

The Da'wah Scenario among Muslim Flood Victims in Malaysia

Mohd Erfino Johari

Centre for Islamic, General and Language Studies, Universiti Poly-Tech Malaysia (UPTM),
Jalan 6/91, Taman Shamelin Perkasa, 56100 Kuala Lumpur, Malaysia

E-mail: erfino@uptm.edu.my

Norazmi Anas (Corresponding Author)

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM)
Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia

E-mail: norazmianas@uitm.edu.my

Fariza Md Sham

Institut Islam Hadhari, Universiti Kebangsaan Malaysia (UKM), 43000 UKM, Bangi,
Selangor, Malaysia

E-mail: farisham@ukm.edu.my

S. Salahudin Suyurno

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM)
40450 Shah Alam, Selangor, Malaysia

E-mail: ssalahud@uitm.edu.my

Hajar Opir

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM)
40450 Shah Alam, Selangor, Malaysia

E-mail: hajar_opir@uitm.edu.my

Nik Syadiyah Nasuha Zunnabli

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM)
Perak Branch, Seri Iskandar Campus, 2610 Seri Iskandar, Perak, Malaysia

E-mail: 2022418352@student.uitm.edu.my

Abstract

Flood disasters carry negative impacts on various aspects like health, economy, education, and daily social activities, including Islamic da'wah. This study aims to analyze the da'wah scenario among Muslim flood victims in Malaysia. The research design is qualitative in nature, focusing on a case study approach. Semi-structured interviews were conducted with 32 Muslim flood victims from six selected states in Peninsular Malaysia using purposive sampling. The data were analyzed using thematic analysis with the help of ATLAS.ti9 software. The findings of

the study revealed that the flood disaster affects the victims' daily routines, followed with issues related to da'wah delivery faced by the local community during the flood disaster. There were two types of approaches used for da'wah during the flooding, namely physical and online approaches. Physically, da'is (preachers) conducted visits, religious lectures, special prayers (solat hajat), and Yasin recitations at Temporary Evacuation Centers (TEC). Online da'wah was conducted through social media platforms such as WhatsApp, Facebook, posters, footages, or live broadcasts to reach Muslim flood victims.

In conclusion, the da'wah scenario among Muslim flood victims has shifted online as an alternative medium due to its ease of access, time and location flexibility, engaging and interactive contents, and user-friendliness.

Keywords: Scenario; Da'wah; Flood victims; Muslim; Malaysia

Introduction

Flooding is a form of disaster that has frequently hit the country in recent years due to unpredictable climate change, causing regular flash floods to escalate into major floods that destroy properties and claim lives, ultimately resulting in significant losses for various parties, particularly the people and the Malaysian government (Kumaresen et al., 2025). The impacts of these floods have led to public anxiety, fear, and stress – adversely affecting health, economy, education, and daily social activities (Anas et al., 2023; Othman et al., 2022), especially affecting Islamic da'wah activities (Rohman & Faristiana, 2021). The situation worsens when key Islamic preaching centers, particularly mosques and suraus, are forced to close, and religious activities such as daily, weekly, or monthly face-to-face sermons are restricted, disrupted, or halted (Fauzi et al., 2022). These challenges are seen as potentially increasing social problems in the community due to a lack of religious education (Wan Ariffin et al., 2021), which could lead to a rise in crime rates and negatively impact the Malaysian Well-Being Index (MyWI). Statistics show that the estimated losses incurred by the Malaysian government due to flood disasters reached RM6.1 billion in 2021 (DOSM, 2022) and RM622.4 million in 2022, excluding the Federal Territories and Putrajaya (Bernama, 2023).

Literature Review

Malaysia's geographical location, which is between two major oceans – the Pacific Ocean and the Indian Ocean – is one of the main reasons for the frequent occurrence of flooding or inundation (Leeonis et al., 2025). Additionally, its exposure to monsoon winds from the South China Sea is a major contributing factor to this disaster. The country's high annual rainfall, which can reach up to 248,015 mm, also plays a significant role in floods (Jabatan Pengairan dan Saliran Malaysia, 2025). This is due to Malaysia's position along the equatorial line, which results in continuous exposure to both sunshine and rainfall throughout the year. On the other hand, Malaysia is fortunate to be free from other natural disasters such as earthquakes, volcanic eruptions, or typhoons. Typically, floods occur in the East Coast region, primarily caused by monsoon floods. However, in recent years, this disaster has increasingly affected other areas too and is now often referred to as flash floods (Siamil et al., 2022).

Apart from Malaysia's geographical location that exposes it to flood disasters, there are several other contributing factors that worsen this tragedy. Some of the secondary factors include human-induced damage like unplanned development, clogged drains filled with garbage, and inefficient drainage system maintenance (Sabihin & Abu Talib, 2024). As a result, these drains and waterways are unable to accommodate the volume of water, eventually overflowing and causing floods in affected areas. This situation is common in residential areas where drainage systems are often small and poorly structured. Although being already projected as natural yearly disaster, public concerns over it remain. Every time such a disaster occurs, extensive damage and destruction must be endured – not only in terms of physical losses and property damage, but also in

mental and emotional distress experienced by the victims (Mulia & Handayani, 2024). The worst flood tragedy in Malaysian history occurred in 2014, affecting states in the East Coast, leaving many residents homeless, with some of their homes swept away by the strong flood currents. Household items and crops were also destroyed, most of which could not be salvaged, hence significantly impacted the lifestyle of the local population, who primarily relied on farming and livestock for income. Their economic and financial conditions were also disrupted, causing further worry and anxiety among the victims (Anua et al., 2021).

Extreme and ongoing climate change is one of the major contributors to this disaster (Clarke et al., 2022). This factor stems from human actions that recklessly alter the global atmospheric composition. As a result, uneven rainfall distribution occurs, ultimately leading to flooding (Jamion & Ramli, 2022). Consequently, the daily routines of affected victims, who are usually engaged in income-generating work, shift to activities such as cleaning their homes and removing flood residue tasks that if delayed, can lead to further damage. These maintenance activities not only demand physical effort but also incur financial costs and cause emotional distress, further affecting the victims' primary sources of income. Although the government and relevant authorities have implemented various initiatives and strategies to address this issue, these efforts merely help to reduce the financial impact rather than completely resolve the problem. This is largely due to Malaysia's geographic position and natural environmental conditions. Therefore, it is crucial for the relevant parties to seek alternative approaches to reduce the risks of losses and destruction caused by flooding (Rosmadi et al., 2023). In addition, recovery and improvement measures must be carried out

to help stabilize the emotional and financial well-being of the victims, or at the very least, keep these aspects under control to prevent more severe consequences.

Methodology

The research design is qualitative in nature, focusing on a case study of da'wah during flood disasters in Malaysia. The main research instruments were semi-structured interviews, allowing flexibility for both the researcher and informants in determining the questions during the interview sessions. If the researcher found that the informant's responses lack depth, additional follow-up questions could be asked to gather more comprehensive and detailed data. Generally, the questions posed during the interview sessions were entirely dependent on the development of the informant's responses. The interview questions underwent a validation process by two experts in the fields of da'wah and Islamic Studies. This was done to enhance the validity and reliability of the research instrument and to ensure its effectiveness in achieving the predefined research objectives (Refer to Table 1).

The sampling method used in this study was purposive sampling, which involved selecting participants relevant to the study based on specific criteria set by the researcher (Talib, 2013). A total of three to seven Muslim flood victims were interviewed, involving six selected states in Peninsular Malaysia: Johor, Kedah, Kelantan, Pahang, Selangor, and Terengganu. These states were chosen for being affected by annual floods, due to monsoon changes or flash floods. The sample size followed the suggestion by Darusalam and Hussin (2018), who stated that a small sample size (1 to 7 informants/participants) is sufficient for qualitative research. The data were analyzed using thematic analysis through

ATLAS.ti9 software, focusing on three main themes: (i) Impacts, challenges, and issues in da'wah delivery, (ii) Strategies to

overcome da'wah constraints, and (iii) Application of da'wah approaches.

Table 1: List of Interview Questions for the Study

No.	Questions
Q1	Has the flood disaster affected your daily routine activities?
Q2	What are the challenges faced in delivering da'wah to the local community during the flood disaster?
Q3	What challenges have you personally faced as a local resident in participating in religious activities during the flood disaster?
Q4	How have the authorities, such as the State Islamic Religious Department (JAIN) and local mosques, addressed the constraints of <i>da'wah</i> activities during the flood disaster in your area?
Q5	What types of <i>da'wah</i> approaches were commonly used in your area during flood disasters?

Q= Question

Results and Discussion

Based on Table 2, a total of 32 informants from six states in Peninsular Malaysia, all Muslim flood victims, were interviewed. The participants were distributed as follows: Johor (7), Selangor (6), Kedah (5), Kelantan (5), Terengganu (5), and Pahang (4), involving major districts in each state. The informants ranged from 23 to 53 years

old, comprising 10 males and 22 females. They represented 14 main occupations, including teachers (10), homemakers (5), self-employed individuals (4), students (3), entrepreneurs (2), and one individual each working as a marketing executive, IT technician, content developer, lecturer, craftsman, veterinary assistant, electrician, and Imam.

Table 2: Informant's Profile

No.	Gender	Age	State	District	Job/Occupation	Codes
1	Female	27	Johor	Batu Pahat	Housewife	JHR1
2	Female	27	Johor	Segamat	Teacher	JHR2
3	Female	39	Johor	Pasir Gudang	Marketing Executive	JHR3
4	Male	25	Johor	Kota Tinggi	IT Technician	JHR4
5	Female	29	Johor	Kota Tinggi	Teacher	JHR5
6	Female	27	Johor	Kota Tinggi	Content Developer	JHR6
7	Female	27	Johor	Kulai	Teacher	JHR7
8	Female	29	Kedah	Simpang Empat	Student	KDH1
9	Female	28	Kedah	Alor Setar	Teacher	KDH2
10	Female	26	Kedah	Pendang	Teacher	KDH3
11	Female	27	Kedah	Sungai Petani	Teacher	KDH4
12	Male	24	Kedah	Alor Setar	Lecturer	KDH5
13	Female	37	Kelantan	Pasir Puteh	Housewife	KLN1
14	Female	27	Kelantan	Kota Bharu	Teacher	KLN2
15	Female	27	Kelantan	Tanah Merah	Entrepreneur	KLN3
16	Female	28	Kelantan	Kota Bharu	Teacher	KLN4
17	Female	30	Kelantan	Kuala Krai	Housewife	KLN5
18	Female	39	Pahang	Temerloh	Self-Employed	PHG1

19	Male	51	Pahang	Temerloh	Self-Employed	PHG2
20	Male	50	Pahang	Temerloh	Self-Employed	PHG3
21	Male	49	Pahang	Kuantan	Craftsman	PHG4
22	Female	40	Selangor	Kuala Langat	Housewife	SEL1
23	Female	24	Selangor	Semenyih	Veterinary Assistant	SEL2
24	Female	52	Selangor	Shah Alam	Entrepreneur	SEL3
25	Male	40	Selangor	Kuala Langat	Electrician	SEL4
26	Female	26	Selangor	Kuala Langat	Teacher	SEL5
27	Female	53	Selangor	Petaling Jaya	Housewife	SEL6
28	Male	23	Terengganu	Besut	Student	TRG1
29	Male	24	Terengganu	Kuala Terengganu	Imam	TRG2
30	Female	30	Terengganu	Setiu	Self-Employed	TRG3
31	Male	27	Terengganu	Kemaman	Teacher	TRG4
32	Male	23	Terengganu	Kuala Nerus	Student	TRG5

There are three main themes: (i) Impacts, Issues, and Challenges in Da'wah Delivery (Q1–Q3), (ii) Strategies to Overcome Da'wah Constraints (Q4), and (iii)

Application of Da'wah Approaches (Q5). The responses from the study informants for these themes are summarized in Table 3 below.

Table 3: Interview Feedback for Items Q1-Q5

Items	Feedback
Q1	✓ Affects phone battery life, making it difficult to create content and access the internet (JHR6) ✓ Delivery of da'wah messages is delayed and lacks accuracy (KDH1) ✓ Many electrical appliances were damaged (SEL2) ✓ Damage to business items such as fabrics and factory machines (SEL3) ✓ Significant impact when access routes to buy essential goods are flooded (TRG1)
Q2	✓ Some residents are unwilling to accept advice (JHR1) ✓ Lacks appeal to be listened to or watched (JHR4) ✓ Confusion due to misinformation (KDH3) ✓ Limited space (KDH4) ✓ Da'wah cannot be delivered physically (KDH5) ✓ No financial resources to provide aid while doing da'wah (KLN2) ✓ Cannot be conducted as usual, receives poor response, and needs to be postponed (KLN3) ✓ Uncomfortable surroundings and unstable emotions (KLN5) ✓ No da'wah programs at the temporary relief centers (PPS) (PHG1) ✓ During rain, the internet connection is sometimes too slow to listen to sermons (SEL1) ✓ Fatigue and self-focused priorities (SEL2) ✓ Internet access issues (SEL3) ✓ Unable to go to da'wah centers (TRG1) ✓ Time and location constraints (TRG4) ✓ Lack of concern or interest in any da'wah efforts being carried out (TRG5)
Q3	✓ Limited mobility and not everyone is receptive to advice (JHR1) ✓ Busy managing personal matters, house, and family (JHR5) ✓ Unable to focus properly in participating in religious activities (KDH1) ✓ Unable to learn in a conducive environment (KDH2) ✓ Poor communication (KDH3) ✓ Diverse backgrounds of residents (KDH4) ✓ Unable to attend mosque lectures and limited internet access for online sessions (KDH5) ✓ Issues with internet and transportation (KLN1) ✓ Flood victims are rarely allowed to stay in mosques except during prayer times (PHG1) ✓ Difficulty encouraging the local community to participate in da'wah activities (PHG2) ✓ Low participation or poor response (TRG1)

	✓ Road closures (TRG3)
	✓ Limited movement and unsuitable timing to join da'wah activities (TRG4)
Q4	✓ Da'wah activities conducted at temporary relief centers (PPS), including providing spiritual counselling (JHR1) ✓ Delivering <i>tazkirah</i> (religious reminders) (JHR2) ✓ Organizing congregational prayers and religious talks at PPS (JHR6) ✓ Consistent use of social media (KDH1) ✓ Verbal preaching from house to house (KDH2) ✓ Online da'wah (KLN1) ✓ Spiritual activities and Q&A sessions on religious rulings (KLN3) ✓ No action taken (KLN4) ✓ No religious activities except for obligatory congregational prayers (PHG1) ✓ Providing aid such as prayer kits and headscarves (SEL1) ✓ Hosting live sessions on Facebook (TRG2) ✓ Recording religious lectures and distributing them to the community (TRG3) ✓ Deploying <i>da'is</i> (preachers) to each flood-affected area (TRG4)
Q5	✓ Conducting visits, religious talks (<i>kuliah</i>), special prayers (<i>solat hajat</i>), and Yasin recitations at PPS (JHR1) ✓ Sharing da'wah posters or videos via WhatsApp and social media (JHR2) ✓ Face-to-face preaching at PPS (JHR6) ✓ Using both social media and verbal communication (KDH1) ✓ <i>Da'wah bil hikmah</i> (KDH2) ✓ <i>Da'wah bil mal</i> and <i>mau'izatil hasanah</i> (KDH3) ✓ Religious activities tailored to suitability for age (KDH4) ✓ A spirit of mutual help and strengthening of social ties (KLN3) ✓ Authorities checking in on victims and answering religious questions (KLN5) ✓ None or minimal activity except for azan and congregational prayer at the mosque (PHG1) ✓ Only through social media (PHG3) ✓ Mosque representatives spend time with flood victims (SEL4) ✓ Using Facebook as a medium (SEL5) ✓ Occasional visits by <i>tabligh</i> members from house to house (TRG1) ✓ Live streaming on Facebook (TRG2) ✓ Through written materials or recorded messages (TRG4) ✓ Through social media such as WhatsApp (TRG5)

Impacts, Issues, and Challenges in Da'wah Delivery

The feedback from the informants revealed that the flood disaster affected their daily routines, including limited phone battery for communication, delays and inaccuracies in information delivery, damage to electrical appliances and business assets, and difficulties in obtaining daily necessities due to flooded access roads. The issues related to da'wah delivery during flooding can be categorized into two main aspects: (i) flood victims, and (ii) facilities. From the victims' perspectives, some residents were unreceptive to religious advice, da'wah programs received poor attendance and had to be postponed, victims

experienced emotional instability, fatigue and mere self-focus, unable to attend da'wah centers, lacked financial resources to provide aid while preaching, and were uninterested in ongoing da'wah activities during the disaster. From the facility's perspectives, challenges included the inability to conduct physical da'wah, uncomfortable or limited spaces, poor internet access, unappealing da'wah content, and misinformation. The situation worsened when certain Temporary Evacuation Centers (TEC) had zero da'wah program during the flood. Additional challenges faced by the Muslim flood victims in participating in religious activities included restricted movement, unsuitable timing, transportation problems,

low participation, inability to focus, difficulty in learning or communicating, and being preoccupied with managing themselves, their homes, and families. Therefore, *da'is* (preachers) and religious authorities must find appropriate and effective strategies to overcome these da'wah constraints to ensure the continuity of Islamic preaching during flood disasters in Malaysia.

Strategies to Overcome Da'wah Constraints

Religious authorities such as the State Islamic Religious Departments (JAIN), mosque committees, and flood victims themselves play significant roles in overcoming the constraints faced in da'wah efforts during flooding. Based on informants' feedback, several strategies were identified, covering both physical and online approaches. Physical da'wah efforts include providing spiritual counselling, delivering *tazkirah* and religious lectures, organizing congregational prayers, spiritual activities and Q&A sessions on Islamic rulings, distributing prayer kits and headscarves, and conducting house-to-house preaching or activities at PPS, as well as deploying *da'is* to every flood-affected area. Meanwhile, online da'wah efforts include live sessions on Facebook and sharing recorded lectures with local communities using social media and messaging applications. These combined efforts highlight how physical and online da'wah approaches complement each other and must be considered by *da'is* to ensure effective delivery of da'wah messages that consider the victims' context, time, space, and emotional state during flood disasters.

Application of Da'wah Approaches

Based on the previous themes, two main types of da'wah approaches were used during the floods: (i) physical, and (ii)

online. Additionally, three more approaches were applied: *da'wah bil hikmah* (with wisdom), *da'wah bil mal* (through material aid), and *mau'izatil hasanah* (good advice). Physically, *da'is* carried out visits, religious lectures, special prayers (*solat hajat*), and Yasin recitations in TEC. They also conducted age-appropriate knowledge activities, offered support and answered religious questions, mosque representatives spent time with victims, and *tabligh* members visited homes. Online da'wah was carried out via popular social media platforms such as WhatsApp and Facebook. In addition, posters, recorded or live-streamed lectures were shared through these platforms with Muslim flood victims. These diverse da'wah approaches during flood disasters offered victims flexibility and access to religious messages in ways that suited their interests and comfort.

Future Perspective/ The Way Forward

Considering the growing frequency and impact of floods in Malaysia, the da'wah agenda must adopt a more dynamic, inclusive, and disaster-sensitive trajectory. Future efforts should prioritize the development of a comprehensive da'wah framework tailored for disaster contexts, particularly for flood-affected communities. This framework should integrate spiritual support with psychosocial assistance, emphasizing values such as patience (*sabr*), gratitude (*syukur*), and communal solidarity (*ukhuwah*), which are vital during crises (Abdulraof & Guro, 2025). The use of digital and hybrid da'wah platforms must be expanded and institutionalized. With disruptions to infrastructure during floods, online platforms such as mobile applications, social media, and live streaming can ensure continuity of spiritual engagement (Jima'ain, 2025). These tools can deliver timely and relevant Islamic content that is motivational, trauma-

informed, and accessible to diverse segments of the flood-affected population.

In addition, there is a need to enhance the competency of *da'is* (Islamic preachers) and volunteers through specialized training in disaster response, basic counselling, and crisis communication (Sheikhi et al., 2021). Religious authorities, academic institutions, and humanitarian NGOs should collaborate to offer structured capacity-building programs that equip *da'is* with skills to operate effectively in emergency settings. Such efforts can also be aligned with broader national disaster preparedness policies and integrated into existing religious education and certification systems. Moreover, inter-agency coordination between religious bodies (e.g., JAKIM, state Islamic councils), disaster relief agencies, and local community leaders must be strengthened to ensure that da'wah efforts are well-coordinated and contextually relevant (Mohd Khalli & Mohd Sharif, 2024). Establishing monitoring and evaluation mechanisms is equally important to assess the effectiveness and reach of da'wah activities during and after disasters. These evaluations should inform evidence-based improvements and policy recommendations.

Conclusion

Flood disasters have shifted the da'wah landscape among Muslim flood victims toward online approaches, particularly through social media platforms like Facebook, WhatsApp, YouTube, Instagram, and TikTok. These platforms are preferred due to their ease of access, time and location flexibility, engaging and interactive content, user-friendliness (especially among the youth), speed, and clarity. However, several constraints still exist during floods, such as limited internet access and phone battery life due to power outages, physical exhaustion, and the

victims' sole focus on personal and family well-being. Thus, physical da'wah must continue, especially at PPS, through *tazkirah*, religious lectures, Q&A on Islamic rulings, counselling, congregational prayers, and age-appropriate learning activities. Preachers from JAIN and mosques, along with *tabligh* groups, were also deployed to assist flood victims directly. The integration of both physical and online da'wah methods demonstrates the principle of *murunah* (flexibility), which is an essential aspect of the Islamic worldview in implementing shariah. As a result, Islamic da'wah can still reach its target audience via online medium, even when physical attendance at religious institutions is not possible due to flooding. Finally, it is recommended that future studies explore Muslim flood victims' experiences with interactive da'wah content accessed via social media during flood disasters, including those in Sabah and Sarawak.

Acknowledgements

The study was funded by the Ministry of Higher Education (MoHE) under FRGS grant research fund with reference FRGS/1/2022/SSI0/UITM/13 and Universiti Poly-Tech Malaysia (UPTM).

References

- Abdulraof, A. G., & Guro, N. G. (2025). Integrating Islamic spirituality into mental health counseling: A culturally responsive strategies for Muslim clients. *Journal of Multidisciplinary Studies*, 5(3), 507-517. <https://doi.org/10.47760/cognizance.2025.v05i03.036>
- Anas, N., Fauzi, A. A., Baharom, S. N., & Suyurno, S. S. (2023). Interactive da'wah medium during crisis in Malaysia. *Environment-Behaviour Proceedings Journal*, 8(S114), 159-164. <https://doi.org/10.21834/e->

bpj.v8iSI14.5054

Anua, N., Tan, M. L., & Chan, N. W. (2021). Daya tahan komuniti menghadapi banjir 2014: Kajian kes di Kampung Manek Urai Lama, Kuala Krai, Kelantan. *Geografia*, 17(1), 196-210. <https://doi.org/10.17576/geo-2021-1701-15>

Bernama. (2023). Kerugian akibat banjir tahun lalu cecah RM622.4 juta. <https://www.sinarharian.com.my/article/246671/berita/nasional/kerugian-akibat-banjir-tahun-lalu-cecah-rm6224-juta>

Clarke, B., Otto, F., Stuart-Smith, R., & Harrington, L. (2022). Extreme weather impacts of climate change: An attribution perspective. *Environmental Research: Climate*, 1(1), 012001. <https://doi.org/10.1088/2752-5295/ac6e7d>

Darusalam, G. & Hussin, S. (2018). *Metodologi Penyelidikan dalam Pendidikan: Amalan dan Analisis Kajian*. Penerbit Universiti Malaya.

DOSM (2022). Laporan khas impak banjir Malaysia 2021. https://www.dosm.gov.my/v1/uploads/files/5_Gallery/2_Media/4_Stats%40media/4_Press_Statement/2022/01.%20JANUARI/LAPORAN%20KHAS%20IMPAK%20BANJIR%20MALAYSIA%202021.pdf

Fauzi, A. A., Anas, N., Baharom, S. N., & Yaacob, Z. (2022). Infographics as an alternative da'wah medium during Covid-19 crisis. *Islamiyyat*, 44(1), 101-113. <https://doi.org/10.17576/islamiyyat-2022-4401-9>

Jabatan Pengairan dan Saliran Malaysia. (2025). Notifikasi aras air dan hujan terkini. Kementerian Peralihan Tenaga dan Transformasi Air. <https://publicinfobanjir.water.gov.my/>

Jamion, N. A., & Ramli, R. Z. (2022).

Perubahan iklim Malaysia. In *Makalah Akademia* (pp. 41-44). Epitome of Nature (EON).

<https://ir.uitm.edu.my/id/eprint/69672/1/69672.pdf>

Jima'ain, M. T. A. (2023). Dawah in the digital age: Utilizing social media for the spread of Islamic teachings. *Journal of Current Social and Political Issues*, 1(1), 1-7. <https://doi.org/10.15575/jcspi.v1i1.444>

Kumaresen, M., Teo, F. Y., Selvarajoo, A., Sivapalan, S., & Falconer, R. A. (2025). Assessing community perception, preparedness, and adaptation to urban flood risks in Malaysia. *Water*, 17(15), 2323. <https://doi.org/10.3390/w17152323>

Leeonis, A. N., Ahmed, M. F., Mokhtar, M. B., Halder, B., Lim, C. K., Majid, N. A., & Scholz, M. (2025). Importance of geographic information system (GIS) application to reduce the impact of flood disasters in Malaysia: A Meta-Analysis. *Water*, 17(2), 181. <https://doi.org/10.3390/w17020181>

Mohd Khalli, M. N., & Mohd Sharif, M. F. (2024). Masjid-based disaster management: How masjids in Malaysia support the needy. *Pertanika Journal of Social Sciences & Humanities*, 32(S4), 29-46. <https://doi.org/10.47836/pjssh.32.S4.02>

Mulia, F. A., & Handayani, W. (2024). Assessment and comparison of community resilience to floods and tsunamis in Padang, Indonesia. *IDRiM Journal*, 14(1), 74-97. <https://doi.org/10.5595/001c.115826>

Othman, F., Sharip, S. M., Kasim, S., Kamdari, N., & Baharuddin, F. (2022). Flooding: The mental, social and health effects of flood disasters. *International Journal of Academic Research in Business and Social Sciences*, 12(10), 2569-2582. <https://doi.org/10.6007/IJARBS/v12->

i10/15492

Rohman, Y. F., & Faristiana, A. R. (2021). Network society, dakwah dan perubahan sosial di era pandemi covid-19. *Proceedings of Conference on Strengthening Islamic Studies in The Digital Era*, Faculty of Ushuluddin, Adab and Dakwah, IAIN Ponorogo, 295-307.

Rosmadi, H. S., Ahmed, M. F., Mokhtar, M. B., & Lim, C. K. (2023). Reviewing challenges of flood risk management in Malaysia. *Water*, 15(13), 2390. <https://doi.org/10.3390/w15132390>

Sabihin, N. A., & Abu Talib, I. F. (2024). Damages and losses on critical infrastructure from flooding in Kajang using PLS-SEM. *Journal of Water Resources Management*, 2(2), 1-11.

Sheikhi, R. A., Seyedin, H., Qanizadeh, G., & Jahangiri, K. (2021). Role of religious

institutions in disaster risk management: A systematic review. *Disaster Medicine and Public Health Preparedness*, 15(2), 239-254. <https://doi.org/10.1017/dmp.2019.145>

Siamil, N., Zabidi, A. M., Zamri, M. F. N., & Hussin, Z. K. (2022). Aplikasi kaedah fiqh “al-masyaqqah tajlibu al-taysir” dalam fiqh banjir di Malaysia. *Jurnal Pengajian Islam*, 15(2), 155-170.

Talib, O. (2013). *Asas Penulisan Tesis Penyelidikan & Statistik*. Penerbit UPM.

Wan Ariffin, W. N. J., Abd Ghani, N., Abd Latip, M. F., Amin, W. A. A. W. M., Chik, W. M. Y. W., Adam, F., ... & Abd Wahab, M. A. (2021, March). Religion as an indicator of social well-being in Malaysia. In *First International Conference on Science, Technology, Engineering and Industrial Revolution (ICSTEIR 2020)* (pp. 524-529). Atlantis Press.



Source details

Global Journal Al-Thaqafah

Open Access ⓘ

Years currently covered by Scopus: from 2011 to 2025

Publisher: Universiti Sultan Azlan Shah

ISSN: 2232-0474 E-ISSN: 2232-0482

Subject area: Arts and Humanities: General Arts and Humanities Social Sciences: Cultural Studies

Source type: Journal

- View all documents >
- Set document alert
- Save to source list

CiteScore 2024
0.6 ⓘ

SJR 2024
0.235 ⓘ

SNIP 2024
0.572 ⓘ

CiteScore CiteScore rank & trend Scopus content coverage

CiteScore 2024

0.6 = $\frac{109 \text{ Citations 2021 - 2024}}{181 \text{ Documents 2021 - 2024}}$

Calculated on 05 May, 2025

CiteScoreTracker 2025 ⓘ

0.9 = $\frac{154 \text{ Citations to date}}{178 \text{ Documents to date}}$

Last updated on 05 November, 2025 • Updated monthly

CiteScore rank 2024 ⓘ

Category	Rank	Percentile
Arts and Humanities		
General Arts and Humanities	#63/176	64th
Social Sciences		
Cultural Studies	#584/1371	57th

View CiteScore methodology > CiteScore FAQ > Add CiteScore to your site

About Scopus

[What is Scopus](#)

[Content coverage](#)

[Scopus blog](#)

[Scopus API](#)

[Privacy matters](#)

Language

[日本語版を表示する](#)

[查看简体中文版本](#)

[查看繁體中文版本](#)

[Просмотр версии на русском языке](#)

Customer Service

[Help](#)

[Tutorials](#)

[Contact us](#)

ELSEVIER

[Terms and conditions](#) ↗ [Privacy policy](#) ↗ [Cookies settings](#)

All content on this site: Copyright © 2025 Elsevier B.V. ↗, its licensors, and contributors. All rights are reserved, including those for text and data mining, AI training, and similar technologies. For all open access content, the relevant licensing terms apply.

