

Digital Distortion of Religious Preaching: An Analysis of Abuse of *Da'wah* Activities on Social Media

Daud Olalekan Abdulsalam^{a,1,*}, Abubakar Abdulrasheed^{b,2}

^a Al-Hikmah University, Ilorin, Nigeria

^b Federal University Dutsin-ma, Kastina State, Nigeria

¹ dalesng@yahoo.com; ² abubakarabdulrasheed71@gmail.com

* Corresponding Author

<https://doi.org/10.23917/suhuf.v38i1.14129>

ARTICLE INFO

ABSTRACT

ARTICLE HISTORY

Received Month 11, 2025

Revised Month 02, 2026

Accepted Month 04, 2026

KEYWORDS

Social media regulation

Religious content

Sectarian polemics online

Religious authority

Digital character assassination

Background: The emergence of social media, which stemmed from the evolution of the internet, has provided new opportunities for Muslim scholars to spread Islamic messages through platforms such as Telegram, WhatsApp, TikTok, Instagram, Facebook, YouTube and others. Nonetheless, the abuse of *da'wah* on social media by self-styled scholars has escalated to an unprecedented level. **Objective:** The study examines the abuse of *da'wah* activities on social media platforms and analyses how digital environments facilitate new forms of religious distortion. **Method:** Qualitative content analysis approach was used to examine selected cases of online preaching across social media platforms, with focus on patterns such as unauthorized *fatwa* issuance, commercialization of religious content, algorithm-driven sensationalism, sectarian polemics, and digital character assassination. **Results:** It was revealed that algorithm-driven visibility, user-generated authority, and monetization systems promote sensationalism, unauthorized *fatwa* issuance, and sectarian discourse. **Conclusion:** The study concludes that social media structurally enables distortion of religious authority and recommends regulatory frameworks, digital literacy, and stronger scholarly oversight.

This is an open-access article under the [CC-BY](#) license.



1. Introduction

The rapid expansion of social media has significantly transformed religious communication across the globe. Platforms such as Facebook, YouTube, Instagram, TikTok, and WhatsApp have become central spaces for religious engagement and dissemination of theological ideas. Within Muslim communities, these platforms have facilitated the growth of digital *da'wah*, enabling scholars and lay individuals to reach wider audiences beyond traditional institutional settings [1].

The misrepresentation of Islam and Muslims in global media has been a persistent phenomenon, significantly intensified after the September 11 attacks in 2001. Western media discourses frequently frame Islam within narratives of violence and extremism, thereby reinforcing stereotypes that

marginalize Muslim communities. Scholars argue that selective reporting and ambiguous objectivity contribute to media manipulation, shaping public perceptions of minority groups [2]. Islam is often constructed as monolithic and threatening, a portrayal that fuels Islamophobia and positions Muslims as outsiders within Western societies [3], [4], [5].

With the rise of digital communication, these narratives have not only persisted but have also expanded across social media platforms. Islamophobic content is increasingly disseminated through mechanisms such as anonymity, virality, and character assassination, which amplify reputational damage and ideological bias [6]. At the same time, social media has transformed Islamic *da'wah* by broadening its reach, while also encouraging superficial engagement and contestation of religious authority. The emergence of charismatic “new media ustads” has further challenged traditional scholarly structures, raising concerns about authenticity and accountability in religious discourse [7].

Despite these opportunities, social media has also generated new forms of distortion and abuse. Its algorithm-driven structure promotes virality, emotional appeal, and sensationalism, often at the expense of scholarly rigor and ethical responsibility. Consequently, *da'wah* activities increasingly exhibit patterns such as unauthorized *fatwa* issuance, sectarian polemics, commercialization, and character defamation.

Although extensive scholarship on media representations of Islam and the emergence of digital religion, limited attention has been given to how social media structurally enables internal distortion within *da'wah* practices. Existing studies largely focus on external misrepresentation or general transformations of religious authority, without adequately analysing the structural mechanisms, such as algorithmic amplification, influencer culture, monetization systems, and user-generated authority, which enable the proliferation of misleading religious discourse. This study therefore addresses this gap by examining how social media infrastructures reshape religious authority and create new patterns of abuse in contemporary *da'wah* practices.

2. Method

This study employs a qualitative analytical research design to examine patterns of abuse in social media-based *da'wah* and their implications for religious authority and ethical standards. Rather than focusing on statistical measurement, the research identifies recurring thematic patterns and structural mechanisms that contribute to the distortion of religious preaching in digital environments.

The study draws on two main sources of data: selected *da'wah* materials from major social media platforms, such as Facebook, YouTube, TikTok, Instagram, and WhatsApp, and relevant scholarly literature on digital religion, media representation, online religious authority, and Islamic communication ethics. Using purposive sampling, materials were selected based on visibility, engagement in religious preaching, and evidence of controversial or ethically problematic content.

The analysis combines qualitative content analysis and thematic analysis to examine how social media structures amplify sensationalism, reshape religious authority, encourage commercialization, and facilitate sectarian narratives. While the study focuses exclusively on social media and does not provide statistical generalizations, it offers analytical insights into broader structural tendencies within contemporary digital *da'wah* practices.

3. Results and Discussion

3.1. Abuse of *Da'wah* Activities on Social Media

3.1.1 Misrepresentation of the Image of Islam

Islam and Muslims have always been the focus of misrepresentation from the period of the Ottomans up to this moment. The consideration of long-term stereotypical beliefs was a result of the presence and dominance of Muslims in different societies. This presence and dominance have drawn great attention to Islam and have been in the spotlight of the media for the past few years. Equally, the

tragedy of September 11 in 2001 has also fueled the misrepresentation of the image of Islam and Muslims [2]. This and many other incidents have led the Western media to cover and describe Islam in the way they desire. The media was also motivated to create negative images of Muslims in the United States and globally.

According to George and Waldfogel (2006) [2]:

All types of media sources, online or in print, can exercise a drastic impact on the public's mentality by either the correctness or the misrepresentation (manipulation) of what they choose to report, particularly when the objectivity, which should be theoretically the first priority of media, is to a great extent ambiguous. Public's consensus management, distortion of data, manipulation of the news, and brainwashing individuals are all the created features of the modern media.

It is observed that several prominent media icons of the Christian right have gone so far as to label Prophet Muhammad as a 'terrorist' and the Qur'an as the "enemy's book". Such derogatory images confirm that Americans and Europeans view Islam suspiciously and as a problem [3].

Some of the media produced images of the Arabs and Muslims, such as mad religious Imams or Mullahs, cartoon bombs in Muslim turbans, airplane hijackings, skyscraper terrorism, and suicide bombers [4]. Muslims throughout the Islamic world have made several attempts to clarify the way they are viewed by non-Muslims who have control and dominance of the media by distinguishing themselves from the extremist groups, who in reality do not even remotely represent a quarter of 1.4 billion Muslims in the world. The majority of Muslims are bearing the brunt of these isolated terrorist acts [4].

Furthermore, the stereotype of Islam as a radical religion is more prevalent in Western societies to the extent that the Western mass media coverage of different events is depicting a distorted image of Islam, which has resulted in the reduction of its true identity to terrorism, and the original concept of Muslims as peace-seekers to a nation recognized as savage individuals and violence-supporters [2]. It should be noted that these attacks were carried out through the use of both printed and electronic media. Several Western scholars asserted that the culture and issues related to Muslim are discussed progressively in an opposing ideology by waging war on Islam in particular and Muslims in general against the international community [5]. For example, Islamophobia was and still is the entire focus of international media debates, where Muslims are visualized as violent and extremists, with its prevalence in films, animations, and video games [5].

Social media is a valued and indispensable means of information dissemination around the world. Every bit of information, *da'wah* inclusive, is disseminated through the internet and social media webs and apps, and other technological mediums [8]. In the same way, misrepresentation of the Islamic image is spread through the application of these modern means of information dissemination, which have created problems for *da'wah* content creators and users. It has led to a loss of the real projection of Islam, a reduction of valid information associated with the Islamic propagation, and a loss of the cultural identity of Islam and Muslims. The spread of information on social media without conscience can sometimes lead to the dissemination of false or misleading content related to Islam, which can also misrepresent images of Islam [9].

It is worth noting that Islam is one of the most maltreated religions in the world in the media, particularly on social media. A series of attacks has been launched repeatedly against the messages, images, and principles of Islam. Social media is seen as an avenue for people who have no basic knowledge of Islam to speak ill and tarnish the image of the religion. For a very long time, a series of posts, videos and images have been made on the personality of Prophet Muhammad [10]. An illustration can be made of a video uploaded on YouTube titled "Innocence of Muslims" which depicts the prophet as a pedophile [11].

Tornberg and Tornberg (2016) reported that [12]:

Muslims are portrayed in the forum as a homogenous out-group that is embroiled in conflict, violence and extremism; characteristics that are described as emanating from Islam as a religion.

There also exist in their numbers anti-Islamic websites in disguise, spreading false *hadith* claiming the promiscuity of the Prophet and the anthropomorphic nature of Allah. The West has explored social media to create another source of Islamophobia by instilling fear in the people that American Muslims were aspiring to impose the Islamic law (Shari'ah) based on the Qur'an and Sunnah (the tradition of the Prophet Muhammad) and the Islamic code of behaviour on the American people, particularly non-Muslims. This is considered to be a threat to the social fabric of American society [6]. The "creeping Shariah" is one of the most antagonistic online propagandas launched against Islam and Islamic law [16]. The media campaigns against Islam are done to distort the image of Islam with imposition and aggression. It is established that the global media explores four specific tactics to attack Islam and Muslims, and these include [13]:

- a. Distortion of Islamic practices worldwide,
- b. Showing the practices of individuals and radical Muslim groups with Islam,
- c. Describe Islam as a social threat to Western society, and
- d. Justifying the aggression against Muslims.

The image of Islam is presented in a biased manner on social media pages and platforms, especially when massacre stories are reported and posted. On most of the social media apps and pages, metaphors and mocking tone towards Muslims are common instances [13]. Mostly, sharing of pictures, posts and links is common on the anti-Islamic pages. Websites and blogs are the hot discourses which generate the material to be used for fueling attacks against Islam and Muslims, while the downloaded materials are used by other sources to spread hate and prejudice against Islam and the Muslims [14]. There are some negative posts that are uniform on the majority of pages used by anti-Islam and Muslims in carrying out attacks against the religion and its adherents.

There are sources which are heavily used for generation and uploading bias contents on the social networking sites on hourly and daily basis, and they include: Jihad Watch, Militant Islam Monitor, Politically Incorrect, Atlas Shrugs, Bare Naked Islam, Bay People, Creeping Sharia, shoebat.com, Infidel Blogger Alliance, Islam exposed, Front page magazine, Jewish Internet Defense Force, Britain first and creeping sharia [13]. Furthermore, some of these sources are very active, especially on Facebook and other platforms such as Act for America, Bare Naked Islam, Anti-Islam Alliance, and Sharia Free, Islam Exposed [13].

3.1.2 Presentation of wrong Fatwa

The use of social media for *da'wah* activities is seen and acknowledged by both Islamic scholars and preachers as an important medium for effective and efficient *Da'wah* dissemination in the world today. Various communities in the Muslim world use social media to communicate and share the Qur'an, Hadith texts and other Islamic literature [15]. The propagation and dissemination of Islamic messages is now easier, due to the fact that social media is more accessible than traditional media, and this has resulted in the utilization of this media by Muslim users to access information as it affects their religion [15]. Giving a fatwa on social media due to the complexity of society's religious issues, either through institutions or by individual scholars, has become necessary [16]. For a reliable legal decision to be ensured, a Mufti must meet several qualifications, which include;

- a. Maturity (mukallaf),
- b. Understanding of the Ijtihad and the objectives of Islamic law (Maqasid as-Shariah),
- c. Credibility
- d. Trustworthiness and

e. Integrity (in deciding the law).

It should be noted that the above criteria do not include other concerns regarding methods and concepts for formulating fatwa [16]. It is agreed by scholars that a person who issues a fatwa must have a deep understanding of the religion. Ibn Qayyim, as quoted by Al-Qardawi (1988), asserts that, “a person who gives a fatwa while not being able to do so is the same as a person who does not understand medical science but practices it, and such a mufti is not worthy of being a legal reference” [17].

The emergence of social media is seen as an important platform for giving and issuing fatwas on Islamic rulings. Through the use of this modern platform, different legal needs of Muslims are delivered and allowed for the users to express, communicate and ask questions on religious matters that are bothering them. It has made fatwa easier through the conveyance of messages or answers to any religious issues by scholars, and this process has transformed the fatwa tradition among the traditional Ulama’ [18]. Nonetheless, some well-known Islamic speakers on social media lack a strong foundation in Islamic education and do not hold degrees from recognized Islamic educational institutions. It is also important to note that there are certain religious men who issue wrong fatwas in support of their sectarian attitude, either in law or theology or in political and organizational affiliation due to their prejudice for race or country or certain people, or personal interest. They often issue opinions on specific Islamic matters (fatwa), which can lead to disagreements within the Muslim community [18].

It should be established that due to the flexibility of this new medium of communication and interaction, it is now used as an avenue to be exploited by unconscious Muslim preachers to present untrue messages and teachings of Islam contrary to what is contained in the Qur’an and Sunnah of Prophet Muhammad (ﷺ) [19]. It can also be established that there is fatwa on social media with a lot of misconceptions, particularly on the teachings of Prophet Muhammad (ﷺ), social interactions such as marriage, divorce, business transactions, etc., that need to be put in their right perspective by Islamic scholars. Additionally, the absence of spiritual nurturing by the young Muslims is considered one of the biggest issues and problems that the Muslim scholars are currently facing both at international and national levels [20]. This has also aggravated the dissemination and offering of fatwas on social media platforms, as a new medium of interaction within the Muslim community and around the world. Since posting information on social media has no restrictions or strict regulations, it is observed that some fatwa that are contrary to Islamic rulings are given.

A typical example was that which opined that a menstruating woman can enter a mosque but cannot observe prayer, whereas the Islamic ruling on it is that a menstruating woman cannot observe prayer, tawaf, fast or sit in the mosque [17]. Likewise, in the year 2021, a Nigerian Muslim preacher [21] gave a ruling, on his Facebook page, that there is no *kaffarah* (expiation) [22] for someone who deliberately has sexual intercourse with his wife during the day in the month of Ramadan. He based his argument on a *Hadith* collated by Imam Bukharī that reads thus [23]:

Narrated Abu Hurairah: A man came to the Prophet (ﷺ) and said: I am undone. He asked him: What has happened to you? He said: I had intercourse with my wife in Ramadan (while I was fasting). He asked: Can you set a slave free? He said: No. He again asked: Can you fast for two consecutive months? He said: No. He asked: Can you provide food for sixty poor people? He said: No. He said: Sit down. Then a huge basket containing dates ('araq) was brought to the Prophet (ﷺ). He then said to him: Give it as sadaqah (i.e. alms). He said: Messenger of Allah, there is no poorer family than mine between the two lava plains of it (Medina). The Messenger of Allah (ﷺ) laughed so that his eye-teeth became visible, and said: Give it to your family to eat.

In his opinion, Allah does not mention *kaffarah* for having sexual intercourse with one's wife in the month of Ramadan, and there is no evidence in the Qur'an to prove that *kaffarah* should be observed for such an act. Equally, the Prophet (ﷺ) did not compel the offender to carry out the *kaffarah* if it could truly expiate the sin committed, as indicated in the *ḥadith* [22]. In his argument, he mentioned that Allah directs that *kaffarah* should be carried out on the following actions listed below:

- a. Breaking of oath
- b. ii. Accidental killing
- c. iii. Comparing one's wife's back to his mother (Dhihar)

Ordinarily, sexual intercourse is allowed on all nights during Ramadan; this is based on the Qur'an 2:187, which reads thus:

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments, and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you.

It is worthy of note that one of the actions that is punishable by expiation (*kaffarah*) is breaking the fast by having sexual intercourse with one's spouse during the month of Ramadan. The punishment is given to the Muslim who commits the act because it is considered to be a disgrace to the honour of Ramadan [24]. Although the Qur'an does not mention the subject of *kaffarah* directly in relation to having sexual intercourse during the day of Ramadan, the prophetic traditions do, and it is the basis and controlling authority on the juridical position on *kaffarah* (expiation) for breaking the fast through sexual intercourse. However, it should be noted that majority of early Muslim scholars such as Hanafi, Maliki, Shafie, Hambali and others after a critical examination of the conditions of the offence and offender which include intention, forgetfulness, period of the act, and penetration of the male organ, agreed that whoever has sexual intercourse with his wife during the day of Ramadan should expiate the offence in the forms that include: freeing a slave, having two months consecutive fasting, or feeding sixty poor people [25].

It should also be established that majority of scholars agreed that the punishment of an expiation should be carried out in sequence, in such a way that if the offender is not capable to set a slave free, he should be able to fast for two months consecutively, and if he is not capable of it, then he has to feed sixty poor people [24], except Maliki scholars who agreed that the punishment of an expiation is selectable, they resolved that Muhammad (ﷺ) gave the choices among three punishments, such as freeing a slave, fasting for two months, or feeding sixty poor people. It is seen from the *ḥadith* that the offender was considered by the Prophet, maybe because of his state. Lack of enforcement of expiation of the sin through fasting for two months on the culprit showed the magnanimity of the Prophet. As a result of this, *kaffarah* cannot be ruled out on the subject matter because the sanctity of the month of *Ramadan* must be adequately protected and honoured. As it was submitted by him that the sin committed is so grievous that fasting cannot be suitable for it. This submission was wrong because the majority of the classical scholars who concluded that expiation should be carried out by the offenders are knowledgeable, pious and regarded as people of understanding of the Qur'an and *Ḥadīth*.

Also, it should be recorded that in 2023, the same man gave a fatwa that the eating of dog is not unlawful (*ḥaram*) but distasteful (*Makruhu*) in Islam because Allah does not categorically prohibit its eating and He (Allah) permits eating the meat that is killed by dogs and also permits keeping dogs

in our houses. He added that there is nowhere it is mentioned in the Ḥadīth of the noble Prophet (ﷺ) that eating of dog is prohibited [21].

He further submitted that it is only its selling that is prohibited by the Prophet (ﷺ) [23]:

Narrated Abu Mas'ud Al-Ansari: Allah's Messenger (ﷺ) forbade taking the price of a dog, money earned by prostitution, and the earnings of a soothsayer.

Except that Ḥadīth that was reported as follows [22]:

It was narrated from Jabir bin 'Adbullah that the Messenger of Allah forbade the price of dogs and cats, except hunting dogs.

He remarked that the Ḥadīth that reports that the selling of hunting dogs is prohibited is regarded as a weak Ḥadīth according to the majority of Ḥadīth collectors [21]. It should be observed that the majority of scholars resolved that the eating of dogs is prohibited, contrary to his claim. This is based on the prophetic tradition narrated by Abu Tha'laba Al-Khushan that the Prophet (ﷺ) forbade the eating of wild animals having fangs. In another tradition from Al-Laith, who narrated from Yunus, who narrated from Ibn Shihab, who said [23]:

Narrated Abu Tha'laba Al-Khushani: The Prophet (ﷺ) forbade the eating of wild animals having fangs. Az-Zuhri (2007: 1740) said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or the urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger (ﷺ) forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khauilani told me that Allah's Messenger (ﷺ) forbade the eating of the flesh of every wild beast having fangs.

Suraju and Abdulganiy (2020) submitted that [26]:

Allah has created everything on earth for the benefit of mankind and animals, which are created with varying characteristics and are subdued by Allah for the control of man, his consumption and some other benefits. However, some of these animals are made prohibited for consumption, while others are made prohibited not only for consumption but also for socialization because of their impurity, such as dogs and pigs, among others. Their prohibition was because of impurity as a factor that affects and implicates man in all aspects of life: religious, social and medical.

Therefore, its consumption was also abhorred as a result of its impurity, which has made the scholars be divided based on their views. The scholars of Shafi'iyyah opined that the dog and its saliva are impure. Their argument was corroborated by the prophetic tradition narrated by Imam Muslim. On the authority of Abu Hurayrah, who said:

The Messenger of Allah (ﷺ) said: When a dog drinks out of a vessel belonging to any one of you, he must wash it seven times.

Based on the above Ḥadīth, it was argued that if a dog is pure, the Prophet would not have directed that the vessel should be washed with sand. Malikī opined that the dog and its saliva are pure, while Hanafi resolved that the dog is pure, but its saliva is impure [27]. However, it was on the basis of impurity and being part of fanged animals that its eating is regarded as unlawful, while its keeping in the house is allowed, provided that it is used for either security or hunting purposes. Also, it should be recorded that in 2024, the same man gave a fatwa that the son of any married woman

who uses an electronic washing machine to wash her husband's clothes will not be blessed by Allah, and she who engages a housemaid will not be blessed.

3.1.3 Character Defamation and Assassination

According to Icks et al. (2020), character assassination is a means through which a deliberate and sustained effort is made to damage the reputation or credibility of an individual, where social groups or institutions are the target [28]. It is referred to both the process (e.g. a smear campaign), and to the outcome of this process (e.g. a damaged reputation). It usually involves various kinds of defamatory attacks, which are similar to the abusive and circumstantial attacks (*argumentum ad hominem*) that are used in adversarial contexts to steer attention away from the debated issue to the opponent's personal traits or reputation [29]. It is also an act of saying false things about a person, usually in order to make the public stop liking or trusting such a person. This reveals itself in a variety of forms and methods in every political and social environment [28].

The use of social media as channels for *da'wah* activities is actually something that is commendable, but at the same time challenging. The positive aspect of it is that *da'wah* activities are able to adjust to the dynamics of the times. However, the challenging part is that *da'wah* activities are vulnerable to being abused and misused outside the context of the purpose of *da'wah* itself. It is used as disguise to spread a particular religious misunderstanding, or to attack other parties who are at odds, or even carry other interests such as politics, economics, and other interests outside the purview of *da'wah* itself [20]. It is important to recognize that personal and partisan egos play a significant role in character assassination within *da'wah* activities on social media. Religious misunderstandings shared online often stem from either individual or organizational pride, leading some to resist correction. Scholars who possess sound and accurate Islamic knowledge on relevant issues are frequently targeted and defamed. Social media platforms, especially Facebook pages, have become overwhelmed with unchecked criticisms, verbal abuse, slanderous remarks, and aggressive *da'wah* efforts [20].

According to As-Sheikh Al-Imam Yunus Yakub (2024), some Muslims enjoy disparaging Muslim scholars on social media platforms. This is done, especially if they do not belong to the same sect or religious group, and it is carried out in an effort to damage the image and reputation of the scholar in focus for no other reason than different religious views. It is observed that followers of ideology find it quite difficult to express their criticism against their leaders online. However, some Muslims feel comfortable in disparaging, criticizing or defaming their religious leaders with the use of modern communication appliances. In today's world, instead of Islamic scholars struggling to uphold decorum and deliver balanced, methodical teachings, many of them resort to social media to insult each other [20].

It should be noted that the priceless dignity and honour which Allah gave to everyone, particularly Muslims, are being denigrated by unscrupulous, half-baked and ignorant preachers through the exploitation of the flooding of the social media with unverified and poorly researched fatwas. It is worthy of note that Islam advocates the safeguarding of the reputation of its adherents and ensures that behaviours and utterances that will undermine another person's honour are prevented. It is forbidden for a Muslim to demean, harass, make jest, or harm the honour of another person. It is clearly indicated that these acts are considered a human dignity violation [30].

To this, Allah states in Qur'an 49:11 thus:

O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter is better than the (former): nor defame nor be sarcastic to Each other, nor call Each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness,

(to be used of one) after He has believed: and those who do not desist are (indeed) doing wrong.

Despite the warning from Allah, some perpetrators of this act used to defend themselves by saying that they were merely making a joke, in order not to be taken seriously. Character assassination and defamation must remain off-limits to any aggressiveness and behaviour that can subject the people to humiliation and degradation. Islam places a ban on such acts for the purpose of preserving human dignity and honour [20]. The Messenger of Allah (ﷺ) ascended the Minbar and called out with a raised voice [31]:

Nafi' narrated that Ibn 'Umar said: "The Messenger of Allah (s.a.w) ascended the Minbar and called out with a raised voice: 'O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslims brother's secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.'" He (Nafi') said: 'One day Ibn 'Umar looked at the House- or – the Ka'bah and said: 'What is it that is more honoured than you, and whose honour is more sacred than yours! And the believer's honour is more sacred to Allah than yours.

3.1.4 Diversion from Allah's Messages

Social media, despite its effectiveness for sharing Islamic messages, is distracting many Muslim scholars and leaders from the core purpose of *da'wah*: calling Muslims to goodness and inviting non-Muslims to Islam. Instead of focusing on traditional religious duties like preaching authentic Islamic teachings, these individuals are often preoccupied with creating content that attracts followers and generates income through post monetization. This shift has also negatively impacted followers. They are drawn away from serious scholars and genuine Islamic teachings, instead spending valuable time on social media watching irrelevant programs, chatting, and posting content unrelated to their religious growth. This diversion detracts from the reflective study of the Qur'an and the Prophet's teachings, which are essential for increasing religious knowledge [32].

3.1.5 Distortion of Facts about Religions

The bloggers turned Muslim preachers have adopted and utilized social media platforms, which are seen as a means of communication, interaction, and dissemination of Islamic knowledge, in posting and uploading fabricated materials and messages about Islam. This has resulted in turmoil among people of various religions in different locations around the world. It is worth noting that most Islamic content created on social media platforms goes against the pure teachings of Islam [30]. It has turned and provided an avenue for unqualified Muslims to portray and call themselves scholars and give unfounded and baseless *fatwa*, and present or quote unheard of *ḥadīth* with the aim of disseminating Islamic messages to their followers or interpret Qur'anic verses out of context, which is regarded as forbidden in Islam. Allah says in Qur'an 2:79:

Woe to those who write the scripture with their own hands, and then declare, "This is from God," in order to sell it for a paltry price. Woe to them because of what their own hands have written, and woe to them for what they have earned.

On the fabrication of *Ḥadīth* [31]:

Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported that the Prophet (ﷺ) said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in Hell.

It is on record that despite strong warnings from Allah and the Prophet against writing, saying or attributing words or actions which Allah does not say and the Prophet never said and did, most of the acclaimed Muslim preachers indulge in interpreting Allah's words in accordance with their whims and caprices and fabricating Aḥadīth to suit their presentation on social media. Some of the presentations of these acclaimed scholars are against classical teachings of Islam, particularly the consensus of four (4) universally recognised scholars of Islam. It is important to state that in recent times, another well-known Muslim scholar in Nigeria claimed in one of his Ramadan Tafsir sessions that Abubakar (May Allah be pleased with him), the beloved friend and first caliph of the Prophet, was not the person who was in the cave with the Prophet when he was chased by Makkān infidels. He added that it was Khuraisa bn Bakr who was in the cave with the Prophet against Felix Nola earlier information [33].

This information was vehemently refuted by Muslim scholars both online and offline. It also led to a critical examination of the relationship between ḥadīth 692 as narrated by Ibn Umar [23]:

When the earliest emigrants came to Al-'Usba, a place in Quba', before the arrival of the Prophet- Salim, the slave of Abu Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer.

And ḥadīth 7175 [23]:

Narrated Ibn 'Umar: Salim, the freed slave of Abu Hudhaifa, used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet (ﷺ) in the Quba Mosque. Among those (who used to pray behind him) were Abu Bakr, 'Umar, Abu Salama, and Amir bin Rabica.

It should be stated that the above Aḥadīth were the bases of his and his supporters' argument that it was not Abubakr in the cave with the Prophet (ﷺ) because if he had not arrived in Medina, how would he be mentioned to be among the companions that were led in prayer by Salim. It is worthy of note that a critical examination of the Ḥadīth shows that they are not related both in subject and content. Because ḥadīth 692 indicates that Salim, a slave, led the early emigrants in prayer before the arrival of the Prophet at Medinah, while ḥadīth 7175 indicates that despite the presence of highly ranked companions of the Prophet (ﷺ), such as Abubakr, Umar and others, Salim, a slave, was still allowed to lead the companions in prayer.

Altruiss (2025) observed that [34]:

Da'wah must be conveyed with facts and sound proofs, and it should not be delivered with emotions. There is no correlation between the shahadah (testifying that there is no god except Allah) of Fir'awn (Pharaoh) at the point of the destruction and that of Muslim, as there was no correlation between the two aḥadīth quoted in support of their argument that Abubakr was not the one with the Prophet in the cave.

Similarly, Oladimeji (2022) submitted that [35]:

Da'wah through the electronic and social media poses challenges to the trends in da'wah, and they include the emergence of self-styled scholars, promotion of strange ideologies, traces of arrogance and over-ambition, promotion of organizations above Islamic brotherhood and the current celebration of what I call modern-day ignorance.

3.1.6 Creation of hatred/division among the Muslims

Internet users are now attracted to social media and micro-blogging websites more than any other kind of information and communication technology devices. Services provided by platforms such as X, Facebook and Instagram are gaining popularity among people of different backgrounds, cultures and interests. Through these platforms, an open space is provided for the users to discuss and share thoughts and opinions. However, the non-availability of a regulatory body has made it almost

impossible to control the content posted on social media. As a result of its nature being accessible and flexible, a huge number of posts, comments and messages are exchanged, and contents of different topics are posted [36]. Nevertheless, the variation in users' religious, cultural, social and political backgrounds resulted in the use of aggressive and hateful language when discussing with other users with whom they do not share the same background [37].

Dissemination of *da'wah* content on social media poses the possibility of being attacked or infiltrated by different issues, such as practical politics and identity politics, as well as other problems. The wrong spread of religious information and the manner of its presentation on social media have caused friction among the Muslim Ummah, and this has resulted in unrest, disrupting the harmony of life in society. Through the use of social media, some of the caller (ad-du'at) considers their *Madhahib* (Schools of thought) as the only authentic interpretation of Islamic injunctions, which makes them look down upon others as if they are misguided or gone astray [38]. This attitude has resulted in the creation of division and hatred among the Muslims. It should be noted that the contents of *da'wah* that are posted on social media attract likes or dislikes among users and followers, which mostly cause problems that are not only encountered on social media but also spread to the real world. However, *da'wah* through social media has potential problems, and all aspects that prevent the process of calling, inviting, preaching, and *da'wah* objectives can be regarded as problems that have the potential to interfere with the achievement of the aim and objectives of *da'wah*. Major problems of *da'wah* are the practitioners (ad-du'at) and the methodology (uslub) employed in carrying out *da'wah* [39].

Disunity among Muslims occurs as a result of misunderstanding and erroneous presentation of the context and content of *da'wah* on social media. Lack of maturity and inadequacy in mastering religious knowledge on the part of the callers on social media tend to make them deviate from the purpose of *da'wah*. The callers have deviated from the primary objectives of *da'wah*, which is to make the people who are to receive it closer to Allah, because what they find is organizational egoism, opposition, bullying, insults, blasphemies, which are considered not in line with the aims and objectives of *da'wah*. It eventually gave birth to division and hatred towards *da'wah* itself and the callers on social media, which eventually extended offline [37]. Oladimeji (2022), while examining the misuse of *da'wah* on electronic and social media and its impacts, observed that the social media platforms are being misused as a window to ventilate anger, throw brick bats at some scholars on ideological issues [35].

It should be established that most scholars use threat-related words and attack one another on social media platforms, especially Facebook pages. Truthfully, this does not just stop on platforms but has extended to serious confrontations and attacks among their followers both online and offline, and it has led to the promotion of disunity among the Muslims, which has made it difficult for leading religious leaders and organizations to speak in one voice [20]. Under the influence of their respective scholar to whom they pay allegiance and render reverence, a series of cases of societies attacking one another are viral and seem unending. The attack is either between the Sunni and Sufi, or Shia, or between one scholar and another. It should be remarked that all these activities do not only expose the disunity within the Muslim Ummah, but they are discouragement to the audience and genuine followers from following online *da'wah* activities.

3.1.7 Money-Making *Da'wah* Activities on Social Media

Da'wah is demanded and given to enable people to adjust to the dynamics of modern society through enjoining what is good and prohibiting evil. The invention of the internet in modern society has brought in a new method of social interaction. It has allowed social media, as an integral part of the internet, to enter into all facets of human life [38]. Social media has engendered a new process of interaction between all parties that are involved in information and knowledge sharing [7]. Using social media for the spread of the messages of Islam is seen as evidence that Islam has adjusted to the dynamics of the time and has taken advantage of advancements in technology and modernity as a vehicle to spread the morality of Islam to the world [40]. It has allowed Muslims to carry out *da'wah* with less dependence on the required methodology for preachers that should be strictly observed. Once

opportunities related to interesting preaching materials are seen and intended areas are understood, with the help of social media, *da'wah* content is developed, presented, posted and shared [39].

Money-making *da'wah* is regarded as the process by which the Islamic message is presented for the purpose of monetary reward. It is when the primacy given to the aim and objectives of *da'wah* decreases and the attention to the reward or enticement increases. Islamic message dissemination thus shifts towards money-making activities. It has led to Islamic callers competing with one another to create Islamic content on social media in order to attract followers for the realization of adequate and required points for the qualification for a monetary reward by social media platform owners. Social media has led the direction of *da'wah* being in the hands of netizens and bloggers [41].

Social media platforms have several products for content monetization. For example, several products can be used on Facebook, Instagram and platforms to get users' content monetized. Those products can assist in earning money, once a user is able to determine which product works best for his/her content model and business needs [41]. There are means which one can use to generate money on Facebook, and they include: Stars and Gifts, Subscriptions and Branded content [42]. *Da'wah* content on YouTube channel is also monetized through YouTube AdSense where every view and click earn the handler money.

As a result of the large followers on this medium of interaction and communication, most of the bloggers-turned-preachers who have no knowledge of any subject in religion of Islam, have opened up profiles, pages and channels on various fields of Islam on these social media platforms which has provided them with avenue to post, share, upload and issue out their thoughts and ideas which most times go against true divine messages [41]. Virtually, they attract followers through the employment of argument, contradictions, and rejoinders. Different methods are used to capture the attention of the public, which have turned these preachers into celebrities and assisted them in garnering a larger number of subscribers and fans [19].

Additionally, some well-informed and knowledgeable preachers also post, share and live stream their lectures purposely to attract financial inducement by platform owners. It should be established that some of them partner with brands or become ambassadors to promote their products or services on their pages and encourage their followers to sell the products. A series of methods is explored to make money while disseminating Islamic messages on social media. Money is earned by monetizing one's content on Facebook, WhatsApp, YouTube and Instagram among many others. Followers and fans of particular bloggers-turned-preachers and qualified preachers express their support by making contributions through share, like and repost, which increase their earnings. They encourage their followers to be commenting, sharing and liking the program as soon as they start, in order to earn money. The more the followers, the more they will earn when the program is widely shared, liked and commented on. For example, a well-known social media influencer, teacher and preacher of Islamic messages posted that [33]:

I have entered into the Obanwears Contest in order to promote the work of one of my clients and to win the prize of a premium grade Agbada valued at N185,000. So, if you're reading this, I need your support with just 3 things: like this post, make a comment on the materials attached or about the brand, and share it. I count on your support to win this amazing gift and add it to my collection of Agbadas.

It should be noted that aside from winning the agbada and being gifted N185,000, he will still earn money from this post because of the number of his followers (66,000) on Facebook. Most of these followers liked, shared and commented on the post as he requested.

4. Conclusion

This study has demonstrated that the abuse of *da'wah* activities on social media is structurally facilitated by the distinctive characteristics of digital platforms. The findings reveal that algorithm-driven visibility, user-generated authority, monetization systems, and interactive participation reshape contemporary religious communication in significant ways. These mechanisms contribute to the

construction of unauthorized religious authority, the amplification of sensational preaching, the commercialization of religious messaging, and the proliferation of sectarian narratives.

By focusing specifically on social media as a technological environment rather than on mass media representation in general, this study clarifies an important research gap within digital religion scholarship. It shows that the abuse of *da'wah* is not merely a moral failure of individuals but is closely intertwined with the structural incentives embedded within platform design.

Addressing these challenges requires greater digital literacy, ethical awareness in online religious communication, and renewed emphasis on scholarly accountability in virtual spaces. Future research may expand this analysis through empirical surveys, interviews, or quantitative platform data in order to deepen understanding of the evolving relationship between technology and religious authority.

Author Contribution: The first author contributes to the first draft of the article, while the other author improves the existing content. All authors have read and approved the final paper.

Acknowledgment: The authors acknowledge the contributions of scholars whose works informed this study.

Conflict of Interest: The authors declare no conflict of interest.

References

- [1] M. R. Chamadi, K. Kuntarto, M. Baedowi, and L. Safitri, "Reading Islam in Western Media: Hermeneutic Perspectives and the Hybridity of Southeast Asian Muslim Cultures," *Suhuf*, vol. 37, no. 2, pp. 254–263, Nov. 2025, doi: [10.23917/suhuf.v37i2.11850](https://doi.org/10.23917/suhuf.v37i2.11850).
- [2] L. M. George and J. Waldfogel, "The New York Times and the Market for Local Newspapers," *Am. Econ. Rev.*, vol. 96, no. 1, pp. 435–447, 2006, doi: <https://doi.org/10.1257/000282806776157551>.
- [3] S. Rezai, K. Kobari, and A. Salami, "The Portrayal of Islam and Muslims in Western Media: A Critical Discourse Analysis," *Cult. Int. J. Philos. Cult. Axiolog.*, vol. 16, no. 1, pp. 55–73, 2019, doi: <https://doi.org/10.3726/CUL012019.0004>.
- [4] D. M. Varisco, *Islam Obscured: The Rhetoric of Anthropological Representation*. New York: Palgrave Macmillan, 2005. [Online]. Available: <https://www.amazon.com/Islam-Obscured-Anthropological-Representation-Contemporary/dp/1403967725>
- [5] K. Najib and T. Hopkins, "Geographies of Islamophobia," *Soc. Cult. Geogr.*, vol. 21, no. 4, pp. 449–457, 2019, doi: <https://doi.org/10.1080/14649365.2019.1705993>.
- [6] A. Elliot, "The Man behind the Anti-Shariah Movement," *The New York Times*, p. 1, 2011. [Online]. Available: http://www.nytimes.com/2011/07/31/us/31shariah.html?_r=2&hp
- [7] N. R. Nurdin, "Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Islamic scholars," *J. Komun. Islam*, vol. 3, no. 1, p. 34, 2013, [Online]. Available: <https://almishbahjurnal.com/index.php/al-mishbah/article/view>
- [8] M. U. R. Abbasi, H. Saleem, S. Akhtar, H. M. A. Usam, H. M. Khan, and S. Hussain, "Image of Islam and Muslims in Contemporary Global Media: Critical & Analytic Study of Positive and Negative Impacts," *Linguist. Antverp.*, vol. 2021, no. 2, pp. 2455–2468, 2021, [Online]. Available: https://www.researchgate.net/publication/352357662_Image_of_Islam_and_Muslims_in_Contemporary_Global_Media_Critical_Analytic_Study_of_Positive_and_Negative_Impacts_2456_LINGUISTICA_ANTVERPIENSIA
- [9] A. Shan-A-Alahi and M. N. Huda, "Role of Information Technology on Preaching Islam (Da'wah)," *Am. Int. J. Res. Humanit. Arts Soc. Sci.*, vol. 17, no. 1, pp. 1–5, 2019, [Online]. Available: https://www.researchgate.net/publication/337972146_Role_of_Information_Technology_on_Preaching_Islam_Da'wah
- [10] M. Olawoyin, "The Reality of Social Media Effect on Islam and Muslims." [Online]. Available: https://www.academia.edu/37376031/TOPIC_THE_REALITY_OF_SOCIAL_MEDIA_EFFECT_ON_ISLAM_AND_MUSLIMS

- [11] A. Al-Rawi, "Innocence of Muslims," in *Islam on YouTube*, London: Palgrave Macmillan, 2017, pp. 87–100. doi: <https://doi.org/10.1057/978-1-137-39826-0-6>.
- [12] A. Tornberg and P. Tornberg, "Muslims in Social Media Discourse: Combining Topic Modeling and Critical Discourse Analysis," *Discourse, Context Media*, vol. 13, pp. 132–142, 2016, doi: <https://doi.org/10.1016/j.dcm.2016.04.003>.
- [13] M. Ittefaq and T. Ahmad, "Representation of Islam and Muslims on Social Media: A Discourse Analysis of Facebook," *J. Media Crit.*, vol. 4, no. 13, pp. 39–52, 2018, doi: <https://doi.org/10.17349/jmc118103>.
- [14] L. M. Safi, "Islam and the Global Challenge: Dealing with Distortion of the Image of Islam by Global Media," *Islam. Stud.*, vol. 35, no. 2, pp. 191–202, 1996, doi: <https://doi.org/10.33102/jfatwa.vol26no1.389>.
- [15] M. H. Rosidi, A. Wifaq, and M. N. Abdul-Majid, "The Impact of Social Media on the Acceptance of Fatwas among Malaysian Muslims," *J. Fatwa Manag. Res.*, vol. 26, no. 1, pp. 18–25, 2021, doi: <https://doi.org/10.33102/jfatwa.vol26no1.389>.
- [16] M. E. Riadi, "Kedudukan Fatwa Ditinjau Dari Hukum Islam Dan Hukum Positif (Analisis Yuridis Normatif) [The Position of the Fatwa is Reviewed from Islamic Law and Positive Law (Normative Juridical Analysis)," *Ulumuddin J. Islam. Leg. Stud.*, vol. 7, no. 1 SE-Articles, p. (Indonesia), Jan. 2013, doi: <https://doi.org/10.22219/ulumuddin.v7i1.1305>.
- [17] M. B. Zeno, *The Pillars of Islam and Iman & What Every Muslim Must Know About His Religion*. Saudi Arabia: Darul-Salam Publications, 1996. [Online]. Available: <https://www.kalamullah.com/Books/the-pillars-of-islam-iman.pdf>
- [18] M. A. Afandi, S. A. Rofiuddin, A. Zamhari, Y. Rahman, A. R. Farida, and A. M. F. Bakti, "The New Ustad in Religious Authority: Challenge and Dynamic of Fatwa in the New Media Era," in *Proceeding University of Indonesia*, Jakarta, Indonesia, 2020, pp. 1–8. doi: <https://doi.org/10.4108/eai.20-10-2020.2305167>.
- [19] M. M. Sule and A. Lawal, "Islamic scholars and the World of Social Media: Opportunities and Challenges," *Islam. Commun. J.*, vol. 5, no. 2, pp. 223–237, 2020, doi: <https://doi.org/10.21580/icj.2020.5.2.6556>.
- [20] M. A. Lawal and K. O. Dauda, "Islam, Social Media and the Fallacy of Religious Proselytization in Yorubaland," *NASRED Relig. Educ.*, vol. 20, no. 1, pp. 1–10, 2014, [Online]. Available: <https://www.researchgate.net/publication/362280050>
- [21] A. J. Atayese, "There is no Kaffarah for Man who has Intercourse with his Wife during the Day of Ramadan," 2023. [Online]. Available: <http://www.facebook.com/jaqmalmsn/videos>
- [22] A. Shabana, "The Concept of Sin in Islam," *Concept Sin Jud. Christ. Islam*, vol. 14, p. 105, 2024, [Online]. Available: https://books.google.co.id/books?hl=en&lr=&id=_VspEQAAQBAJ&oi=fnd&pg=PA105&dq=Kaffarah+is+a+means+of+covering+or+paying+compensation+for+one's+sins+by+giving+charity+or+fasting.+Thus,+expiation+of+sin+is+considered+a+means+of+concealment+and+purification+
- [23] M. I. I. Al-Bukhari, *The translation of the meanings of Sahih Al-Bukhari*. Kazi Publications, 1986.
- [24] W. az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, vol. 3. Beirut: Dar al-Fikr al-Muassir, 2007.
- [25] M. Billah, R. Nurdiansyah, and K. Alyaparangu, "Kaffarah Rules on Having Intercourse during Ramadan: Gender Analysis of Imam Nawawi and Ibn Qudamah's Opinions," *Al-Mazaahib J. Perbandingan Huk.*, vol. 9, no. 1, pp. 3–45, 2021, [Online]. Available: <https://garuda.kemdiktisaintek.go.id/documents/detail/2268651>
- [26] S. B. Suraju and A. O. Abdulganiy, "The Islamic Position on Keeping of Dogs and Its Implications on Muslim Society," *A J. Islam. Sci. Muslim Dev.*, vol. 1, no. 1, pp. 1–10, 2020, [Online]. Available: <https://www.jissmd.com>
- [27] A.-R. bin M. A. Al-Jaziri, *Al-Fiqh Ala al-Madhahib al-Arba'ah*. Beirut: Dar al-Kitab al-Alamiyyah, 2003. [Online]. Available: <https://archive.org/details/dli.ernet.431889>

- [28] M. Icks, E. Shiraev, J. Keohane, and S. A. Samoilenko, "Character Assassination: Theoretical Framework," in *Routledge Handbook of Character Assassination and Reputation Management*, S. A. Samoilenko, M. Icks, J. Keohane, and E. Shiraev, Eds., Routledge, 2020, pp. 11–24. doi: <https://doi.org/10.4324/9781315150178-2>.
- [29] E. S. Martijn Icks, *Character Assassinations through the Ages*. New York: Palgrave Macmillan, 2014. doi: <https://doi.org/10.1057/9781137344168>.
- [30] M. M. Sule and S. A. Musa, "Islamic scholars and Challenges of Social Media Da'wah: Cyber-bullying in Perspective," *Akad. J. Teknol. Pendidik.*, vol. 12, no. 1, pp. 107–120, 2023, [Online]. Available: <https://uia.e-journal.id/akademika/article/2675>
- [31] Imām Hāfiz Abu 'Eisa Mohammad Ibn 'Eisa At-Tirmidhi, *Jami' At-Tirmidhi*, English Tr., vol. 4. Maktaba Dar-us-Salam, 2007. [Online]. Available: <https://www.kalamullah.com/Books/Hadith/Jami at-Tirmidhi Vol. 4 - 1897-2605.pdf>
- [32] S. Adunola, "Lekki Muslims Ummah Harps on Effective Da'wah Methodologies," *The Guardian*, 2018. [Online]. Available: <https://www.guardian.ng/features/friday-worship>
- [33] A. M. Maigari, "Ramadan Tafsir Of The Glorious Qur'an Goes Virtual During Covid-19 Lockdown In Nigeria," *Islam. Commun. J.*, vol. 5, no. 2, p. 125, Dec. 2020, doi: <https://doi.org/10.21580/icj.2020.5.2.6477>.
- [34] Altruiz Bizurai Chillyness Altruiz and M. Ansori, "Understanding and Meaning of Da'wah from the Perspective of the Qur'an and Al-Hadith," *Wasilatuna J. Komun. dan Penyiaran Islam*, vol. 8, no. 02, Jul. 2025, doi: <https://doi.org/10.38073/wasilatuna.v8i02.2630>.
- [35] L. F. Oladimeji, *Roving Preachers of the Message: Deconstructing Da'wah across Borders*. Ilorin: Al-Hikmah University, 2022. [Online]. Available: <http://opac.nln.gov.ng/bib/34048>
- [36] A. Ahmed, "Dawah: The Contemporary Challenges," 2024. [Online]. Available: <https://www.messagesinternational.org>
- [37] T. Noman, "Disunity within Muslim Ummah: Causes and the Solution." [Online]. Available: <https://www.academia.edu/49971630>
- [38] S. Hadisaputra, "Problematika Komunikasi Dakwah dan Hambatannya," *J. Adzikh*, vol. 3, no. 1, pp. 65–74, 2012, [Online]. Available: <https://jurnal.uinbanten.ac.id/index.php/adzikra/article/view/1087/856>
- [39] J. T. Erwin, "Problems of Da'wah in Social Media in Gorontalo City Communities," *Ilmu Dakwah Acad. J. Homilet. Stud.*, vol. 13, no. 1, pp. 9–15, 2019, doi: <https://doi.org/10.15575/idajhs.v13i1.4412>.
- [40] N. R. Nurudin, "New Social Media and The Emergence of Revolution in Communication Process," *J. Komun.*, vol. 5, no. 2, p. 207, 2012, [Online]. Available: <http://journal.umy.ac.id/index.php/jkm/article/view>
- [41] A. Ridwan, "Commodification and Commercialization of Islamic Da'wah Practice on Indonesian Television," *Ilmu Dakwah Acad. J. Homilet. Stud.*, vol. 13, no. 1, pp. 175–196, 2019, doi: <https://doi.org/10.15575/idajhs.v13i1.4930>.
- [42] S. Smith, *Social Media Marketing for Business 2020: Your Guide to Branding, Mastery, and Sales With Proven Formulas on Instagram, Facebook, YouTube, and Twitter. Make Money and Accelerate Your Networking Skills*. Samuel Smith, 2021. [Online]. Available: https://books.google.co.id/books?hl=en&lr=&id=JVY9EAAAQBAJ&oi=fnd&pg=PT6&dq=Social+Media+Marketing+for+Business+2020:+Your+Guide+to+Branding,+Mastery,+and+Sales+With+Proven+Formulas+on+Instagram,+Facebook,+YouTube,+and+Twitter.+Make+Money+and+Accelerate+Your+Networking+Skills&ots=Smj6frGBN4&sig=h3ZphHLmcQBTuhdW8kEGrZKRGJ0&redir_esc=y#v=onepage&q=Social+Media+Marketing+for+Business+2020%3A+Your+Guide+to+Branding%2C+Mastery%2C+and+Sales+With+Proven+Formulas+on+Instagram%2C+Facebook%2C+YouTube%2C+and+Twitter.+Make+Money+and+Accelerate+Your+Networking+Skills&f=false