

EFFECTIVENESS OF SOCIAL MEDIA PLATFORMS IN DISSEMINATING QUR'ANIC TEACHINGS AMONG CONTEMPORARY MUSLIMS

<https://uia.e-journal.id/spektra/2668>

DOI 10.34005/spektra.v5i1.2668

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Abstract:

Social media platforms can be an effective tool for disseminating Qur'anic teachings among contemporary Muslims, as they provide a wide-reaching and accessible means of communication. In fact, social media platforms such as Facebook, Twitter, Instagram and YouTube have millions of users worldwide, including a significant number of Muslims. This, perhaps makes it possible to disseminate Qur'anic teachings to a wide audience quickly and easily, regardless of geographical location and language barrier. It thus provides accessibility to individuals with diverse backgrounds and abilities, making Qur'anic teachings accessible and available to a wide range of people at their fingertips. Social media as a means of disseminating knowledge and information that are vital for societal growth create a sense of virtual community among Muslims and enable them to connect and learn from each other, particularly on Qur'anic teachings. It is in line with this submission that this discusses the effectiveness of social media platforms in disseminating Qur'anic teachings among contemporary Muslims. Accordingly, this study has identified some of the social media platforms like Facebook, YouTube, Twitter, WhatsApp, Telegram, Instagram as the channels that are utilised for the dissemination of Qur'anic teachings in the cyber-world. The paper adopted qualitative survey where Interviews were conducted with seasoned social users. The researchers purposively selected seven participants for the study because they are Muslims



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and possessed the knowledge about the phenomenon investigated. Some of the findings of the study revealed that social media are effective channels for the dissemination Qur'anic teaching to the contemporary world.

Keywords: Effectiveness, Social Media, Qur'an, Teachings, Contemporary, Muslims

A. Introduction

The prevalence of technological advancement is so enormous today, and it thus becomes part of human life, including in religious life. No matter how small, the entire requires one or more aspect of technology to better it cause. This is between, life and technology in the modern era are similar to the two sides of the currency that cannot be separated and always interrelated. People can no longer avoid technology. Changing times affect the development of increasingly sophisticated technology and get into every aspect of human endeavors, religious life inclusive. This new trend in the spheres of technology becomes a challenge in the spread of Islamic *Da'wah*. (Hasan, 2019). The influence of technological developments for the spread of Islam, for example, can be seen in smartphone applications (smartphones) that can be used as a medium of worship, such as the Qur'an application and call to prayer. The existence of the application certainly makes it easier for humans who want to always be close to Allah.

Basically, the function of information technology in cyberspace is the direct participation of the masses in conducting the communication process. The communication model formed cyberspace is mass communication that involves many humans in its process. In other words, communication becomes the material while the virtual world becomes a medium or media. This will be a suitable partner in spreading *Da'wah* through information technology (Mohammad, and Ansusa, 2019).

The effectiveness of social media in the disseminating the knowledge of the Glorious Qur'an is one of the advantages of information technology. This is caused by the sophistication of information technology that has succeeded in erasing geographical space in human life so that its existence feels very important to human life and has become a vital need for the life of contemporary society. This situation should be an extraordinary opportunity for the scholars to spread propaganda information throughout the universe across countries and languages rapidly. The era of acceleration of information technology

does not always have a negative meaning. The proliferation of information technology gadgets can be seen as an opportunity to carry out a comprehensive *Da'wah*.

The development of modern means of communication has become part of the current lifestyle, the modern communication platforms (social media) are online media, where users easily participate, share, and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs, social networks and wikis are the most common forms of social media used by people around the world. Another opinion says that social media is an online media that supports social interaction by using web-based technology that transforms communication into interactive dialogue (Setyawan, 2017).

On the basis of that, the relationship between the media and religion can shape new spiritual realities and collectivities. The dominance of religion in social media also provides space for religious adherents to create their personal page/channel in order to extend the message of Islam (Makinuddin, 2021). The need to use the media in spreading religious narratives affects all actions and behaviors of modern society (Sulayman, 2018). Social media provide a change in people's behaviour that leads to the value of the message contained (Abidin & Fahmi, 2019). Furthermore, it significantly influences people's behavior and acts as an alternative to delivering Islamic da'wa (Pitchan et al., 2018). A similar analysis was explained by Jafar (2017) revealing the important role of media as a means to make friends, exchange ideas and thoughts, develop business, and preaching. In addition, religion and media in modern life are two inseparable elements, as evinced earlier.

In Islam, communication is a proselytization activity and a live issue of Muslim individuals. That is reflected in the behaviour and role of Prophet Muhammad (S.A.W) as a provider of information that is beneficial in whatever sense to human life (Hendra A. Setyawan, 2017). Experts and Media observers consider the 21st century as a century of technology and information advancement, where humanity enters the era of "millennium information.

It is characterized by information which is disseminated through mass media and social media will significantly determine the direction of community development. There is a tendency for some people, especially among Muslims, in the era of information today is

witness changes in values. Nowadays, what is being reported by mass media or social media is mostly considered correct than the individual way of sourcing information.

Social reality has narrowed its meaning to "media reality" as what mass media broadcasts. The tendency of narrowing it also increases the social responsibility of the mass media (Jafar, 2017).

Only recently have Muslim scholars started to pay attention to the topic of religion and social media (Altenhofen 2022). The focus on social media and its effectiveness on religious contents have increasingly draws near the attention of Muslim scholars especially spreading such contents on social media for use by Muslims to advance the level of understanding their religion. Social media influencers have over time utilised the platform to propagate moral and religious values (O'Brien, 2020). Contemporary religious practises were analysed by various cyber-Muslims, including actors, communities, and groups. These emergent communities are unique in that they exhibit a religious diversity that includes clerics, Sufis, artists, activists, and social media influencers (Rozehnal, 2022). Even the area of religion can be deemed fully digitised most especially the Glorious Qur'an as a result of social media's extraordinary level of penetration and intensity into daily life of Muslims (Evolvi 2019). It is in line with this backdrop that this research focuses attention on effectiveness of social media platforms in spreading Qur'anic teachings among contemporary Muslims.

B. Method

Methodological survey was utilized in conduct of this research. Basically, there are a variety of ways to collect data for survey-based researches, the most popular of which are interviews and questionnaires. However, the primary data used for research is obtained through the interview methods. Finding and gathering of reference materials that are relevant to this research is the first of three processes the researchers adopted when putting this piece together. Secondly, several interviews have been conducted, analysed and elaborated in order to fully understand the intersections of this essay. Thirdly, the researchers conclude the research giving a highlight and the outcome of the research for further study.

C. Result and Discussion

1. Glorious Qur'an and Technological Shifts

The Glorious Qur'an which is the sacred scripture of Islam was revealed over 1400 years ago and provides guidance to Muslims in various aspects of their life. It is well known fact that the Qur'an does not specifically address modern technological advancements but its teachings and principles can be applied to navigate the challenges and opportunities presented by the technological shift that has occurred in recent times. In fact, the Glorious Qur'an emphasizes the efficacy of ethical conduct in all spheres of life, including the use of technology. Muslims are therefore envisaged to use it in manner that is beneficial and does not harm others. This is to ensure that technological shift does not compromise the dignity and integrity of an individual and to advocate for fair and just use of technology that respects human rights and values.

The Glorious Qur'an specifically emphasizes the need to be cautious of the consequences of one's actions, including those related to technology and to avoid those actions that are detrimental or cause harm and disrupt social order. Muslims are, in a plethora of Qur'anic pages encouraged to acquire knowledge and reflect on the new opportunities derived by the technological advancements for the betterment of their spiritual and mundane life. They are indeed required to use technological advancement and all other related scientific gadgets for positive purposes such as spreading knowledge, promoting justice and order and helping those in need aligns with Islamic values. In the context of a technological shift, Muslims are admonished to ensure that access to technology and its benefits are distributed equitably, without creating further disparities. Spreading false information, cyberbullying and all sorts of immoral acts through technology would be considered inconsistent with Qur'anic teachings.

In fact, social media platforms are considered today to be the main resource for getting and disseminating any kind of information. Every Muslim that believes in Allah knows that mastery of Information Communication Technology (ICT) is a major step to achieve success in modern *Da'wah* (Jusoh & Kamaruzaman, 2009). People are encouraged to find the creation sign of Allah through any medium that is available nowadays in the digital era (Jusoh & Kamaruzaman, 2009).

Nothing is wrong in seeking knowledge through the modern communication platforms, especially in today's world. As Allah has mentioned in the Glorious Qur'an;

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness (Qur'an, Suratul Fussilat, 41:53).

Allah created and fashioned man with the basic features to communicate. That is why Allah states in the Glorious Qur'an;

He has taught man the mode of expression (Qur'an, Surah Ar-Rahmaan 55:4).

The spread of Islamic teachings in the modern world cannot be separated from the influence of the media that facilitates it. In its development in the contemporary period, Islam is also affected by the new media (Rahmayani, 2018). There are at least three periods of Islam in which meets the media. Firstly, in the middle of the eighth century when Muslims came to know paper. This paper eventually became an influential media in spreading Islam, because Islamic knowledge was written through it. Secondly, when Islam began to recognize printing. The influence of writing can further be optimized because, with the presence of printing, the process of copying and printing became easier. It took a short time with unlimited quantities.

Thirdly, the period of digitalization in the modern era. In this era, Islamic guidance including the Glorious Qur'an began to circulate in the form of commodities, both in the form of audio, on social media and applications in computers and other gadgets (Rahmayani, 2018).

The most obvious impact of the internet most especially social media today in the Islamic world is the breakup of a liberal and traditional understanding of Islam (Sisler, 2007). In fact, internalization in the interaction of the people with the Noble Book invites a debate on several themes including sacred. When Muslims in the recent past adopted printed-media to print the Qur'an, the problem of the sacredness become controversial because it was feared to disappear in the media.

That's why Muslims always become reluctant in accepting religious printed-books including the Qur'an. However, when the phenomenon of the printed Qur'an was issued by non-Muslims with poor quality and many mistakes, Muslims finally accepted the print media to counter this. Debate with the same pattern (de-sacrality) also took place once new media

was encountered by Muslims, such as the voiced-recording of the Qur'an and video learning, as brought up by different reciters.

Digitally, the elaboration of technology in the world of education is important. The existence of E-learning indirectly makes the distribution of education clear. Besides, improvements in the quality, relevance, and efficiency of the learning process can also be resolved. Likewise, with the presence of online-based Qur'an learning platforms such as the Qur'anCall, learning the Qur'an which previously could only be done face-to-face, now can be accessed through cyberspace. Certainly, it broadens the range of students who can learn the Qur'an. The flexibility of time can also attract public interest to learn the recitation of the Qur'an between busy times.

Negative feelings such as embarrassment that sometimes afflict elderly people who want to learn the Qur'an can also be overcome with the Qur'anCall. With the help of smartphones, laptop and an internet connection, one enjoys learning the Qur'an individually without being noticed by anyone. Besides, this platform also plays a role in making the Qur'an teacher more accessible online who is usually only centralized in religious areas.

Uthman Ibn Affan (may Allah be pleased with him) narrated that the Messenger of Allah (May the Peace and Blessings of Allah be upon him) said;

The most superior among you (Muslims) are those who learn the Qur'an and teach it (Sahih Al-Bukhari, Vol. 6, Hadith No. 547).

There is no doubt that this is a remarkable transformation. With certainty today, social media presents us with the unlimited possibilities of attaining this spiritual superiority in the Sight of Almighty Allah. Today Muslims have unlimited ways to read online either in Arabic and English texts that convey messages, learn the Qur'an and its *Tajweed* through the social media platforms. People can learn comfortably in the comfort of their home's words of the Qur'an. There are varieties of online Islamic Internet Website where the answer and question section were provided by sincere and learned *Ulama* (Qayyum, A. and Mahmood).

It has been observed that through social media today, the Qur'an, Hadith, reading and preserving various Islamic references, and so on, have become much more manageable. Before the invention of information communication technology, it was challenging to collect the verses of the Qur'an or the Hadith.

It has become much more comfortable with the development of various software for searching the Qur'an and Hadith, which enables the reader to move from one Surah to another Surah quickly. All verses are found with interpretation and transliterations.

2. Islam and Modern Medium of Communication

Islam as a global religion with over 1.8 billion followers, has evolved in various ways to adapt to modern communication methods. In the interconnected world today, modern communication technologies have had a significant impact on how Islam is practiced, interpreted and communicated. In the recent time, modern communication technologies have made information about Islam more accessible to a wider audience. Largely, Muslims can access Qur'anic interpretations, scholarly opinions, historical information as well as religious resources online, allowing for greater knowledge dissemination and learning opportunities.

However, social media platforms and other related digital tools have provided an avenue for scholars, preachers and Islamic organizations to disseminate teachings of Qur'an, lectures, sermons and other religious contents to a more global audience. This has no doubt facilitated the spread of Islamic knowledge beyond geographic boundaries. Relative to this also is the fact that social media platforms have facilitated global connectivity among the Muslims. It allows Muslims from diverse background to connect, exchange ideas and engage in discussions about Islamic teachings as well as interpretations, recitations, explanation, different learning styles and other aspects that have to do with human development. It should equally be noted that social media platforms and other digital gadgets present challenges for Islam. This could be seen in the spread of misinformation, misrepresentation, misinterpretations and pseudo ideologies on social media and other online platforms.

Relatively, Social media comprises many forms and differs in objectives and intentions. One aspect that affixes them is an idea of the public social space. The public social space engages in discussions and updates surrounding communities with new or continued phenomena (Faraz, 2022).

Suzy in her submission asserted in Salman Javaria's work "*Impact of Media and Social Media on Islam and Muslims*" that, "social media has impacted the dissemination of Islam and Muslims' perception in the eyes of many." The Arab Spring upheavals, which were heavily on

social media as a way of communicating and fueling the passions of the people who deposed their countries' tyrants, demonstrated the power of Facebook and Twitter in altering entire nations. The same may be said of Islam's relationship with social media. We have a huge chance to reach out to people who may not know anything about Islam or Muslims thanks to social media. Thousands of people in the United States have never met a Muslim, yet they have social media access to us (Salman, 2016)

Social media also allows students to engage in a debate that explains, widens, and gives them power over content. The ever-increasing usage of social media, particularly mobile devices, allows potential publics to interact with organizations and enterprises on a nearly continuous basis, and decision-makers and exercise soft behavioral skills that connect them at the appropriate level (Robert, 2013). Obtaining information about Islam used to be limited to *Masajid*, educational institutions, and learning from Imams and Shaykhs. These traditional learning options are still available. Muslims, now use social media platforms to learn, question, teach, etc.

The Internet has made Islamic literature more accessible to the general populace by providing access to a wide range of knowledge. For example, on YouTube, one can listen to a lecture in any language of one's choice at any time. Muslims and non-Muslims alike have turned to blogging sites like Muslim Matters.org and SuhaibWeb.com to learn more about Islam (Salman, 2016).

Twitter and Facebook are are no doubt the two social networking platforms with the most active Muslim members. We've been able to communicate with Imams and Shaykhs, political leaders, academics, and journalists. They've also made it possible for us to convey important news and information at any time (Salman, 2016).

Fozi, in his assertion elucidated that "there is, sadly, a downside to being in the spotlight." Those who wish to throw a negative light on Islam are just as active online, and their blogs, tweets, and videos easily spread preconceptions about Muslims. It's difficult to deal with, but we must keep in mind that social media has also empowered us and provided us with a forum to express ourselves.

We may boost the good impact of media/social media on the representation of Islam by being more active and vocal about our faith by using social media to reach out to individuals who may not know about Islam or Muslims (Salman, 2016).

The spread of Islam has been aided by the use of social media. Proselytization is the process of disseminating a message through the use of appropriate and practical techniques. Throughout history, numerous approaches and tools have been employed by various schools of thought and persons attempting to communicate their message to others. Today's world-wide propagation is carried out by various schools to draw individuals to various ideas and beliefs. The heads of those schools use appropriate propagation tools and tactics to familiarize individuals with their thoughts and beliefs and to recruit new followers.

The use of social media can help to revitalize Islam's ethos in terms of political qualities, moral principles, and spiritual ethics. In recent years, social media has become the most important medium for disseminating ideas to every nook and cranny of society. It's crucial to remember that if we want to fit in with this modern trend, we'll need to establish a conceptual framework to educate Muslims through the right and legal usage of social media (Mallam Yusuf, 2015).

As a result, if we just sit and watch, the rest of the world will go on while we stand still. We should use Facebook, Twitter, MySpace, WhatsApp, and Telegram in earnest to promote and propagate Islam's teachings among Muslim and non-Muslim students (Mallam Yusuf, 2015).

It is not exaggeration to say that social media is altering how we communicate, but there is no evidence that it is altering people's religious beliefs. Pauline Cheong outlines how her research on religion and new media has demonstrated how blogging and microblogging – for example, tweeting – can operate as religious practices in a 2011 scholarly piece titled "Religion and social media."

According to her, some people use social media to teach and inform others about their faith, as well as engage in meaningful discourse. She sees it as a source of social and spiritual assistance as well (Cheong, 2011).

There are several social media accounts dedicated to informing, reminding, and engaging adherents of various religions. On Twitter, for example, @IslamicThinking has over

one million followers. Inspirational words, polite reminders like "talk nicely of others," Qur'anic passages, and short prayers are also tweeted by the account. While these accounts serve as useful reminders, Sabean a 24-year-old pathology student at Cleveland State University, believes that social media does not make her a more religious person. "With or without social media, I'd feel the same". Summer Matar, a 21-year-old biochemistry student at The University of Akron, emphasizes that she would be less religious if she didn't have social media. "Seeing religious posts on a regular basis can make you think more about your spirituality, which will reinforce it when you are reminded of something you forgot or learn something new". "I have family members all across the world on social media, and each one will post something religious that I have never seen before" (Cheong, 2011).

3. Social Media and Effectiveness of the Knowledge of the Glorious Qur'an

The emergence of social media platforms has increased access to Qur'anic knowledge and has provided a wide-reaching forum for individual to share, disseminate and discuss knowledge about the Qur'an. In a broader perspective, this platform helps in making Qur'anic knowledge more accessible to those who may not have access to traditional sources of Qur'anic learning as a result of their life varying schedules. However, Muslims should, as a matter of importance devise a means of verifying information from authentic and reliable sources and engage holistically in learning with a view to gaining accurate information regarding the teachings of Qur'an.

From the religious texts, it is clear that the discovery of knowledge is an obligation of Muslim, as Prophet (SAW) emphasized in the following tradition:

Seeking knowledge is obligatory upon every Muslim (Sunan Ibn Majah, Vol. 1, Book 1, Hadith 224).

And the main sources of knowledge of Islam, the last heavenly religion, are the Qur'an and the Sunna of Prophet Muhammad (S.A.W) (Kamsin et al., 2015). Since Prophet (S.A.W) has told that

Knowledge has three categories; anything else is extra; a precise verse, or an established *Sunnah*, or a firm obligatory duty (Sunan Abi Dawud, Book 18, Hadith 2879).

That's why preaching and learning from generation to generation of both the Qur'an and the Sunna are highly encouraged in order that they be sustained. The ways of the Qur'an and the Sunna to be transmitted are by oral and written tradition (Sultan, 2011).

The oral is done by the memorization whether by verbatim text and/or by the mean of the root of the original texts obviously makes it easy to refer to whenever we find it difficult to understand something (Widdowson, 1998). After all, the memorization of the Qur'an has been exemplified by the Prophet, the Companions and their followers (Sultan, 2011). It is an educational way that is applied in Islam.

Basically, education is communication itself. It aimed to transfer knowledge from teachers to students, to change attitude, and behavior (Whitehead, 1959). Key elements of communication are a communicator, message, and communicant. Those key elements along with actions, scenes, actors, intermediaries, objectives, environments, supporters and inhibitors of communication should be considered to obtain more effective results of communication, especially in the era of Information and Communication Technology (ICT), which is getting more recent. Nowadays, with ICT, the communication process is becoming faster, easier and varied.

In explaining the effectiveness and role in the spread of the teaches of the Glorious Qur'an in social media some responses from in-depth interviews are sampled below: -

Hussain Mubarak posited that social media is a contemporary platform which makes it easier for people and allows them to learn the Qur'an, Hadith, or interpretation without physically engaging with scholars. He added that it is important to appreciate the efforts made to discuss the Glorious Qur'an on modern communication channels. The verses of the Qur'an will continue to emit the light of Allah's grace and mercy no matter the context of the conversation or how it is perceived.

Yusuf Usman Amin opined that the modern communication channel is an effective means that support learning of the Glorious Qur'an and religious proselytization because of the appreciable number of young Muslims who use internet in Nigeria. The globalization era is an opportunity to proselytize globally to convey Islamic messages and teachings quickly based on the target audience. In general, students may obtain plethora of materials about the Qur'an and Islam from social media, starting from simple things such as how to read the

Qur'an, how to perform ablution, worship, wearing a veil, ethics of mingling with opposite sex, reading tutorials of classical book, as well as discussion of modern Islamic law. It shows that through social media one can find positive benefits to improve the quality of their understanding of the Quran and Islam.

Mallam Aliyu Iliyasu harped that the utilisation of social media through its various applications can aid the transmission of the Glorious Qur'an and its teachings. Quranic scholars can make use of these platforms to teach their students using the virtual tools of the various social media platforms.

Misba'u Adeshina evinced that in Social Media, there are many blogs which provide recitation from various reciters and interpretation of verses to its readers. This gives a positive impact to Islam, as many persons can easily read the Glorious Qur'an and its teachings using modern means of communication. However, there are scholars who are expert in modern means of communication who either transmit their activities regarding Qur'anic teachings via social media platforms most especially the Tafsir of the Glorious Qur'an during Ramadan.

Yahuza Danlami corroborates that social media platforms play a vital role in improving the understanding of the Qur'an and other Islamic related sciences. He further states that social media is important and can help in learning and understanding of the Glorious Qur'an and its teachings. In addition, verses of the Glorious Qur'an can be shared as reminder to Muslims via social media platforms such as Facebook, WhatsApp, Instagram and Twitter. And individuals can also learn the Glorious Qur'an virtually through Zoom, Skype and Facebook Live-Stream with scholars online.

According to Kasimu Sulaiman emphasizes that younger generations are always online and glued to the smartphones and find it difficult to utilize the hard copy of the Glorious Qur'an and hence prefer to use installed package on modern communication gadgets. And many a times, Muslims are found listening to Glorious Qur'an online than the recitation on radio cassette and other traditional media. Not only that, since the youth today spend more time on social media, it is imperative to utilize this avenue to reach to them on the teachings of the Glorious Qur'an and its sciences.

Mufti Ismail Menk discussed how Muslims could use modern networks to their advantage in an audio lecture on the topic "Qur'an on Social Media". To help people learn

and comprehend Islam's wonderful message, the content of the Glorious Qur'an can be shared and posted on social media platforms. Menk hinted that a large number of people use social media sites to interact with others people just for Allah's pleasure.

Every time they come across something anti-Islamic, they do this and promptly erase it and modify the page. That Muslims utilize these platforms to spread the message of the Glorious Qur'an because, if Muslims resisted using them, others would do so by posting and disseminating altered and diluted versions of the Glorious Qur'an to serve their own ends against Islam and Muslims.

Zainab Mukhtar acknowledged that individual Muslim can create Qur'an reading groups on social media either on WhatsApp and Telegram through sharing and correcting their mistakes by way of voice message and voice correction of the verse which the member recited. On the other hand, through this group, members encourage themselves in regular recitation of the Glorious Qur'an. A group of WhatsApp or Telegram with 30 members or so can recite a section of the Glorious Qur'an since it has thirty sections, and if every member of the group reads the section that was assigned to him or her, the group as a whole will complete reading the Qur'an every day, which has a particular reward in Islam. Moreover, every member of the group will complete reading the Qur'an every month.

Muhammad Tahir Ibrahim asserted that Muslims may only effectively use social media platforms to learn and disseminate the Glorious Qur'an. This is due to the fact that there are more young Muslims online every day. And the modern communication platforms have made it easy for people to communicate with the virtual world through social media tools like Zoom, Facebook Live-Stream, and Skype. Muslims therefore need to effectively use social media applications for understanding the Qur'an and its message. These resources can be utilized for education and spreading the word of Islam throughout the world, if properly handled and managed.

Aisha Lawal Bangis is of the view that Muslims all over the world may study all they want about their *Deen* from the comfort zones of their homes. In order to learn about Islam, Muslims who cannot afford to leave their country or women whose movements are restricted by Islam can now enroll in virtual classes offered throughout the world owing to modern communication channels. Muslims from around the globe can participate in global online

lectures and classes led by eminent and well-known Islamic scholars. Aisha elaborated that Social media platforms have made it exceedingly easy for Muslims to learn the Noble Qur'an and other Qur'anic sciences nowadays. Moreover, Tajweed of Qur'an and other Islamic sciences are possible via virtual online Islamic lessons and lectures.

The growth of new media technology and its facilities, according to Mulkat Ibrahim Baba, has made it easier to access the Glorious Qur'an and other aspects of Islamic teachings in digital formats on social media platforms. With the aid of modern communication channels, Muslims who live in non-Muslim territories and find it difficult to obtain hard copies of the Glorious Qur'an, Hadith, or other Islamic books can now easily obtain various soft copies of Islamic teachings by accessing Islamic resources, in audio or text formats via different social networking sites.

D. Conclusion

Social media platforms have become powerful tools for disseminating Qur'anic teachings among contemporary Muslims. They have made the Qur'an more accessible, engaging and shareable, allowing Muslims to learn, reflect and apply its teachings in their daily lives. It was on record that a plethora of Muslim scholars and teachers created YouTube channels and upload videos explain the Qur'anic teachings in details and providing practical approach in contemporary times. However, it is critically important to review and evaluate the sources and contents shared on social media platforms and seek guidance from qualified Islamic scholars for accurate understanding and interpretation of the Qur'an.

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List of Informants

- Hussain Mubarak, (38 Years), Student, University of Jos, interviewed at Sarkin Arab, Jos, Plateau State, Nigeria, on 22/01/2023.
- Yusuf Usman Amin, (44 Years), Civil Servant, interviewed at Karu, Nasarawa State, Nigeria, on 16/01/2023.
- Mallam Aliyu Iliyasu, (48 Years). Islamic Cleric, Interviewed at Vanderpuye, Jos, Plateau State, Nigeria, on 27/01/2023.
- Misba'u Adeshina, (40 Years), Muslim Scholar/Civil Servant, interviewed at Asokoro, Abuja, Nigeria, on 19/01/2023.
- Yahuza Danlami, (34 Years), Student, interviewed at Lafia, Nasarawa State, Nigeria, on 21/01/2023.
- Kasimu Sulaiman, (37 Years), Student, Kaduna State University, interviewed at Kaduna, Nigeria, on 30/01/2023.
- Zainab Mukhtar, (42 Years), Teacher, interviewed at Bosso, Niger State, Nigeria, on 02/02/2023.
- Muhammad Tahir Ibrahim, Muslim Scholar/Businessman, interviewed at New Karu, Abuja, Nigeria, on 28/01/2023.
- Aisha Lawal Bangis, (35 Years), Nurse, interviewed at Tafawa Balewa, Jos, Plateau State, Nigeria, on 25/01/2023.
- Mulkat Ibrahim Baba, (40 Years), Islamic Teacher, interviewed at Yankaba, Kano, Nigeria, on 01/02/2023.