Citizen Journalism as alternative practices for Dakwah Purposes

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Abstract

Nowadays people can publish important news actively through their social media and their participation in that news process changed the definition of news consumers into citizen journalism. Citizen journalism is no longer just about overcoming the limits of journalistic professionalism, it goes further and tries to overcome the imbalance of the mainstream media in informing and sharing the news related to da'wah interest for Muslim. This article examine the role and challenge of citizen journalism as the alternative practice for Da'wah purposes

Keywords : *citizen journalism, alternative practice, dakwah*

Introduction

In this globalization era, all information needed has become increasingly mediated through communication flows that can circumnavigate the globe 24/7 in real-time. New digital technologies and satellite delivery systems spread a multitude of images, ideas and information to distant countries and disparate cultures daily. And with the mobility and connectivity of the smart phone, new forms of connectivity are now realized by people around the globe.[1] Online journalism, also known as digital journalism, has played important role of these changes and has influenced news access and choice. The editorial material is distributed through the internet differently from traditional publishing on broadcast or print.[2].Online journalism enables the audience to access the information, education and entertainment news easily with high speed from around the world. The use of online newspapers has greatly increased due to the timeliness and accessibility to sites and the ability to select particular news to reach their tech savvy

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[1] Simon Cottle. *Handbook of Journalism Studies* (New York:Routledge,2009), p.341
[2] Ben Scott *A Contemporary History of Digital Journalism*. (London :Sagepub,2005),p.90

audiences. Websites like Facebook, Twitter, YouTube and many other online platforms have offered up a new part to online journalism. Similarly, print media companies that have embraced online journalism satisfy both local and long-distance audiences. However, online news audiences keep their focus on their media accessibility based on individualized goals and interests. According to Katz, thus, they lack of knowledge about other news materials and are rarely able to embrace the same type of news as offline news audiences. Internet based digital journalism gives audiences an opportunity to focus on the news of their choice since internet platforms are relatively specialized.[3]

Besides interactive and immediate advantages, the audiences now can choose the type of news they need to read and what information they want to watch and listen to enabled by the technological development of the internet and gadgets.. Online journalism has given internet users a unique opportunity to meet with reporters and discuss news contents on internet discussion forums. Those factors have made online journalism draw the attention of various internet users who have different tastes, preferences and choices for online news.[4]

Today, citizen journalism emerges as the second phase of public journalism which is strongly related to the advances in online journalism. So, with the appearance of the Internet, most of the experiences of public journalism is now applied to online journalism. Citizen journalism, participated in by net-citizens, citizen reporters, appears with its potentialities and uniqueness allowed by the Internet.

Internet users in Indonesia continue to increase. Based on data published by WeAreSocial, in early 2016 there were 88.1 million Indonesians using the internet from a total population of 259 million. The data cited from digital, social and mobile report in 2016 explained that active users in Indonesia increased 15% compared to the beginning of 2015. The average Indonesian uses the internet for 4 hours and 42 minutes per day via a PC or tablet. While the time spent surfing the cellphone is 3 hours and 33 minutes, which is less than PC or tablet usage. Meanwhile, globally there are around 3.4 billion internet users. This means that from the

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[3] George Ngugi King'ara. *Influence of online journalism platforms on news access and choice in selected Kenyan Universities*. (European Journal of Business and Social Sciences, Vol. 6, No. 03, 2017). P 48
[4] George,. *Influence of online…* P 51

total human population of 7.4 billion, the internet is almost used by 50% of the world's population.[5]

     Many Islamic scholars conclude that da'wah through information technology and communication-based multimedia is an absolute necessity that cannot be negotiated. The scholars should be able to use the internet as an effective medium to achieve da'wah goals. This is because the spirit of da'wah is the responsibility of all Muslims. All efforts must continue to be made to safeguard the interests of da'wah[6]

     An interesting statement from Mary Bock "Anytime you decide what to share, you're doing the work of a news editor. Anytime you post news you witness, you're working as a reporter." It means that everyone has the opportunity to become citizen journalism as long as he or she owns an internet enabled device and willing to capture and share any important events or information in his environment. These activities are absolutely needed to enlarge the dakwah field.

The Uses of Internet based Journalism for Da'wah Purposes

     In the context of Islamic da'wah, all forms of advances in information technology are part of the karunai of Allah which must be grateful for by mastering and using it for the advancement of da'wah. Some of the advantages of using the internet as social media include:

1. Interactive, open, and democratic so that anyone can participate, give comments and share information rapidly.

2. Connects people across the world without the need to meet face-to-face physically

3. Public spaces that are open, flexible within a dynamic information environment

4. Users are connected on a network of friends in a situation that is friendly

5. Creating social networks (individuals, groups and between communities) in building issues and strength that can give rise to mass movements

6. Every user can produce information and distribute it to many parties without any limitations. [7]

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[5] (http://www.techno.id)
[6] Syamsuddin *B,Pengantar Sosiologi Dakwah* .(Jakarta: Kencana,2016), P.278
[7] Sudarsono Sudirdjo, *Mosaic Technology of Education*, (Jakarta: Jakarta State University, 2004) P. 6.

If Muslims do not immediately take advantage of media in the current global era; Islamic da'wah will be alienated and marginalized in the midst of competition for secular ideologies and other major religions. Furthermore, according to Bambang S. Ma'arif there are at least three methods of da'wah that can be done through the internet: Using facilities 1. website. Da'wah by using this facility has been carried out by many Islamic organizations and ulama figures and is considered to be more flexible and broad; For example, moslemworld.co.id, ukhuwah.or.id, indohalal.com and so on. Use facilities 2. mailing list by inviting religious discussions or sending moral messages to all members; For example, halal-baik-enak@yahoogroup.com, TafsirQuran@yahoo.group.com and so on. Using facilities 3. Communication applications that allows interaction directly, like Whatsapp. [8]

Nurudin Analyzed that many Muslim stakeholders and organizations have adopted and utilized social media for da'wah purposes. Even though some of the adopters did not explicitly express their mission to use social media for da'wah purposes, but implicitly it could be identified that they are posting Islam-related information. It considered as da'wah messages targeting Muslim audiences. The benefit of delivery of da'wah through virtual world instruments have been addressed by previous writers such as Achmad (2006: online) and Siauw (2011: online). The following sub sections will present the types of social media, social networks, websites and strategies of use in da'wah context.[9]

According to Nurchalis Majid, the use of the internet plays an important role and Muslims do not need to avoid the internet; Besides being useful for da'wah, the internet provides information and data which makes it easier for people to work. Da'wah can be done by creating networks of information about Islam, also known as Cyber muslim or Cyber dakwah. Each cyber offers Islamic information with various facilities and methods. In this regard, the opportunity for da'wah includes the following: agendas around Islam such as sharia economics, integrated Islamic boarding schools, business-economics and other information system supports. By applying good   strategies and collaboration between Islamic entities, integration and

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[8] Bambang S. Ma'arif, *Komunikasi Dakwah: Paradigma untuk Aksi*, (Bandung:Simbiosa Rekatama Media, 2010). P.173

[9] Nurdin Rusli   *Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars. (*Jurnal Komunikasi Islam Fakultas Dakwah IAIN Sunan Ampel :2013) P .11

collaboration will make it easier to realize the data transformation. Media on the Internet provides new opportunities for the development of education, culture, economy and business.

Although so far there has been no research on how far the effectiveness of the use of the internet is for the benefit of Islamic da'wah; in recent years many Islamic organizations or organizations have utilized the internet optimally for the development of religious awareness. As a result, many new sites emerged that are characterized by Islam. According to Moh. Ali Aziz, with this internet media, da'wah plays its role in disseminating information about Islam; all people from various ethnicities and religions can access it easily. In addition, internet users can be passive and proactive.[10]

Definition of Citizen Journalism

Citizen Journalism is an activity of active participation conducted by the community in the tasks of gathering, reporting, analysis and the delivery of information and news. Whereas according to Shayne Bowman and Chris Willis, they define Citizen Journalism as "..the act of Journalism plays an active role in the process of collecting, reporting, analyzing and disseminating news and information.[11] Citizen journalism is a practice that carries out journalistic functions such as conveying information and conducting social criticism and so on. These functions are based on ethical principles to realize social responsibility and to obey the law. Citizen journalism is produced not by professionals, but by those outside mainstream media organizations. Amateur media producers typically have little to no training or professional qualifications as journalists; they write and report from their position as citizens, members of communities, activists and fans.[12] One famous media scholar from South Africa, Mr. Steven Lang, expressed his views about Citizen Journalism (CJ):

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[10] Ahmad Zaini *Dakwah Melalui Internet* (AT-TABSYIR, Jurnal Komunikasi Penyiaran IslamVolume 1, Number 1 : 2013),   p.104

[11] Bowman, Shane & Willis, Chris. 2003. *We Media: How audience are shaping the future of news and information*. (New York :The Media Center at the American Press Institute)

[12] Chris Atton, *The Handbook of Journalism Studies* (Newyork : Routledge :2009),P. 265

"It is journalism produced by non-professionals. It can take various forms including text, images, video and audio. It can make use of a wide range of tools such as cell phones, computers, audio recorders or even just a pen and paper".[13]

To become a citizen journalist nowadays is very simple; the following three requirements are needed to be a citizen journalist: 1) electricity, 2) a computer or mobile phone with internet access 3) and a device that can take photos. Software to set up a blog or website is freely available on wordpress.org or blogger.com and media can be uploaded to websites like YouTube or Flickr within minutes. For this content to be found, readers need access to a search engine and pictures must be tagged. [14]

Citizen Journalism in strengthening societies

Citizen Journalism has given a voice to the voiceless people in society. This newly emerged phenomenon has really played its role in strengthening the civil societies in different parts of the world.. Many of the sites that reclaim the label of citizen journalism focus explicitly on issues and angles that they feel the "mainstream" journalists have not yet covered sufficiently; they try to adhere to the principles of public journalism, paying continuing and systematic attention to how well and how credibly they communicate with the public.

Public journalism seeks to encourage a more citizen-engaged press that increases the involvement of ordinary people with issues of public concern. Early proponents of public journalism, such as academic Jay Rosen and James Batten from the Knight Ridder Group, argued that newspapers should encourage greater audience involvement in news selection and promote dialogue on public issues. Nip states the goals of public journalism in helping democracy in three points:

1   to connect to the community;
2   to engage individuals as citizens;
3   to help public deliberation in search for solutions.

According to the arguments of its proponents, citizen journalism has three advantages:

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[13] Saqib Riaz. *Role of citizen journalism in strengthening societies*, Saqib Riaz (Margalla Papers: 2011), P.111

[14] Nadine *Jrrat. Mapping Digital Media :Citizen Journalism and Internet* (Open society foundation*: 2011), P.8
https://www.opensocietyfoundations.org/sites/default/files/mapping-digital-media-citizen-journalism-and-internet-20110712.pdf

- Allows access to the production and distribution of messages by many people, which is an obvious comparative advantage to citizen groups who want to organize in public but suffer the disadvantages of being in a peripheral location.

- Allows the news coverage of issues that traditional media do not find profitable.

- Authorizes, thanks to its interactive features (including the ability to add comments to articles), a more substantial discussion of current events in a way that traditional media could never allow.[15]

Free, diverse and neutral voices on communication podiums enhance the standards of democracy according to the Bowman & Willis (2003). As summarized by Flew (2008), the intent of this citizen participation is to provide independent, reliable, accurate, widespread and appropriate information that is required to strengthen democracy. Now many popular organizations launched their online portals for citizens to assist, guide and comment on news stories with their self-created content.

Blogging as a pioneer of Citizen Journalism

Blogging, which is often associated with a web log, is a form of web application containing postings (such as articles) on a web page. The articles are often posted in an order which the latest articles come first, then followed by previous ones; however, not all blogs post in that order. A Blog can be also understood as a web-based publication which contains regular publications. The first wave of these independent citizen journalists using social media platforms were the amateur news bloggers. They pioneered different narrative styles characterized by speed and a subjective voice that often challenged the mainstream news versions of events.[16] After the launch of the Web in the 1990s, the rapid growth of blogs enabled a passive audience to switch their role to active participants. Blogs hold a significant part on the realm of journalism, social networking and especially in citizen journalism. Now, people are uploading their audio, video clips, reports and pictures on different blogs and forums; this is captured or

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[15] Eugenia Siapera, Andreas Veglis. *Handbook of global online journalism*. (John Wiley & Sons, Inc :2012), P. 176.

[16] Melissa Wall. *Citizen Journalism : A retrospective on what we know, an agenda for what we don't.* (Digital Journalism, Volume 3, Issue 6: 2015), p. 6

created through their PCs, phones, iPods, and Cam coders. Practically, people are enjoying the blessings of blogs, forums and independent news sites like YouTube, Google, MSN etc.[17]

With the ease of service provided by several sites managing the blog, the development of bloggers also grew rapidly. According to the statistics released by the blogger.com, the number of users who use their services were growing around 20-40% per month[18].

Roy Suryo (2012: online) specifically mentioned the benefits of a Blog as follows:

1. Utilized as a journal online to promote a certain topic of information such as products information, etc.
2. Utilized as a personal website to establish personal brand. An individual can build his or her brand through a Blog for personal purposes. This can be done by posting articles according to his or her branding position.
3. Utilized as an online diary. An individual can post his or her writing surrounding personal activities, views, opinions, and share information.
4. Utilized as a community website where every member can subscribe and post their articles.
5. Utilized as an advertisement space where individuals or businesses can post their ads.
6. Utilized as a page which promotes pictures, videos, etc.[19]

The Role of Citizen Journalism for Dakwah Purposes

When journalism institutions are owned and operated under the tight control of the government, the journalist has to face the fact that they have no power to decide and select the news stories and how they are covered. They become weak and unprofessional. In such cases, the government sets the news media agenda and use journalists as spokespersons. [20] When the media is dependent on governments, journalists have no voice on how news is contextualized, gathered, and disseminated. News is formulated as a dependent variable of governmental discursive structures. However, if the dominant power in the inner circles of the government is

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[17] Melissa Wall. *Citizen Journalism….* p. 8
[18] Teguh Wahyono, *Blogspot,* (Jakarta: PT elex Media komputindo, 2009) Cet 2, hal. 3-5
[19] Nurdin Rusli *Spiritualising New Media*:..P.7
[20] Basyouni Ibrahim Hamada Social Media : *A turning Point in to Global Journalism Identity and Ethic.* (IntechOpen,2018) P.41

characterized by plurality, diversity, and opposing views, then the voices in news stories will be varied. "Worlds of Journalism Study" have examined the principles of this model in 12 Muslim-majority countries including 3500 working journalists in Africa (Egypt, Sierra Leone, and Sudan), Asia (Bangladesh, Indonesia, Malaysia, Oman, Qatar, Turkey, and the United Arab Emirates), and Europe (Albania and Kosovo). Although the authors developed a different model of Islamic Ethics, they conclude that journalists' roles in Muslim-majority countries are not so much shaped by a distinctively Islamic worldview as they were by the political, economic, and sociocultural context in which the journalists work.[21]Furthermore, it is common knowledge that the media industry in Indonesia is closely related to the politicians of power. For the example in Indonesia, the news of Aksi Bela Islam Reunion 212; it is difficult to say that Reunion 212 does not have news value. The gathering of millions of people at Monas Square prepared during the campaign period, is clearly big news. For the media, the event clearly fulfills all the requirements of the event being news. It is not debatable that Reunion 212 clearly fits all requirements. The magnitude, proximity, actual, influence (impact), humanitarian problems (human interest) and unsualness are the standard formulas of journalism.[22]

Furthermore, the fact is that there is no bombastic news from some mainstream media. Some mainstream national media did not display the horrendous action that took place in Jakarta. The Kompas Daily, for example, chose a headline entitled "Threatening Plastic Pollution." Meanwhile Media Indonesia Daily, which is owned by Nasdem Party General Chairperson Surya Paloh, chose the headline with the title "PP 49/2018 Solution for Honorary Staff." While the Sindo Daily Owned by Perindo Party General Chairperson Hary Tanoe chose the headline "The Enchantment of the First Lady on the 30th Stage". While Koran Tempo chose the headline "Towards a Digital Ecosystem" which was displayed in all its pages. [23]

Researchers from Australia who wrote the book Media Framing of the Muslim World, Halim Rane, Jacqui Ewart, and John Martinkus, stated that the majority of western media framed the Islamic world with violent narratives, fanaticism, extremism and hostility towards western civilization. These media sources tend to obscure the essence of an event and frame it with angles as they like - which is sometimes far from reality. Framing and agenda setting are

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[21] Hamada, *Social Media*…. ,P. 51
[22] https://www.hersubenoarief.com/artikel/bunuh-diri-massal-pers-indonesia-jilid-ii/
[23] https://pinterpolitik.com/reuni-212-di-mana-media/

keywords for the behavior of these media sources. One thing that can be done is to fight these media sources with citizen journalism.[24]

Based on the framing analysis news analyzed by Abidatu Lintang Pradipta, Aksi Bela Islam 2016 (Aksi 212) which was reported by two local media: BBC Indonesia and Republika show that BBC Indonesia, which belongs to an international news agency, BBC UK . BBC tends to frame the Aksi 212 as a demonstration which has a negative connotation. On the other hand, Republika which is known for its Muslim target audience, produces a news frame about the Aksi 212 in a more positive manner. This framing analysis provides a picture on how significant of an event is to be framed in a certain way by news agencies. [25]

This has proven that the mainstream media sources that are not pro-Islam, have harmed the Islamic community by not presenting true news. And of course it inhibits the development of da'wah in the country because the community is confused about what the motives were for the defense of Islam as described above. Other movements on behalf of da'wah have the potential to lose trust in the community because the news has been obscured or intentionally omitted. As a result, da'wah activists who sincerely fought were insulted and many people who did not sympathize and became suspicious. As a result, the purpose of dakwah was not achieved. In the case of 212 which was not widely reported by the media, many people who participated in the action also shared photos and videos that they uploaded on their social media like Facebook and Instagram with quite clear information even though they were not professionals like journalists. They wrote a lot about peace that took place during the action and other extraordinary things that were not covered by the media such as the number of traders who gave their money for free as well as about the cleanliness maintained by the participants. And the citizen who did't join the action also actively re-shared the information through their social media and complimented the actions. Both of the participant and non participant of the action have become citizen journalism that has shared important news for Muslims about what the true da'wah message is fighting for. By knowing the description of the actual conditions Muslims will be easily feel the spirit of da'wah Based on this reality, it can be said that citizen journalism

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[24] https://republika.co.id/berita/jurnalisme-warga/wacana/16/12/04/ohmw6b408-framing-media-barat-terhadap-aksi-damai-212

[25] Abidatu Lintang Pradipta. *Analisis bingkai pemberitaan aksi bela Islam 2 Desember 2016 (Aksi 212).* media massa BBC (Indonesia) & Republika Informasi (Kajian Ilmu Komunikasi,Vol. 48, No. 1 :2018), P.1

has a role in fighting the unfairness and imbalance of the mainstream media. The mainstream media sources do not spread the true da'wah motivation by obscuring or misinterpreting, as in the case of action 212 above.

Citizen journalism is also an important part in providing news or information that is useful for the development of da'wah. Through the reader letter column provided by the media, the citizens help supply the information needed because of the limitations of the media that cannot cover many places and issues. Based on the results of interviews with the editorial secretary A.Furqon www.eramuslim.com, citizen journalism has an important role in helping publish news and information. With the delivery of news, it will automatically add to the news and help in reaching broader issues such as problems in the Middle East.

According to A Furqon, they have received news from a student who studies at Al Azhar which is very up-to-date where there has not been much news from other media sources. Then citizen journalism also helps provide input on the perspective of the community in addressing an event or phenomenon. According to him, there are many media sources which don't consider and listen to the voice of the public. Citizen journalism also proves that there is public trust in eramuslim.com and makes interactions and relationships stronger between the audience and the media.[26]

The Challenge of Citizen Journalism for Da'wah Purposes

Ziauddin Sardar argued that the century of information had produced a large number of problems. According to him, for the Muslim world, the evolution of information presents special challenges that must be overcome for the physical and cultural survival of the people. We must be able to understand the benefits and disadvantages of information technology and consciously use it to achieve the purpose of da'wah.[27]

In the process of da'wah, every individual should be guided by the principle of communication described in the Qur'an and Hadith .One of the principles of Islamic Communication that must be implemented seriously by all of the creators or the senders of information and news is Qaulan Layyina. Layyina, which means gentle, a word that contains

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[26] Amin Chanafi.*Peran Jurnalisme Warga di www.eramuslim (Instutional Repository UIN Syarif Hidayatullah, Jakarta :2011), P.43*

[27] Priyono dan Ilyas. *Information and The Muslim World: A Strategy for The TwentyFirst Century* (Cet. VII; Bandung: Mizan, 1996), p. 16

suggestions, invitations, examples, where the speaker tries to convince the audience that what is being conveyed is true and rational, with no intention of degrading the opinion or views of the person being invited to talk to. Thus, qaul layyina is one of the methods of da'wah, because the main purpose of da'wah is to invite others to the truth, not to force and show strength.

What is crucial in measuring ethical or unethical communication is the basic values that are used as the main reference. The basic values of Islamic communication ethics are very broad. But in general the Islamic communication ethical values are:

(1) Being honest

(2) Maintaining the accuracy of communication in messages

(3) Being free to build and be responsible

(4) Providing constructive criticism[28]

Many people believe that this kind of 'street reporting' doesn't have credibility because the reports are based on opinion; the facts presented are not trustable and reliable. Moreover, citizen journalists usually don't obey any code of ethics which is a requirement for the mainstream media. Most of them do not even know and are not aware about the ethical standards which are important values of journalism. In spite of all of its strengths, citizen journalism has certain limitations. The lack of professional training is also a big deficiency of the citizen journalism reporters.[29]

Many citizen journalists have not been trained to subscribe to the same standards (e.g.,objectivity, thor-oughness, fairness, accuracy) as journalists working for news organizations. Online citizen journalists were less likely to rely on organization sources. Online citizen journalists may concentrate their efforts on one or a few issues, rather than focusing on an institution as a whole.[30]

But the problem can be solved by having mutual understanding from these two types of journalism. The cooperation and collaboration of both citizen journalism and mainstream media can produce the best result and should complement each other. Traditional media should encourage and train the citizen journalists who can be an asset for them. Their reporters cannot be available everywhere and are limited. This deficiency can be overcome by encouraging and

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[28] Syukur Kholil. *Komunikasi Islam dan Tantangan Modernitas* (Ciptapustaka Media Perintis:Bandung: 2008), p. 26

[29] Saqib. *The Role of Citizen* ,.. p.121

[30] Sarena Miller. *Carpenter how online citizen journalism publications and online newspapers utilize the objectivity standard and rely on external sources* (Journalism & Mass Communication Quarterly ,2008), p.541

engaging citizen journalists. They can complement the traditional media organizations in obtaining the best quality news stories.[31]

According to the traditional ethical model, journalists are truth-seeking professionals who aim to obtain actual, accurate and balanced coverage people can trust. On the other hand, the citizen journalist model does not care about accuracy, verification objectivity, balance and truth telling; what they are interested in is spontaneous and quick publications of anything at their hands assuming the responsibility of the users to verify or not to verify what they consume.

Whereas professional journalists often enjoy specific privileges, such as protection against libel charges and protection of journalistic material, citizen journalists generally do not qualify for these rights, particularly if they do not adhere to basic journalistic standards.[32] Another point of criticism could be about the content quality of citizen journalism products (Grubisich, 2005). However, at a time when fake news challenges traditional journalistic authorities, citizen journalism could provide exemplary quality cases. Citizen journalists were quick to focus on verification and fact-checking issues to contribute overall news accuracy attempts. [33]

We can conclude that a citizen must be carefully in sharing the content and covering any information or news related to da'wah interests because it will influence the sustainability and development of da'wah. Citizen journalists must obey the principles and ethics of Islamic communication in order to build their understanding and achieve the goals of da'wah. Additionally, muslims need to be particularly careful when evaluating content from citizen journalists. While much of the credibility of citizen reports stems from being imperfect and biased, especially in the blogosphere; the fact is that the audiences must stop being passive recipients of information and become active users of news if they want to benefit from citizen

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[31] Saqib. *The Role of Citizen*,.. P.125
[32] Th e Handbook for Bloggers and Cyberdissidents on www.rsf.org
[33] Erkan Saka. *The role of media social based citizen journalism practices in the formation of contemporary protest movements* p.2

journalism. The audiences need to start checking the facts they are given with other sources, online and off line.

Conclusion

The Internet has provided ordinary people with free access to large amounts of information, enabling facilitated discussions on public interest issues. Easily, everyone can upload photos and videos to social media sites such as facebook, youtube, instagram, path or a blog. Audiences are no longer passive and now a million of non-professional journalists have been sharing their experiences and knowledge; these people have become citizen journalists. Other than disseminating information, citizen journalism also has a role in spreading the message of dakwah. Furthermore, citizen journalists can support the development of da'wah by providing actual news for Muslims that were not or could not be covered by the mainstream media sources

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