

PERSPECTIVE

RESEARCHERS AT ISEAS – YUSOF ISHAK INSTITUTE ANALYSE CURRENT EVENTS

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Social Media Preachers: Unlicensed and Unbounded in Spreading Their Ideas

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EXECUTIVE SUMMARY

- All preachers in Malaysia are required to obtain a preaching licence to teach in public spaces such as mosques. This licence is awarded to preachers who adhere to criteria set by religious authorities. Therefore the authorities are able to regulate their sermons and revoke the licence of those preachers who preach hate or cause divisiveness between different sects of Islam.
- However, as illustrated by the two case studies here, the proliferation of social media has enabled many preachers to circumvent the requirement for a licence because they no longer need to preach from a fixed location. In January 2020, the percentage of people using social media in religious activities increased from 78% to 81%.
- The first case in this study is that of PU Azman, who has been able to espouse Wahabist teachings via social media (especially on the Instagram platform popular among young Malaysians), despite the revocation of his preaching licence. Wahabism is deemed by the religious authorities as inappropriate in the Malaysian context.
- The second case is Ebit Lew, a popular preacher who has garnered 2 million followers on social media. Although his teachings are linked with the Jamaah Tabligh movement (which is banned in Malacca and Sabah), he is largely viewed by the religious authorities as acceptable and non-threatening.
- This rising trend of social media preachers preaching online without regulation has caused much anxiety among religious authorities, who are now unified in their calls to monitor online sermons and preacher behaviour.

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INTRODUCTION

In Malaysia, preachers have to obtain a tauliah or permit to preach should they wish to give sermons in public spaces such as mosques and schools. Failure to do so is a crime under Syariah law and results in the imposition of punitive measures by the local state; in Selangor, preachers can be fined up to RM 3,000 or jailed for up to 2 years or both. Similarly, in the federal territories, preachers can be fined up to RM 5,000 or imprisoned for up to 3 years or both.

Aside from the subjectivity of the charge,¹ the provision of a licence is dependent on a set of criteria that differs from state to state. In Pahang, religious authorities ensure that religious teachers abide by only one approved school of thought, Mazhab Syafie, and are not allowed to touch on political matters. Religious teachers are also not allowed to declare their own fatwa (religious edict) and can only teach in designated locations. In Selangor, religious teachers need to “have good morals and trustworthiness”. These teachers must not defame Muslims and “teachings should be aligned with the al-Quran, as-sunnah, ijma’ and qias” (sources of proof within the Sunni school of thought). The set of rules and punishments ensure that the local government can monitor the content of these religious sermons.

Despite the law requiring a licence to preach, there are several celebrity preachers who regularly give sermons without a license, such as the Mufti of Perlis, Mohd Asri Zainal Abidin, Azhar Idrus and PU Azman – all of whom have capitalised on online platforms.² In January 2020 alone, the percentage of active social media users in religious activities increased from 78% to 81%, and in 2016, then Deputy Minister in the Prime Minister’s Department Datuk Dr Asyraf Dusuki urged preachers to leverage on social media so as to preach more effectively.³

The use of social media is far more effective, harder to regulate and borderless, unlike preaching in mosques where a permit is needed. Religious authorities are hence tightening regulations to curb unregulated content. This was exemplified in 2016 when Datuk Mohd Rawi, Chairman of the Religious, Tourism and Heritage Committee first raised his concerns⁴ and similarly in 2019, when Dr Mashitah Ibrahim, former Deputy Minister in the Prime Minister’s Department urged religious authorities to increase regulation of these preachers.⁵

As such, one has to ask if a licence to preach is still relevant now that a religious preacher no longer needs physical space to give sermons and instead can use his personal YouTube account. Social media channels such as Facebook and Instagram have built-in functions that allow preachers to interact with their followers on live stream.

This article will adopt a forensic theology approach to analyse two prominent celebrity preachers, PU Azman and Ebit Lew – both of whom preach without a permit and are able to penetrate the world of social media, amassing millions of followers. This methodology will reveal the preachers’ ideological orientations by analysing their core ideology based on information sourced from YouTube videos, social media posts and books. The article will seek to understand how their ideas are accepted by the online community and explore the increased monitoring of these online preachers’ content.

PU Azman*Background*

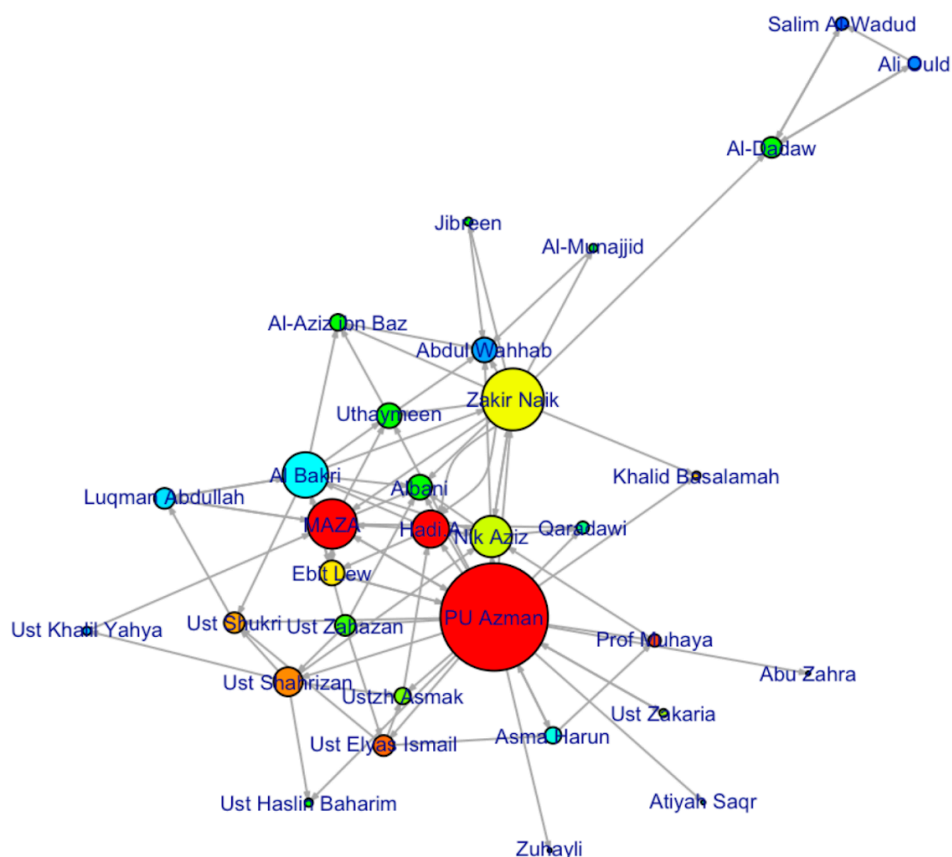
Azman Syah Elias, better known as PU Azman, is an independent preacher, motivational speaker and actor. He does not have formal education in Islamic studies and became popular in 2014 when he competed in a reality programme, Pencetus Ummah. With his rising popularity, PU Azman managed to secure a license to preach from Negeri Sembilan in 2015 but, it was revoked in 2017 by the Majlis Agama Islam Negeri Sembilan (MAINS) when his teachings were found not to be aligned with Ahli Sunnah Wal-Jamaah (sunni school of thought) and the Shafie Mazhab.⁶

The revocation of PU Azman's preaching licence gives rise to questions on his ideological orientation especially since many have speculated that the rescindment was linked to his inclination towards Wahabism. It is thus necessary to determine how far PU Azman's sermons were actually aligned with the teachings of the Wahabi sect. To unpack this, it is first important to detail the core tenets of the Wahabi sect.

The Wahabi sect is said to refer to pioneering scholars such as Ibn Taimiyyah and to reject popular religious practices such as the celebration of the Prophet's birthday, saint veneration and practices associated with the mystical teachings of Sufism.⁷ Wahabis with puritanical inclinations can instigate conflict due to hatred harboured against Shi'ites or Shi'ite sympathisers.⁸ This thus renders Wahabism inappropriate in Malaysia, as exemplified in the consensus at Mufti meetings in 1985, 1986, 1996 and 1998.⁹ Wahabism has also been associated with violence due to its history of assaults against Shi'ites and Sunnis.¹⁰

Forensic Theology Analysis

The forensic theology approach is applied here to unpack PU Azman's ideas and inclinations towards a range of issues in Islam. This methodology allows us to ascertain whether or not PU Azman is a Wahabi sympathiser by looking at his criticism (if any) of Sufis, or the existence of hate speech towards Shi'ite's practices. A thorough analysis of his ideas is first obtained through his sermons. These are thereafter compared to religious texts of associated doctrines or teachings. The forensic theology approach enables PU Azman's circle of contacts to be extrapolated by determining who he cites, who he follows and who he admires. The extraction of this circle is obtained through social media, particularly Instagram. His network is illustrated in the diagram below:



As shown in the diagram, PU Azman has relationships with or idolizes Wahabi preachers such as Abdul Aziz bin Baz, Muhammad ibn al-Uthaymeen, Muhamad Nasiruddin al-Albani, Zakir Naik, Zahazan, Mohd Asri Zainal Abidin and most importantly, Muhammad bin Abdul Wahab, the pioneer of the Wahabi school of thought. PU Azman also follows religious experts such as Mohd Asri Zainal Abidin and Zahazan, and referred to Zulkifli Mohamad al Bakri as his friend by congratulating him when he was appointed Minister for Religious Affairs. It is widely perceived in Malaysia especially in social media, that preachers on this list have Wahabi background.

Furthermore, his Facebook status from seven years ago reinforces his orientation towards Wahabism; religious scholars of the Sunni sect such as Al-Zuhaili and Yusuf Qaradawi are minimally referred to. Instead, these scholars are only mentioned to justify that Wahabism is part of Sunni Islam and should thus not be alienated. His religious orientation is further manifested in some of his sermons where he outrightly demonizes the Shi'ite sect over nikah mu'tah (contract marriage).

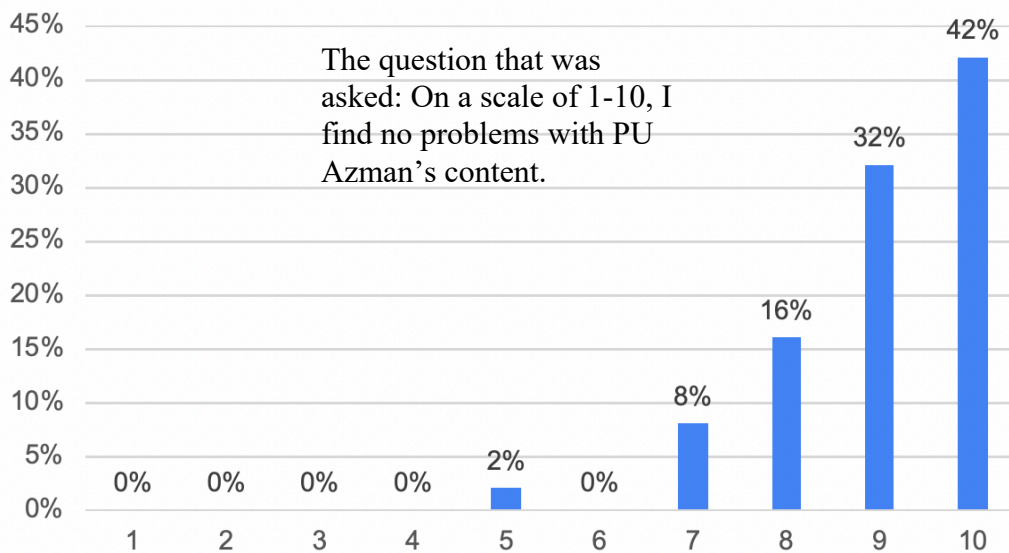
Influence of the Wider Audience

Given PU Azman's religious orientation and inclination towards the Wahabi sect, it is important to also investigate his followers' receptiveness of his ideas. PU Azman's followers on social media are indeed accepting of his ideas; he appears on social media daily and often interacts with his followers on Instagram Live through question-and-answer sessions. PU Azman's easy-going nature allows him to joke with his followers while simultaneously preaching to his audience. The influence¹¹ of PU Azman as a social

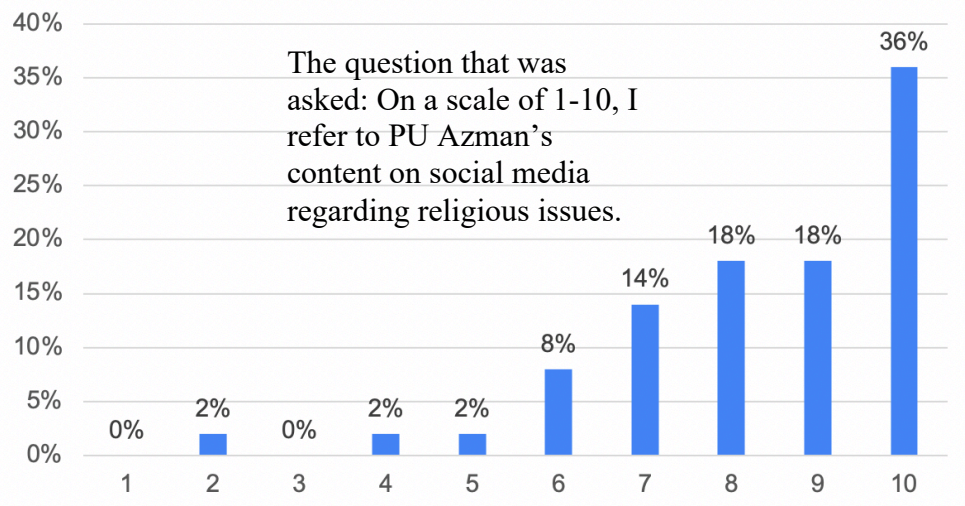
media preacher is illustrated in an online survey aimed at measuring the influence he has. Generally, followers of PU Azman idolize him and often refer to his advice for religious issues.

It is clear that PU Azman is not affected by the revocation of his preaching licence. Even without the licence, PU Azman is free to express himself and disseminate his ideas to a wider audience on social media.

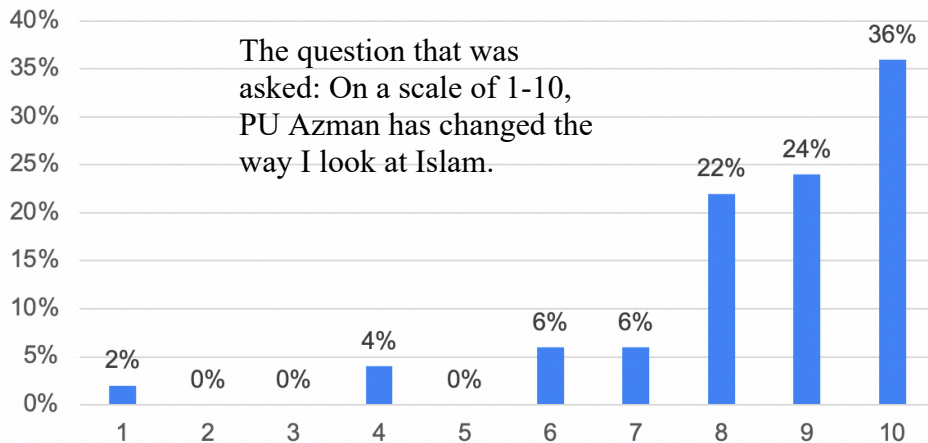
Followers' Perception of PU Azman's Content



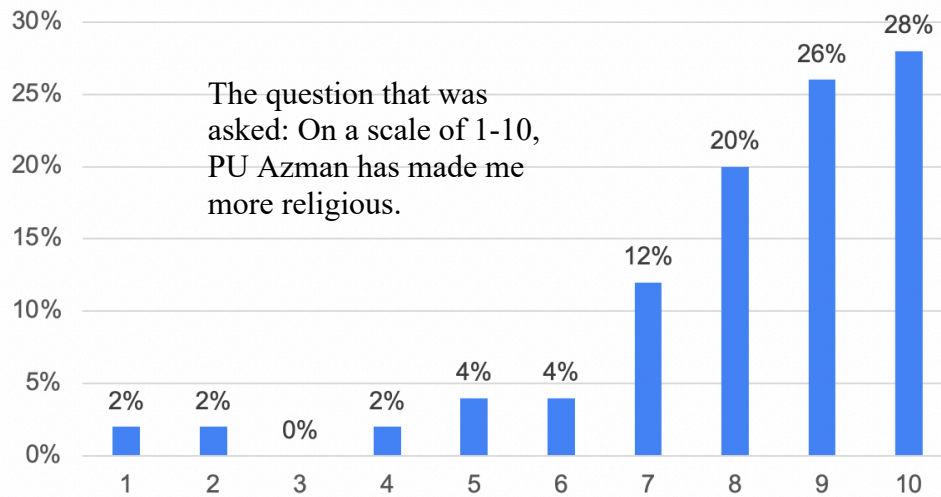
Refer to PU Azman's Content



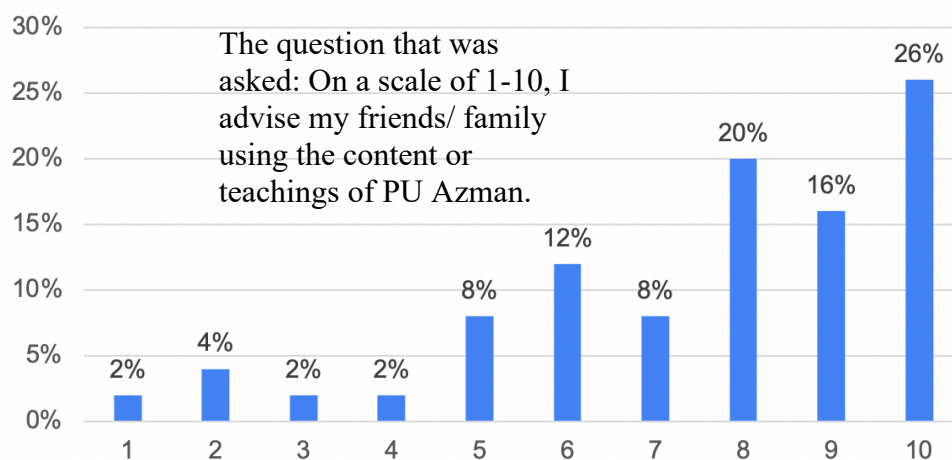
PU Azman has changed the way Islam is perceived



PU Azman and Religiosity of Followers



Advising Friends by Referring to PU Azman's Content



As shown in the survey (n=50), PU Azman's followers resolutely internalise his ideas (when asked if they have ever disagreed with his sermons, an overwhelming majority – 98% respondents answered never), indicating his influence on social media. Given his popularity and the receptiveness of his followers towards his ideas, social media is a primary source for PU Azman to disseminate his religious ideas. The revocation of his licence merely restricts his movement to preach in a designated place, Negeri Sembilan. This, however, has no adverse impact on his online presence; PU Azman is able to amass a segment of the online Muslim population through his interactions on social media, particularly on Instagram, a platform that is widely used by the young in Malaysia.

EBIT LEW

Background

Ebit Lew, also known as a motivational speaker, is a Chinese Muslim preacher who lectures in Thailand, Singapore, Pakistan, India and Indonesia. He was invited to various radio stations and TV channels such as IKIM (Institut Kefahaman Islam Malaysia) to give motivational lectures centred around stress management and Islamic psychology, garnering massive support from youths preparing for examinations.¹² Ebit Lew is also known in the community for his charity work where he helps to build and construct homes for the poor, provide food for orphans, and preach to transgender groups.

While it is difficult to ascertain if he was given a permit to preach, Ebit Lew was invited to preach in different states of Malaysia that have strict rules against preachers ascribing to the beliefs of Wahabism. For example, he was invited by the Department of Religious Affairs of Johor to partake in a programme, and to preach in mosques in Kuantan. He was lauded by the anti-Wahabi Facebook group, “Kami Tidak Mahu Fahaman Wahhabi di Malaysia” (“We Don’t Want Wahabi Understanding in Malaysia”). The examples illustrate Ebit Lew’s acceptance by these religious authorities and communities; indicating that they perceive him as a credible Islamic teacher who is not associated with Wahhabism.

Forensic Theology Analysis

To understand his ideas, data on his books and online lectures on YouTube were gathered. It is important to note here that unlike PU Azman, Ebit uses his social media merely to advertise his activities and not really to engage through them. However, he has a significant number of followers on YouTube. In order to understand Ebit Lew, his own writings and lectures are used here as data and not his network mapping. Most of his lectures are transcribed and later published as books.

In Ebit’s many books, he stresses the importance of rituals such as zikr (the ritual prayer or litany frequented by the Sufis) every day and night for a total of 300 times;¹³ religious rituals to commune with God; and praying dhuha (special prayer during day time) for 8 rakaat to increase wealth.¹⁴ In his book, he often refers to experts from tasawuf and sufi

sects such as Hassan Basri and Syeikh Yusuf Al-Khandahlawi's, both of whom advocate warmth, love and care when looking after family members.¹⁵

Similarly, Ebit Lew often advocates lifestyle changes and encourages his followers to emulate Prophet Muhammad's three-way lifestyle: firstly, *surah* (physical appearance of the Prophet), secondly, *sirah* (daily practice of the Prophet) and *sarirah* (Prophet's thinking/ideas). Doing so, according to him, is granting the Prophet's wish of a moral, religious and full-of-love society where everyone succeeds in this world and in the afterlife.¹⁶ Aside from preaching on spiritual topics such as getting closer to God, his books also reveal his association with the Tabligh movement.

The Jemaah Tabligh movement, an Islamic missionary movement originating from India, pays little attention to social and political situations (apolitical) in Malaysia but is banned in two states of Malaysia, Melaka and Sabah, due to the perception that it steers Muslims towards a path of endless problems, and encourages deviancy.¹⁷ Allegations of 'deviancy' emerged because the movement urges followers to seek a mystical life to the extent of neglecting their jobs and family.

Despite this, Ebit Lew alluded his activities to jamaah tabligh, referring to the movement as "majlis ta'lim" where family members gather to read the hadith and verses of the Al-Quran. 'Ta'lim' is considered one of the doctrines applied by the Tabligh movement. His allegiance to the group is palpable in his many books where he reiterates that he often *iktikaf* (practice of staying in the mosques for several days, devoting oneself to worship) with members of the group by visiting three mosques in Singapore.¹⁸ In this book, Ebit Lew quoted, among others, Syeikhul Hadis Kiyai Uzairon, a Tabligh expert and member of the Syura council in Tamboro, Indonesia.¹⁹ He suggested reading books by the Islamic missionary group such as "Muntakhab hadis" written by Maulana Muhammad Yusuf Al-Khandahlawi, and "Kitab Fadhilat Amal" by Maulana Zakariya Al-Khandahlawi.²⁰ Referring to these books is another indication of his leaning towards jamaah tabligh.

Ebit Lew's prominence as a follower of the movement goes unnoticed because he is a successful businessman and entrepreneur. His ideas on Islam, from the lens of the jamaah tabligh, are non-provocative, and aligned with the behaviour and doctrine of the relevant religious authorities in Malaysian states.

His ideas resonate well with members of the Shi'ite community which inadvertently allows him to bridge the longstanding differences between the Shi'ites and Sunnis. In the chapter "Di Mana Islam Tertegak" ("Where Islam Stands", in the book, *Menelusuri Cinta* (2015)), Ebit Lew narrated the story of the murder of Saidina Hussein bin Ali, Prophet Muhammad's grandson in Karbala on the 10 Muharam 61 H. He recounted how Saidina Hussein's entourage were besieged in Karbala and had limited supply of food and water for 10 days. He further detailed the sufferings and struggles that Prophet's family members had to go through, and the trauma that Prophet's great-grandson, Ali Zainal Abidin faced due to the incident in Karbala on the day of Asyura.

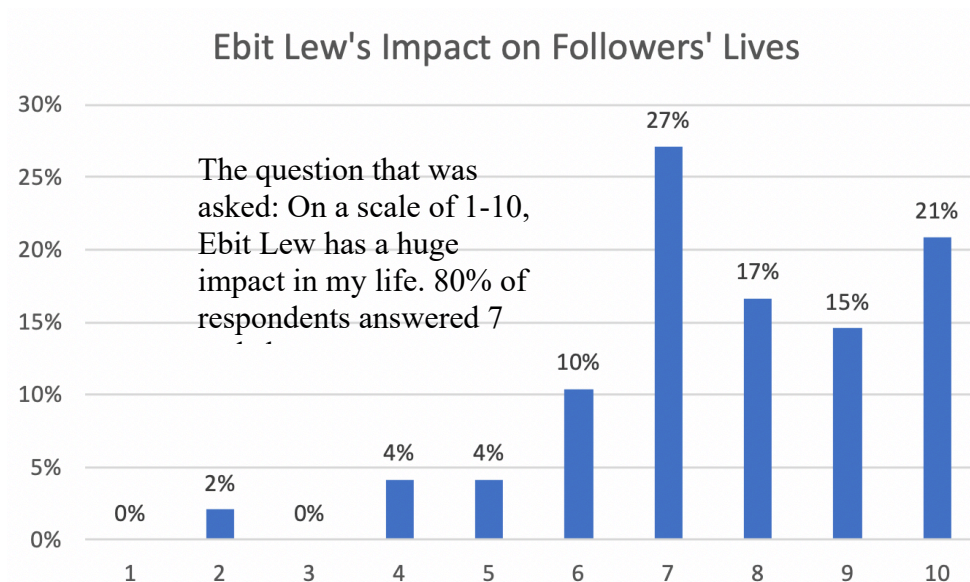
Aside from making the sacrifice of Saidina Hussein in Karbala a tipping point that changes the Shi'ite's whole perception, the narration above is deemed as important especially since the Shi'ite community prioritises the position of the Prophet's family in all aspects of life. By detailing the story and focusing on the struggles of Prophet's family

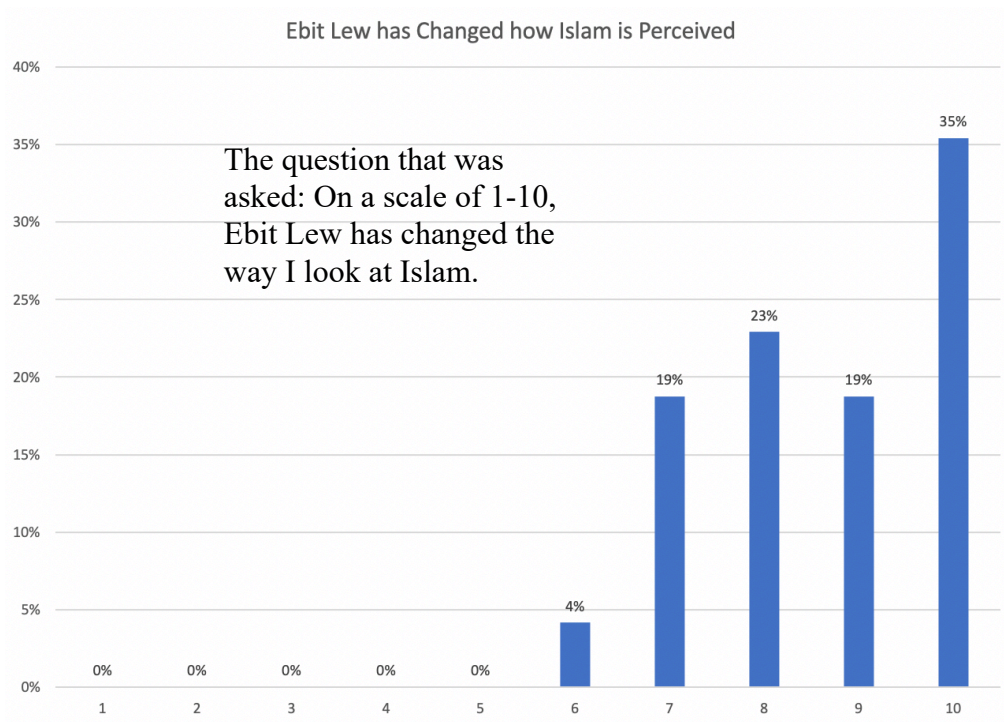
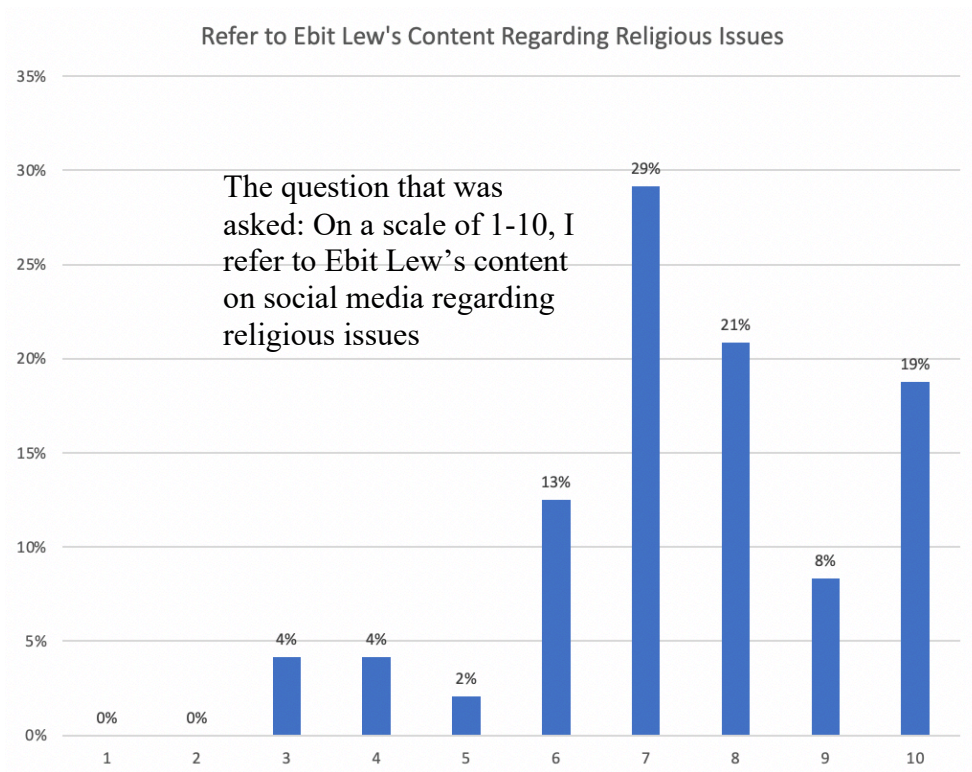
members, a key facet that is important and constantly emphasised by the Shi'ites, Ebit Lew managed to signal that his ideas resonate well with the marginalised Shi'ites. His ideas on the murder of Saidina Hussein was put forth in 2015 when discrimination against the Shi'ite community was at its peak.²¹

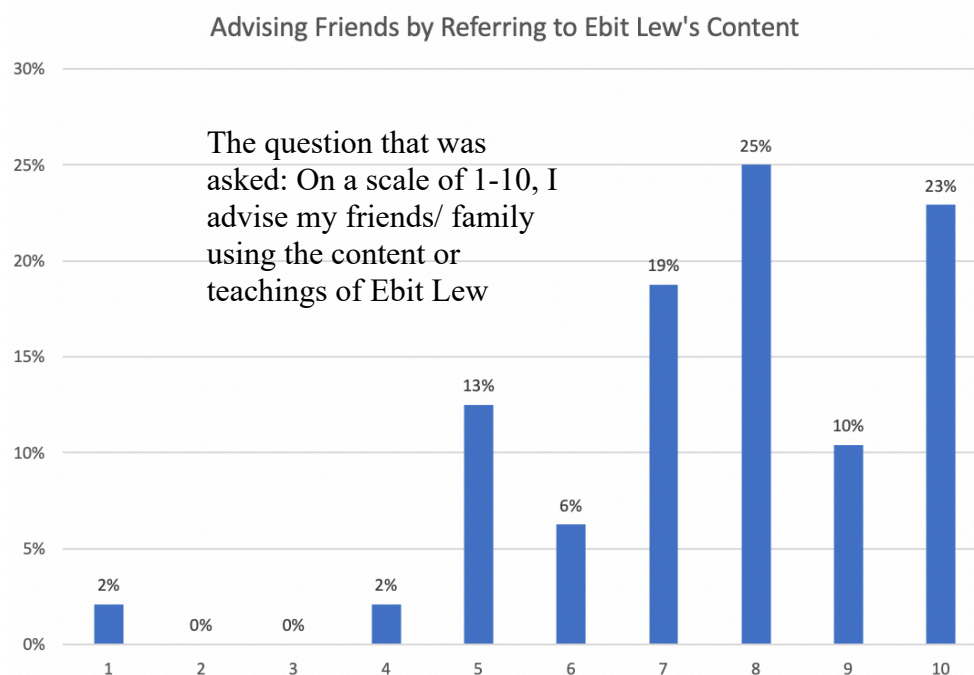
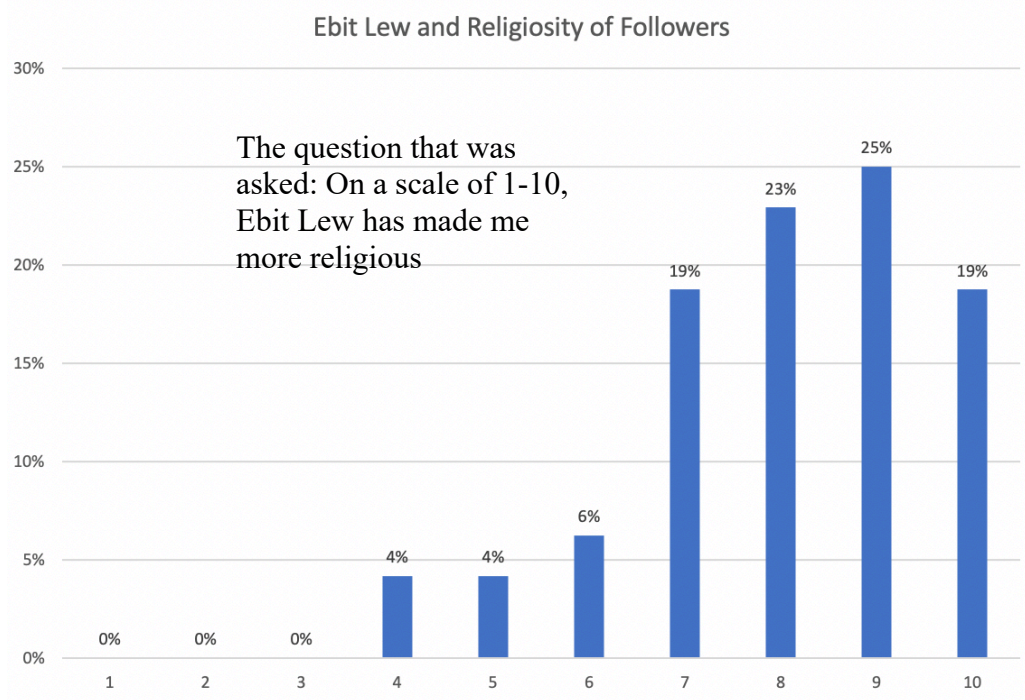
Influence and Support in the Community

Ebit Lew has provided assistance to underprivileged groups in Malaysia. Recently, he received widespread media coverage for his community service in Kelantan. Certain segments of the population had started criticising the Kelantan state for neglecting the welfare of the people, unlike Ebit Lew. This reflected the incompetency of certain states and his growing influence.

His charity work and motivational lectures centred around religion enable him to garner a number of followers, amounting to over 2 million on social media. A survey (n=48) circulated amongst his followers on Twitter and Instagram showed that he is influential and most of those surveyed viewed Ebit Lew as a positive agent of change in their lives.







It is clear that Ebit Lew’s presence is perceived as non-threatening to the relevant religious authorities since his ideas are aligned with Sunni Islam, yet he also wins the hearts of minority Shi’ites by referring to personalities that are lauded by them. Ebit Lew is thus said to be influential precisely because of the two million followers he amassed on social media; these followers have accepted his ideas as was apparent in a survey that was conducted. Ebit Lew has been able to amass both majority and minority segments of the population, making him more influential than PU Azman who adversely excludes minority groups. Ebit Lew is also non-threatening, in contrast to PU Azman, making the former favourable to the state.

CONCLUSION

Social media preachers such as PU Azman and Ebit Lew (both without licence to preach) are gaining traction in Malaysia, rendering it increasingly difficult for local governments to monitor and regulate their content. With social media, the preaching licence becomes increasingly irrelevant; these preachers' content is unregulated whereas in public spaces, they have to adhere to a list of criteria. These preachers, as the survey points out, are influential since their ideas are widely accepted and internalised by their social media followers.

In tandem with the influence these preachers have on millions of followers, the various orientations and associations of these preachers are causing anxiety among the religious authorities. Even so, the anxiety differs from preacher to preacher; religious preachers with Wahabi ideological orientation such as PU Azman are seen as a threat unlike preachers who advocate for lifestyle or spiritual changes like Ebit Lew.

Religious authorities, in response, have raised concerns regarding this, urging increased monitoring of content and of the behaviour of religious preachers on social media.

Annex A – Charges in Each State

No.	State	Enactment	Penalty for the Violation of the Credentials Enactment	Details	Qualification of tauliah Recipient
1	Perlis	Section 118, Administration of the Enactment of Islam 2006	Under section 119: Offense of Teaching Islam without tauliah result in a fine of not more than RM5000 or imprisonment for 3 year or both if convicted. ²²		
2	Kedah	Section 84, Enactment Administration on Rules of Islam (Kedah Darul Aman) 2008	Fine of not more than RM3,000 or imprisonment for not more than 3 years or both.		
3	Kelantan	Section 91, Islamic and Malay Customs Council Enactment, Kelantan 1994.	Fine of a maximum of RM1,000 or imprisonment for 6 months or both if convicted. ²³		Recipients of the tauliah have to adhere to all criteria and instructions of relevant parties. The relevant parties have the authority to revoke, cancel or postpone the provision of tauliah.
4	Terengganu	Section 103, Administration of Islamic Religious Affairs Enactment (Terengganu)	Fine of not more than RM3,000 or imprisonment of not more than 3 years or both.		
5	Pahang	Section 161, Administration Enactment 1982 – Amendment 1987	Fine of not more than RM1000 or imprisonment of less than 6 months or both.		(a) Obtained tauliah or permission from Islamic Religious Council and Malay Customs in Pahang (b) Content of sermons should be aligned with Mazhab Syafie (c) When teaching, prohibited to touch on politics (d) To avoid touching on sensitive issues that will divide the unity of the government (e) Not allowed to come up with fatwa

					(f) Only teach in designated areas.
6	Pulau Pinang	Section 11, Syariah Criminal Offenses Enactment 1996, Penang	Fine of not more than RM5,000 or imprisonment for not more than 3 years or both. ²⁴		
7	Perak	Section 108, Administration of the Religion of Islam Enactment, Perak, 2004	Fine of not more than RM5,000 or imprisonment for not more than 3 years or both. ²⁵		(a) Sermons are aligned with al-Quran and al-Sunnah based on the Ahli Sunnah Wal Jamaah (Sunni) faith. (b) Virtuous and not involved in criminal behaviour. (c) Do not slander other Muslims. (d) Do not touch on politics while preaching. (e) Abide by the rules of the state and obey guidelines set out by State Islamic Religious Council (MAIN) and Accreditation Committee.
8	Selangor	Administration of the Religion of Islam Enactment (Selangor), 2003	Fine of not more than RM3,000 or imprisonment for not more than 2 years or both.	Category D 1: Tauliah to teach / Preach Category D 2: Tauliah to teach obligatory act to be fulfilled by each Muslim. Kategori D 3: Tauliah to teach al-Quran Kategori D 4: Special Tauliah (Interfaith/banking/motivation)	(a) To give out sermons on every aspect of Islam or teach Islam based on al-Quran, as-Sunnah, Ijma' and Qias. Preacher should also not bring forward wrong teachings. (b) Noble and Trustworthy (c) Maintain, improve and strengthen the brotherhood and unity of the Muslim community and encourage Muslims to raise their standard of living and economy as well as increase their practices and

					<p>piety to Allah s.w.t. (d) Must not slander other Muslims (e) Abide by the rules of the state and obey each guideline set out by Selangor Islamic Religious Council (MAIS) and Committee from time to time (f) Receive support to preach from Head of Department/ respective employers and; (g) Must not touch on politics.</p>
9	Federal Territories	Section 11, Syariah Criminal Offences Act (Federal Authorities), 1997	Fine of not more than RM5,000 or imprisonment for not more than 3 years or both if convicted.		<p>(a) Holds a higher education qualification from local or foreign universities recognized by the Malaysian government (b) Holds a higher education qualification from a local university (c) Knowledgeable in Islamic law and; has attained the age of 21 years. In the teaching of al-Quran and Tajwid, preacher must reach the age of 18 years.</p>
10	Negeri Sembilan	Section 53 Syariah Criminal Enactment, 1992 (Amendment 2004)	1) Any individual who teaches without tauliah from the Accreditation Committee under the 118(3) sub-section of Administration Act, with exception for their own family members in only their own homes will be fined not more than RM3,000 or imprisonment for not more than 2		<p>Accreditation (Negeri Sembilan) Regulations 2012 (1) Any person with the following qualifications may apply tauliah— (a) Muslims from among the Sunnah Wal-Jamaah; (b) has reached the age of 21 years and above and in the case of teaching the</p>

			<p>years or both, if convicted.</p> <p>2) A person whose credentials are revoked but does not return the credential certificate to the Credentials Committee shall be guilty of an offense and shall on conviction be liable to a fine not exceeding RM 500 or imprisonment for a term not exceeding six months or to both”.</p>		<p>Qur'an and Tajweed has reached the age of 18 years;</p> <p>(c) has:</p> <p>(i) Degree in Islamic Higher Education from a local or foreign university recognized by the government; or</p> <p>(ii) approval from a government-recognized local religious educational institution;</p> <p>(d) have the necessary skills and expertise in the field of teaching.</p> <p>(2) The Committee may, on reasonable grounds, exempt any applicant from any qualification specified in sub-regulation (1), if it thinks fit and expedient to do so.</p>
11	Melaka	Section 106(3), Administration of the Religion of Islam Enactment (Melaka), 2002	Fine not exceeding RM5,000 or imprisonment for not more than 3 years or both. ²⁶	<p>(a) Religious Teaching Accreditation is divided into two categories: (i) Category A: For the entire State of Melaka (ii) Category B: (a) For certain districts only. (b) Al-Quran Teaching Accreditation for the entire State of Melaka (c) Permission to Speak for a specific date, period or time and place only (d) Permission to deliver the Sermon for a specific date, period or time and place only.</p>	<p>(a) does not spread ideologies or teachings that are contrary to the beliefs of Ahli Sunnah Wal Jamaah</p> <p>(b) give priority to teaching according to Mazhab al-Syafi'i</p> <p>(c) does not touch on any matter relating to greatness, honor, sovereignty and the power of His Majesty the Yang di-Pertuan Agong and the Malay rulers as the head of the State Islamic</p> <p>(d) does not offend any race, religion, customs and culture of the locals which may lead to racial</p>

					<p>and religious tensions</p> <p>(e) does not insult the trivial matters found in the four sects</p> <p>(f) does not dispute the fatwa of a state or issue such a fatwa based on his own opinion</p> <p>(g) does not touch on politics.</p> <p>(h) does not directly touch the personalities of any individual</p> <p>(i) does not insult any religious authority</p> <p>(j) does not receive any funding without the permission of the Malacca Islamic Religious Council</p> <p>(k) the sermon read should be from the text provided by the Malacca Islamic Religious Department</p> <p>(l) for any texts that are not provided by the authorities, the sermon must have obtained permission from the Malacca Islamic Religious Department</p> <p>(m) the text of the sermon shall contain a prayer reading for His Majesty the Yang di-Pertuan Agong and His Excellency the Governor of the State of Melaka in addition to other prayers</p> <p>(o) comply with and be subject to any regulations imposed by the Authority.²⁷</p>
12	Johor	Section 119, Administration of	Fine not exceeding RM5,000 or		Speakers should be from among the

		the Religion of Islam Enactment (Johor), 2003	imprisonment for not more than 3 years or both. ²⁸		people who are certified and do not cause controversy and their background is known by the local community according to their expertise. ²⁹
13	Sabah	Section 49, Syariah Criminal Offenses Enactment, 1995	<ol style="list-style-type: none"> 1. Fine of not more than RM5,000 or imprisonment of not more than 3 years or both. 2. Any person who fails to surrender a revoked written consent is guilty of an offense and shall, on conviction, be liable to a fine not exceeding RM 1,000 or to imprisonment for a term not exceeding six months or to both. 	<p>The categories of credentials for teaching and religious talks are as follows:- (a). Religious Teaching Credentials (General) (b). Authorized to teach the recognized religious canons (Individual / Institution) (c) Credentials for teaching the Quran (d). Speech Credentials (General) (e). Speech Credentials (Special / Invitation) (f). Special Talk Permit.</p>	<ol style="list-style-type: none"> (a) Do not spread beliefs or teachings that are contrary to the beliefs of Ahli Sunnah Wal Jamaah; (b) Do not touch on any matter relating to the sovereignty and jurisdiction of the Yang di-Pertuan Agong, the Malay Rulers and His Excellency the Yang di-Pertuan Negeri as head of state; (c) Does not insult the trivial issues found in the four sects that are recognized and that are not contrary to the teachings of Ahli Sunnah Wal Jamaah; (d) Does not touch on political issues; (e) Does not directly touch on the personalities of any individual; (f) Does not insult any religious authority; and (g) Must comply with any rules imposed by religious authorities as well as other authorities. <p>2. The Committee shall have the power to revoke teaching or speaking credentials in the event of a breach of the conditions set</p>

					out under this rule. 3. Any person who has teaching credentials shall submit his credentials if required by any officer authorized by the Council.
14	Sarawak	Section 11, Shariah Criminal Offenses Ordinance 2001	Upon conviction, is liable to a fine not exceeding RM 5,000 or to imprisonment for a term not exceeding 3 years or to both.		

Annex B – Survey

Description of survey	Online survey that was distributed across two platforms – Twitter and Instagram 28 questions were asked including demographics such as state, age, gender and occupation.
Unit of Analysis	Followers of PU Azman and Ebit Lew on Twitter and Instagram Influence of preachers on these followers
Methodology	Extract followers from Twitter and PU Azman using an app called IGExport. From the list extracted, a random sample of followers are chosen to which the survey is distributed.
Sample Size	PU Azman: 50 Ebit Lew: 48
Margin of Error	11%. Given that this is an exploratory survey and study, a margin error of 11% is relatively acceptable.
Definition of Influence	Influence is conceptualised as behavioural changes of followers after exposure to these preachers' content. Perceived trustworthiness and information qualify as measurement of influence.
Indicators of Influence	Trustworthiness – follower's perception that preachers are trustworthy and sincere, and inspires trust. Information quality – information provided is accurate, updated and of high quality Behavioural intentions – take suggestions from preachers on religious issues, likely to refer to the preacher if problems arise
Limitations of the Survey	While the survey has aimed to measure influence, on social media platforms like Twitter, some users have blocked receiving direct messages. As such, responses on the survey are skewed towards followers with 'open' direct messages that allow us to distribute the survey. Apps are only able to extract the first 1,000 followers. As such, the full list of over 2 million followers is not accessible for random sample.

- ¹ Refer to Annex A for a detailed analysis of the charges in each state.
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