

Examining the Impact of Social Media Da‘wah Activities among Yoruba Muslims

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ABSTRACT

Social media has transformed religious communication by providing Muslim scholars with innovative platforms for disseminating Islamic teachings. However, empirical studies on the impacts of digital da‘wah (Islamic propagation) among Yoruba Muslims in Southwestern Nigeria remain limited. This study examined the impacts of social media da‘wah on Yoruba Muslims, focusing on the accessibility of social media platforms, the influence of online Islamic teachings, and the forms of da‘wah activities conducted through digital media. A mixed-method research design was adopted. Data were collected through a structured 22-item Google Forms questionnaire administered to 132 purposively selected Yoruba Muslim respondents. Quantitative data were analysed using frequencies and percentages, while relevant literature and online da‘wah materials provided qualitative support for interpreting the findings. For instance, WhatsApp (100%), YouTube (87.1%), TikTok (84.8%), Facebook (83.0%), Instagram (81.8%), and X (71.2%) were the most accessible platforms for da‘wah. Respondents reported that online Islamic lectures enhanced religious knowledge, strengthened understanding of Islamic doctrines, and promoted Islamic consciousness. Lecture presentations, Qur‘anic teaching, Tafsīr, Arabic language instruction, and marriage counselling were identified as common online da‘wah activities. Hence, social media has enhanced Islamic propagation among Yoruba Muslims by improving access to religious knowledge and promoting religious engagement. The study recommends greater participation of qualified Islamic scholars and the development of ethical guidelines for digital da‘wah.

Keywords: Digital Da‘wah, Islamic Social Media Communication, Yoruba Muslims, Online Religious Propagation

INTRODUCTION

The advent of social media has revolutionized modes of communication and learning across the globe. Among Muslims, it has become an important platform for disseminating Islamic teachings, promoting unity, and addressing socio-religious concerns. Despite the prevalence of pseudo-scholars and unverified sources, genuine Islamic scholars have effectively utilized these platforms to deliver *da‘wah* reaching audiences far beyond the confines of the mosque.

Social media platforms such as Facebook, YouTube, WhatsApp, TikTok, Instagram, and X have become vital instruments in religious propagation. They offer interactive spaces where Muslims can learn, discuss, and share religious knowledge at minimal cost and in real time. The Qur‘an emphasizes the importance of communication and unity among believers, as stated in Qur‘an 49:10:

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Meaning: *The believers are but a single brotherhood; so make peace and reconciliation between your two brothers and fear Allah, that you may receive mercy.*

(Al-Hujurat: 10)

It has been indicated from the existing literature that social media has transformed communication patterns globally, including religious propagation. Siddiqui and Singh (2016) observe that modern communication technologies significantly shape daily life, especially among youths and students, making social media a powerful tool for information exchange and value formation.⁴ Khouli (2013) further emphasizes that contemporary communication platforms possess advanced features that facilitate global outreach, interaction, and accessibility, making them suitable for *da'wah* activities.⁵

Studies on Islamic *da'wah* highlight its dynamic nature and adaptability to changing contexts. *Da'wah*, traditionally conducted through mosques, public lectures, and face-to-face interactions, has evolved to incorporate modern digital platforms.⁶ Scholars such as Arifudin (2016) identify social media as a unique and efficient medium for Islamic propagation due to its openness, immediacy, and broad reach. Platforms such as Facebook, YouTube, Instagram, WhatsApp, TikTok, Telegram, and X have enabled Muslim scholars to disseminate Islamic teachings beyond geographical and institutional limitations.⁷

Rosidi et al. (2021) further reveals that social media-based *da'wah* contributes to religious education, moral orientation, and spiritual development. It facilitates access to Islamic knowledge on the Qur'an, *hadith*, *fiqh*, *tafsir*, and *sirah*, allowing users to learn at their convenience. At the same time, scholars warn of challenges associated with digital *da'wah*, including misinformation, unqualified preachers, moral degradation, and misuse of platforms for unethical content.⁸ Despite these challenges, it is suggested that when properly guided, social media can serve as a corrective space for addressing misconceptions about Islam, countering Islamophobia, promoting ethical conduct, and fostering global Muslim solidarity.⁹ This study builds on existing scholarship by empirically examining the social, religious, moral, spiritual, and economic impacts of *da'wah* activities on social media among Muslims in Yoruba-speaking communities.

⁴ S. Siddiqui, and T. Singh, "Social Media its Impact with Positive and Negative Aspects," *International Journal of Computer Applications Technology and Research* 5, no. 2 (2016): 71-75.

⁵ Mohamed El Khouli, "The Most Important Negative Aspects of Using Social Networking Affecting the Family Stability in Abu Dhabi-A Pilot Study," *International Journal of Engineering and Technology* 9 (2013): 85- 90.

⁶ U. Halim, and S. Rahim, "Digital Engagement: Access and Use of Social Media among Young Muslims," *Journal of Communication Malaysia* 27, no. 2 (2010): 121-135.

⁷ Arifuddin, "Da'wah through the Internet: Challenges and Opportunities for Islamic Preachers in Indonesia," *Ar-Raniry: International Journal of Islamic Studies* 3, no. 1 (2016): 161-188.

⁸ M. H. Rosidi, A. Wifaq, and M. N. Abdul-Majid, "The Impact of Social Media on the Acceptance of Fatwas among Malaysian Muslims," *Journal of Fatwa Management and Research* 26, no. 1 (2021): 17-36.

⁹ M.N. Kamaku, and H. Mberia, "The Influence of Social Media on the Prevalence of Sexual Harassment among Teenagers: A Case Study of Secondary Schools in Kandara Sub-County, Kenya," *International Journal of Academic Research in Business and Social Sciences* 4, no. 4 (2014): 420-431. M. O. Oloyede, and G. K. Oloyede, "Effects of Social Media on Morality of Youths in Nigeria and the Role of Religion." In *Proceedings of the 31st Accra Bespoke Multidisciplinary Innovations Conference*, pp. 105-112. 2022.

METHODOLOGY

This study adopted a mixed-method research design, integrating quantitative and qualitative approaches to examine the impacts of social media *da'wah* among Yoruba Muslims. Quantitative data were collected through a structured questionnaire, while qualitative data were derived from documentary analysis of relevant literature and selected online *da'wah* contents to complement and interpret the survey findings. The study was conducted among Yoruba-speaking Muslim communities in Southwestern Nigeria, where social media has become an important medium for Islamic propagation.

The target population comprised Yoruba Muslims who use social media for accessing Islamic lectures and other *da'wah*-related activities. A purposive sampling technique was employed to recruit eligible respondents through an online Google Forms survey. A total of 132 valid responses were retrieved and analysed. Data were collected using a researcher-designed, structured questionnaire comprising 22 items organised into four sections: (i) accessibility of social media platforms for *da'wah* activities, (ii) influential Islamic scholars on social media, (iii) influence of social media *da'wah* on Muslims, and (iv) available *da'wah* activities on social media. The instrument contained dichotomous, multiple-response, and four-point Likert-scale items ranging from Strongly Agree to Disagree.

The questionnaire was developed from the study objectives and relevant literature on digital *da'wah*, Islamic communication, and social media studies. Its content was carefully reviewed to ensure clarity, relevance, and adequacy before administration. The questionnaire was administered electronically through Google Forms and distributed via relevant Muslim social media platforms. Participation was voluntary, and only completed responses were analysed. Quantitative data were analysed using descriptive statistics (frequencies and percentages) and presented in tables, while qualitative findings from documentary analysis were integrated into the discussion to provide contextual interpretation of the results.

RESULT AND DISCUSSION

Social Impacts

The survey findings indicate that social media has enhanced communication between Islamic scholars and their followers and has expanded access to Islamic education. Beyond these direct educational benefits, the literature also suggests that digital *da'wah* contributes to broader social interactions among Muslims. These wider social implications include family counselling, youth mentorship, marriage guidance, community mobilisation, and the promotion of peaceful coexistence. The development and growth of social media have impacted on the lives of many. The importance of social media cannot be ignored in this modern world because it has become a new way of life in the world of information and communication on a global level which have been adopted for the propagation of Islam and dissemination of Islamic messages.¹⁰ *Da'wah* activities on social media have assisted the community building and unity among Yoruba Muslims. It ensures connecting, sharing and learning from each other and promoting the sense of global Muslim unity and solidarity among the Muslims. It has provided a space for Muslims to express and affirm their religious identity, fostering a sense of belonging

¹⁰ K. A. Umar, "Mass Media as Essential Instrument for Da'wah (Islamic Propagation)," *Journal of Humanities and Social Science* 19, no. 6 (2019): 204-322.

and connection. Yoruba Muslims, through the creation of social media pages and accounts by different Islamic scholars, are able to connect and establish friendship which is one of the major principles of Islam.

The platform provided by social media for *da'wah* activities has contributed to formation of online Islamic communities where Muslims and other like-minded individuals are connected, discuss faith-related topics and seek guidance about their religion. Through it, cultural exchange and dialogue between them and other people from different socio-cultural backgrounds are facilitated. So also, the ideas and perspectives that can encourage peaceful co-existence and promote mutual understanding among Muslims as well as non-Muslims are exchanged.¹¹

It is imperative to state that Muslims engage in the usage of social media platforms to acquire Islamic knowledge without looking at religious ideology of the handlers, in as much as the fundamental principles of *da'wah* are followed. However, some of the principles are neglected by some of the preachers, particularly the Muslim bloggers. In summary, *da'wah* on social media has impacted the Yoruba Muslims socially in the following aspects:

1. Reach and Accessibility: *Da'wah* activities on social media platforms such as Facebook, Instagram, X, YouTube, and WhatsApp offer a broader outreach to Muslims globally. Through these platforms, Muslims engaging in *da'wah* are connecting with a diverse audience who are either interested in Islamic teachings and or who are looking for guidance on marriage within the Islamic context.
2. Education and Awareness: *Da'wah* on social media outlets has provided valuable educational content on Islamic principles related to marriage, such as the importance of mutual respect, communication, and understanding between spouses. These platforms have helped to dispel myths and misconceptions about Islamic marriage practices.
3. Community Building: *Da'wah* on social media platforms provides platforms for the creation of online communities, where Muslims share experiences, seek advice, and support one another in matters relating to marriage and relationships. This sense of community can be especially beneficial to individuals seeking guidance on Islamic marriage practices.
4. Counseling and Support: *Da'wah* practitioners, through direct messaging or online forum, offer counseling and support to individual Muslims who are experiencing difficulties in their marriages. They provide guidance to their followers and other users based on Islamic teachings and they offer a compassionate ear to those in need.

It should be noted that most of the Muslim social media handlers are contacted by their followers for marriage matchmaking and a lot of single, divorced and widowed Muslims have re-married through this channel. Likewise, information on proper usage of social media for prevention of marriage dissolution is posted by some of the Muslim matchmaking handlers. This is done because of the possible damage that separation can cause. Thus, *da'wah* through social media is used as an avenue to warn Muslims against spousal disputes which sometimes eventually result to marriage dissolution, if not quickly rectified.

¹¹ El Khouli, "The Most Important Negative Aspects of Using Social Networking," 85-90.

Table 1. Influence of Social Media Da‘wah on Yoruba Muslims (*N=132*)

S/N	Item	Strongly Agree (%)	Agree (%)	Strongly Disagree (%)	Disagree (%)	Remark
1.	Majority of Yoruba Muslims always listen to lectures on all available social media platforms.	38 (28.7)	71 (53.8)	0 (0)	23 (17.4)	Agree
2.	Online Islamic lectures are morally more effective than physical lectures nowadays.	39 (29.4)	57 (43.2)	5 (3.7)	31 (23.1)	Agree
3.	Online lectures have transformed Muslims positively.	21 (15.9)	71 (53.8)	6 (4.7)	34 (25.7)	Agree
4.	Muslims in terms of doctrines and practices have become better Muslims through a number of lectures he/she has listened to.	18 (13.6)	89 (67.4)	7 (5.3)	18 (13.6)	Agree
5.	Online lectures have positively influenced Muslims in their moral characters.	16 (12.1)	84 (63.6)	9 (6.1)	23(17.4)	Agree
6.	Scholars emphasize more on <i>Aqidah</i> which is the basis of Islam while delivering lectures online than physical.	17 (12.9)	69 (52.3)	10 (7.6)	36 (27.3)	Agree

Source: Field Survey, 2024

The findings presented in Table 1 indicate that respondents generally perceived social media as having a positive influence on *da‘wah* activities among Yoruba Muslims. A substantial majority agreed that online Islamic lectures have contributed positively to religious awareness and understanding of Islamic teachings. Specifically, 38 respondents (28.8%) strongly agreed, while 76 respondents (57.6%) agreed that online Islamic lectures have positively transformed Muslims in Yorubaland, representing 86.4% of the respondents combined. Only a minority expressed disagreement.

Similarly, most respondents agreed that social media have improved knowledge of Islamic doctrines and practices and have enhanced awareness of Islamic beliefs (*‘aqidah*). These findings suggest that social media have become an effective medium for disseminating authentic Islamic knowledge and promoting religious consciousness among Yoruba Muslims. The findings support the position of previous scholars that

digital media have expanded opportunities for Islamic education beyond conventional face-to-face preaching and have strengthened interaction between scholars and their audiences.

The charts below revealed that social media *da'wah* have given positive impacts on Muslims based on 132 responses from the questionnaires:

Chart 1. Muslim Engagement and Frequency of Accessing Islamic Lectures Across Social Media Platforms

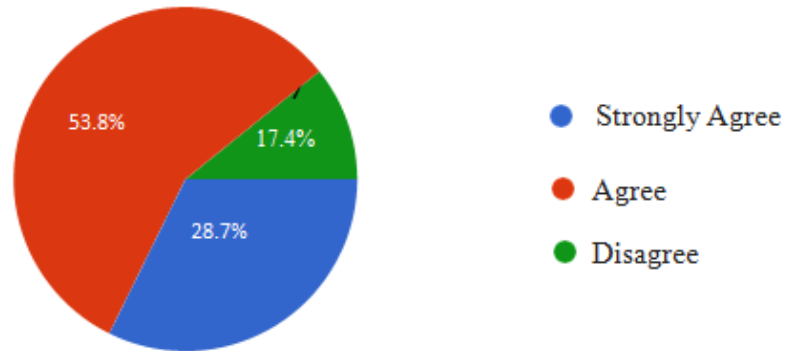


Chart 2. Comparative Effectiveness: Perceptions of Online vs. Physical Islamic Lectures

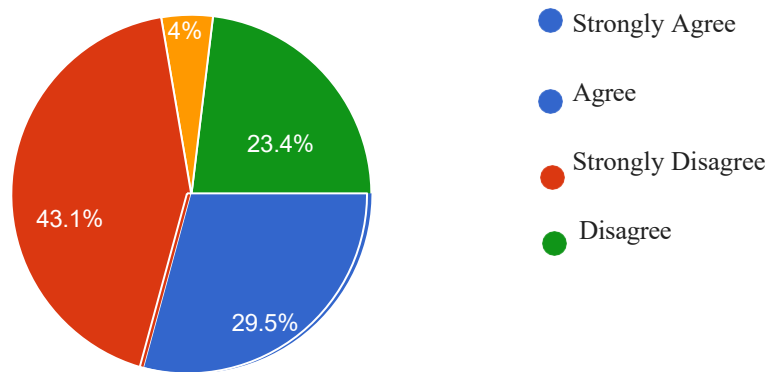


Chart 3. Perceived Positive Transformation of Muslims through Online Lectures

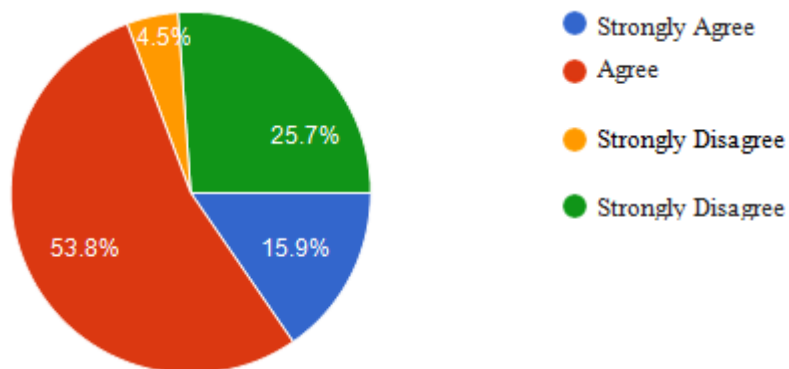


Chart 4. The Influence of Continuous Online Lectures on Enhancing Islamic Doctrines and Daily Practices

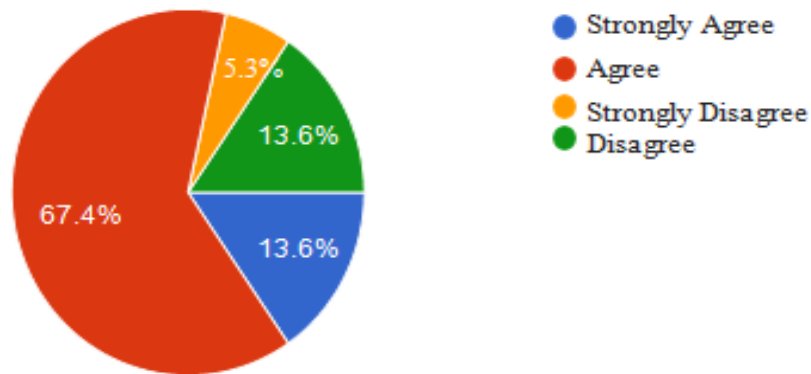


Chart 5. Overall Positive Impact and Influence of Digital *Da'wah* on Muslim Lives

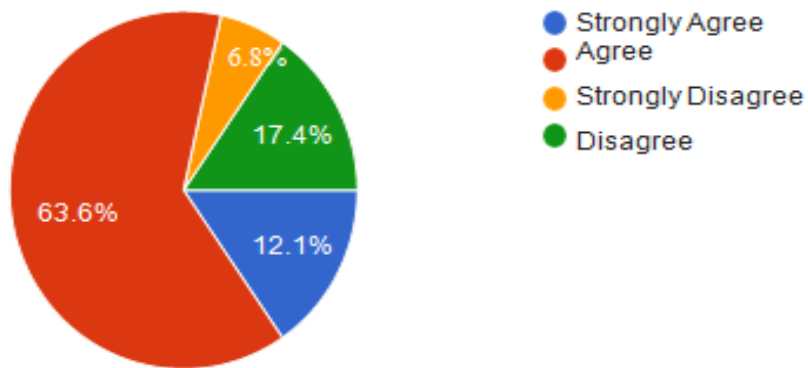
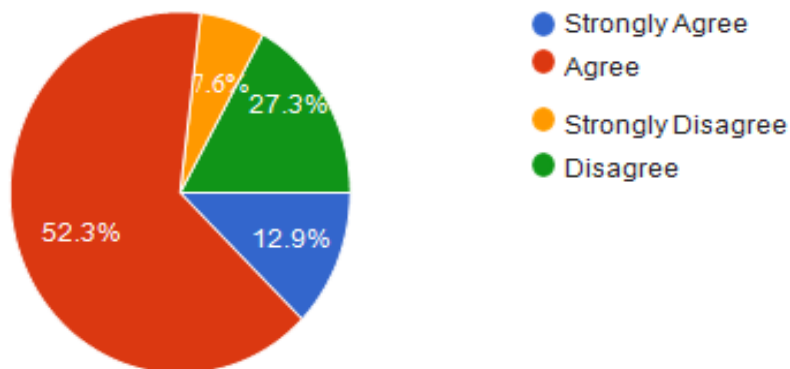


Chart 6. Scholarly Focus in Digital Media: Emphasis on *'Aqīdah* in Online vs. Physical Lectures



Source: Google Form Questionnaire

Religious Impacts

Siddiqui and Singh (2016) noted the significant impact that modern communication technology particularly social media, have on daily life, especially for youth and students.¹² While Khouli (2010) emphasized that contemporary communication tools

¹² Siddiqui, and Singh, "Social Media its Impact with Positive and Negative Aspects," 71-75.

possess advanced features that provide opportunities and a variety of services, facilitating global communication, including *da'wah*.¹³ Social media is a crucial for meeting the demand for Islamic knowledge, as it plays a key role in spreading accurate information about Islamic teachings.

Da'wah is the process of sharing Islamic teachings using effective methods. Overtime, various strategies and tools have been employed by different schools of thoughts and individuals to share their messages.¹⁴ Today, many engage in extensive outreach efforts to attract others to their beliefs, using appropriate promotional methods and tools to gain new followers. It has been observed that social media and modern communication channels have helped people across globe, including in the field of Islamic *da'wah*, playing a significant role in aiding the propagator (*dā'ī*) in the spread and advancement of Islamic teachings.¹⁵

Arifudin (2016) pointed out that social serves as a unique platform for *du'āt* (Islamic propagators) to disseminate knowledge and teachings of Islam. He highlighted its importance as contemporary medium for *da'wah* due its efficiency, accessibility, reaching, and openness.¹⁶ The methods of *da'wah* dissemination have evolved from traditional group discussions and public forums to more modern approaches utilizing social media platforms such as Facebook (including pages, live streams, and reels), YouTube, Telegram, Instagram, WhatsApp, Tik-Tok.¹⁷ Scholars and preachers post various Islamic teachings that the public can access for personal, educational, religious, and business purposes. Social media users or the called (*mad'ū*) not only seek information but also share what they find, and add their interpretations of religious messages based on their understanding.¹⁸ Looking at the way of life of Muslims and adoption of technological devices in dissemination of religious teaching, it is not an understatement that social media has become the platform for Muslim scholars to spread and share their ideas, thoughts and knowledge on religious matters.¹⁹

It is pertinent to note that the Muslim scholars and preachers who are utilising these modern communication devices are gradually on the border lines of shifting the Islamic awareness from what is seen as conservative, rigid belief to what can be understood and explained to others without the stress of attending conventional Islamic centres. It has provided opportunity for scholars and preachers to reach out to the masses who may pretend to have not recognised Islam.²⁰ It should be noted that these scholars, preachers and bloggers also utilise platforms such as Facebook, WhatsApp, Instagram, Tik-Tok, YouTube, Telegram, X and others because they appear to be the most widely used for religious purpose and are easily accessible for quick consumption of Islamic teachings and other related issues.²¹ The utilisation of social media by Yoruba Muslim scholars for Islamic information dissemination has brought some changes to the way the

¹³ El Khouli. "The Most Important Negative Aspects of Using Social," 85-90.

¹⁴ Ibid.

¹⁵ Arifuddin, "Da'wah through Internet: Challenges and Opportunities for Islamic Preachers," 161-188.

¹⁶ Ibid.

¹⁷ Alhaji Sheikh Ahmad Olarewaju Alfulany (53 years), Muslim Scholar, in an interview conducted on 13th July, 2023.

¹⁸ Rosidi et al., "The Impact of Social Media on the Acceptance of Fatwas among Malaysian Muslims," 17-36.

¹⁹ Alhaji Sheikh Ahmad Olarewaju Alfulany (53 years), Muslim Scholar, in an interview conducted on 13th July, 2023.

²⁰ M. A. Lawal, and K.O. Dauda, "Islām, Social Media and the Fallacy of Religious Proselytization in Yorubaland," *Nasred Religions' Educator* 20, no. 1 (2014): 232-241.

²¹ Muhammad Ittefaq, and Taufiq Ahmad. "Representation of Islam and Muslims on Social Media: A Discourse Analysis of Facebook." *Journal of Media Critiques* 4, no. 13 (2018): 39-52.

Islamic messages, culture and principles are promoted amongst Muslims and non-Muslims.²²

Table 2. Accessibility of Social Media Platform Used for *Da'wah* Activities (N=132)

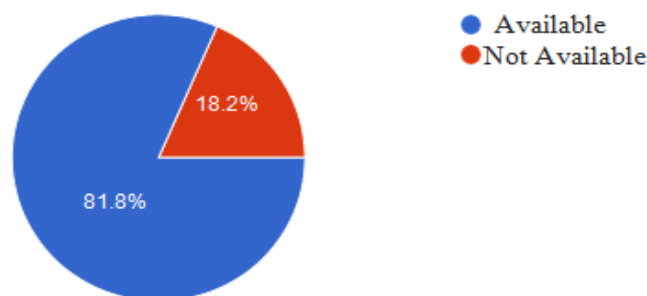
S/N		Available (%)	Not Available (%)	Remarks
1.	Instagram	108 (81.8%)	24 (18.2%)	Available
2.	Facebook	109 (83%)	23 (17.4%)	Available
3.	Tik-Tok	112 (84.8%)	20 (15.2%)	Available
4.	WhatsApp	132 (100%)	0 (0%)	Available
5.	X	94 (71.2%)	38 (28.8%)	Available
6.	YouTube	115 (87.1%)	17 (12.9%)	Available

Source: Field Survey, 2024

Table 2 shows the accessibility of various social media platforms commonly used for *da'wah* activities among Yoruba Muslims. The findings reveal that WhatsApp was accessible to all respondents (100%), making it the most widely used platform for accessing Islamic content. This was followed by YouTube (87.1%), TikTok (84.8%), Facebook (83.3%), Instagram (81.8%), and X (formerly Twitter) (71.2%). The high accessibility of these platforms demonstrates the increasing integration of digital technology into Islamic propagation.

The findings indicate that Yoruba Muslims have multiple digital channels through which they access Islamic lectures, Qur'anic recitation, *tafsir*, counselling, and other forms of religious instruction. Consequently, social media has become an important complement to conventional methods of Islamic propagation.

Chart 7. Instagram Usage by Respondents



²² Mr. Adekunle AbdulQuodus (Abu Anas), in an online interview conducted on 3rd May, 2024.

Chart 8. Facebook Usage by Respondents

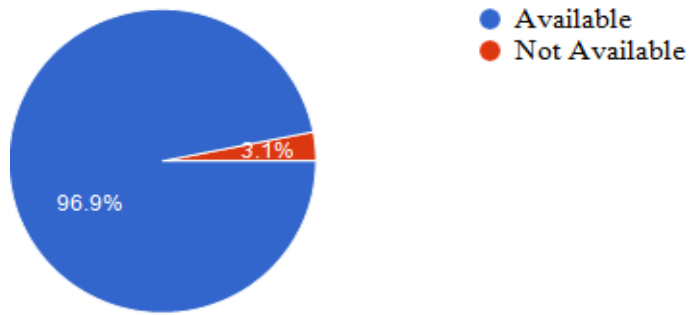


Chart 9. Tiktok Usage by Respondents

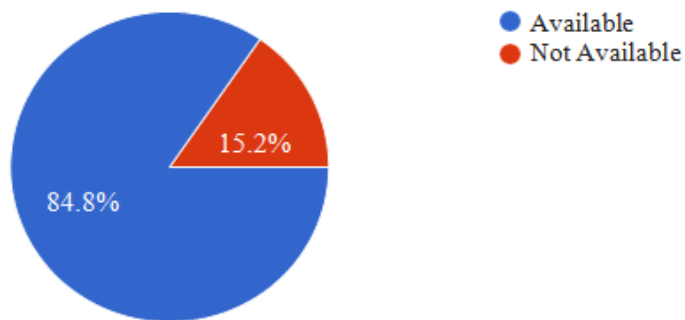


Chart 10. WhatsApp Usage by Respondents

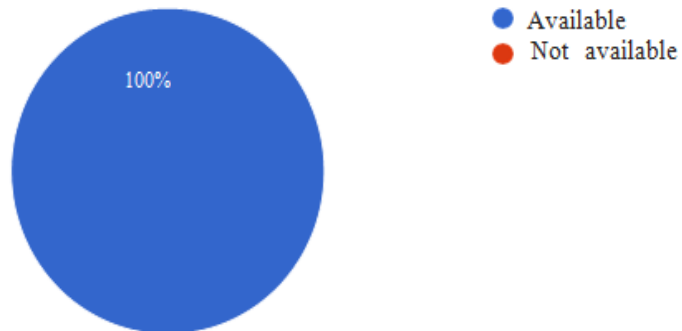


Chart 11. X (Twitter) Usage by Respondents

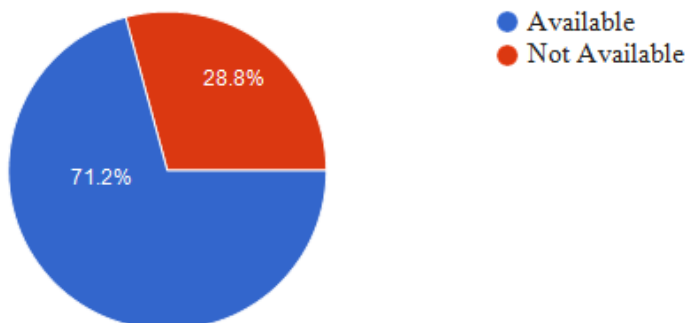
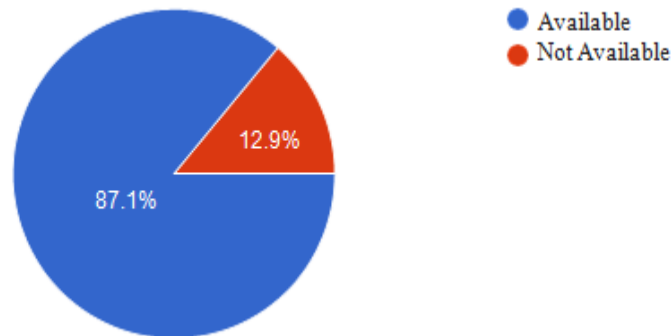


Chart 12. YouTube Usage by Respondents



Muslims have seen *da'wah* on social media as a platform for spiritual growth and a means of connection with the wider Muslim community. Online discussion groups and forum are formed to share religious experiences and advise and create a sense of belonging and solidarity among Muslims. Social media has made it easy for the followers of a particular scholar to participate actively, understand the messages and share through the creation of contents which are reposted on their various social media platforms. It has also made it easier for the scholars to interact with their followers, expand relationships, and shorten distance and time in disseminating information quickly and at a relatively lower cost.

It is noteworthy that several Islamic knowledge subjects, such as the Quran, *ḥadīth*, *tafsīr al-Qur'ān*, *sīrah an-nabawīyyah*, *fiqh*, *taṣawwuf*, *usūl al-fiqh* and many others have their contents designed by various Islamic scholars and are made accessible on their social media platforms in different formats (videos and audios) to a large number of their followers. Most of the Muslims are visiting social media platforms of their favorite scholars to search for information on Islamic related issues such as Islamic guidelines on how to perform *ṣalāh* (prayer), conduct *ḥajj* (pilgrimage) and *'umrah* (lesser pilgrimage), or search for history and stories of the prophets, ways of fasting in the month of Ramadan, and equally to seek for advice on how to conduct themselves in accordance with the principles and practices of Islam.²³ As a result of this, *da'wah* activities on social media has become a new system of interactive and communicative media, which has evolved into the most frequently utilised medium for seeking Islamic knowledge and information.²⁴

Social media has assisted the Yoruba Muslims to access knowledge about Islam from imams and scholars beyond the mosques and educational institutions, although, these traditional means of acquiring Islamic knowledge remain intact. Muslims learn, ask questions and teach others through social media handles. For example, on sites such as Facebook, YouTube, Tik-Tok, and Instagram among others, one can listen to a lecture in any language and at any time. It should be noted that *da'wah* activities on social media has encouraged Muslim users to question, learn and understand their religious beliefs. It has also assisted Muslim student users to think critically, analyse information and reflect on Islamic teachings presented or posted on social media platforms in order to enrich their opinions on any Islamic related matter.

Furthermore, through *da'wah* on social media, an avenue has been provided for addressing misrepresentation of image of Islam, wrong *fatawa* and misconception about

²³ Halim, and Rahim, "Digital Engagement: Access and Use of Social Media among Young Muslims," 121-135.

²⁴ Ibid.

Islam. Muslims are able to distinguish between genuine scholars and bloggers who have no required methodologies for calling and admonishing people. It has helped them to dispel myths about Islam and promote a more nuanced understanding of Islam.

Moral Impacts

Numerous vices have been attributed to the use of social media, particularly concerning youth morality, as the addiction to and overuse of these applications frequently culminate in burnout and mental health challenges. Offensive posts, disinformation, and deliberate deception are commonplace across these platforms. In evaluating these trends, Kuppuswamy and Narayan (2010) observed that the prominent spread of deceptive, false information actively triggers moral decadence among young people, often diminishing their originality, creativity, and productivity.²⁵

Furthermore, research indicates that the digital environment directly alters how younger demographics perceive well-being. It has been reported that health-related content on social media significantly impacts the understanding and behaviors of young people. Consequently, high levels of technology and social media consumption negatively impact youth self-esteem, yielding potential risks to their physical and mental health that frequently manifest as symptoms of depression or anxiety. Compounding these issues, Hinduja and Patchin (2009), demonstrated that improper social media usage distracts teenagers, disrupts sleep patterns, and exposes them to cyberbullying, rumor spreading, peer pressure, and highly unrealistic views of other people's lives.²⁶

Although social media has often been criticised for promoting immoral behaviour, it also provides valuable opportunities for disseminating Islamic ethical teachings. The findings of this study, together with evidence from the literature, suggest that properly managed digital da'wah can promote honesty, modesty, respect for parents, patience, compassion, and other Islamic moral values among Muslims. It is observed that many vices such as addiction, offensive posts, misinformation, deception, bullying and defamation of character, have been attributed to use of social media especially in relation to morality. False information dissemination that is very prominent on the social media which usually comes with the intention of deceiving others causes moral decadence on the part of the posters.²⁷ According to Kamaku and Mberia:

Social networking sites such as X and Facebook have become a raging craze for everyone nowadays and the disposition of the user as reflected by their comments, no doubt betrays their character and personality. People take advantage of the fact that they hide behind their gadgets to insult, bully, and troll individuals.²⁸

Morality in Islam encompasses virtues and values, promotion of goodness, righteousness, and justice in all aspects of Muslims' life. It emphasizes the importance of being conscious and responsible for decision making and accountable for one's actions. In

²⁵ Sunitha Kuppuswamy, and PB Shankar Narayan, "The Impact of Social Networking Websites on the Education of Youth," *International Journal of Virtual Communities and Social Networking* 2, no. 1 (2010): 67-79.

²⁶ Sameer Hinduja, and Justin W. Patchin, "Bullying, Cyberbullying, and Suicide," *Archives of Suicide Research* 14, no. 3 (2010): 206-221.

²⁷ Oloyede, and Oloyede, "Effects of Social Media on Morality of Youths in Nigeria and the Role of Religion," 105-112.

²⁸ Kamaku, and Mberia, "The Influence of Social Media on the Prevalence of Sexual Harassment among Teenagers," 420-431.

Islam, adherence to moral principles leads to personal growth, spiritual development, and ensuring a harmonious society. It is observed that people's morals have a significant role to play in their life because a person's character is considered as the reflection of his mindset. It is believed that the most perfect faith is the one with the best morals.²⁹ Social media has influenced morals of the users of its platforms and has poisoned minds of many both young and old. Muslims have seen *da'wah* activities on social media as a platform for promotion of ethical behavior and morals as prescribed by Islam. Through it, honesty, kindness, generosity and other Islamic values are encouraged by Muslim scholars. It has also assisted in ensuring compassion and empathy which has inspired the followers/users to be more compassionate with one another. Muslims are encouraged to address social issues such as social injustice, equality, human rights, which affect the community where they live.

It is worthy of note that, Muslims have succeeded in learning the promotion of behavior where it is ethically and respectfully exemplified in their interactions with others on and outside social media platforms. This is as a result of involvement of the Muslim callers in setting a positive example for their followers, which contributes to the creation of a more civilised and constructive atmosphere. *Da'wah* activities on social media has assisted in prevention of anomalous thought which emanated from shameful pictures and shot, explicit call to vice, spread of adultery and perversion, and getting people to seeing and hearing of vice. It has pushed some of the users to civility and the killing of jealousy for the prohibitions of Allah and disavowal of the Muslim community from its values and morals.³⁰ Through *da'wah* activities on social media, moral values such as justice and fairness, honesty and truthfulness, compassion and kindness, respect for human dignity, modesty and humility, prohibition of unlawful and personal accountability have been adopted by Muslims.

Spiritual Impacts

Although the questionnaire did not directly measure respondents' perceptions of spiritual impacts, the literature consistently recognises spiritual development as one of the principal objectives of Islamic *da'wah*. Consequently, the following discussion interprets the potential spiritual implications of digital *da'wah* based on Islamic teachings and relevant scholarly literature, while drawing on the broader findings of this study. Islam as a religion views spiritual growth as an important journey that all believers undertake to strengthen their connection with Allah. It includes a desire to draw close to Allah, have a deep understanding of the faith, and to embody its principles in daily life. It is also refers to the process of developing and expanding the inner self, consciousness and connection with the spiritual world or transcendental aspects of life. Spiritual growth offers a journey of self-discovery, self-awareness and personal transformation that goes beyond material and mundane aspects of existence.³¹ Generally, spiritual growth may be pursued within the context of different belief systems, religions, and philosophies, or it may be a more individualistic pursuit that does not necessarily adhere to any particular tradition.

In Islam, spiritual growth refers to the process of developing a deeper connection with Allah and striving to achieve higher levels of piety, devotion, and closeness to Him. It is a means of nourishing the soul, purifying the heart, and aligning one's actions and intentions with the teachings and principles of Islam. *Da'wah* activities on social media

²⁹ K. Mudassar, (n.d.), "Islamic Morality and Ethics: Impact on Our Daily Life," Al-Qur'an Classes, <https://www.al-quranclasses.com>. Retrieved on 23rd June, 2024.

³⁰ Mr. Adekunle AbdulQudus (Abu Anas), in an online interview conducted on 3rd May, 2024.

³¹ Mudassar, (n.d.), "*Islamic Morality and Ethics: Impact on Our Daily Life.*"

have served as space for personal reflection and spiritual upliftment. In order to ensure spiritual growth of the Muslims, *da'wah* contents on the followings, among others are uploaded and shared:

1. **Worship and Prayer:** Muslims are admonished to regularly observe five daily prayers and partake in other acts of worship such as reading the glorious Quran, seeking forgiveness through repentance, and making (*du'ā'*) supplication in order to strengthen their relationship with Allah. This is relation to Quran 20:14:

Meaning: *Verily, I am Allah. there is no god but I: so serve Thou me (only), and establish regular prayer for celebrating My praise.*

(Ṭaha: 14)

And Quran 17:79:

Meaning: *And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will Thy Lord raise Thee to a station of Praise and glory!*

(Al-Isrā': 79)

2. **Tawhīd (Oneness of Allah):** Islamic contents on *tawhīd* are usually posted and uploaded on social media to encourage Muslims to emphasis and affirm their faith and believe in oneness of Allah and to recognize His absolute authority and presence in all aspects of life. The callers on social media platforms posted different Quranic verses that point to the oneness and uniqueness of Allah. These verses include Quran 18:110:

Meaning: *Say, I am only a man like you, to whom has been revealed that your god is one God. So, whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.*

(Al-Kahf: 110)

3. **Taqwā (Piety):** It is a state of recognising Allah's existence and His commandments. It includes deep respect and reverence. It develops mindfulness and awareness of Allah's presence in a Muslim's life and increases self-control and a sense of righteousness. It should be observed that the Muslim social media users are encouraged to nurture their spiritual growth through the following means:

- a. **Building a connection with the Qur'an:** The Quran is considered the ultimate guide for spiritual growth in Islam. Regular recitation and studying of the Qur'an help the Muslims as a result of *da'wah* activities on social media to gain insight into the purpose of their lives and divine guidance for various situations. Memorisation of its verses and pondering over their meanings has deepened their connection with Allah. Qur'an learning institutes and centres are created on the social media to assist Muslims to build a strong connection with Allah.

- b. *Dhikr* (Remembrance of Allah): This is one of the powerful tools for spiritual elevation. Muslims are encouraged through *da'wah* on social media to engage in frequent recitation of phrases like “*Subhānallāh, Alḥamdulillāh, Allāhu Akbar*” to calm their hearts, bring them tranquility and strengthen their awareness of divine presence in their daily lives.
- c. Seeking Knowledge from Scholars: Learning from knowledgeable Islamic scholars and teachers is very essential for spiritual growth. It is believed that attending religious lectures, classes and discussions assist individual Muslim to deepen their understanding of principles of Islam and achieve practical insights for personal development. *Da'wah* on social media has provided opportunity for Muslims to engage scholars on various issues relating to their religious understanding.
- d. Maintaining Good Character: For any Muslim to attain spiritual growth, such a person is encouraged to treat his fellow Muslims with kindness, compassion and this is considered virtuous.

Muslims have been prompted to reflect and deepen their spiritual connection with Allah through *da'wah* inspirational contents, reminders and reflections posted, uploaded and shared on social media.

Economic Impacts

The questionnaire administered in this study did not specifically investigate the economic outcomes of digital *da'wah*. Nevertheless, existing literature indicates that social media has created new opportunities for fundraising, digital entrepreneurship, online Islamic education, and charitable mobilisation. The following discussion therefore provides a contextual analysis of these economic implications rather than reporting empirical survey findings. *Da'wah* is generally applied to invitations or calling people to Islam. Considering economic impacts of *da'wah* activities on social media, several factors are considered. Some of these factors include:

1. Reach and Engagement: *Da'wah* on social media provides a platform to reach a much wider audience than traditional methods. *Da'wah* on social media expands a reach around the world and allowing the teachings and message of Islam to be disseminated more widely. This has assisted the Muslim scholars to increase interactions with their followers which have led to economic impact as viewers/followers donate to *da'wah* causes or organisations.
2. Crowd-funding and Donations: *Da'wah* on social media is considered to be an effective tool to raise funds and donations for appeal-related charities, educational programmes or community activities. Through the use of social media platforms for *da'wah* activities, individuals and organisations engaged in facilitating donations from far-away audience, potentially increasing the financial support to those in need.³²
3. Wealth Creation: Through *da'wah* on social media platforms, the callers (*dā'ī*) and the called (*mad'ū*) create wealth with content writing, digital marketing, graphic designing, video-graphic, community management and online education. It is worthy of note that, there is an increase in awareness for empowerment of the youths, orphans, and widows by Muslim philanthropists. Through this, smiles

³² L. F. Oladimeji, and B. A. Ajijola, “An Assessment of the Impact of Da'wah Through Electronic and Social Media Among Muslims in Nigeria,” *Al-Hikmah Journal of the Humanities* 1, no. 1–2 (2012).

have been brought to the faces and succor to the homes of many Muslims. Some Islamic callers or *da'wah* organisations on social media monetised their platforms through various means, such as sponsored content, brand partnerships, merchandise sales, or crowd-funding. This has created economic opportunities for those participating in content creation to generate income and maintain their activities.

It should be noted that *da'wah* on social media have a range of economic effects, including increased reach and engagement, monetisation opportunities, improved fundraising capacity, and the creation of employment opportunities in e-commerce businesses, event promotion, tourism, and related sectors. These economic impacts highlight the evolving nature of religious consciousness in the digital age and the potential for financial sustainability and growth in the digital era.

CONCLUSION

This study examined the impacts of social media *da'wah* among Yoruba Muslims in Southwestern Nigeria using a mixed-method approach. The findings indicate that social media has become an effective medium for Islamic propagation by enhancing access to Islamic knowledge, strengthening interaction between scholars and followers, and promoting religious awareness through platforms such as WhatsApp, YouTube, Facebook, Instagram, TikTok, and X. The study also found that digital *da'wah* supports the dissemination of Islamic lectures, Qur'anic recitation, *tafsīr*, Arabic language instruction, and counselling services.

Despite these positive contributions, the study is limited by its purposive sample of 132 respondents, reliance on descriptive statistics, and the use of documentary evidence to discuss moral, spiritual, and economic implications not directly measured by the questionnaire. Nevertheless, it contributes to the growing scholarship on digital Islamic communication by providing empirical evidence on the role of social media in contemporary *da'wah* among Yoruba Muslims.

The study recommends greater participation of qualified Islamic scholars in digital *da'wah*, the development of ethical guidelines for online Islamic communication, and regular digital literacy training for *da'wah* practitioners. Future studies should employ larger and more representative samples and apply inferential statistical techniques to provide deeper insights into the impacts of digital *da'wah* across diverse Muslim communities in Nigeria.

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