ICJ

Social media revolution and trends of *da'wah* propagation in Ijebuland, Ogun State, Nigeria: An empirical survey

Kazeem Oluwaseun Dauda*

Department of Religious Studies, National Open University of Nigeria

Abstract

Da'wah plays a crucial role in spreading the teachings and principles of Islām globally. Different Islamic scholars have employed variety of techniques and platforms to fulfil this hallowed act of worship. Over the last two decades, social media revolution (SMR) has changed the dynamics of communication, democratized access to information, and promoted cross-cultural dialogue. Accordingly, Muslim preachers (Du'āt) in Nigeria have considerably boosted their use of social media platforms, such as Facebook, X, Instagram, and YouTube, among others, for da'wah. However, the extent to which SMR has influenced da'wah activities in Ijebuland has received little attention in literature. This paper conducted an empirical survey into the impact of SMR on da'wah propagation in Ijebuland, Ogun State. It used a descriptive survey design and content analysis approach. It argued that SMR has significantly changed the dynamics of da'wah in the region. Despite the identified challenges facing their utilization, Ijebu Du'āt have effectively utilized social media outlets with rational record of abuse. The study concludes that social media has indeed become a potent tool for da'wah practice in Ijebuland. The findings justify the need for further studies to ascertain steps to take to strengthen SMR application to propagate da'wah within the Islamic framework of tolerance, dialogue, mutual understanding and harmonious coexistence.

Abstrak

Dakwah memainkan peran penting dalam menyebarkan ajaran dan prinsip-prinsip Islam secara global. Berbagai cendekiawan Islam (ulama) telah menggunakan berbagai teknik dan platform untuk memenuhi ibadah suci ini. Selama dua dekade terakhir, revolusi media sosial (social media revolution/SMR) telah mengubah dinamika komunikasi, mendemokratisasikan akses terhadap informasi, dan mendorong dialog lintas budaya. Oleh karena itu, para pendakwah Muslim (du'āt) di Nigeria telah meningkatkan penggunaan platform media sosial, seperti Facebook, X, Instagram, dan YouTube, antara lain, untuk dakwah. Namun sejauh mana pengaruh SMR terhadap kegiatan dakwah di Ijebuland hanya mendapat sedikit perhatian dalam literatur. Makalah ini melakukan survei empiris mengenai dampak SMR terhadap penyebaran dakwah di Ijebuland, Negara Bagian Ogun. Penelitian ini menggunakan desain survei deskriptif dan pendekatan analisis isi. Mereka berpendapat bahwa SMR telah mengubah dinamika dakwah di wilayah ini secara signifikan. Terlepas dari tantangan yang dihadapi dalam pemanfaatannya, para pendakwah Ijebu telah secara efektif memanfaatkan media sosial yang memiliki catatan penyalahgunaan yang rasional. Kajian tersebut menyimpulkan bahwa media sosial memang menjadi alat yang ampuh dalam praktik dakwah di Ijebuland. Temuan ini membenarkan perlunya studi lebih lanjut untuk memastikan langkah-langkah yang perlu diambil untuk memperkuat penerapan SMR guna menyebarkan dakwah dalam kerangka toleransi, dialog, saling pengertian dan hidup berdampingan secara harmonis dalam Islam.

Kata kunci
Dakwah; pendakwah; ceramah; revolusi media sosial; Ijebuland.

INTRODUCTION

The social media revolutionization of Islām as a conceptual framework to understand the patterns of da'wah propagation is an evolving area of academic interest. The term "social media revolution" (SMR) was popularized by Cheryl Dubose, in his work "Social media revolution" (2011), who traced the term to the growing use of social media tools like Facebook, YouTube, Twitter, blogging, and wikis, as well as their applications in business, education, and health. Since the creation of the World Wide Web (WWW), which signaled the start of the modern era of networked communication, Andrew Weinreich's Six Degrees was published in 1997, Facebook emerged in 2004 and was followed by Twitter and Instagram in 2006 and 2010, respectively. These developments have had a profound impact on almost every aspect of life, including politics, business, communication, and socioreligious lives (Mishra, 2017).

As technologies advanced, the SMR theory gained momentum. Thus, social media sprang to prominence throughout the world and completely changed how people

engage and communicate with one another. Mobile phone manufacturing and the release of messaging apps like Viber and WhatsApp were both impacted by the global revolution (Hatab, 2016). Similarly, Internet 2.0 interactive technologies made online communications considerably simpler, more effective, and more accessible by facilitating the development and exchange of ideas, content, and other kinds of expression through virtual communities (Kietzmann & Hermkens, 2011; Obar & Wildman, 2015). In his article "Social media revolution - The new digital frontiers of Journalism", Mishra (2017) stated that the importance of social media as a powerful digital tool is no longer debated. These platforms have brought about a transformation in the production, generation, consumption, and distribution of media material (Mishra, 2017).

Previous research has demonstrated the connection between religion and social media (Scribner, 2013; Cunningham, 2019; Sule & Lawal, 2020). According to Scribner (2013), social media is transforming religion globally. Cunningham (2019) examined how social media has affected religious experiences globally and argued that digital platforms give people a way to express their religious passion, democratizing religious experience and practice. He posited that individuals can easily access a multitude of religious knowledge about the scriptures, sermons, and teachings, in the comfort of their own homes. This also makes it possible for people to actively engage with their faith and gain a deeper understanding of it. Scholars have observed that da'wah is a principal strategy of conveying the teachings of Islām to the world (Sule & Aliyu, 2019; Lawal & Dauda, 2022; Oseni, Rauf, Abdul-Gafar & Abdul-Azeez, 2022; Sule & Lawal, 2022; Dauda, 2023).

The SMR, which is distinguished by its advanced technology, is now a regularly used instrument by da'wah practitioners worldwide, which encourages a strong stance in defence of Islām against misunderstandings and critiques (Ibahrine, 2014; Alawiye & Paramole, 2022; Al-Zaman, 2022; Kolawole & Hashim, 2022; Lawal & Dauda, 2022; Oseni et al., 2022; Sule & Lawal, 2020; Saleh, Cangara, Sabreen & Syamsuddin, 2022; Dauda, 2023). Most Islamic organizations and individual Muslim operate one or more social media accounts. Sule and Aliyu (2019) discussed ways the social media has been playing a vital role in proselytizing the message of Islām. They claim that social media has given Muslims access to information on a wide range of Islamic topics, increasing their level of religious knowledge and giving them the chance to read the Qur'an and other religious texts together with the various interpretations of these scriptures.

Zeb, Rafique, Saleem and Sarwar et al. (2022) identified social media sites, such as Facebook, YouTube, Linkedin, Google+, Tumblr, Snapchat, WhatsApp, and Telegram,

among others, as powerful weapons for Islamic da'wah due to their convenience, accessibility, speed and cost-effectiveness when compared to conventional media. According to Dauda (2023), social media platforms provide da'wah practitioners with a plethora of chances to engage with fellow believers globally, allowing for the establishment of virtual communities, urging dialogue, disseminating religious materials, and cultivating a feeling of solidarity and acceptance. Yuli (2023) opined that social media continues to be a source of knowledge about Islām as well as a way to learn about it and promote positive things about it. Sule and Aliyu (2019), citing Asim claimed that social media spreads the positive and beautiful message of Islām, allowing individuals to learn about the Islamic faith and comprehend the language and recitation of the magnificent Qur'an in the comfort of their own homes. Besides, they have made sharing of Islamic messages with billions of people around the world potentially possible.

Studies on social media revolutionization of Islām are becoming more widespread in Nigeria. Among others, Sule and Aliyu (2019) focused on the use of social media platforms by Muslim students in proselytizing Islām in tertiary institutions of learning in northern Nigeria; Alawiye and Paramole's (2022) study investigated the abuse of social media by selected Yoruba Muslim preachers and its implication for Muslim ummah in Lagos State; Kolawole and Hashim (2022) examined social media misinformation among religious adherents in Lagos State with reference to Islamic recipe; Lawal and Dauda (2022) conducted a study into Islām, social media and the fallacy of religious proselytization in Yorubaland; Oseni et al. (2022) explored the use of social media in creating awareness on Islamic ideals; Sule and Lawal (2022) also conducted research into the utilization of social media for da'wah by selected Muslim scholars in northern Nigeria; while Dauda (2023) investigated the implications of the use of social media for Islamic da'wah for peaceful coexistence in Yorubaland, Nigeria.

However, it appears that none of the aforementioned studies adequately captures the impact of social media on the dissemination of da'wah in Ijebuland. Put differently, scholars have paid little to no attention to examining how the social media revolution has affected the patterns of da'wah propagation in Ijebuland. This paper aims to fill these gaps in the literature. Therefore, four specific objectives formulated to guide the study are as follows: 1) To identify the potential of social media for da'wah in Ijebuland; 2) To determine the effectiveness of social media utilization for da'wah in Ijebuland; 3) To assess the extent which social media utilization for da'wah has led to its abuse by Du'āt in Ijebuland; and 4) To outline the challenges facing social media utilization for da'wah in Ijebuland. This paper is structured into four sections: the first part covered the introductory segment, the second section concentrated on research

methods, the third section focused on results and discussion of findings, while the conclusion formed the last part of the paper.

METHODS

Descriptive survey research design was adopted in this paper. This design combines both qualitative and quantitative data to examine the impact of social media revolution on da'wah propagation in Ijebuland. The target population of the study was made up of all Muslims in Ijebuland. Ijebuland is a prominent region in Yorubaland and located in Ogun State. It constitutes the six local government areas (LGAs), namely, Ijebu-Ode, Odogbolu, Ijebu North, Ijebu North-East, Ijebu East and Ogun Waterside, which falls under the Ogun East Senatorial District. Ijebuland is chosen for the study because despite the widespread utilization of social media, which offer a convenient and accessible medium for da'wah practitioners in the region to convey their teachings and engage with a wider audience exponentially, there have not been an extensive scholarly interrogation into the impact of social media revolution on the trends of da'wah propagation in the region. Since the researcher could not find accurate figures on the distribution of population according to religion, and due to inadequate population census figures, all adult Muslims were chosen for this study. Having clearly defined target population, the practicing literate adult Muslims attending both daily and Jumu'at congregational prayers were selected. They were comprised of male and female, students, teachers, clerics, professionals, Imams, business men and women, political office holders, and apprentices, were chosen for the study.

Purposive (or judgment) sampling technique was employed to select the respondents. This technique was adopted in order to save time and cost. Hence, fifty (50) respondents each were purposively selected from the six LGAs implying that three hundred (300) served as sample size of the study. Five were selected each from the ten political wards of the sampled LGAs. A self-designed and validated questionnaire was used to collect the primary data. The 300 copies of questionnaire were administered personally and with the help of two research assistants to the respondents. The collected and collated data were keyed into the SPSS v25, and analyzed using simple percentage statistics and frequency distribution tables. Data analysis and discussion process was done by identifying the research questions previously identified. This was followed by ensuring that duplicate records, or formatting errors were avoided, then relevant conclusions were extracted, and finally, the researcher interpreted the results,

and the findings were later discussed. Conclusions were therefore drawn from study's findings.

RESULTS AND DISCUSSION

This section is concerned with the presentation, analysis and discussion of the results collected through the questionnaire. Out of 300 copies administered questionnaire, two hundred and eighty-eight (288) retrieved copies of questionnaire, covering 96 percent of the sample size, were valid for statistical analysis.

Socio-demographic characteristics of respondents

The results of the socio-demographic characteristics of respondents are presented in Table 1.

Table 1. Socio-demographic characteristics of respondents

Gender	Frequency	Percentage (%)
Male	183	63.5%
Female	105	36.5%
	288	**100%**
Age	**Frequency**	**Percentage (%)**
< 20 years	57	19.8%
20-29 years	62	21.5%
30-39 years	41	14.2%
40-49 years	44	15.3%
50-59years	33	11.5%
60-69 years	28	9.7%
70 years & above	23	8%
	288	**100%**
Education level	**Frequency**	**Percentage (%)**
First School Leaving Certificate (FSLC)	35	12.2%
SSCE/NECO/GCE	46	16%
NCE/OND	59	20.5%
Bachelor's Degree/HND	74	25.7%
Master's Degree/PGDE	32	11.1%
Ph.D	19	6.6%
Professional Diploma	23	7.8%
	288	**100%**
Occupation	**Frequency**	**Percentage (%)**
Student	31	10.8%
Teaching/Lecturing	38	13.2%
Professional	29	10.1%
Cleric/Clergy/Missionary	46	16%
Business	53	18.4%
Apprentice	47	16.3%
Political Office holder	30	10.4%
Others	14	4.8%
	288	**100%**
Position in Mosques	**Frequency**	**Percentage (%)**
Worshipper	86	29.9%
Imam	56	19.4%

Assistant Imam	45	15.6%
Missioner	41	14.2%
Member of Mission Board	37	12.8%
Member of Executive	23	8%
	288	**100%**
Most Preferred Social Media platform	**Frequency**	**Percentage (%)**
Facebook	78	27.1%
Twitter (now X)	46	16%
Instagram	34	11.8%
YouTube	39	13.5%
TikTok	30	10.4%
WhatsApp	46	16%
Others	15	5.2%
	288	**100%**

Source: Field Survey (2023)

Table 1 reveals the results of gender distribution of respondents with 63.5% constituting male while 36.5% were female. This implies that both male and female used social media for da'wah propagation. On the basis of age distribution, 19.8% were less than 20years, 21.5% were within 20-29years, 14.2% were within 30-39years, 15.3% were within 40-49years, 11.5% were within 50-59years, 9.7% were within 60-69years, and 8% were of 70 years and above. This implies that those used for this research are adults that are qualified to use social media. Based on education levels, 12.2% were FSLC holders, 16% were SSCE/NECO/GCE holders, 20.5% were NCE/OND holders, 25.7% were Bachelor's degree/HND holders, 11.1% were Master's degree/PGDE holders, 6.6% were Ph.D holders, and 7.8% were professional diploma holders. The emphasis on education suggests that it plays a key role in the usage of social media outlets.

On occupation distribution, 10.8% were students, 13.2% were teachers/lecturers, 10.1% were professionals, 16% were clerics, clergy men and missioners, 18.4% were into business, 16.3% were apprentices, 10.4% were political office holders, and 4.8% engaged in other occupations. On their positions in mosques, 29.9% were worshippers, 19.4% were Imams, 15.6% were assistant Imams, 14.2% were missioners, 12.8% were members of Mission Board, and 12.8% were members of the executive. On the most preferred social media site, 27.1% chose Facebook, 16% chose Twitter (X), 11.8% chose Instagram, 13.5% chose YouTube, 10.4% chose TikTok, 16% chose WhatsApp, and some respondents chose other social media applications not identified. The implication of the foregoing is that all sampled respondents utilize different social media sites available for use to propagate Islām.

The above results are in tandem with a recent survey conducted in the United

Kingdom (UK), which indicates that 98% of Muslims utilize social media. Facebook is considered the least used social media network with only 31.7% users; Instagram the most popular used by 83.3% of Muslims, YouTube with 76.7%, Snapchat with 75.7%, Twitter with 73.3%, TikTok with 65%, and LinkedIn with 36% (Muslim Census, 2022). Abu Hatab (2016), on the other hand, argued that Facebook is most preferred social media platform for discussing Islamic issues; WhatsApp came next, followed by Twitter. Facebook was chosen first because it began earlier than other social media platforms coupled with its upgrading features that facilitate enhanced global communication. Mishra (2017) identified other forms of social media, including Internet forums, weblogs, social blogs, microblogging, wikis, podcasts, rating and social bookmarking. According to Dollarhide (2023), Facebook, Instagram, Twitter, and YouTube are top and popular social media platforms that allow users to share content, communicate online, and establish communities. These platforms have also facilitated the creation of virtual communities where individuals can engage in discussions, share their experiences, and express their opinions, as well as transformed the way people communicate, reducing barriers of time and space, and enabling global connections and collaborations.

Potential of social media revolution for da'wah propagation in Ijebuland

The analysis of the first objective which sought to identify the potential of social media for da'wah in Ijebuland is presented in Table 2.

Table 2. Potential of social media for *da'wah* propagation in Ijebuland

ITEMS	Strongly Agree	Agree	Disagree	Strongly Disagree
Allow sharing of livestreaming broadcasts of Islamic lectures, conferences, seminars and programmes.	162 (56.3%)	104 (36.1%)	9 (3.1%)	13 (4.5%)
Allow sharing of videos, images, infographics and audio clips to convey Islamic teachings to a wider audience.	164 (56.9%)	108 (37.5%)	6 (2.1%)	10 (3.5%)
Allowing Muslims and non-Muslims to engage in meaningful discussions and ask questions about Islām.	159 (55.2%)	115 (39.9%)	5 (1.7%)	9 (3.2%)
Allowing *Da'wah* practitioners to engage in inter and intra-religious dialogue and debate.	154 (53.5%)	121 (42%)	5 (1.7%)	8 (2.8%)
Allowing Muslim scholars to dispel misconceptions and stereotypes associated with Islām.	165 (57.3%)	104 (36.1%)	8 (2.8%)	11 (3.8%)
Facilitating the formation of online forums in a bid to foster a sense of unity among the Muslim ummah.	121 (42%)	95 (33%)	30 (10.4%)	42 (14.6%)

Source: Field Survey (2023)

Table 2 reveals that out of the total respondents, 92.4% agreed that social media platforms allow sharing of livestreaming broadcasts of Islamic lectures, conferences, seminars and programmes, and 7.6% disagreed. Also, 94.4% thought that those platforms allow sharing of videos, images, infographics and audio clips to convey

Islamic teachings to both Muslims and non-Muslims, but 5.6% thought otherwise. While 95.1% agreed that social media platforms allow Muslims to engage in meaningful discussions and ask questions about Islām, 4.9% disagreed. Whereas 95.5% of the total respondents agreed that they allow da'wah practitioners to engage in intra and inter-religious dialogue and debate, 4.5% disagreed. Equally, over 93% respondents believed that social media platforms allow Muslim scholars to dispel misconceptions and stereotypes associated with Islām, over 6% believed otherwise. As much as 75% of the total respondents agreed that social media platforms facilitate the formation of online forums to foster a sense of unity among the Muslim ummah, 25% declared otherwise.

The implication of the foregoing findings is that social media has had potentialities for da'wah propagation in Ijebuland. Considerable number of da'wah practitioners in Ijebuland have proactively utilized social media platforms to promote da'wah. They include Shaykh Miftahudeen Ayanbadejo (Grand Chief Imam of Ijebuland), Shaykh Al-Imām Miikail 'Shile Rufai (Grand Mufti of Ogun State), Shaykh Abdul-Ganiyy Ejalonibu, Dr. Jimoh Owoyele, Dr. Asif Olatunbosun Azeez, Dr. Oyesanya Sodiq, Shaykh Shamsudeen Akorele Lawal, Shaykh Mustapha Kehinde Oredipe, Shaykh Ahmad Salisu Alejulehun, Imam Sherif Mayaleeke, Shaykh Abdul-Hafeez Salahudeen, Shaykh Ahmed Oladejo, to mention a few, who have propagated da'wah through their social media pages.

The finding is consistent with the observations made by Oseni et al. (2022) that social media is a valuable tool for raising awareness by learned Islamic scholars, whose teachings on social media platforms have paved the way for easy access to information and video/audio instructions on Islamic teachings. The study by Sule and Lawal (2022) also found that social media platforms have made it possible for online viewers or followers to watch or listen to recorded videos of their favorite Islamic scholars, as well as live-stream Islamic lectures and events. For this reason, Ibahrine (2014) posited that verses from the Glorious Qur'an and Prophet Muhammad's Ahādīth are tweeted by Muslim scholars. During the Ramadān period, Muslims who practice the faith inwardly and superficially spread religious messages on social media. According to Sule and Lawal (2020), a number of resources on a range of Islamic subjects (Qur'an, Hadīth, Sunnah, Tafsīr, Sīrah, Fiqh, etc.) are now available in different formats (text, audio, video, etc.) on social media platforms. The scholars stated that "the social media are valuable outlets that are useful and can be utilized to correct and address the ideas of Orientalists against Islām by da'wah practitioners" (p. 232). They came to the conclusion that social media has been embraced by learned Islamic scholars as a medium for da'wah, or spreading the word about Islām and its teachings.

Effectiveness of social media utilization for da'wah in Ijebuland

The analysis of the second objective which sought to determine the effectiveness of social media utilization for da'wah in Ijebuland is presented in Table 3.

Table 3. Effectiveness of social media utilization for *da'wah* in Ijebuland

ITEMS	Frequency	Percentage (%)
Very effective	136	47.2
Effective	117	40.7
Less effective	24	8.3
Ineffective	11	3.8
Total	**288**	**100%**

Source: Field Survey (2023)

Table 3 reveals that out of the total respondents, 47.2% chose very effective, 40.7% chose effective, 8.3% chose less effective and 3.8% chose ineffective. The implication of the findings is that Du'āt have effectively utilized social media platforms for da'wah in Ijebuland. This is in agreement with the previous study conducted by Oseni et. al. (2022) which subscribed that social media plays a key role in spreading Islamic creeds faster and easier to the people. Ibahrine (2014) has previously argued that social media revolution has led to the emergence of what some call "Facebook fatwas," otherwise regarded as "F-Fatwas", which has brought about a paradigm shift to the religious practice. According to this scholar, F-Fatwas sparked commentary and feedback among many sectors of Muslim societies, including religious authorities, Islamist intellectuals as well as young urban or secularized Muslims. In Sule and Lawal's (2022) investigation, it was argued that Facebook and YouTube are the most popular social media platforms used by Islamic scholars in northern Nigeria, particularly for Ta'līm and da'wah lectures. This is because of their ease of use, user-friendliness, and ability to support livestreaming and recorded videos and audios. Oseni et al. (2022) established that Muslims and non-Muslims have the chance to access information about Islām and ask questions about unresolved issues that needed clarification, while Muslim scholars from all over the world could readily access and convene on an open platform to discuss various issues affecting Islām.

Extent of abuse of social media utilization for da'wah in Ijebuland

The analysis of the third objective which sought to assess the extent social media utilization for da'wah has led to its abuse by Du'āt in Ijebuland is presented in Table 4.

Table 4. Extent of abuse of social media utilization for *da'wah* in Ijebuland

ITEMS	Frequency	Percentage (%)
Very high	0	0
High	0	0
Fair	58	20.1
Not that I know	230	79.9
Total	**288**	**100%**

Source: Field Survey (2023)

Table 4 shows that majority of the respondents (79.9%) could not identify any extent of abuse of social media utilization for da'wah in Ijebuland, while 20.1% believed that there was a fair record of abuse. The implication of the finding is that Du'āt in Ijebuland must have clearly understood the significance of da'wah and also ensured that their da'wah engagement on social media are in tune with the divine da'wah methodology outlined in the Glorious Qur'ān and exemplified by Prophet Muhammad (SAW), and rightly-guided successors. The significance of da'wah according to Prophetic traditions encourage Muslims toward its practice. Sahl ibn Sa'd (RTA) narrated that the Prophet (SAW) said to 'Alli (RTA), when he (SAW) sent him to Khaybar:

> *"...invite them to Islām and inform them of their duties towards Allāh in Islām; for, by Allāh, if one man is guided through you, it would be better for you than having red camels (the most precious camels)."* (Al-Bukhari and Muslim).

The above Hadīth reflects that inviting people to Islām is one of the noblest acts that attract high rewards. Calling people to Allāh is also one of the greatest good deeds that draw one closer to Allāh (Islam Web, 2017). However, there are certain methods, techniques of da'wah as well as the qualities of the caller (Dā'i) that are outlined in the Glorious Qur'ān. Allāh (SWT) says:

> *"Invite to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is best aware of those who are guided."* (Q16:125).

Stated in the above Quranic verse are, such qualities, as wisdom, balanced preaching and better approach. In line with this thought, Huda (2020) identified the Islamic guidelines for the methodology of da'wah as follows: cleaning up any misconceptions about Islām; speaking with wisdom and knowledge; inviting people to an understanding of Islām and not to membership in a particular mosque or organization; walking away if the conversation turns disrespectful or ugly; finding common ground; engaging in a dialogue rather than a monologue; choosing a time and place carefully; avoiding using terminologies the audience are not familiar with; closing

any gaps in knowledge; and finally, offering support and follow-up to anyone who expresses interest in learning more.

Even if the aforementioned findings run counter to some existing studies, they nonetheless highlight the problem of social media abuse. Alawiye and Paramole (2022) in their assessment of various abuses of social media by selected Yoruba Muslim preachers and its implications for the Muslim ummah in Lagos State claimed that Yoruba Muslim preachers misuse social media by misrepresenting Islam, verbally abusing rival scholars without restraint, reacting to unverified information, and using social media without restraint to pursue personal fame and favour. Similarly, Kolawole and Hashim (2022) maintained that there has been malicious information spread on social media outlets among religious scholars in Lagos State leading to grudges, enmity, retaliation, and physical confrontation, all of which contradict the teachings of Islām on peaceful coexistence. Lawal and Dauda (2022) in their work argued that there are Islamic preachers that could not refrain from employing abusive words, assaults or threats in their da'wah engagements. Above all, Dauda (2023) identified that some Yoruba Du'āt used social media platforms to spread misinformation, hate speech, name-calling, condemnation of fellow Muslims, and character defamation with dire consequences on intra-religious peaceful coexistence.

Challenges facing social media utilization for da'wah in Ijebuland

The analysis of the fourth objective which sought to outline the challenges facing social media utilization for da'wah in Ijebuland is presented in Table 5.

Table 5. Challenges facing social media utilization for *da'wah* in Ijebuland

ITEMS	Strongly Agree	Agree	Disagree	Strongly Disagree
Inadequate funding or sponsorship.	164 (56.9%)	90 (31.3%)	13 (4.5%)	21 (7.3%)
Lack of modern equipment.	121 (42%)	95 (33%)	24 (8.3%)	48 (16.7%)
Spread of distorted, misguided and extremist views.	0 (0%)	0 (0%)	96 (33.3%)	192 (66.7%)
Misrepresentation of Islām.	0 (0%)	0 (0%)	104 (36.1%)	184 (63.9%)
Use of foul and abusive language/ hate speech.	0 (0%)	0 (0%)	118 (41%)	170 (59%)
Pursuit of fame, patronage and self-validation.	27 (9.4%)	18 (6.3%)	80 (27.7%)	163 (56.6%)
Inadequate knowledge about social media use for *Da'wah*.	52 (18.1%)	31 (10.8%)	89 (30.9%)	116 (40.2%)

Source: Field Survey (2023)

Table 5 reveals that 88.2% of total respondents identified inadequate funding or sponsorship, 11.8% disagreed; 75% chose lack of modern equipment, while 25% believed otherwise. However, all the respondents disagreed with spread of distorted, misguided and extremist views, misrepresentation of Islām, and use of foul and abusive language/hate speech. Whereas 15.7% agreed with pursuit of fame, patronage and self-validation, 84.3% disagreed. Little as 28.9% agreed with inadequate knowledge about social media use for da'wah but majority of the respondents (71.1%) disagreed. The implication of the finding is that inadequate funding or sponsorship, and lack of modern equipment have been identified as challenges facing social media utilization for da'wah in Ijebuland. The above finding disagrees with the existing studies.

CONCLUSION

Ijebuland is home to Du'āt who utilize various social media platforms for da'wah activities. Prominent da'wah practitioners and Muslim adherents in the region have proactively used these platforms to disseminate da'wah in various ways to reach a wider audience. They provide audio clips, videos, images, infographics, and livestreamed broadcasts of Islamic lectures, conferences, seminars, and programs. They facilitate genuine interaction and debate between Muslims and non-Muslims. Furthermore, the use of social media allows Muslim scholars to dispel misconceptions and stereotypes associated with Islām. In an effort to promote unity among the Muslim ummah, social media platforms make it easier for online forums to be established. Ijebu Du'āt have equally ensured that their da'wah engagement on social media does not contradict the divine da'wah methodology that is prescribed in the Glorious Qur'ān and is exemplified by the Prophet Muhammad (peace and blessings of Allāh be upon him) and his noble successors. Despite the fact that inadequate funding, low sponsorship, and lack of modern equipment, are identified challenges confronting social media utilization for da'wah in this region, the SMR has indeed positively impacted da'wah practice in Ijebuland. Given the above conclusions, it is recommended that wealthy Muslims should endeavor to support both physical and radio-and television-based da'wah initiatives. Da'wah practitioners should ensure that modern technological equipment is acquired in order to properly offer Islamic lectures and programs that are relevant to communicating and spreading Islamic teachings to both Muslims and non-Muslims. Above all, social media platforms should be utilized within the Islamic framework of tolerance, dialogue and mutual understanding.

REFERENCES

Alawiye, A. N., & Paramole, K. O. (2022). Abuse of social media by selected Yoruba Muslim preachers and its implication for Muslim ummah in Lagos state. *Religions' Educator, 20*(1), 54–66. https://ixtheo.de/Record/1851403388.

Al-Zaman, M. S. (2022). Social mediatization of religion: Islamic videos on YouTube. *Heliyon 8,* e09083, 1–6. https://doi.org/10.1016/j.heliyon.2022.e09083.

Cunningham, C. D. (2019, December 28). How social media has changed the religious experience. *Public Square Magazine.* https://publicsquaremag.org/media-education/how-social-media-has-changed-the-religious-experience/.

Dauda, K. O. (2023). Social media for Islamic *da'wah* and peaceful coexistence in Yorubaland, Nigeria. *Proceedings of the International Conf erence on Islamic Civilization and Humanities (ICONITIES), 1*(1), 178–190. https://proceedings.uinsby.ac.id/index.php/iconfahum/ article/view/1307&sa.

Dollarhide, M. (2023, April 14). Social media: Definition, effects, and list of top apps. *Investopedia*. https://www.investopedia.com/terms/s/social-media.asp.

Dubose, C. (2011). The social media revolution. *Radiologic Technology, 83*(2), 112–119. https://pubmed.ncbi.nlm.nih.gov/22106386/.

Hatab, W.A. (2016). Islam and social media: Attitudes and views. *Asian Social Science, 12*(5), 221–225. https://doi.org/10.5539/ass.v12n5p221.

Huda. (2020, August 26). The meaning of da'wah in Islam. *Learn Religions.* https://www.learnreligions.com/the-meaning-of-dawah-in-islam-2004196.

Ibahrine, M. (2014). Islam and social media. In K. Harvey (Ed.), *Encyclopedia of social media and politics* (pp. 737-741). Thousand Oaks, CA: SAGE Publications. https://doi.org/10.4135/9781452244723.n299.

Islam Web. (2017, October 4). The importance of da'wah in Islam. *Islamweb.net.* https://www.islamweb.net/en/fatwa/348895/muslim-performs-dawah-according-to-ability.

Kietzmann, J. H., Hermkens, K., McCarthy, I. P., & Silvestre, B.S. (2011). Social media? Get serious understanding the functional building blocks of social media. *Business Horizons, 54*(3), 241–251. https://doi.org/10.1016/j.bushor.2011.01.005.

Kolawole, H. A., & Hashim, O. S. (2022). Social media misinformation among religious adherents in Lagos State: Islamic recipe. *Religions' Educator, 20*(1), 135–146. https://ixtheo.de/Record/1851403345.

Lawal, M. A., & Dauda, K. O. (2022). Islam, social media and the fallacy of religious proselytization in Yorubaland. *Religions' Educator, 20*(1), 232–241. https://ixtheo.de/Record/1851403132.

Mishra, K. D. (2017). Social media revolution – the new digital frontiers of journalism. *Journal of Advances in Humanities, 5*(1), 610–620. https://doi.org/10.24297/jay.v5i1.6068.

Muslim Census. (2022, March 4). How social media impacts Muslim mental health. *Westminster Kingsway College Students.* https://muslimcensus.co.uk/social-media-impacts/.

Nugraha, R. A., Darmawan, C., & Iswandi, D. (2019). Islamic da'wah through social media as a means of political education. *Advances in Social Science, Education and Humanities Research,* 418, 262–266. https://doi.org/10.2991/assehr.k.200320.051.

Obar, J. A., & Wildman, S. (2015). Social media definition and the governance challenge: An introduction to the special issue. *Telecommunications Policy, 39*(9), 745–750. https://doi.org/10.2139/ssrn.2647377.

Oseni, J. A., Rauf, L. A., Abdul-Gafar, M. A., & Abdul-Azeez, A. I. (2022). Using social media in creating awareness (da'wah) on Islamic ideals. *Religions' Educator, 20*(1), 94–113. https://ixtheo.de/Record/1851403361.

Saleh, S. P., Cangara, H., Sabreen, S., & Syamsuddin, A. B. (2022). Digital da'wah transformation: Cultural and methodological change of Islamic communication in the current digital age. *International Journal of Multidisciplinary Research and Analysis, 5*(8), 2033–2043. https://doi.org/10.47191/ijmra/v5-i8-18.

Sasu, D. D. (2023, May 23). Number of active social media users in Nigeria, 2017-2023. *Statista*. https://www.statista.com/statistics/1176096/number-of-social-media-users-nigeria/

Scribner, H. (2013, October 14). How social and digital media are changing religion. *Deseret News.* https://www.deseret.com/2013/10/14/20527398/how-social-and-digital-media-are-changing-religion.

Sule, M. M., & Aliyu, M. M. (2019). Social media and proselytizing of Islam: A study of Muslim students in selected higher institutions of learning in Northern Nigeria. *South Asian Research Journal of Humanities and Social Sciences*, *1*(2), 44–53. https://doi.org/10.36346/sarjhss.2019.v01i02.003.

Sule, M. M., & Lawal, A. (2022). Social media and its utilization for da'wah by selected Muslim scholars in Northern Nigeria. *Al-Risalah, 13*(1), 132–156. https://doi.org/10.34005/alrisalah.v13i1.1761.

Sule, M. M., & Lawal, A. (2020). Muslim scholars and the world of social media: Opportunities and challenges. *Islamic Communication Journal, 5*(2), 223–238. https://doi.org/10.21580/icj.2020.5.2.6556.

Tareequl Islam, M. (2019). The impact of social media on Muslim society: From Islamic perspective. *International Journal of Social and Humanities Sciences (IJSHS), 3*(3), 95–114.

Yuli, S. E. (2023). Effects of social media in Islam. https://azislam.com/effects-of-social-media-in-islam

Zeb, S., Rafique, S., Saleem, O., Sarwar, M., Musannif Shah, H., & Mann, M. (2022). Dawa in the era of digitalization and the approach of muslim scholars*. Journal of Positive School Psychology, 6*(7), 2423–2429. http://journalppw.com.