble texts of the Quran, Hadiths of the Prophet, and stories of the Prophet. The theory progressively emerges in tandem with the data.

Tool

To construct a theory, the researchers analyzed the noble text of the Quran and the content of the Prophet's Hadith. They deduced suitable management methods and the procedures required to manage these contents based on Islamic methodologies. The Quran and Hadith texts were collected from the Prophet's Hadiths, then organized and classified, qualitatively analyzed their content, extracted topics, and answered research questions. The research findings were presented by the Book of God and the Prophet Muhammad's Hadiths. Because the researchers in this study offered a rich and complete account of the research setting and methodology, qualitative research's transferability indicates that the data discovery and interpretation can be transplanted to other similar circumstances. As a result, readers of the study may profit from disseminating this research's findings in similar situations.

Analysis of data

The researcher of this study uses a theoretically valid method. Using this method, they collect and assess data at the same time. The information is divided into two parts; the first includes Quranic texts and hadith materials from the Prophet's Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The second volume offers analysis ideas. The researchers in this study keep going until they reach theoretical saturation, which implies that there is no new information in the data and that the concepts that have been recognized clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

Communication theory in the West and Islamic communication theory

Existing communication theories produced by Western researchers appear to be prejudiced against other cultures, particularly Islamic civilizations. It drew the attention of Muslim communication experts such as Hamid Mowlana, who paved the way for crucial and long-overdue comparative research (Yusoff, 2016). When adapted to Islamic perspectives for application in global Muslim societies, the author argues that Western theories of communication, particularly those linked to media use, should be carefully considered (Irawati, 2020). As a result, the author's future arguments will be limited to comparing Western media theory with Islamic media theory. In terms of social development, media theory is crucial. They serve as social agents in society, which is a critical job. This is because the media has various effects on society's way of life. The ability of media messages to impact individuals and form social behavior has piqued media authorities' interest in shaping some predicted social attitudes. According to certain researchers, the media can have a positive or harmful impact on society, depending on their desires (Kasmani et al., 2017). Research on the media and young people, for example, demonstrates that the media has a significant influence on young people. This discussion will center on media system dependency theory, a kind of media theory developed by Western media theorists. According to this hypothesis, "the greater the importance of the media in a person's life, the more a person relies on the usage of the media to satisfy their demands." As a result, regardless of the sort of media used, it has a significant impact on an individual's life (Khalil, 2016). To some extent, the media is seen to have the ability to influence public opinion on particular subjects because their reporting is expected to be able to affect the audience or readers, and the media is meant to rely on and trust the information provided by the public. Another argument offered by this person supports the above theory. Some communities consider the media an effective weapon for both positive and negative influence and that adverse effects would predominate without monitoring (Bachmann and Proust, 2020). Western media theories, such as the media system dependency theory, merely provide hints of the media's power over society. The issue with this theory is that theorists do not provide adequate guidelines for community and media practitioners and the idea of how to avoid distributing and receiving negative information. As a result, the Islamic perspective must be integrated into Western media theory to solve the problem of Muslim media usage. The use of the media should be guided by the Islamic principles of *al-amru bi al-ma'ruf wa al-nahy 'an al-munkar* (*al-amru bi al-ma'ruf wa al-nahy 'an al-munkar = al-amru bi al-ma'ruf wa al-nahy'an al-munkar*). The media's role in assuring the protection of the five essential aspects of the *syariat al Islamiyyah* (Islamic principles), namely the protection of Islam, the spirit, the generation, the soul, and riches, is based on this idea. To be more specific, this means that the role of the media from an Islamic perspective must be compared to Islamic values. To put it another way, its role should be considered not only in terms of social development but also in terms of social responsibility, which includes the obligation of media professionals to provide only valid and reliable information to avoid the dissemination of misleading information and to allow the public to express their opinions (Ritonga et al., 2020). In this context, Western media theory needs a valid reference point that serves as the ultimate guide. The Quran and the traditions of the Prophets are the primary sources of reference for all aspects of life, including media and communication theory, which gives Islam an advantage

over the West. These two holy sources of information play an essential role in disseminating helpful information with a noticeable positive impact. In Islam, the Holy Quran and the traditions of Prophet Muhammad PBUH teach Muslims how to be good people or ethics. Muslims in the media and research is no exception.

Conclusion

Finally, media and communication theory are critical for undertaking social change research and for offering clear instructions for governments, practitioners, and organizations to create a peaceful society. These theories must be adapted to Islamic teachings in the context of Islam and Muslims to prepare humanity for the challenging reality currently developing in the West, which is full of bias against Islamic culture. Applying Islamic principles to modern communication theory will result in the formation of a new discipline, Islamic tolerance principles. Because the Islamic communication model places a strong emphasis on accountability, it will result in a person with strong moral values and a feeling of communication tolerance. Because the Western manner of speaking has problems, it should be replaced by the Islamic way of communicating.

This research is a theoretical and systematic attempt to discuss the Islamic philosophy of communication. The necessity of communication is emphasized throughout the Quran, as proven by the many verses and verses and Hazrat Muhammad SAWW's gestures and sayings. Islam provides a variety of ways for people to communicate with one another. Allah connected with his creation through his book and 114 prophets, from Adam to his last Prophet, Muhammad (PBUH). According to the Islamic perspective on interpersonal communication, human conduct, and social interactions, a person cannot get all of the necessities of life without engaging with other members of society. Muslims follow the following religion: Islam emphasizes commitment and provides guidelines for good engagement and communication. One of them is language. From this perspective, language is one means of comprehending Islam. According to the principle of language, Allah descended on his Prophet to instruct his followers in their language. They will be able to understand Allah's word in this manner. Communication also plays an essential part in intercultural relations, which has been extensively researched in recent literature on globalized mass media. Communication, in this sense, also represents cultural ideals and customs. It is also a means of explaining every culture.

The Quran, for example, is the absolute depiction of Hazrat Muhammad Mustafa SAWW. It is a way of communication between Allah and human beings. On the other hand, globalization has had a significant impact on the image of religions, particularly Islam, on a global scale. Although we live in a moment of rapid technological advancement, it also poses difficulties for our international image. We are examining the uses enabled by the technological revolution in broadening our interactions with other peoples and nations as advanced technology expands the paradigm of connectivity. Islam is a peaceful religion that promotes the progress of knowledge. As a result, it is reasonable to conclude that Islam and globalization are not mutually exclusive. On the other

hand, globalization poses a severe threat to Islam's image. As a result, Muslim leaders, the internet world, and especially Muslim scholars must all work together to portray Islam in a positive light.

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