






The Evolution of Islamic Da'wah in the Age of Social Media: The Role of Waqf Institutions

 Adamu Abubakar Muhammad^{1*},  Adam Muhammad Ardo²,  Yakubu Zulaihat Mohammed³,
 Ibrahim Abubakar Muhammad⁴,  Abubakar Sadiq Magaji⁵

^{1,5}Federal University of Kashere
Gombe State, Nigeria

²Modibbo Yusufa Foundation
New GRA Gombe State, Nigeria

³University of Abuja
Abuja, Nigeria

⁴Adamu Tafawa Balewa College of Education Kangere
Bauchi State, Nigeria

✉ abubakaradamu1980@gmail.com*



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Abstract

This paper aim to examine how Islamic Da'awah, has changed in the digital era with an emphasis on social media's revolutionary impact and the incorporation of Waqf, institutions to aid in these endeavors. The advent of social media platforms has brought about tremendous changes to Islamic Da'awah, since they have made it easier for Islamic teachings to be widely disseminated and have encouraged global communication and interaction between Muslims and non-Muslims. Islamic scholars, preachers, and individuals have been able to dispel misconceptions about Islam and impart religious information by using easily accessible platforms like Facebook, YouTube, Instagram, and Twitter. This paper uses a qualitative research approach to examine how Islamic da'awah has changed in the era of social media and how Waqf institutions assist. It does this by combining case studies, literature reviews, and content analysis. The findings of the research revealed that digital media has a significant role in forming modern Muslim identity, expanding its benefits to reach national and international community, advancement of da'awah activities and posing certain risks, such as the possibility of radicalization and disinformation. The study concludes that working together with academics, content producers, and Waqf organizations will be essential to making sure that Da'awah in the digital age is based on Islamic teachings and makes the most of contemporary technology.

A. Introduction

Islamic da'awah, or the process of introducing people to the principles of Islam, has traditionally been carried out through dialogue, sermons, religious assemblies, and written works. However, the digital revolution of the twenty-first century has fundamentally changed how information is exchanged and used (Keerio et al., 2023). Discourse is no longer the only way that courses are delivered online these days (Briandana et al., 2020). In order for the younger generation to be prepared and skilled in handling negative attacks from internet media, *ulama*, preachers, and Islamic pioneers need to be aware of the urgent need to discover significant ways to follow and teach them (Al Fadda, 2020).

In order to facilitate online da'awah, a network regarding Islam must be established. Examples of such networks include local Islamic da'awah, digital Muslim or digital da'awah, online journals, websites, and other internet-based media outlets like YouTube, Facebook, Instagram, and so forth (Latepo et al., 2021). These digital media all use various offices and tactics to exhibit and provide Islamic data. The availability of the internet is a medium that cannot be disregarded, given its growth in the global data and correspondence arena (Sule, 2020).

Local communities can use a wealth of data for business, education, and other purposes when they have access to the internet (Moten, 2012). Since the internet network had nearly affected every group when it was initially presented by Western academics, the majority of Islamic pioneers were skeptical and concerned about the potential effects of this invention. The world spoke up for Islam's interests. Social media platforms have developed into effective Islamic outreach instruments that enable Muslims to interact with a worldwide audience (Ali et al., 2021).

Since Islam applies to all situations and is only legitimate when it is upheld by the primary and skilled practice of da'awah, which is an ongoing endeavor to disseminate and demand the highest caliber of Islamic education in all spheres of life. When opportunities present themselves, da'awah practice seizes them without hesitation (Ali et al., 2021).

Da'awah, which literally translates as "issuing a summons," "invitation," or "call," is the process of urging people to follow their masters. The Qur'anic instructions from Allah SWA started this process (Elisah & Rodliyana, 2021). Allah stresses the value of da'awah in the Qur'an on multiple times. A few of these verses are found in Qur'an chapter 16 verse 125, where Allah states:

"Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is rightly guided."

Also in Qur'an chapter 12 verse 108, Allah says:

"Say (O Muhammad): 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the polytheists.'"

Then in Qur'an chapter 71 verse 5 Allah says:

"Lord! Surely, I have called my people by night and by daytime"

The purpose of da'awah is to communicate reasoned fact. In order to safeguard Muslims both here on earth and in the glorious hereafter, da'awah is a manner of greeting or approaching something wonderful and in the proper way, particularly in the way of Allah SWT (Nabilah et al., 2021).

As a result, da'awah has the power to tightly control people's lives in order to achieve a peaceful and happy community. Da'awah-transmitted Islamic teachings have the power to deliver humanity from all that would destroy them. As a result, da'awah can be considered the central component of religion, given that a rigid lifestyle is highly dependent on the practice of da'awah, which never ends, and that without da'awah, religion would not advance conceptually.

Islamic education has traditionally focused on in-person meetings and neighborhood-based projects, with early Islamic leaders like Prophet Muhammad (PBUH) spreading the word through written writings and direct communication (Briandana et al., 2020; Maulana, 2024). As Islam grew, mosques and madrasahs established da'awah, which has evolved to accommodate new media such as radio, television, and the printing press. The internet has become a crucial driver and critical thinker in da'awah, providing more than just discourse (Aditoni & Rohmah, 2022). To prepare the younger generation for the challenges of digital Da'awah, ulama, preachers, and Islamic pioneers need to find significant ways to follow and teach them.

The establishment of networks related to Islam is necessary to enable da'awah through the internet, such as digital Muslim, local Islamic da'awah, online journals, websites, and other internet-based media organizations (Achfandhy & Chairunnisa, 2022). These digital media use various offices and tactics to exhibit and provide Islamic data (Al Fadda, 2020). The internet has revolutionized the field of correspondence and data, and Waqf plays an important role in supporting online Da'wah programs, upholding media outlets, and providing Islamic content producers resources (Ali et al., 2021).

The goal of improving the da'awah process is to raise the standard of Islamic instruction by applying data innovations that are progressively better in their class while keeping up with contemporary advancements.

Da'awah teachings should align with the potential of Islamic knowledge as a universe-wide gift to all humankind, providing purpose and hope for the future (Ali et al., 2021).

Globalization and data present challenges for young people, as they must have the freedom to follow the right procedures and choose the right missionary media strategy (Eghtesadi & Florea, 2020). Social media brings threats and obstacles, such as the dissemination of false information and the tendency towards sensationalism, which can lead to oversimplification of key theological debates or moral questions, leading to superficial understanding of the faith (Zheng et al., 2021). Social media brings a number of threats and obstacles in addition to providing many chances for Islamic da'awah, according to Lai & Tai (2021).

The dissemination of false information is one of the major hazards associated with using social media for da'awah. Regretfully, certain factions have utilized social media platforms to advance radical beliefs masquerading as Islamic doctrines (Tariq, 2023). Social media platforms could not offer adequate room for in-depth conversations on complicated Islamic problems because of their brevity and tendency toward sensationalism. As a result, key theological debates or moral questions may be oversimplified, leading to superficial understanding of the faith.

Therefore, this study offers a paradigm for maintaining and growing Islamic outreach in the digital sphere by fusing Waqf with social media-based Da'wah. In order to promote an accurate portrayal of Islam in the global online arena, the research emphasizes the necessity of responsible digital involvement and the strategic management of Waqf resources.

B. Research Methods

Islamic scholars, Da'wah influencers, Waqf institution administrators, and social media users interacting with Islamic Da'wah content are the main subjects of this study, which uses a qualitative research design with an exploratory and descriptive approach to analyze the evolution of Islamic Da'wah in the age of social media and the role of Waqf institutions. Purposive sampling is used to select key informants based on their expertise and involvement in digital Da'wah and Waqf management, while convenience sampling is used to select social media users for surveys. The study was carried out from 2019 to 2024 in a number of places, including online platforms, where Waqf-sponsored Da'wah programs are operational. Key informants and social media users are identified and chosen, semi-structured interviews and surveys are conducted, pertinent institutional reports and social media content are obtained, and data is analyzed using a thematic approach. Islamic scholars, Da'wah activists, and Waqf administrators were interviewed as part of the data collection methods. Additionally, a systematic analysis of social media platforms relevant to Da'wah and an examination of Waqf financial accounts and policy documents were conducted. The Extent and Restrictions uses social media to highlight the function of Waqf organizations in Islamic Da'wah in certain areas and there may be limitations on access to Waqf institutions' financial records. This methodology guarantees a methodical approach to comprehending the contributions of Waqf institutions and the digital transformation of Islamic Da'wah.

C. Results and Discussion

Enhanced Global Connectivity and Reach

Among the most notable findings is the enormous outreach that social media has given Islamic Da'awah. The ability to disseminate Islamic teachings to a worldwide audience has enabled preachers, academics, and laypeople to overcome the geographical constraints that formerly restricted their outreach efforts. Social media sites like YouTube, Facebook, Instagram, and Twitter have made it possible for Islamic content producers to interact with a wide range of audiences on different continents while offering real-time access to sermons, educational resources, and conversations. For Muslims living in non-Muslim majority nations where access to Islamic institutes and scholars may be restricted, this has proven very helpful (Chowdhury, 2022).

Social media has also made it possible for interactions to be more engaging and individualized. Inquiries, clarifications, and participation in religious discourse are all welcome from followers, fostering a feeling of community.

The tactics for effective Islamic da'awah must change along with social media. Elisah & Rodliyana (2021) predicted that a number of elements will probably influence da'awah in the digital age going forward:

i. Adopting Novel Technology

Exciting potential for da'awah are presented by the rise of augmented reality (AR) and virtual reality (VR). Consider participating in a virtual study session in a virtual mosque or going on a virtual pilgrimage. With the use of these tools, Islamic education can become more engaging for younger audiences and offer new opportunities for interaction.

ii. Creating Ethical Online Da'awah Guidelines

It is imperative for Islamic scholars and groups to formulate all-encompassing norms that guarantee the ethical integrity of da'awah on social media. This entails content verification, civil discourse promotion, and assurance that Islamic teachings are communicated accurately.

iii. Collaboration with Other Faith Communities

Social media interfaith conversation has the power to promote better understanding and dispel myths about Islam. This result is tally with [Moten \(2012\)](#) who found that working together to confront global concerns like extremism and Islamophobia can be beneficial for Islamic leaders and representatives of other faiths.

Increasing the Variety of Da'awah Methods

The findings also show that Da'awah has expanded its range of techniques in the digital age. To reach a variety of audiences, many formats are being used, including info graphics, podcasts, live Q&A sessions, and video sermons. Da'awah has become more interesting and approachable thanks to social media's adaptability, especially for younger generations who have diverse information consumption habits. This finding is in line with [Tariq \(2023\)](#) findings who attested that Da'awah has been rejuvenated by this diversification, which has increased its appeal to and relevance for contemporary audiences.

Furthermore, Da'awah has become more relatable as a result of the incorporation of modern culture, technology, and hot themes into Islamic discourse. In order to grab viewers' attention, content creators frequently include comedy, narrative, and visual effects. This results in a modernized approach to religious instruction that appeals to modern sensibilities.

Problems with Disinformation and Disintegration

Significant obstacles were also noted by the study, mainly the dissemination of false information and the possibility of ideological division within the Muslim community. Because social media is widely accessible, a variety of voices can be heard, not all of them offer accurate or sincere opinions about Islam. Confusion, radicalism, or sectarianism can result from the promotion of extreme interpretations or warped theological viewpoints by certain unqualified people or organizations.

Scholars and religious leaders are becoming concerned about how Islamic content is regulated online as a result of this. It is challenging to stop the propagation of dangerous ideas in the digital sphere due to a lack of governance and responsibility, which can have detrimental effects on Muslims and non-Muslims alike.

The Function of Waqf in Promoting Digital Da'awah

According to the study, Waqf institutions have a long history of promoting social welfare and Islamic education, making them crucial for the continued success of digital Da'awah initiatives. Waqf funds have historically been utilized to support philanthropic endeavors, mosques, and educational institutions. However, there is a growing awareness of the necessity to update these resources for the digital era.

Waqf can give Islamic media outlets financial security by paying for content production, technology advancements, and operating expenses. This is especially crucial for guaranteeing the caliber and legitimacy of Islamic information found online. Institutions can assist scholars, preachers, and content creators in creating quality content without the hindrance of commercial limitations by setting up special Waqf funds for digital Da'awah.

The results also imply that platforms backed by the Waqf might function as reliable repositories of Islamic knowledge, providing authenticated material that refutes falsehoods and extremist narratives. This would promote a more unified and cohesive digital ummah in addition to protecting the integrity of Islamic teachings.

The results highlight how important it is for academics, social media influencers, and Waqf institutions to work together to create standards of excellence for Islamic material. This partnership may make it possible for digital Da'awah to adhere to Islamic teachings while embracing modern digital communication methods.

Waqf's Potential for Innovation in Technology

Finally, the research indicates that Waqf holds promise for promoting technological advancement in the field of Islamic Da'awah. Waqf funding could facilitate the creation of applications, websites, and online platforms specifically designed for Islamic teaching and outreach by investing in digital infrastructure. Waqf, for instance, might support Islamic podcasts, virtual learning environments for religious studies, and AI-powered chat bots that respond to inquiries about Islam. These developments have the potential to increase the accessibility and interest in Islamic knowledge for a larger audience, especially the younger, tech-savvy generations.

D. Conclusion

Without a doubt, the emergence of social media has changed Islamic da'awah and created new opportunities for interaction and outreach. But in addition to all of the opportunities, there are obstacles that must be overcome, especially when it comes to false information, extremism, and the simplifying of religious discourse. The study's findings demonstrate how social media has radically changed Islamic Da'awah by offering previously unheard-of reach and interaction. But it is impossible to overlook the difficulties caused by disinformation and fragmentation. By providing funds for genuine, high-quality Islamic content and encouraging innovation in digital outreach technologies, Waqf institutions can play a crucial role in advancing and maintaining digital Da'awah initiatives. Working together, academics, content producers, and Waqf organizations will be essential to making sure that Da'awah in the digital age is based on Islamic teachings and makes the most of contemporary technology. Islamic groups and scholars have to modify their approaches while adhering to the fundamental tenets of the faith as technology advances. They may guarantee that the Islamic message is spread in the digital era in an ethical and successful manner by doing this.

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