USING SOCIAL MEDIA IN CREATING AWARENESS (DA'WAH) ON ISLAMIC IDEALS

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Abstract
The role of social media such as: facebook, whatsapp, twitter etc., in the communication industry cannot be overemphasized. It is one of the important inventions established in the recent time of modern information technology among friends, family, and organizations. Thus, this paper examined the imperativeness of the uses of internet based medium of communication in creating awareness on Islamic ideals. Conceptual discussions on social media, da'wah (Islamic Awareness), some fundamental features required of du'at cum emerging challenges inhibiting the success of da'wah in our contemporary society were discussed. The paper concluded with a cross-examination on the positive effects of social media on Islamic awareness, using an exploratory approach whose aim is to explain a phenomenon of choice. It also adopted documentary method as its research collection techniques in which the researcher categorized, investigated, and interpreted the limitations of physical sources. The findings of this study portrayed social media as not only medium for social interaction and communication adopted as a tool for creating awareness by learned Islamic scholars but confirmed to have provided a fruitful ground for sharing of information, video and audio instructions on Islamic teachings. It thus recommends that scholars in the propagation industry should endeavor to draw up and share with teaming Muslim youths, the code of ethics and guidelines for Islamically appropriated behavior and written word expressions when engaging in social networks presentations.

Keywords: Social Media, Awareness, Islamic Ideal.

Introduction

Information and Communication Technology (ICT) featuring computer software, hardware and internet has significantly changed people's ways of communication. Prior to the present day, people tended to interact and communicate face-to-face with one another, which required specific time and space allocation. This method seems not effective and efficient any longer in this 21st century where individuals and organizations are highly conscious of time due to their activities (Tom, 2011). This new trend in communication is considered as viable tools and thus regarded as the greatest technological innovation of 21st century, as it virtually permeates every aspect of human endeavours, such as social services, cultural lives and religious instructions. It has the facilities for processing, storing, retrieving and transmitting data, and as such seen as better channel for creating awareness (da'wah) on Islamic ideals (Aleilo, 2010).

The rationale underlying this is simply because, when this technology (ICT) is used in social interactions; it is termed as social networking, such as the popular and widely used Facebook, twitter and whatsapp web applications (Oseni, 2016). Therefore, the word social media which is a subset of information technology is a phenomenon that transformed the interaction and communication of both individuals and groups throughout the world. In the recent times, social media has impacted many aspects of human life including communication with no exclusion of Islam as a religion. This has become daily practice in some users' lives.

However, the major functional advantages of the internet and its various branches are to explore information and share it with others, so that everyone might benefit (Bello, 2012). Hence, since the work of awareness creation on Islamic ideals (da'wah) entails communicating the truth of the divine message (Islam) to the people, and since the system by which the truth is communicated to people differs from one place to another based on the level of people's civilization and understanding, this technology (i.e. internet-based media) has now been considered as important tool for communicating with people. Among such social networks are the earlier mentioned Facebook and whatsapp, which are not only popular but used widely and globally. Others include Twitter, YouTube, Skype, LinkedIn, Google+, Instagram, IMO, Telegram, etc. They are powerful web platforms that can connect everyone that register on it with single click on the mouse. This is so, because its technology spans and covers mobile app, web and could be plugged into other platform. It involves little time and stress, and as such seen as means of introducing the religious instructions such as Islamic teachings and awareness (da'wah) of its ideals among people.

However, the process of creating awareness on Islamic ideals involve invitation of people to Islam which is technically referred to as da'wah (i.e. invitation or a call to share). Da'wah in its essence merely mean process of creating awareness or conveyance of the message of Islam to people. It is therefore not a struggle to convert people to the faith but to invite them through dialogue (Muhammad, 2014). Thus its practitioner is called da'i (a person who invites people to the religion of Islam) as commanded by Allah (swt) in His glorious Book: ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ *"invite (call) to the way of your Lord with wisdom and fair admonition….* (Q16:125)

Furthermore, the world is said to consist of a number of people who interact with each other in a multi-dimensional ways, and day-by-day the people's relationships becomes more complicated. In view of this, the present world (i.e. the world of communications- spread of mass media) has led to the expansion and diversity of social interactions. Thus, the advancement of technology in the 21st century gave birth to a world with no boundaries. Therefore, all information either in or outside its domain can be accessed by mere a click of a computer mouse or any other sophisticated cell phones such as Ipad, Iphone, Blackberry, Android etc. This, is in no small

measure seen as a sufficient instrument for carrying out awareness (Da'wah) on Islamic ideals to people.

Moreover, media experts and notable researchers in the field of study had intensified efforts towards offering new ways of interaction based on media particularly the Internet. They had equally managed to create a new world particularly in the area of social relations, in order to create considerable changes in human communications (DeCosta, Clifton & Roen, 2010). It could therefore be stated here that, the latest form of human relations have been shaped in the 'social networks' which are accessed via the internet. In the social networks, all users (male and female) are apparently at the same level and by taking advantage of the internet capacities; they will be able to experience widespread of human communications irrespective of political and geographical borders.

Therefore, taking from the foregoing, social media could be referred to as ICT platforms which are used to turn communication into interactive dialogue among individuals, organization and Communities at large. They are internet-mediated human communication systems that are based on the framework of web 2.0. According to Kaplan and Haenlein (2010) quoted in the work of Doris (2012), describing web 2.0 as a 'group of internet-based applications that build on the technological foundations and allows not only the creation but exchange of user-generated content'. Based on the aforesaid, the new voices which began as innocuous interpersonal communication forum have, following increased access to the internet and other computer devices that support social networking, grown into global sites for news and information dissemination. Being a social networking website, and as described above, it makes users to read, post, comment and listen to educative, informative and religious instructions via the technology.

Muslim organizations and da'wah operators according to Boyd and Ellison (2008) have therefore adopted this technological tool for creating religious awareness on Islamic ideals. It could at this juncture be stated that, of all the popular and most widely used social network platforms, youths and the middle-aged men and women whom by the findings of this work seen as not only those in its attendance as popular users are agents of information transmission.

Da'wah: A Conceptualizing Overview

The term Da'wah implies conveyance of the true message of Islam to non-Muslims and inviting them to the way of Allah. Non-practicing and lost Muslims in this regard also need to be re-educated and motivated to become better Muslims; they already know Allah (swt) and have been given the concept of *tawheed* (Yahya, n.d). Therefore, the word Da'wah refers to invitation to Islam extended to individuals who are yet to either believe in or accept Islam. According to Muhammad al-Ghazali in the work of Adediran (2014), da'wah is 'a perfect program consist of all required knowledge of mankind needed in order to know the purpose of their life and trace their path of life with the experience of the guided people'.

The word (Da'wah) is derived from Arabic root word دعو, literally mean "issuing a summon" or "making an invitation", being a gerund of a verb meaning variously "to summon" or "to invite". A Muslim who therefore practices da'wah, either as a religious worker or in a volunteer community effort, is referred to as dā'ī. This individual or groups are classified by al-Ghazali in his definition of the concept above as guided and experienced people. Thus, a dā'ī is a person who invites people to understand Islam through wisdom and dialogue (Siraj, 2009).

However, in Islam , the main objective of da'wah is not only to invite people (both Muslims and non-Muslims alike) to understand the worship of Allah as expressed in the Qur'an and the Sunnah of the prophet Muhammad, but to equally inform them about Muhammad(saw). This divine instruction has to be carried out in showing obedient to the command of Allah that says: "وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ...*call to your Lord and do not be among the pagan*" Q28:87. This divine 'call towards Allah' is said to the main means by which prophet Muhammad(saw) began the spreading of the message of the holy Book (Qur'an) to mankind. It was a divine directive from the Most Exalted God (Allah) to spread the holy gospel of Islam to all the nooks and crannies of the universe with no exception of any race as expressed in the noble Qur'an:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَل فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاس

"O' Messenger! (Muhammad), convey what was revealed from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind…"Q5:67.

Hence, the need to spread the news of Islamic awareness across human race is held in high esteem in Islam and is to be seen as such by the entire Muslim *Ummah* (community). Allah (swt) charged the *ummah* with this divine obligation of Islamic invitation in His holy Book:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِّ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Let there be a group of people amongst you inviting to all that is good, enjoining al-mar'uf (i.e. right)and forbidding what is al-Munkar (i.e. wrong). And it is they who are successful" (Q3:104).

In the same vein, the Prophet (saw) corroborated this command as he was reported by Abdullah bn. 'Amr in Sahih Bukhari to have said: بلغواعني ولو آية *"Convey from me, even an ayah"* (Muhammad, n.d).

Following this prophetic directive, it is now clear with no ambiguity that, to invite people to Allah's path (i.e. da'wah) does not necessarily require a high level of scholarship; it is in fact a responsibility of each and every Muslim, according to his or her ability. Hence, in carrying out this divine obligation of awareness creation (Islamic da'wah), it must ensure the following three objectives:

(a) Conveying the message of Islam to non-Muslims and inviting them to Allah.

(b) Making efforts to remove misinformation about Islam and Muslims from text books, reference material and media,

(c) Making efforts for the integration of new Muslims into the Muslim community (Hamed, 2009).

At this juncture, it must be noted that the goal of da'wah to non-Muslims is not to convert them, but to inform and educate them, and also aimed at total re-construction of human society through re-orientation of individuals on Islamic ideals. Thus, any da'wah moved with the intention of conversion might make one too aggressive and make him/her come on too strong, hence scaring them (his audience) away (Badmus,1994). Thus, to create awareness (i.e. *da'wah*) is therefore a duty assigned by Allah to be undertaken by everyone with the best method and approach. Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

"And who is better in speech than he who invites (people) to Allah and does Righteous deeds and says: 'I am one of the Muslims' (Q41:33).

In the holy Qur'an Allah (swt) placed this responsibility on the Muslim Ummah generally to convey the message of Islam to mankind so as to serve as Allah's witnesses on earth. Here, Allah (swt) says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"Thus We have appointed you a model community, that you may be witnesses against mankind… (Q2:143).

Witnessing here means to convey the message of Islam, i.e. to call people towards Allah (*da'aa ilallah*) as contained in the Qur'an 41:33. Prophet Muhammad (saw) actualized this divine assignment during his lifetime by conveying the message to the entire Arabian Peninsula and sending letters to the heads of neighbouring countries (Shamim, n.d).

However, no one as an individual or community can delay until perfection is achieved; as soon as you have some knowledge of Islam you have a duty to convey it to those unfortunate people who know little or nothing about Islam and invite them to it. The emphasis is on the transmission

of the message of Islam to other human beings. Thus Muslims are not responsible to convert any individual or group of people by force or coercion, but to encourage them. Therefore, whoever guides someone towards good, will receive the reward of the one who acts upon it. This means, if a person is converted through da'wah, such stand to get rewards for all the devotional services he/she does e.g. prayers, fasts etc. Hence, da'wah according to Quadri (2015) is to be seen and held as a divine obligation and trust, entrusted on all (male and female Muslims) who have the potential of ensuring the extension of Islamic creed to every corner of universe.

The Characteristics and Manners Expected of *Du'at*

When talking about Islamic *Da'wah*, i.e. inviting people to the way of Islam, its basically categorized in three different stages of promoting Islam. The first, is inviting people to Islam by conveying the message to them. Secondly, is by teaching Islam to those who had accepted the message, and the third stage is helping people to implement Islam in their lives. Therefore da'wah is not directed only to non-Muslims but to Muslims as well, at various levels of knowledge and *Iman*. As earlier mentioned, there are three pillars of da'wah. Of the three, the first is the caller to Islam, i.e. the da'i. The second pillar is the audience of the message, (the people who are being called to Islam), and the third pillar is the message itself (i.e. what the da'i is calling to, i.e. Islam). Because the da'i is the one calling to Allah (swt), he has the highest and most honourable role, and promised a great reward. Hence, in order to be successful du'at, it is imperative to discuss the essential Da'wah manners and characteristics as defined in the Qur'an and the Sunnah. Some of these are enumerated and succinctly explained as follows:

Iman - The first essential characteristic mentioned is to have a strong faith or belief in what he/she is calling to, which is Islam. It is the demand of one's Iman in the Creator and Sustainer, Allah (swt), that you transform him/herself and families as models in Islamic way of life through constant Da'wah efforts (Shamim, n.d). Allah the most High instructed in the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَار

"O you who believe! Ward off from yourselves and your families a
fire where of the fuel is men and stones…(Q66: 6)".

Good Relationship with Allah - The second characteristic is to have a good relationship with the one to whom the da'i is calling, Allah (swt). This means that a da'i must be pure in his intentions and he should worship Allah (swt) with sincerity and purity, and not maintaining what could be called superficial relationship. Thus, a da'i should love Allah (swt) in his in-depth heart in order to be an effective da'i and even a strong Muslim.

Knowledge - A person calling to Islam should also have good knowledge of what he/she is calling to, which means the da'i should know Islam, and also know why Islam is better than any alternative paths. Allah declared this is in His word: "*Say (O Muhammad): 'This is my way; invite unto Allah with sure knowledge*".(Q12:108).

Application - The da'i must also implement what he calls for, as it is not appropriate to call people to do what he himself cannot apply in his own life. Sometimes this is called 'practicing what you preach'. By its implementation Allah (swt) will count us among those whom He says: "*And who is better in speech than he who invites to Allah and does righteous deeds and says: 'I am one of the Muslims'.* (Q41:33)

Wisdom - Wisdom in the way of da'wah means that a da'i should deliver the message gradually, and at the level which people are able to understand. Giving them more information than they can grasp will lead to more confusion and *fitnah*. Allah (swt) says in the Qur'an:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Invite to the Way of your Lord with wisdom and beautiful preaching". (Q16:125)

Good Manners - While good manners attract people, poor manners repel them, and manners attract people much more than speech, so it is essential that the da'i has good manners. The Prophet (saw) was quoted saying that those believers are perfect in faith who have good manners (Abu-Dawud).

Giving Due Respect - This implies that the da'i gives everyone the respect which is due to their position, which means respect the scholars, the elderly, and people who have been given authority. This way, the disrespect will not block the truth (Islam) from reaching the concerned minds. An example of this behavior is in the Prophet (saw) who at the conquest of Makah said "anyone inside the Haram or staying in their homes would be safe, as well as anyone staying in the House of Abu Sufyan--this showed respect to Abu Sufyan (Norlain, 2015).

Cooperating with other *Da'i* - This final characteristic is that, the da'i should cooperate with others who are calling to Islam (plural is du'at by the way) and this is because they are working for the same objective, and working for the same God-Allah (Ahmad, 2011).

Summarily, just as it is not possible for a person to have all of these characteristics mentioned, it doesn't mean he cannot be a da'i, it just that he won't be as effective, and perhaps that he will not be able to give da'wah correctly. So, what a da'i should do if he finds himself lacking in any of these attributes, is to improve on it. That is, if he has bad manners, he should improve his manners. If he lacks knowledge, he should acquire knowledge. Thus, to give da'wah is to be on the path of the Prophet Muhammad (saw), as expressed in the Qur'an: "Say, 'this is my way; I invite to Allah with insight (Q12:108).

Da'wah in the Contemporary Society and Its Emerging Challenges

Da'wah or calling people towards submission to none but the Creator is one of the major themes of the Qur'an. Muslims (male or female), are visualized by the noble Qur'an as *da'iyah* whose behaviour, speech, and interactions with others convey the Islamic message and invite people towards belief in, submission to, and serving of the Creator (Allah). Prophet Muhammad (saw) is designated by the Qur'an as the last messenger, calling people toward all that is good and warning about the consequences of rejecting the truth (Islam). The Muslim *ummah* is also commissioned to play a proactive role in creating peace, justice, balance, moderation, and fairness within the Muslim community (*ummah*) as well as in the human society at large.

In fact, the terminology, *ummatan* (Q3:104), which the Qur'an uses to describe a distinguishing feature of the Muslim *ummah*, conveys a characterization of the *ummah* as one of moderation, balance, and the middle way. The Qur'an, accordingly, strongly condemns an excessive or exaggerated attitude in any aspect of life, and considers extremism of any sort to be misguided. This section delineates major da'wah challenges, which are broadly categorized into two i.e. internal and external, which the contemporary propagator faces and how to respond to each of the challenges from a proper Islamic perspective. It is therefore believed that each challenge comes with huge prospects and opportunities for advancement of the da'wah work.

The Internal Challenges

i. **Disunity** The Muslim *ummah* (community) spread across globe with over 57 sovereign Muslim states. Their rulers and elites all face the same Ka'bah in prayer but fail miserably in establishing a unified policy on strategic goals as regards to social, political, economic, legal, educational, and cultural issues. How to create unity or at least move toward unity remains a core da'wah issue and challenge. Ultimately, the campaign to unify Muslims must center on our own internal dynamics, resources, and shared goals.

ii. **Exaggeration -** The second internal challenge that da'wah faces is a global rise in exaggerating any part of Islamic affairs beyond its actual specified limits or, likewise, downplaying any part of Islam below its actual specified limits. This is known in Arabic terms as *ghuluw*. Unfortunately some da'wah workers focus on particular aspects of Islam i.e., religious, legal, social, political, or economic, while some equally important teachings of Islam skip their attention. Islam provides necessary instructions in all aspects of human life. Therefore, da'wah in Islam implies calling and following Allah's

instructions holistically, and not in some aspects of religious, legal, social, economic or political matters.

iii. **The Islamic knowledge Deficit -** The third major internal challenge facing da'wah today is educational problems. The key to progress and excellence lies in a knowledge-based society that engenders a fair and equitable economy and a just and ethical state. A dynamic commitment to and knowledge of Qur'an and Sunnah must be deeply embedded in the social fabric but this requires that accurate and authentic Islamic knowledge be disseminated amongst the Muslim masses. This does not exist today and this deficiency is a handicap that must be fixed.

iv. **Methodology -** The fourth internal challenge that da'wah faces has to do with methodology. Some of those who engage in da'wah activities do so when afforded time and opportunity outside the constraints of their job or career. That is, the misunderstanding of da'wah as an invitation or call to Muslims only. Under the influence of this mindset some very sincere and devout *du'at* travel thousands of miles to talk to fellow Muslims, while da'wah to non-Muslims remains outside the scope of their interest or concern. The Qur'an and the Sunnah establish a holistic approach to life wherein one's profession and mission do not belong to different realms (Muhammad, 2014).

The External Challenges

i. **Globalization -** There are several external challenges facing Islamic *da'wah*. The first and foremost of these external challenges is the globalization of economy, education, society, and culture. In this, not many *da'wah* workers are fully aware of the far-reaching effects of globalization on contemporary society. Islamic *da'wah* by its very nature is a comprehensive one. In all human activities it is a matter of inviting towards what is ethically good (*khayr*) and warning against what is ethically bad (*munkar*).

ii. **Electronic Social Media -** The impact of global media on the Muslim family and society in general is becoming visible even in very conservative homes. Untold numbers of Muslim youth are hooked on Facebook, whatsapp and other social platforms. The youth demonstrate a genuine yearning to share their ideas, feelings, information and aspirations with others throughout the world. It is the challenge for Muslim scholars, parents, teachers, and activists to draw up and share with our Muslim youth's code of ethics and guidelines for Islamically appropriate behaviour and written word expression when engaging in social media, such as Facebook, Twitter, Whatsapp, etc.

iii. **Western Policy -** The policy planners in the western part of the world have put Islam and its adherents in the place which was earlier reserved for the Marxist threat. This scenario is further worsened by the western misperception of Islam as a faith which inherently subscribes to violence, extremism, and anti-democracy tendencies, though history bears witness to the opposite. The fact is that Muslims who are struggling to free their own lands from occupiers, imperialists, and/or corporate-globalist exploiters are labeled "terrorist" by Western policymakers and media (Muhammad, 2014).

Thus, the perception of Islam and the Muslims as extremist, fundamentalist, and terrorist needs to be corrected by Muslim scholars and academics who understand the mindset of the West. The strategy of *da'wah* practitioners should be proactive and not reactive. Thus, a successful da'wah strategy cannot be developed for our contemporary world and its circumstances, let alone for the future, without taking the internal as well as the external challenges in full consideration in a realistic and comprehensive manner. Finally, serving Allah through serving humanity needs to become the rallying cry of da'wah movements, their advocates and activists.

Islamic Awareness (Da'wah) and Social Media: Its Effect on Ideal Society

Internet is one the powerful source to address or communicate with a community or an organization. That's the reason why social media has spread its arm as wide as an online publication tool. Its benefits are limitless by reaching to individuals and organizations through media networks like Facebook, MySpace, Twitter, Lunar Storm etc.. Many online organizations

and individuals have social media network in other to address various issues in their open fora to flourish a constructive discussion and find solutions to problems on how to improve on their information dissemination and retrieval (Hakim, 2010). When it comes to Islam, keywords such as Hijab, Quran, Sunnah and Islamic Banking are among some high traffic receiving terms. The world tends to investigate what Islam is, what its fundamentals are, how it has spread beyond its shore and what are the factors that are being falsely associated with it. The blogosphere and social media combined unveil the hidden truth and provides the world with the true Islamic perspective which teaches peace and equality and not vice versa (Syed, 2009).

Thus, social media plays an important role in spreading Islamic creeds faster and easier to the people. It is easily accessible and Muslims all over the world gathered on a platform to discuss different issues that affect Islam, not in the preachy way but in an open discussion. Therefore, the propagation of Islamic ideals is a continuous process which never stopped from the day Allah's Apostle Muhammad (saw) was given Prophethood. Its activities were first held in mosques and in personal gatherings. Then, people started arranging da'wah activity (i.e. a forum where awareness on Islamic ideals was made) in their homes and in private gatherings (Kamal, 2011).

Today, there are numerous media outlets which have been found useful and effective for not only creating awareness on the proper Islamic ideals but to equally advance the work of Islamic evangelism. These include print and electronic media respectively such as television, radio, books, magazines, newspaper, handbills, mobile phones, computer and the most recently, the internet, which has become an effective tool in the dissemination and retrieval of information (Hamed, 2009). Another advantage of the social media to da'wah activity is the opportunity to ask questions without being identified. In this way, an individual observant can ask provoking questions regarding private and secret matters and get a response without his/her identity being exposed. Many questions would have remained unasked without a medium like social media that provides secrecy and privacy.

This technology is thus seen as a vital tool in extending the goodwill of Islamic awareness and activities. According to Anderson (1983) cited in Oseni and Balogun (2020), the formation of national groups, media of all kinds are fundamental in the creation and consolidation of religious groups and the mobilization of transcendental powers as well. To this end, many Muslim organizations and groups like Daarul-Hikmah foundation, Preservation of Islamic Heritage, Daarul-Na'im, The Muslim Congress (TMC) and others actively make use of social media, such as Facebook, whatsApp, Twitter and others, to spread the divine messages of monotheistic Islam or keep sending bulk messages regarding the organizational programme such as periodical public lecture, Teskiyyah, Fiqh Forum, Islamic Training Programme (ITP), The Young Muslim (TYM), Islamic vacation course (IVC) etc. via social media e.g. Facebook event platform to individual members and general populace. This is because it is an easy way of retrieving and disseminating information not only to friends, groups, but also the religious organizations alike (Oseni and Balogun, 2020).

Thus, traditional media houses are losing its importance, and the modern technology (social media) which is an extension of the internet has not only replaced the latter but also become a viable tool for quick dissemination of information and communication. Many social networks are working successfully where millions of people are registered and log in daily. These social media networks are actually created to gather people on one platform for social, economic, political, philosophical as well as religious discussions, such as the awareness on Islamic ideals. Hence, there is urgent need for actors of this noble work (*Da'wah* propagators - *Du'at*)
 to also key into the world of the social media technology in order to ease the process of communicating the ideals and proper thoughts of Islam across the globe. This therefore implies that, the importance and usefulness of the social media technology in the propagation of Islam cannot be swept under the Carpet (Sobo, 2008).

Conclusion

Since this technology (social media) is being accessed daily by Muslims and non-Muslims, both will get daily dose of da'wah tips which will ultimately impact positively on the lives of the people, the society, country and the world at large. Da'wah therefore, needs good and authentic knowledge and enthusiasm. Thus, the good and authentic knowledge which will be displayed on the internet by scholars of repute towards shaping and reshaping the moral and religious understanding of the society should be put in place. Therefore, social media technology should be seen as a good da'wah tool which must be harnessed and used by those who have good knowledge of Islam and ready to propagate the Islamic ideals to the world. Because, the value of this technology had been proven and demonstrated in the following expression of Menorah (2017) cited in the work of Balogun, Kolawole & Oseni (2019): 'We knew that like-minded people with Facebook accounts would find us and hopefully be inspired by what we had to say'. This shows the viability and essentiality of social media in sharing of ideas, inspirational talks on both the Islamic ideals and peaceful coexistence and results with other peace loving individuals within the society and beyond.

Recommendations

Based on the emphasizes laid in this paper on the significant role of modern technology in the 21st century's *da'wah* activities, particularly the Social Media platforms in the world of information and communication (IC) towards promoting easy accessibility to information and more importantly in creating awareness on Islamic ideals as discussed above, the research findings and textual analyses so far in this work contend that, for attaining the desired goal of Islamic awareness, the following recommendations are suggested that:

Scholars should endeavor to draw up and share with teaming Muslim youths, the code of ethics and guidelines for Islamically appropriated behavior and written word expressions when engaging in social networks, e.g. whatsapp, facebook, twitter etc.

Strategy of *da'wah* practitioners should be proactive and not reactive on matters of religious interest.

Muslims generally should see the need for Islamic education of one and other (Muslim and non-Muslim alike) as not only a clarion call for all, but a divine instruction from Allah (swt), and embrace all ideal technologies to advance the cause of Islam.

Islamic organizations such as *Nasrul-Lah wal-Fathi* (NASFAT), Muslim Students' Society of Nigeria (MSSN), *Da'ar-ul-Na'im* Islamic Society and notable others should endeavor to establish an Islamic–based social medium platform, where not only Islamic religious propagation and knowledge can be accessed but that will mainly serve the interest of Islam as a religion with no geographical bound, but accompanied with Islamic regulation on the manners of sharing and receiving information as contained in the Qur'an.

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