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CHALLENGES IN OVERCOME DEVIANT TEACHING IN THE ERA OF DIGITAL TECHNOLOGY: AN ANALYSIS FROM THE PERSPECTIVE OF ISLAMIC AND CIVIL LAW IN MALAYSIA^{i,*}Amirul Azrai Ismail & ⁱHasnizam HashimⁱFaculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM), 71800, Nilai, Negeri Sembilan, Malaysia*(Corresponding author) e-mail: azrai4039@gmail.com**ABSTRACT**

The development of digital technology is encountering a growing phase whereby it is frequently utilized as a communication tool and information exchange process that provides goods towards society locally and internationally. Along with the advancement of technology it allows the chances of deviant teaching to spread among the society. However, there is no specific law or provision that govern the deviant teaching neither in syariah or civil law to control the deviant teaching cases in Malaysia. Besides that, the objective of this research study is to understand the challenges to overcome deviant teaching through existing syariah and civil law, to analyze the mechanism to restrict deviant teaching in cyberspace based on maqasid syariah and suggest the improvement for syariah and civil law to vanquish deviant teaching in our country. Furthermore, this finding study applies qualitative method that consist of field study and library research such as interview session and reading journal articles. Therefore, it is important to discover the relation between existing laws in Malaysia with the deviant teaching issue that occur in cyberspace whereby the government may exercise the new approach or action to reduce the influence of deviant teaching among society and protect the aqidah of Muslims in our country.

Keywords: *Deviant teaching, challenges, cyberspace, maqasid syariah.*

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Introduction

Generally, we live in a world that is cultivating with the growth of digital technology, whereby there is a variety of information and sources that people can access and gain many data sources on the Internet, websites, and social media. Besides that, Muslim society includes students nowadays have many advantages and chances to follow online religious studies classes through online platforms because of the rapid technology development and it gives benefit in our lifetime. However, the problem that become a main issue in our society is the spreading of deviant teaching has risen massively in line with the passage of time that passes very quickly, and this creates challenges and obstacles that must be faced by today's generation. Therefore, people need to pay attention and always be alert to the threat of heretical groups or organization that exists among them. Moreover, the person or organization has deviated from the creed of Ahli Sunnah Wal Jamaah and has taken the opportunity to practice the name of Islam, whereby it implies bringing true teachings, whereby they misled the people in understanding the Islamic way and claim themselves as Prophet or messenger from Allah SWT.

The development of an individual needs to be given attention, as recommended in Islam, because the surroundings of society have a profound effect on the individual. Therefore, the existence of a group of people who always help each other and give support between them affects the self-improvement of an individual (Shahrudin et al., 2020). As a result, an individual need to be careful with any teaching that have been conducted by person or organization which can harm the religion of Islam.

Through this article, several definitions that can be identified describe the concept of deviant teaching. Deviant teaching can be known as something new or an origination which it called as *bid'ah* in Arabic terminology, it contradicts with the Quran teachings, sunnah or Ijma (consensus of Muslim scholars and the foundation from Allah SWT (Kadir, et. al, 2018).

In Arabic, the term of deviant teaching is called *al-dalāl* which deliberated by the word, *dalla-yaḍllu-dalālān/dalālātan*. Besides, whatever that different with the right path it known as deviant teaching. It also can be stated that the word deviant teaching purposely to depart from religious truth or from the true guidance in Islam (Purkon & Syarif, 2023).

Many aspects of deviant teaching can be spotted that may affect society in this modern era. Firstly, new mechanisms of teaching that focus on the old traditional beliefs of *Mu'tazilah*, *Khawarij*, *Jabariyah*, *Murji'ah*, and others, as well as the new modern secular ideologies of materialism, science, communism, socialism, capitalism, liberalism, and the more recent extremes of terrorism that keep the religious affairs of life apart. Next, it can occur through tasawwuf teachings that called as *tariqat* which is contrary with Islamic guidance, like *Tariqat Ahmadiyyah* and others. Furthermore, deviant teaching can be linked with traditional practices and superstition beliefs followed by its believers altered by other religions such as Hinduism, Buddhism, animism, and dynamism (Idris & Kurtbağ, 2019).

Besides that, digital technology can be defined as a set of systems that collects various information and medium of communication that help people in their lives whereby it provides benefits for them, such as the use of smartphones, computers, and others. This is because the development of digital technology has affected the lifestyle of society and has become a necessity in their lives to perform their activities that connect with it. In relation to that as well, our generation, especially youth and teenagers, apply digital technology in their learning method through the Internet. Furthermore, people also grab the opportunity and advantage of digital technology to obtain information about current issues based on digital reading materials that are presented in certain applications, such as news portals and other apps.

On the other hand, the information and communication technology (ICT) today has experienced a rapid development process that has had a great impact on society in Malaysia. This is because society's activities require the use of technology in social life and communication systems involving individuals, businessmen, government organizations or institutions. This era is known as the era of digitalism, makes it an interactive medium for all Internet users to obtain various information and data that occur in their lives. As a result, they can reap many benefits and goodness from the success of their knowledge within themselves (Husin et al., 2017).

In Malaysia, we have two kinds of judicial systems, which consists of a civil and syariah court system. The law that we applied in Malaysia was the Federal Constitution, a supreme law that has been obliged by society, and all jurisdiction of civil law cannot be ruled by syariah law because the system is separated from each other. On the other hand, each state has its own law, known as an Enactment, which governs all Islamic matters such as Islamic family law, waqf, and others. The offense of this heresy has been enshrined in this kind of law, either in the civil or syariah legal system, and the punishment for this offense has also been set according to each provision, such as the punishment for the provisions that stated in the Penal Code and the Syarie Criminal Offenses Enactment in all states of Malaysia.

As we know, each states have their own provision which known as Enactment that govern the Islamic issues in each state whereby it binds the people to obligate and follow the law that are formed by the State Legislative Assembly. However, deviant teachings happen among the society and it need the power of authorities to enforce the law based on Islamic jurisdiction. Furthermore, there are also civil law that deal with the violence of heresy whereby it points out the procedure to arrest the organization that can harm the belief of Muslims such as Security Offences (Special Measures) Act that have been practiced in Malaysia. Based on the Awani news portal, SOSMA Act 2012 was enacted to suppress the movement of a person or the organization that want to trickle and dwindle the stability of our country and purposely give a warning to whoever wants to disrupt public order such as deviant teaching.

Thus, this research study has been carried out thoroughly with the aim of producing comprehensive information and enlightenment for the authorities, such as the Department of Islamic Development of Malaysia (JAKIM), the Malaysian Communications and Multimedia Commission (MCMC), National Cyber Security Malaysia (NACSA), the State Islamic Religious Council (MAIN), academicians, students, and ummah. Therefore, the existence of this article may provide benefits and advantages to the authorities to stop the group of deviant teachings that remain actively in our country and hinder society from being involved which can harm their belief. Therefore, the religion of Islam may be protected and preserved from the deviant teaching in our country.

Literature Review

Zakiyy and Hashim, (2022) conducted a study titled, “Procedural Obstacles in Investigation and Prosecution of Cases on Deviant Teaching in Cyberspace: Maqasid Al-Syariah Approach.” This research study discussed the procedural obstacles in the investigation and prosecution of cases on deviant teachings in cyberspace. Besides, the authors applied qualitative methods of document analysis and doctrinal study as their research methodology. The finding of this study is to discover that Maqasid Al-Syariah is a valuable component to investigators and prosecutors to perform their roles carefully by following the procedural and substantive laws.

Parameters of Writing Wasatiyyah Preachers on social media in Dealing with Muslim Malay Extremists is a research article that written by Ghani et al., in (2023). This study aims to identify the boundary of writing wasatiyyah preachers towards Muslim Malay extremists. On the other hand, qualitative methods have been used in this study whereby it comprises of field study such as interview session and round table discussion. The data of the study is also based on descriptive analysis that apply Atlas.ti software to collect sources and information in this study. Although, the finding of this study is Ahli Sunnah Wal Jamaah method known as *manhaj* become the valid evidence as sources for preachers in their written on social media.

Nur and Muttaqin, (2020) conducted a research study titled, “*Bermedia Sosial dalam Perspektif Maqasid Syari’ah (Membangun Komunikasi Media Sosial Berdasarkan Etika)*”, this research is focused on the effect of social media activities that involve various aspects of good progress and the importance of maqasid syariah as the valuable provisions of the Islamic law that brings the amount of protection of personal and public interests is expected to be two-way communication in the area of social media activities. Furthermore, this study also applied qualitative method which is it based on literature study and review to give the clear vision about this study. This finding study is to produce ideas and deliver an answer to all negative effects of social media activities in this current time.

In the article of Strengthening the Faith of Ahl al-Sunnah wa al-Jamaah towards the Enforcement and Standardization of *Sighah* Fatwa Standards that written by Khambali & Daud in 2022. This study objectively to highlight Usuluddin is the main source of information, particularly on heretical teachings or groups because Muslims frequently face several challenges to their faith. Besides, this study also applied qualitative method that consist of librarian research that give a clear understanding that related with sighah fatwa. Meanwhile, the finding of this research study is very important to be practiced in order to preserve the faith of Ahl al-Sunnah wa al-Jamaah and suppress heresy or deviant teaching permanently.

Isa et al., (2021) analysed a research study titled, “Maqasid Syariah as Means of Spiritual Control in Social Media Usage. This study is deliberated about the need for maqasid syariah in social media usage to sustain religion, the mind, soul, genealogy, and property. Furthermore, it also identifies the issues that related to social media abuse that often happen in Facebook, Instagram, and YouTube. This study also applied qualitative methods which are based on librarian research such as journal articles and others. In addition, this finding study is to contribute more understanding and meaningful Islamic practices in this modern era that enrich kind of information. Moreover, it also ensures that social media are utilised and managed in the line of principles of maqasid syariah.

Methodology

On the other hand, the qualitative method has been applied in this study as a research methodology, which comprises journal articles, interview sessions, and Internet sources that describe the area of the research study. Besides that, this article has also referred to those sources that purposely deal with the offenses related to aqidah matters, which are deviant teaching or known as heresy, which appear in society. It also covers the syariah and civil matters that link with Muslim faith, whereby this finding may contribute benefits to others in terms of forbidding the group of heresies to propagate their false doctrine to the people through any platform. This is because issues of heresy or false doctrine arise in Malaysia that can affect the Muslim people, especially their belief in Islam, and it became our duty to defend it from succumbing to the heretic’s organization in the era of digital technology. Nevertheless, the references cited in this article are from the last five years, and their validity and strength are solid, so it will help to develop the important facts and research questions of the study. As a result, this article may convey the imperative message to government agencies, researchers, academicians, students, and readers so they can include more information and cover the gap in this study.

Results and Discussion

Challenges to overcome deviant teaching through existing syariah and civil law

In fact, digital technology has undergone an evolution process that has created an opportunity for people to apply all the resources that are needed in their work lives. However, some challenges may exist in the cyberspace era, whereby it leaves behind the difficulties in cyber law and its provision in order to regulate the cyber threat and violence that happens through social media in Malaysia. Besides that, government agencies have been carrying out their task to ensure the safety of the users of social media by enforcing the cyber law that has been enacted. According to Shukri (2023), dangerous speech has become one of the challenges that is known as online activity, whereby it may affect people and need to be supervised by the authorities. Even free speech needs to be preserved by our nation. This means that dangerous speech narrows a person’s liberty when religion includes comparison in the explanation of this matter. Moreover, the power of the government will be reduced in terms of disrupting violent populism through its collision policy against democracy.

On the other hand, we can identify the loose monitoring of preaching activities that take place through social media as challenges that occur in cyberspace, which leads to elements of heresy and extremism easily seeping into society because preaching resources are downloaded directly from social media applications. and spread very quickly. In addition, this also creates a group of people with the title Ustaz YouTube and various titles that easily influence the community with their video recordings on the mass media platform (Mokhtar et al., 2021).

An attempt to obtain unauthorized access to a computer or computer system with the intent to injure or cause damage is known as a cyberattack. Furthermore, Malaysian hacktivists have organized cyberattacks that have the potential to cause great harm to the nation's interconnected networks and information systems, necessitating careful consideration and compensation through the Critical National Information Infrastructure (CNII) protection action. For example, in 2011 an anonymous organization launched a cyberattack incident called "Operation Malaysia" that involved denial-of-service attacks (DDOS) against government websites in protest of Malaysia's censorship of specific websites (Abdullah et al., 2018).

Next, Chua et al., (2021) mention in their article, "Identifying the effect of data breach publicity on information security awareness using hierarchical regression," that the Personal Data Protection Act 2010 (PDPA) is to be carried out to ensure the safeguarding of individuals' data but does not have the power for notification if data breaches happen in an organization. There is an essence of weakness and inadequateness in the organization's practice and implementation. As a result, a massive data breach from Malaysian local Telco companies was first revealed when there was a loss of information on phone numbers and personal information for more than 46 million users.

Mechanism to restrict deviant teaching in cyberspace based on maqasid syariah

The word of maqasid can be called as maqsad and maqsid which derived from the word qasada in Arabic which means heading in a path. Meanwhile, the word maqasid in Syariah means the source of water drinking, the road, what Allah has decreed from the aspect of faith, law and religion clearly and straightforward. Besides that, the scholars have mentioned many definitions that mention the the word maqasid such as Ibn Ashur, Ilal Fasi and Ahmad Al Raysouni. The real definition of maqasid syariah can be described as motive, interpretation and understanding which formed in the perspective of Islam through prescribed laws and secrets that lie behind them that aim to realizing the welfare of mankind.

There are also five principles of Maqasid Shariah that maintain the welfare of Muslims and prohibit harm and suffering in their life which is protect the religion, life, thinking, descendant, and property. From a linguistic point of view, al-din means obedience and obedience (الطاعة والانقياد). As for al-din with a general concept, it means what is believed and trusted by humans from things that are unseen and can be witnessed. The basis for this theory of hifz al-din can be observed through the verses of the Qur'an that talk too much about religion. Hifz al-Din is one of the five dharuriyyat, where it needs to be maintained by every person who claims to be a Muslim and a believer. The order to Ubudiyyah or monotheism of Allah SWT as the creator is very clear in the Qur'an and is seen as one of the maqasid al-shariah. Allah SWT said in Al-Quran that related with hifz al din which is:

Translation: "I did not create jinn and humans except to worship Me".

(Al-Qur'an. Surah Al-Zariyaat, 51: 56)

Based on the Surah Al-Zariyaat verse 56, we can understand that we have been created to serve and obey the command of Allah SWT and avoid doing the things that Allah SWT has prohibited in our lives as Muslims. It is important that there is meaning in Allah's creation that needs to be discovered and learned by people to keep themselves from being exposed to deviant teaching or heresy through media platforms. Allah SWT also states another verse that related with the concept of hifz al din.

Translation: "Truly, the religion in the view of Allah is Islam".

(Al-Qur'an. Surah Ali Imran, 3: 19)

According to Surah Ali Imran verse 19, Allah SWT mentioned that the religion of Islam is the only true religion that must be followed and accepted by Muslims, which differs from the other religions in their daily lives. Therefore, it has become real evidence and a fact that it cannot be doubted by any person that Islam is pure, and no other religion cannot be equal to it.

Maqasid syariah is very important in the life of Muslims to preserve and protect all aspects of the life of the individual Muslim, among them maintaining the religion, which is a very heavy duty for every Muslim in defending it from being challenged by any of the outer elements. On the other hand, the other reason that requires maqasid syariah to be implied in our lives is because there are challenges that exist

in Muslim society, which are ignorance and a lack of appreciation towards Islam in Islamic faith. In addition, some problems and cruises related to Islamic faith become the argument to dictate the level of vulnerability towards the religion of Islam and their understanding to differentiate between right and wrong. For instance, Muslims that are involved in heresies are easy to believe and gain deviant teachings that definitely contradict the beliefs of Islam (Alwi et al., 2015).

The aggression of heretical thinking and understanding is increasing as a result of the attitude of the younger generation who are less sensitive to the issues of faith that are held within the society in Malaysia. These heretical thoughts and teachings can be known in various forms such as modernism, liberalism, pluralism, secularism, Shia, Ayah Pin teaching and so on. Nevertheless, this deviant religious teaching still occurs in the community even though they get enough education through digital networks today (Sulaiman et al., 2022).

Furthermore, Rahman (2015) mentioned in his article about maqasid syariah gives attention to maslahah and oversees mafsadah to determine any solution method based on Islamic sharia for Muslims. These two elements can be combined where they themselves are applied in the administration of the country. The method of fiqh is *تصرف الإمام على الرعية منوط بالمصلحة*, which means that all actions of the ruler towards his people must be based on maslahah. It is clear that the concept of maqasid sharia itself is practiced in the national administration system in fulfilling the needs and welfare of the people. The elements of maqasid syariah and siyasah syariyyah become the core in the development of a country that lead to be implemented among people whereby it contributes help and support to them and prevents them from the spread of deviant teaching.

The process of delivering and sharing information has become a necessity for society in this era to gain information about current issues and improve society's self-understanding. Based on a review of maqasid syariah on social media platforms, the things that are against the purpose and implementation of Islam need to be observed because if a person wants to convey a message through social media, he needs to think carefully, which can cause good and bad effects to maintain peace and harmony in society (Nur et al., 2020).

The religion of Islam is closely related to the elements of belief and separates the true nature of a Muslim because the religious aspect needs to be considerate in the aspect of modernization and the development of information technology. Furthermore, the activities that have been carried out are always controlled so as not to contradict the religion of Islam and not to change a person's faith. Therefore, Islam has prohibited all things that threaten religion as an effort to preserve religion (Rosidi et al., 2022).

Improvement for syariah and civil law to vanquish deviant teaching in our country

In Malaysia, people are binding with syariah and civil law whereby they must obey the provisions that have been enforced by the legislation whereby Federal Constitution that known as supreme law govern all matters that related with public order and others meanwhile the Enactment only govern the Islamic affairs and states matters in all states except Ordinance has been applied in Sabah and Sarawak. If any matters contrary to any provision in the Federal Constitution it may be void and unacceptable. Despite this, we can look at the syariah and civil jurisdiction both are separated by the virtue of section 121A of the Federal Constitution states that the civil courts do not have jurisdiction against syariah matters that occur in Syariah courts. Through this article, we will be going through the sanctions that have been enacted in syariah and civil law towards violence of heresy that often arise in our life that may affect the faith of Muslims.

The punishment that may be faced by the offender that commits the violence of heresy such as false doctrine, false claim, worshipping or wrongful worship, deviationist teaching or practice, propagation of religious doctrine and holding out as *wali*. Firstly, the punishment for offence of false doctrine was a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to whipping not exceeding six strokes or combination of those. For example, section 4 (1) of Syariah Criminal Federal Territories Act 1997, section 7 (1) of Syariah Criminal Offences (Selangor) Enactment 1995, section 5 (1) of Syariah Criminal Offences Enactment 2013, section 4 (1) of Syariah Criminal Offences (Kedah Darul Aman) Enactment 2014 Enactment 18, section 4 (1) of Syariah Criminal Offences (Takzir) (Terengganu) Enactment 2001, section 4 (1) of Syariah Criminal Offences Enactment

1997, section 4 (1) of Syariah Criminal Offences (State of Penang) Enactment 1996 and section 4(1) of Syariah Criminal Offences Ordinance, 2001. However, it certainly different with the provision that stated in section 119 (1) of Council of the Religion of Islam and Malay Custom, Kelantan Enactment 1994 Kelantan which is a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or whipping or combination of those meanwhile the provision that mentioned in section 52 of Sabah which are the punishment a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or both and any written document and thing connected with such false teachings must be forfeited or destroyed as ordered by the Court.

Furthermore, the punishment for the offence of false claim was a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or both. For instance, section 6 (b) of Syariah Criminal Federal Territories Act 1997, section 8 (a) of Syariah Criminal Offences (Selangor) Enactment 1995, section 11 of Enactment No. 3 Of 1992 Crimes (Syariah) Enactment 1992, section 7 (b) of Syariah Criminal Offences Enactment 2013, section 6 (b) of Syariah Criminal Offences (Kedah Darul Aman) Enactment 2014 Enactment 18, section 6 (b) of Syariah Criminal Offences (Takzir) (Terengganu) Enactment 2001, section 6 (b) of Syariah Criminal Offences Enactment 1997, section 6 (b) of Syariah Criminal Offences (State of Penang) Enactment 1996 and section 6 (b) of Syariah Criminal Offences Ordinance, 2001.

On the other hand, the punishment for the offence of worshipping or wrongful worship shows an enormous difference on the amount of fine and the other punishment that stated on the Table 1. For example, section 3 (1) of Syariah Criminal Federal Territories Act 1997, section 8 of Enactment No. 3 of 1992 Crimes (Syariah) Enactment 1992, section 47 of Syariah Criminal (Negeri Sembilan) Enactment 1992, section 4 (1) of Syariah Criminal Offences Enactment 2013, section 3 (1) of Syariah Criminal Offences (Kedah Darul Aman) Enactment 2014 Enactment 18, section 127 of Council of the Religion of Islam and Malay Custom, Kelantan Enactment 1994 Kelantan, section 3 (1) of Syariah Criminal Offences (Takzir) (Terengganu) Enactment 2001, section 3 (1) of Syariah Criminal Offences Enactment 1997, section 69 of Syariah Offences Enactment (State of Malacca) 1991, section 3 (1) of Syariah Criminal Offences (State of Penang) Enactment 1996, section 61 of Syariah Criminal Offences Enactment 1995 and section 3 (1) of Syariah Criminal Offences Ordinance 2001.

Then, the punishment for deviationist or teaching practice only provided in section 9 of Enactment No. 3 of 1992 Crimes (Syariah) Enactment 1992 was a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or both and all documents and equipment's must be confiscated and destroyed if ordered by the Court. Next, the punishment for propagation of religious doctrine was a fine not exceeding three thousand ringgit or imprisonment for a term not exceeding three years or both. It can be referred on Table in section 5 of Federal Territories Syariah Criminal Federal Territories Act 1997, section 10 of Enactment No. 3 of 1992 Crimes (Syariah) Enactment 1992, section 5 of Syariah Criminal Offences (Kedah Darul Aman) Enactment 2014 Enactment 18, section 5 of Syariah Criminal Offences Enactment 1997, section 5 of Syariah Criminal Offences (State of Penang) Enactment 1996 and section 5 of Syariah Criminal Offences Ordinance 2001. Besides that, it is definitely different in Syariah Criminal Offences Enactment 2013 (state of Pahang) is the punishment was a a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or whipping not exceeding six strokes or all of those. However, the punishment for this kind of offence that stated in Criminal Offences in the Syarak Enactment 1991 (state of Perlis) and Syariah Criminal Offences (Takzir) (Terengganu) Enactment 2001 was a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to both.

Lastly, the punishment for the offense of holding out as wali only mentioned in Council of the Religion of Islam and Malay Custom, Kelantan Enactment 1994 Kelantan which is a fine not exceeding five thousand ringgit or imprisonment for a term not exceeding three years or both. By referring to Table 1, we can conclude that we have the provision on this matter whereby it has different punishments that have been ruled by their however it need to be expanded to cover the violence of heresy through digital technology.

Besides that, we understand the religion of the Federation is Islam that have been followed by people since the Independence day by the virtue of the section 3 (1) of the Federal Constitution states Islam is the religion of the Federation but other religion may be performed in the peace and harmony. This means that the government did not prohibit non-Muslim to exercise their religion and worship as long it not harm others and harass the circumstances of the society. Other than that, according to the section 298A (1) (b) of Penal Code Act 574 states that any person that deliver their words either spoken or written, or by signs, or by visible presentations, or by any act, activity, or conduct prejudice, or attempts to prejudice or likely to prejudice that disturb the harmony of unity, will be punished with imprisonment for a term of not less than two years and not more than five years.

Nevertheless, civil law in Malaysia provides the provision that control the violence or offence that related with cybercrime such as Computer Crimes Act 1997 (CCA), Copyright (Amendment) Act 1977, Communication and Multimedia Act 1988, Communication and Multimedia Commission Act 1988 (CMCA), Personal Data Protection Act 2010 and others. All these provisions are under the MCMC which are responsible to handle and conduct the user's activities in social media whereby it will keep the data protection of the users and manage their search history in the websites or browses. Through these cyber laws, the authorities have their right to track the group of heresy which carry out an operation secretly and it might require the skills and experts to end their movement from reach the people.

From the other perspective, the important thing is that people nowadays challenge the law itself, like in the case of Nik Elin. The Security Offences (Special Measures) Act 2012 (SOSMA) has a short detention time, and its jurisdiction is weaker than that of the Internal Security Act (ISA), whereby the implementation of this law is inconsistent and needs improvement to strengthen it. Therefore, cooperation between government agencies in enacting specific law must be done to stop deviant teaching through cyberspace area. Through this way, we can restrict the deviant teaching groups by utilise the opportunity that we have among our experts and technologies. Next, revising the existing syariah and civil laws to strengthen the power of authorities to prevent deviant teaching in cyberspace by legislative body in the Parliament. Furthermore, the need of urgency to enact a specific law to regulate deviant teaching in social media may be execute by our government to preserve the faith of Muslims in our country.

Conclusion

In conclusion, digital technology has many advantages that may help the user of Internet to know all kind of information that contribute goods and benefits for them to improve their knowledge and thinking skills whereby challenges and obstacles occur with the change of time and place in their life. Furthermore, the issue of heresy happen in this current era is tough and hard for people in continue their lives and they need to be aware with the danger of belief that can change their belief in Islam. Importantly, cyber law must have a set of systems that are not breakable easily and be able to handle any issues that correlate with any violence that show up through cyberspace today.

Moreover, syariah and civil law comprises of legislation that assist the authorities to uphold the justice and protect the religion of Islam by portray their role to prevent the heresy or deviant teaching that happen in media platform whereby it may attract the people to believe their teaching and become a part of them will cause bad effects and trouble in our country. Therefore, an action needed to be taken by the government agencies such as JAKIM and MCMC with the collaboration with other organization like NGO to bring down the issue of heresy or deviant teaching from happen mostly through social media platform that can affect our generation in the future.

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