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# ASSESSMENT OF THE READINESS LEVEL OF JAPANESE-SPEAKING MUSLIM STUDENTS FROM MALAYSIAN HIGHER EDUCATION INSTITUTIONS TO PERFORM DA'WAH

## *Penilaian Terhadap Tahap Kesediaan Pelajar Muslim Berbahasa Jepun Dari Institusi Pengajian Tinggi Malaysia Untuk Berda'wah*

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**Abstract**

Da'wah is defined as the act of propagating Islam, and it is reportedly on the rise in Japan. In recent years, there has been a growing interest among Malaysian Muslim students in engaging in Da'wah in Japan. However, despite numerous studies on Da'wah activities, there is a void of information on Da'wah readiness. This study examines how Muslim Japanese-speaking tertiary learners from Malaysian higher education institutions perceive their readiness to perform Da'wah. A questionnaire was distributed to 150 Malaysian Muslim Japanese-speaking tertiary learners through purposive sampling. The questionnaire assessed their perceived readiness across five attributes essential for performing Da'wah: Islamic knowledge, persuasive communication skills, cultural awareness, media literacy, and motivation. The findings reveal that respondents generally perceive themselves to have low readiness for performing Da'wah in Japan. Consequently, structured efforts, such as training and workshops to strengthen these five attributes, are needed to enhance the preparation of Japanese-speaking *Daeis* or Islamic preachers.

Keywords: Da'wah, Islamic knowledge, persuasive communication skills, cultural awareness, media literacy skills, motivation.

**Abstrak**

Da'wah didefinisikan sebagai penyebaran Islam. Penyebaran Islam ini dilaporkan semakin meningkat di negara Jepun. Sejak kebelakangan ini, terdapat minat yang semakin meningkat dalam kalangan pelajar Muslim Malaysia untuk terlibat dalam Da'wah di Jepun. Walau bagaimanapun, meskipun terdapat banyak kajian mengenai aktiviti Da'wah, maklumat mengenai kesediaan untuk Da'wah ini masih kurang difahami . Kajian ini meneliti bagaimana pelajar peringkat tertiari berbahasa Jepun di Institusi Pengajian Tinggi Malaysia melihat kesediaan mereka untuk melaksanakan Da'wah. Satu soal selidik telah diedarkan menggunakan persampelan bertujuan kepada 150 pelajar tertiari Muslim yang boleh berbahasa Jepun. Soal selidik ini menilai kesediaan para responden berdasarkan lima atribut utama yang diperlukan untuk melaksanakan Da'wah: pengetahuan Islam, kemahiran komunikasi persuasif, kesedaran budaya, literasi media, dan motivasi. Dapatan kajian menunjukkan bahawa secara umum responden merasakan bahawa kesediaan mereka untuk melaksanakan Da'wah di Jepun adalah rendah. Oleh itu, usaha yang lebih teratur, seperti latihan dan bengkel untuk memperkukuhkan lima atribut ini, diperlukan bagi menyediakan *Da'ie* yang berbahasa Jepun dengan lebih baik.

Kata kunci: Da'wah, pengetahuan Islam, komunikasi mempengaruhi, kesedaran budaya, kemahiran literasi media, motivasi.

**INTRODUCTION**

The practice of Da'wah—inviting others to Islam and sharing Islamic teachings —is a significant obligation for every Muslim, as emphasized in both the Qur'an and Hadith. Surah *Fussilat* (41:33) tells the virtue of inviting others to Allah as it states, "And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims.'" Hence, Da'wah should be performed by all Muslims, regardless of the scale of their contributions. As reinforced by the Prophet Muhammad (PBUH), "Convey from me, even if it is one verse." (Sahih Bukhari, Hadith 3461).

Since the late 1980s, Japan, traditionally seen as a highly secular society, has experienced a gradual yet noticeable growth in its Muslim community and Da'wah activities (Hamdani et al., 2019; Shimizu, 2024; Yamashita, 2021). In recent years, a growing number of Muslim Japanese-speaking students from Malaysian higher education institutions have expressed their interest in performing Da'wah in Japan. Many of these students are now undergoing industrial training at the Japan Da'wah

Centre in Osaka (Instagram, n.d; Umaina, n.d). This growth reflects not only shifting demographics but also the rising interactions between Japan and the Muslim world.

Despite the growing connections and the evident willingness of Malaysian Muslim students to engage in Da'wah such as those at the Japan Da'wah Centre, their readiness to interact as *Da'ies* (preachers) with the Japanese community and invite them to Islam remains uncertain. These students face a public that according to Sugimoto (2023), typically maintains a hesitant, cautious, or neutral attitude toward Islam, due to limited exposure to the religion and a generally reserved outlook on foreign cultures. Moreover, while there are studies such as those by Alwi et al., (2014) and Shukri (2021) that discussed the preparations needed to equip preachers with the necessary skills to face the public, there is a notable lack of research specifically focused on the readiness of Malaysian Muslim students to conduct Da'wah in Japan. This gap highlights the need for further investigation into how these students can effectively navigate and carry out Da'wah, particularly in societies that hold cautious views on Islam.

To address this, an assessment of Da'wah readiness was carried out among Muslim students studying Japanese at Malaysian higher education institutions. The evaluation focused on their self-perceived ability to impart Islamic knowledge, apply persuasive communication skills, demonstrate cultural awareness, and maintain the motivation to perform Da'wah in Japan. This assessment is crucial for gaining a deeper understanding of these students' preparedness, offering valuable insights into the necessary preparations for effective engagement in Da'wah within Japan's unique socio-cultural context.

## LITERATURE REVIEW

A review of the literature shows that readiness to perform Da'wah can be measured through several key criteria: the ability to impart Islamic knowledge, apply persuasive communication skills, demonstrate cultural awareness, use media tools effectively, and maintain personal motivation. Each of these factors plays a crucial role in the success of Da'wah efforts.

Shehu (2017) warns that when Islamic teachings are misunderstood, misinterpreted, or mishandled, the religion itself risks being misrepresented. Therefore, one of the greatest responsibilities of a *Da'i*, or someone performing Da'wah, is to share accurate and well-founded Islamic knowledge. This is clearly emphasized in the Qur'an where Allah commands: "O believers! Be mindful of Allah and say what is right" (Surah *Al-Ahzab* 33:70 as cited in Ahmed & Amiri, 2019), indicating that Da'wah must be approached with careful preparation and deep understanding.

Mohd Yusof Hussain (2009) further highlights that the central message of Da'wah should focus on key branches of Islamic knowledge, which are the oneness

of Allah, the Prophethood of Muhammad (S.A.W.), the Quran, and the principles of divine rewards and punishments. A *Da'i* cannot effectively reach or influence diverse audiences, without a strong foundation in these core aspects. The credibility of a *Da'i* rests on their ability to convey truthful and sound Islamic teachings. Alwi et al. (2014) discussed the challenges young Muslims in Malaysia face, emphasizing the need to assess their ability to impart Islamic knowledge. If not addressed, this knowledge gap could hinder their ability to engage in movements that strengthen Islamic faith and practice. They also stressed the importance of good education on Islamic knowledge so that young Muslims are equipped to convey it with confidence and accuracy.

Islamic knowledge alone is not sufficient for successful Da'wah; the ability to communicate persuasively is equally important. Shukri (2021) stressed that communication must be carried out with wisdom, tact, and kindness, particularly when addressing non-believers. Surah *An-Nahl* (16:125) states "Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided". This emphasizes the need for thoughtful and considerate communication when conveying Islamic teachings.

Beyond verbal communication, non-verbal cues such as body language, facial expressions, and tone of voice significantly influence interactions. Zulkefli and Don (2022) asserted that Da'wah is not confined to verbal communication and reminded that "Da'wah workers must use an appropriate form of communication for the target group that is suitable for a communicator to influence and persuade the subject of their Da'wah to accept the message of Islam stipulated by Islamic rules and regulations" (p. 84). Although there is limited research on the role of non-verbal communication in Da'wah, studies on human interactions demonstrate its impact on relationships. Pirus and Rahman (2020) interviewed school students in Malaysia and found that non-verbal cues had a positive impact on students' learning experiences. This finding highlights the importance of incorporating both verbal and non-verbal communication methods in teaching and learning contexts, such as during Da'wah activities.

Cultural awareness is also essential when performing Da'wah, especially in intercultural contexts. Kowner (2002) found that Japanese people often feel their social status is threatened during intercultural encounters, leading to discomfort and apprehension. In communicating with the Japanese, for instance, speakers must demonstrate proper etiquette and use appropriate verbal and non-verbal styles that convey honour without causing anyone to feel inferior (William, n.d). Indirectness, respect, and humility are some of the essential cultural features of the Japanese communication style. A speaker should be able to display etiquette and use appropriate verbal and non-verbal styles that display honour without making anyone feel inferior (Takaoka, 2023). This approach aligns with Islamic teachings, which emphasize respect, gentleness, and humility in communication, as stated in Surah *Al-Hujurat* (49:11), "O you who have believed, let not a people ridicule [another] people;

perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."

Being respectful and mindful is also stressed in today's age of the internet where websites and social media platforms are used to propagate Islamic teachings, far and wide. Halim et al. (2019) reported that social media is a very effective tool for the dissemination of Islamic teachings and Da'wah messages as it can cover many audiences, especially when approaching the younger generations, in a short time. Dauda (2023) who studied social media and its impact on Da'wah activities confirmed that social media has indeed become a powerful tool for the activities. The researcher also reported on possible abuse of social media such as the spread of distorted, misguided, and extremist views, or misrepresentation of Islam. As the delivery of messages of Islam should be clear from complex issues, controversies, and any forms of immorality (Shukri, 2021), *Daeis* must be capable of being effective users of the Internet and social media. Further information on users' perception of their abilities to use various social media platforms with integrity, accuracy, and high ethical standards would therefore add value to confirming their readiness to perform Da'wah.

Considering all the factors mentioned, having the drive or motivation to work is also crucial in determining performance, as consistently highlighted in previous literature. For example, Supriyanto et al. (2023) and Fauzan et al. (2023) studied the impact of motivation on interns' performance, and both confirmed that motivation positively and significantly affects work readiness. In the context of Da'wah, Farmawati (2017), asserted that Muslims, as servants of Allah, have the responsibility to remain continuously motivated to perform Da'wah, despite any challenges they may face. Motivation enables Da'wah practitioners to stay mentally and physically prepared to achieve their set goals.

## METHODOLOGY
This study employed a quantitative design to explore how Malaysian Muslim Japanese-speaking tertiary learners perceive their readiness to perform Da'wah. This approach, particularly through a questionnaire, allows for a systematic collection of numerical data on perceived readiness across five key attributes: Islamic knowledge, communication skills, cultural awareness, media literacy, and motivation. It also allows the researchers to objectively measure and compare responses across a large sample. The study utilized a cross-sectional design to collect data, and the questionnaire included a section on demographics. Descriptive analysis techniques were used to interpret the results. Respondents rated their readiness on a five-point Likert-type scale, where 1 indicated "Strongly Not Ready," 2 "Not Ready," 3 "Neutral," 4 "Ready," and 5 "Strongly Ready."

*Sample*

To establish an appropriate sample size, the foremost consideration was the identification of the underlying population. This research centred on Japanese-speaking Malaysian Muslim higher education institution students; a group selected due to their increasing interest in performing Da'wah to the Japanese community. Sampling holds significant importance for researchers seeking data for their inquiries. A sample denotes the total count of participants or respondents chosen to address research inquiries.

In the present study, purposive sampling, also known as judgment sampling, was employed. This method involves selecting a specific group of individuals as the study's sample (Sharma, 2017). For this study, Japanese-speaking Malaysian Muslim tertiary learners, constitute the purposive sample. The distribution of the questionnaire was done through an online platform, Google Form, to allow quick responses from learners of different higher institutions. According to the sampling guidelines outlined by Roscoe (1975), a sample size of 30 to 500 participants is recommended. For this study, 150 responses that were obtained were seen as adequate to represent the Japanese-speaking Malaysian Muslim tertiary learners.

*Data Analysis*

Data analysis involves a systematic application of statistical or logical techniques to illustrate, explain, summarize, and assess information. According to Kwak and Park (2019), various analytical methods allow us to conclude the data, differentiating significant patterns of interest from the statistical noise present in the data. Therefore, data analysis entails the interpretation of data gathered by researchers. This process consists of three crucial phases: data organization, data reduction, and data analysis. In the initial stage, data is methodically arranged. Subsequently, during data reduction, information is condensed and categorized based on identifiable patterns for easier recognition. Finally, data analysis entails the examination of data to extract insights. For this study, descriptive analysis was employed to summarize statistics derived from the sampled population. The data collection utilized IBM SPSS Statistics 20, a software designed for statistical analysis. The primary data measurements encompass nominal and ordinal categories. Descriptive analysis stands out as the most frequently employed and fundamental approach when contrasted with other statistical methods. The results yielded by descriptive analysis comprise frequencies, ratios, and typical values like mean, mode, and median, as well as measures of dispersion including range and standard deviation (Gürbüz, 2017). This technique provides a rapid means to discern the extremes in data sets over a specific timeframe.

**FINDINGS**

The study focused on the Da'wah readiness of Japanese-speaking Malaysian Muslim tertiary learners. In this section, the respondents' demography is elaborated. As seen in Table 1, 92 (61.3%) male and 58 (38.7%) female Muslim respondents answered this survey. Most of the respondents were of the average age of 18 to 21 years old which is equivalent to 61 (40.7%) respondents, followed by the respondents with the average age of 22 to 24 years old, equivalent to 60 (40 %). All respondents involved in this study were Muslim. 91 (60.6%) out of 150 respondents were degree students, followed by 38 (25.3%) pre-sessional /foundation/A-levels students, 27 (18%) diploma students, 7(4.6%) certificate students, and 3 (2%) Masters.

The next item from the demographic section of the survey shows that 57 of the respondents which comprises of 38 percent of the sample were from IIUM, 20 (13.3%) from INTEC, 17 (11.3%) from UM, 8 (5.3%) from USIM and MJIT respectively, while the other 40 (26.6%) respondents were from other higher education institutions in Malaysia. Lastly, most of the respondents which were 102 were at the beginner level of the Japanese language, 38 at the intermediate and 12 were advanced speakers.

**Table 1: Demographic Profile of the Respondents**

| Item | Description | Frequency | Valid Percent |
|------|-------------|-----------|---------------|
| Gender | Male | 92 | 61.3 |
| | Female | 58 | 38.7 |
| Age | 18-21 years old | 61 | 40.7 |
| | 22-24 years old | 60 | 40 |
| | 25-27 years old | 21 | 14 |
| | 28-31 years old | 8 | 5.3 |
| Religion | Muslim | 150 | 100 |
| Education | Pre-sessional/ Foundation/ A-Levels | 38 | 25.3 |
| | Certificate | 7 | 4.6 |
| | Diploma | 27 | 18 |
| | Degree | 91 | 60.6 |
| | Master | 3 | 2 |
| Institution | IIUM | 57 | 38 |
| | INTEC | 20 | 13.3 |
| | UM | 17 | 11.3 |

| | | | |
|---|---|---|---|
| | USIM | 8 | 5.3 |
| | MJIT | 8 | 5.3 |
| | UiTM | 7 | 4.6 |
| | Other | 33 | 22 |
| Japanese Language Proficiency | Beginner | 102 | 68 |
| | Intermediate | 36 | 24 |
| | Fluent | 12 | 8 |

Table 2 shows respondents' readiness in terms of imparting knowledge of Islam in performing Da'wah. The result shows that "I am ready to perform Da'wah to the Japanese based on my basic knowledge of Islam." has the highest mean of 2.79 (sd=1.109). Then, a mean of 2.61 (sd=1.140) was recorded for "I can invite Japanese people to worship Allah by providing content that is authentic and come from empirical facts." followed by "I can invite Japanese people to worship Allah (Da'wah) by providing arguments from the Quran." with a mean of 2.29 (sd=1.012). Furthermore, "I can invite Japanese people to worship Allah by providing arguments from the hadith of the Prophet PBUH" recorded a mean of 2.27 (sd=1.023). "I can invite Japanese people to worship Allah (Da'wah) by providing arguments from the books published by credible Islamic scholars" recorded the least mean of 2.26 (sd=1.045). Overall, the respondents in the study expressed low readiness to impart Knowledge of Islam.

**Table 2: Respondents' Readiness in Imparting Knowledge of Islam**

| No. | Item | MEAN | SD |
|---|---|---|---|
| B1 | I am ready to perform Da'wah to the Japanese based on my basic knowledge of Islam | 2.79 | 1.109 |
| B2 | I can invite Japanese people to worship Allah (Da'wah) by providing arguments from the Quran. | 2.29 | 1.012 |
| B3 | I can invite Japanese people to worship Allah by providing arguments from the hadith of the Prophet PBUH. | 2.27 | 1.023 |
| B4 | I can invite Japanese people to worship Allah (Da'wah) by providing arguments from books published by credible Islamic scholars. | 2.26 | 1.045 |

| | | | |
|---|---|---|---|
| B5 | I can invite Japanese people to worship Allah by providing authentic content and from empirical facts. | 2.61 | 1.140 |

According to Table 3, most of the respondents answered with a low level of readiness to apply persuasive communication skills to perform Da'wah. There are five out of seven items listed in the table that recorded a value of a mean below 2.5 which are; I can speak persuasively to a Japanese audience, I know how to make my content in Japanese which is simple and clear to understand, I can sustain the interest of the Japanese audience through the appeals of solidarity, credibility, and logic, I know how to choose appropriate words and phrases in the Japanese language to suit my audience, and I know how to apply psychological theories when persuading in Japanese. Despite these, the rest of the items indicate neutrality for the answer. In addition to this, none of the items show a mean level above 3.0 indicating none were ready to communicate persuasively.

**Table 3: Respondents' Readiness in Applying Persuasive Communication Skills**

| No. | Item | MEAN | SD |
|---|---|---|---|
| P1 | I can speak persuasively to a Japanese audience. | 2.053 | .896 |
| P2 | I can produce attractive media content that relates to Islamic teachings in Japanese. | 2.527 | 1.191 |
| P3 | I know how to use appropriate non-verbal language (i.e. facial expressions, hand gestures, voice intonation, etc.) that can attract Japanese people to listen to me when I speak. | 2.660 | 1.061 |
| P4 | I know how to make my content in Japanese which is simple and clear to understand. | 2.427 | 1.119 |
| P5 | I can sustain the interest of the Japanese audience through the appeals of solidarity, credibility, and logic | 2.280 | 1.031 |
| P6 | I know how to choose appropriate words and phrases in the Japanese language to suit my audience. | 2.073 | .920 |
| P7 | I know how to apply psychological theories when persuading in the Japanese language | 2.060 | .998 |

Based on Table 4, "I can respect people who have different cultural beliefs, norms, and values" has the highest mean of 4.307 (sd=.890). Next, the item "I can differentiate between Islamic religious values and cultural values recorded a mean of 4.073 (sd=.795). Moreover, the items "I recognize that others may be confused between Islamic values and cultural values (m=3.653, sd= 1.023), and "I feel comfortable when I get to socialize with strangers of different personalities and backgrounds" shows a mean of 3.580 (sd=1.018). The other items indicate that the respondents show neutrality regarding Cultural Awareness to Perform Da'wah with a mean value of 3.327 to 3.393. Compared to readiness to impart Islamic Knowledge and Communicate Persuasively, the respondents showed a better perception of self-readiness in terms of Cultural Awareness.

**Table 4: Respondents' Readiness in terms of Cultural Awareness to Perform Da'wah**

| No. | Item | MEAN | SD |
|---|---|---|---|
| C1 | I can differentiate between Islamic religious values and cultural values. | 4.073 | .795 |
| C2 | I can encourage Japanese people who are culturally different from me to share their issues and concerns about Islam. | 3.327 | 1.084 |
| C3 | I can offer support and connect with people from different cultural backgrounds. | 3.393 | .955 |
| C4 | I can respect people who have different cultural beliefs, norms and values. | 4.307 | .890 |
| C5 | I recognize that others may be confused between Islamic values and cultural values, and I can help to overcome this confusion. | 3.653 | 1.023 |
| C6 | I feel comfortable when I get to socialize with strangers of different personalities and backgrounds. | 3.580 | 1.018 |
| C7 | I am ready to hold conversations about Islam with non-Muslim individuals. | 3.353 | 1.100 |

Table 5 below exhibits the respondents' readiness in terms of Media Skill Literacy to perform Da'wah. The results show that "I am aware of the ethical principles involved in producing media content." has the highest mean of 3.520 (sd=1.079) which nearly

shows their readiness in terms of media skill literacy. However, the rest of the items indicate a neutral mean level which is near to 3.0 mean score, starting from the item "I can mentally handle and protect myself from vicious and harmful media content." with a mean of 3.280 (sd=1.063), followed by "I can effectively use various media tools to perform Da'wah." (m=3.027, sd= 1.123). Lastly, "Using media tools and social media platforms." recorded a mean value of 3.013 (sd= 1.204). In general, the respondents have expressed that they are rather neutral in their readiness to use media skills to perform Da'wah.

**Table 5: Respondents' Readiness in terms of Media Skill Literacy to Perform Da'wah**

| No. | Item | MEAN | SD |
|---|---|---|---|
| M1 | I can effectively use various media tools to perform Da'wah. | 3.027 | 1.123 |
| M2 | I can mentally handle and protect myself from vicious and harmful media content. | 3.280 | 1.063 |
| M3 | I am aware of the ethical principles involved in producing media content. | 3.520 | 1.079 |
| M4 | Using media tools and social media platforms, I can arrange activities such as digital campaigns, discussion forums, and blogs to perform Da'wah. | 3.013 | 1.204 |

Table 6 presents respondents' readiness in terms of motivation to perform Da'wah. The result shows that "I am always eager to carry out Da'wah activities to the Japanese." has the highest mean of 3.167 (sd=1.161). Then, a mean of 3.100 (sd=1.186) was recorded for "I am willing to perform Da'wah activities voluntarily to international audiences" followed by "I am ready to perform Da'wah activities anywhere if given financial support." with a mean of 3.093 (sd=1.178). Furthermore, "I am driven to perform Da'wah anywhere even without encouragement from others" and "I feel demotivated when I receive negative responses from others who reject what I say." recorded a mean of 2.793 (sd=1.166). and 2.893 (sd=1.088) respectively. "I am willing to perform Da'wah activities regardless of time and place" recorded the lowest mean of 2.767 (sd=1.138).

**Table 6: Respondents' Readiness in terms of Motivation to Perform Da'wah**

| No. | Item | MEAN | SD |
|---|---|---|---|
| D1 | I am always eager to carry out Da'wah activities to the Japanese | 3.167 | 1.161 |
| D2 | I am willing to perform Da'wah activities voluntarily to international audiences. | 3.100 | 1.186 |
| D3 | I am ready to perform Da'wah activities anywhere if given financial support. | 3.093 | 1.178 |
| D4 | I am driven to perform Da'wah anywhere even without encouragement from others. | 2.793 | 1.166 |
| D5 | I feel demotivated when I receive negative responses from others who reject what I say. | 2.893 | 1.088 |
| D6 | I am willing to perform Da'wah activities regardless of time and place. | 2.767 | 1.138 |

Finally, from Table 7, the overall mean score for five attributes of readiness to perform Da'wah namely, Islamic knowledge, persuasive communication skills, cultural awareness, and media skill literacy variable of knowledge of Islam and motivation, can be seen. Based on the data analysis, none of the items records a mean value of above 4.0 which would show that the respondents perceive themselves to be ready to perform Da'wah. The highest mean is only a value of 3.670 (sd=.724) for the attribute Cultural Awareness to Perform Da'wah, followed by Media Skill Literacy to perform Da'wah (m=3.210, sd=.901 and Motivation to perform Da'wah (m=2.969, sd= 879). The ratings for attributes of knowledge of Islam and persuasive communication skills both indicate a low level of readiness with a mean value below 2.5. In short, on average based on the responses received from each item, the respondents in the study who were Malaysian Muslim Japanese-speaking university students felt that they were not ready to spread Da'wah of Islam.

**Table 7: Overall Level of Readiness**

| No. | Item | MEAN | SD |
|-----|------|------|-----|
| 1 | Knowledge of Islam | 2.443 | 0.917 |
| 2 | Persuasive Communication Skill | 2.297 | 0.797 |
| 3 | Cultural Awareness to Perform Da'wah | 3.670 | 0.724 |
| 4 | Media Skills Literacy to perform Da'wah | 3.210 | 0.901 |
| 5 | Motivation to Perform Da'wah | 2.969 | 0.879 |

## DISCUSSION

The findings from this study reveal a concerning gap in the readiness of Japanese-speaking Malaysian Muslim tertiary learners to engage in Da'wah activities. While the literature emphasizes the importance of a solid foundation in Islamic knowledge, persuasive communication skills, cultural awareness, media literacy, and motivation, the results indicate that these areas remain underdeveloped among the respondents. The low mean scores in Islamic knowledge and persuasive communication skills align with Shehu's (2017) warnings about the risks of misrepresentation in Da'wah. This lack of readiness can lead to the misinterpretation of Islamic teachings, undermining the *Daeis'* credibility and effectiveness. The respondents showed some awareness of their cultural responsibilities, reflected in their higher scores in cultural awareness. However, even here, the readiness is not robust enough to facilitate meaningful engagement with diverse audiences, as outlined by Kowner (2002) and Takaoka (2023).

Moreover, the findings related to media skill literacy highlight a critical area for improvement. Given the rise of social media as a potent tool for Da'wah, as noted by Dauda (2023) and Halim et al. (2019), practitioners must be well-versed in ethical media practices and effective content creation. The survey's results suggest that while respondents are aware of ethical principles, their ability to leverage media tools remains limited, emphasizing the need for targeted training programs. Finally, the motivation levels reported, while moderate, indicate a vulnerability to external feedback. This highlights the necessity for educational frameworks that not only enhance knowledge and skills but also foster resilience and self-efficacy among tertiary learners. Overall, the study suggests a pressing need for comprehensive training initiatives that equip Malaysian Muslim Japanese-speaking tertiary learners with the necessary tools to engage in Da'wah meaningfully and effectively.

## CONCLUSION

After the analyses of the data, it can be concluded that the respondents generally perceived themselves to have low readiness to perform Da'wah when the mean scores for all five attributes were below four (4). The primary significance of this research lies in its potential to offer a way forward to the organizations actively involved in Da'wah activities within Japan. This study offers an opportunity for these organizations to identify essential factors for developing a comprehensive Da'wah module specifically tailored to the Japanese community in Japan by looking at ways to effectively impart Islamic knowledge, utilize persuasive communication skills, demonstrate cultural sensitivity, leverage media tools, and sustain personal motivation. By synthesizing these components, Da'wah efforts in Japan can be enhanced. Consequently, this could indirectly address general challenges in Da'wah activities over the years such as the ability to show good knowledge of Islam and persuasive communication skills. Moreover, with the provision of guidelines and the identification of elements that can enhance the preparedness of Da'wah practitioners, these organizations can also effectively train Japanese Muslims to become effective *Daeis* or Islamic preachers, further fortifying Da'wah initiatives in Japan.

## ACKNOWLEDGEMENT

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