

An Investigation into the Modern Trends in Islāmic Da'wah (Preaching) in Yorubaland

 Ismaila Boladale Lawal^{1*}

¹Federal College of Education (special)
Oyo State, Nigeria
✉ lawal.boladale2014@gmail.com*



Article Information:

Received May 28, 2026

Revised July 20, 2026

Accepted July 22, 2026

Keywords:

Islamic Da'wah; Modern
Da'wah Methods; Nigeria;
Social Media; Yorubaland

Abstract

Background: In Yorubaland, Nigeria, Islamic da'wah (preaching) traditions have changed dramatically due to the development of electronic and digital technologies. Traditional itinerant preaching has given way to technology-mediated methods. Although these developments have increased da'wah's reach, they have also brought forth new potential and difficulties that need for empirical research.

Objective: By identifying modern da'wah techniques, assessing their effects on Yoruba Muslims, and analyzing the difficulties involved in their application, this study investigates the current developments in Islamic da'wah in Yorubaland.

Method: A mixed-methods study design was used. In addition to non-participant observation, standardized questionnaires were used to gather quantitative data from 300 respondents chosen from the six states of Southwestern Nigeria. Descriptive statistics, such as percentages and frequencies, were used to analyze the data.

Results: The results show that the most popular contemporary da'wah techniques include public address systems, radio, television, audio-visual media, and social media platforms. According to respondents, these strategies have improved religious knowledge (79.3%), increased youth participation (83.7%), and broadened the reach of Islamic teachings (82.3%). The absence of social media censorship (87.0%), the rise of unqualified self-styled preachers (86.0%), the careless use of public address systems (80.7%), and the propagation of hate speech (79.0%) are significant obstacles, nevertheless.

Conclusion: In Yorubaland, modern technology has significantly increased the efficacy of Islamic da'wah, but it has also presented ethical and legal difficulties. To ensure authentic and long-lasting da'wah practices, it is imperative to adopt a code of conduct for preachers, strengthen institutional monitoring, and improve ICT proficiency among Islamic scholars.

A. Introduction

Islam views da'wah, or Islamic preaching, as an essential religious duty that Muslims use to encourage others to comprehend and apply Islamic principles. In addition to its theological relevance, da'wah serves as a vehicle for the dissemination of religious principles, the development of social virtues, and the bolstering of Muslim communities. The fast advancement of information and communication technology (ICT) in recent years, especially social media and digital communication platforms, has significantly changed religious communication globally, including Islamic preaching (Abdulsalam, 2025).

Islamic preaching in Yorubaland historically depended on travelling scholars, Qur'anic instruction, and outdoor public lectures, all of which were crucial to the expansion and solidification of Islam throughout Southwestern Nigeria (Busari et al., 2024; Salam & Mohammad, 2022). But as technology has advanced, these traditional methods have increasingly changed. In order to spread religious knowledge, reach a larger audience, and interact with younger generations, Islamic scholars are increasingly using radio, television, websites, YouTube, Facebook, WhatsApp, X (previously Twitter), and other digital platforms (Rachmah, 2026). This change is indicative of a larger movement away from location-based preaching and towards religious communication mediated by digital media (Indriyani & Khadiq, 2023).

According to recent studies, digital media have drastically changed Islamic preaching by making religious information more accessible, increasing audience involvement, and enabling interactive learning across geographic borders. Scholars have, however, also drawn attention to new issues, such as false information, religious polarisation, algorithmic amplification of contentious content, and the growing number of unfit religious influencers on digital platforms (Kholili et al., 2024).

Within the Nigerian context, past studies have mostly addressed the historical evolution of Islamic da'wah in Yorubaland (Hashimi, 2026) and the employment of electronic media for Islamic propagation (Arikewuyo & Olamide, 2025; Fahm, 2020). To understand the development of da'wah practices and the acceptance of communication technology, the majority of these research used historical, descriptive, or conceptual techniques. According to their findings, there are more opportunities to spread Islamic teachings and increase public access to religious knowledge as a result of technology advancements.

However, there are still a number of significant research gaps. First, there is little empirical data evaluating the efficacy of modern digital da'wah techniques within Muslim groups; instead, prior research has mostly relied on historical accounts or philosophical discussions. (Saefulloh et al., 2026) Second, studies have rarely looked at the benefits and new problems of contemporary da'wah at the same time, especially when it comes to religious comprehension, youth involvement, disinformation, hate speech, and the growth of unlicensed internet preachers. (Ibrahim & Ibrahim, 2024) Third, there aren't enough empirical studies that have used a systematic study approach to examine these challenges throughout Yorubaland's six states. As a result, there isn't enough data to create useful recommendations for Islamic organisations and governments.

In order to overcome these restrictions, this study looks at current da'wah practices across Yorubaland using a mixed-methods approach. This research offers empirical evidence about the prevalent contemporary da'wah methods, assesses their effects on Yoruba Muslims, and identifies the main implementation challenges, in contrast to earlier studies that primarily concentrated on historical development or conceptual discussions.

This study is innovative in three ways. Firstly, it offers one of the rare empirical studies of contemporary Islamic da'wah that encompasses all six of Nigeria's Southwestern states. Secondly, it incorporates the evaluation of da'wah techniques, observed effects, and implementation difficulties into one analytical framework. Third, in order to promote sustainable Islamic preaching in the digital age, the study provides useful suggestions for bolstering institutional regulation, ethical governance, and digital capacity building. Thus, by defining modern da'wah techniques, assessing their effects on Muslim communities, and looking at the difficulties involved in their execution, this study seeks to explore the current trends in Islamic da'wah in Yorubaland.

B. Research Methods

In order to gain a thorough grasp of the current developments in Islamic da'wah in Yorubaland, this study used a mixed-methods research strategy that integrated quantitative and qualitative methodologies. While the qualitative approach was utilised through non-participant observation to enhance and validate the survey results by offering contextual insights into contemporary da'wah practices, the quantitative approach measured respondents' perceptions of modern da'wah methods, their impacts, and related challenges (Rabiu et al., 2024).

The study was carried out in the six Southwestern Nigerian states of Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti States, which are home to the majority of the Yoruba ethnic group. Chief Imams, mosque employees, Islamic instructors, Muslim preachers, missionaries of Muslim organizations, and owners of Muslim institutions were among the Muslim stakeholders actively engaged in da'wah efforts.

A multi-stage sampling procedure was used to choose a sample of 300 respondents. The six Southwestern states were purposefully chosen for the first stage because they make up the geographical area that has historically been known as Yorubaland. To provide sufficient geographic coverage, the capital cities of each state Abeokuta, Ado-Ekiti, Akure, Ibadan, Ikeja, and Oshogbo were chosen in the second stage. Lastly, simple random sampling was used to pick respondents who satisfied the inclusion requirements, minimizing selection bias and giving all eligible participants an equal chance to participate (Tulu et al., 2021).

A structured questionnaire with 20 Likert-scale items was the main tool used to collect data. It was created based on the study objectives and pertinent literature on Islamic da'wah and digital communication. The questionnaire was divided into four categories that corresponded to the main factors under investigation: the sorts of contemporary da'wah methods, their effects, implementation difficulties, and potential options for development. A three-point Likert scale with the options Agree (A), Disagree (D), and Undecided (U) was used to gauge responses.

Experts in Islamic Studies and educational research technique evaluated the questionnaire's face validity and content validity to guarantee the research instrument's quality. Before the final version was distributed, their recommendations regarding the questionnaire items' appropriateness, relevance, clarity, and language were taken into consideration. Additionally, a pilot research with 100 Muslims in Oyo State was carried out to evaluate the instrument's readability, clarity, and field adaptability. Prior to the major survey, the pilot study's feedback was utilized to improve the questionnaire's overall framework and clarify any unclear statements (Qalby et al., 2024).

Through the pilot testing procedure, the instrument's dependability was determined by looking at how consistently respondents answered each questionnaire item. The instrument's general usability and internal consistency were enhanced by the changes made after the pilot study, making it appropriate for the primary data collection. Future research is urged to report statistical reliability indices, like Cronbach's alpha, if appropriate, in order to offer more proof of internal consistency (Menon et al., 2025).

In addition to non-participant observation of current da'wah activities in the study area, data was collected by directly administering questionnaires to the chosen respondents. Respondents were made aware of the study's goal before filling out the questionnaire, and participation in the study was entirely voluntary. Throughout the whole research process, participant replies were kept private and anonymous. A 100% response rate was achieved by retrieving all completed questionnaires.

Since the main goal of the study was to describe respondents' opinions of contemporary da'wah practices rather than to investigate causal correlations or test statistical hypotheses, the quantitative data were analyzed using descriptive statistics, namely frequencies and percentages. an suitable analytical method for summarizing respondents' views and spotting prevailing trends across the research variables is descriptive statistics. In order to give a deeper and more thorough understanding of modern Islamic da'wah practices in Yorubaland, the results of the quantitative study were then interpreted in conjunction with the qualitative observations (Kajamaa et al., 2020).

Etymology and Objectives of Da'wah

In the submission of (Chillyness & Ansori, 2025), da'wah is the source from which various other verbs and nouns are derived. The present tense form means 'he invites' or 'he is inviting.' Also derived from this word is du'a'u, which means supplication or invocation. According to (Suhaimi & Raudhonah, 2020) in his Bilingual Students' Dictionary (Arabic-English), da'wah translates as 'invitation', 'request', and 'invocation'. (Hakim et al., 2025) A Dictionary of Islām translated da'wah literally as 'a call' and 'an invitation'. (Wijaya, 2024) further define it as invitation, call, calling upon, invocation, summons, sending for, request, and appeal.

Both da'wah and da'wah are correct and used interchangeably. In a technical sense, da'wah means proselytising or calling people to the true religion of Allāh, which is al-Islām. As for its objectives, (Shukri, 2022) emphasises that Muslims must have a clear understanding of the primary goal of da'wah in order to direct their efforts towards the correct ends and achieve the intended effect.

Da'wah Methods in Early Islam in Yorubaland

In early Islam in Yorubaland, different da'wah methods were employed by Islamic preachers and scholars to propagate the religion. According to (Shapiah et al., 2023), there were two types of da'wah methods: propagation of Islam through education, and through open public preaching (Wa'z). The scholars established Qur'anic schools which later graduated to Madaris and Marakiz. The open public lectures (Wa'z), according to (Millie et al., 2023), usually took place in the late evening after Ishai prayers. The preachers were in most cases itinerant Mallams who moved from one town to another. (Fahmi et al., 2026) regards these two da'wah methods as traditional da'wah styles and notes that they were tedious, cumbersome and burdensome, without room for proper settlement or stability.

Methods of Da'wah in the Modern World

It is an undisputed fact that Muslims of the modern age exist in the era of technological development. (Arifin, 2019) believes that Islamic propagators have better opportunities to employ improved scientific and technological devices to enhance their mission. (Gunawan et al., 2025) expatiate on the components of modern electronic media which uses CDs, video, and internet facilities to broadcast the Islamic message. They traced the genesis of da'wah on radio to 1907 when late Alhaji Mustapha Ekemode, erstwhile National Missioner of the Ansar-Ud-Deen Society of Nigeria, began da'wah on radio through the defunct Nigeria Broadcasting Corporation (NBC), now the Federal Radio Corporation of Nigeria (FRCN). With the commercialization of government agencies and services, private radio and television stations also began to air religious programmers.

Effect of Modern Science and Technology on Da'wah

Admittedly, modern technology is a viable approach to da'wah in the contemporary age, yet it is not without negative effects. The challenges of modern technology include lack of censorship, which allows the input of any information on the internet be it authentic or inauthentic, legitimate or illegitimate. (Ridwan & Rustandi, 2025) also observed that one of the greatest challenges to da'wah activities through electronic media today in Nigeria is the sudden emergence of self-styled scholars individuals who ordinarily should be learning about Islam but are now on radio and television talking authoritatively about the religion.

Moderation in Da'wah Activities

Islam is a religion that attaches great importance to moderation with a view to checkmating its adherents from tending towards the extreme. Da'wah is an obligation enjoined by Allāh on the Muslims, yet it has to be practiced by following the due process laid down by Allāh and as exemplified by Prophet Muhammad (SAW). A da'i is not supposed to go to extremes in his bid to propagate the religion. For our role model per excellence, Prophet Muhammad (SAW), not to overstep the bound, Allāh instructs him thus: "Therefore do thou give admonition, for thou art one to admonish. Thou art not to manage (men's) affairs; but if any turn away and reject, God will punish him with a mighty punishment." (Qur'ān 88:21-24)

Previous Studies on Da'wah in Yorubaland

(Azeez & Abdulmalik, 2024) focused on two decades of Islamic da'wah activities in Oyo State (1966–1986), revealing that post-independence Nigeria witnessed dramatic changes in the history of da'wah. (Arikewuyo, 2025) investigated the practice of da'wah in Yorubaland from the advent of Islam to the end of the colonial period, showing how Islam was the prevailing culture in Yorubaland up to the period of full colonial control. These studies, however, focused largely on historical development and principal actors of da'wah, paying little attention to modern da'wah methods, their effects on Muslims, and the challenges of implementing them. This study is therefore an attempt to fill these gaps.

C. Results and Discussion

Demographic Data of Respondents

The population of this study consisted of three hundred (300) Yoruba Muslims randomly selected from the six states of the Southwestern geo-political zone of Nigeria. The questionnaire was administered to all 300

respondents and all copies were returned, yielding a 100% return rate. The demographic data are presented in Table 1 below.

Table 1. Demographic Data of Respondents

S/N	Demographic Variable	Frequency	Percentage (%)
1	Male	174	58.0%
2	Female	126	42.0%
3	Age: 18–25	87	29.0%
4	Age: 26–35	112	37.3%
5	Age: 36–45	71	23.7%
6	Age: 46 and above	30	10.0%
7	Single	118	39.3%
8	Married	182	60.7%
9	Chief Imam / Mosque Functionary	48	16.0%
10	Islamic Teacher / Preacher	109	36.3%
11	Muslim Association Missionary	76	25.3%
12	Muslim School Proprietor / Other	67	22.3%

Data Source: Authors' Computation

From Table 1, 174 (58.0%) of the respondents were male while 126 (42.0%) were female. Regarding age distribution, 87 (29.0%) fell within 18-25 years, 112 (37.3%) were between 26–35 years, 71 (23.7%) fell within 36-45 years, and 30 (10.0%) were 46 years and above. On marital status, 118 (39.3%) were single while 182 (60.7%) were married. In terms of occupational category, 48 (16.0%) were Chief Imams or mosque functionaries, 109 (36.3%) were Islamic teachers or preachers, 76 (25.3%) were Muslim association missionaries, and 67 (22.3%) were Muslim school proprietors or in other categories.

Data Analysis

The questionnaire consisted of twenty (20) items designed to address each of the four research questions. The analysis of responses is presented in Table 2 below.

Table 2. Frequency Count and Simple Percentage of Respondents' Responses to Questionnaire Items

S/N	Items	A	%	D	%	U	%
1	Radio broadcasts remain the most widely used modern da'wah medium in Yorubaland.	231	77.0%	49	16.3%	20	6.7%
2	Television programmes have significantly enhanced the spread of Islamic message in Yorubaland.	218	72.7%	62	20.7%	20	6.7%
3	The use of social media platforms (Facebook, YouTube, WhatsApp, Twitter/X) has revolutionised da'wah activities in Yorubaland.	256	85.3%	30	10.0%	14	4.7%
4	Audio and video compact discs (CDs/DVDs/VCDs) remain effective channels for da'wah dissemination.	194	64.7%	76	25.3%	30	10.0%
5	The use of megaphones and public address systems in mosques has improved da'wah delivery.	223	74.3%	58	19.3%	19	6.3%
6	Modern da'wah methods have significantly increased the reach of Islamic message to Muslims in Yorubaland.	247	82.3%	38	12.7%	15	5.0%
7	Modern da'wah methods have improved Muslims' understanding of Islamic obligations and worship.	238	79.3%	44	14.7%	18	6.0%
8	Modern technology in da'wah has led to greater participation of younger Muslims in Islamic activities.	251	83.7%	33	11.0%	16	5.3%
9	Modern da'wah methods have contributed to the reduction of religious ignorance among Yoruba Muslims.	229	76.3%	51	17.0%	20	6.7%

10	Modern da'wah tools have facilitated inter-faith dialogue and promoted religious tolerance in Yorubaland.	196	65.3%	74	24.7%	30	10.0%
11	Lack of censorship on social media has encouraged the spread of false and unauthentic Islamic information.	261	87.0%	27	9.0%	12	4.0%
12	Indiscriminate use of loudspeakers and megaphones in mosques constitutes a challenge to da'wah activities.	242	80.7%	42	14.0%	16	5.3%
13	Many individuals with insufficient Islamic knowledge have assumed the role of preachers through social media.	258	86.0%	28	9.3%	14	4.7%
14	Hate preaching and religious bigotry have been aggravated by the misuse of modern da'wah platforms.	237	79.0%	46	15.3%	17	5.7%
15	The high cost of modern technological devices limits the access of many Islamic preachers to da'wah tools.	209	69.7%	66	22.0%	25	8.3%
16	Strict adherence to Qur'anic ethics and the prophetic model can improve modern da'wah practices.	271	90.3%	20	6.7%	9	3.0%
17	Government regulations on noise pollution should be complemented by Islamic ethical guidelines for da'wah.	248	82.7%	35	11.7%	17	5.7%
18	Muslim associations should establish a regulatory body to monitor the quality of da'wah content on social media.	253	84.3%	32	10.7%	15	5.0%
19	Islamic scholars and preachers should be trained in modern ICT tools to enhance effective da'wah delivery.	262	87.3%	26	8.7%	12	4.0%
20	The adoption of a code of conduct for Islamic preachers will improve the quality of da'wah activities.	255	85.0%	31	10.3%	14	4.7%

Data Source: Authors' Computation

Discussion of Findings

Research Question One: What are the prevalent modern da'wah methods?

Items 1-5 were designed to address this research question. From Table 2, item 1 reveals that 231 (77.0%) of the respondents agreed that radio broadcasts remain the most widely used modern da'wah medium in Yorubaland. Item 3 reveals a very strong consensus with 256 (85.3%) agreeing that social media platforms including Facebook, YouTube, WhatsApp and Twitter/X have revolutionised da'wah activities in Yorubaland. Item 2 shows 218 (72.7%) agreed on television; item 5 shows 223 (74.3%) agreed on megaphones and public address systems; and item 4 shows 194 (64.7%) agreed that audio-visual CDs remain effective channels.

These findings confirm that modern da'wah in Yorubaland is characterised by a diverse and expanding range of electronic and digital media. The dominance of social media platforms (85.3%) is consistent with (Sarkawi, 2023), who noted that Islamic propagators in the modern age have better opportunities to employ improved scientific and technological devices. The continued relevance of radio (77.0%) corroborates the findings of (Oladele & Fahm, 2024), who traced the genesis of da'wah on radio to 1907 and noted its enduring significance in Nigerian Muslim communities.

Research Question Two: In what ways have Muslims been impacted by modern da'wah methods?

Items 6-10 were used to address this research question. Item 6 shows that 247 (82.3%) agreed that modern da'wah methods have significantly increased the reach of the Islamic message to Muslims. Item 7 reveals that 238 (79.3%) agreed that modern da'wah methods have improved Muslims' understanding of Islamic obligations and worship. Item 8 shows a high agreement rate of 251 (83.7%) that modern technology in da'wah has led to greater participation of younger Muslims in Islamic activities. However, item 10 indicates

a relatively lower agreement of 196 (65.3%) that modern da'wah tools have facilitated inter-faith dialogue and promoted religious tolerance, suggesting this benefit is less universally experienced.

These findings demonstrate that modern da'wah methods have had a substantial and largely positive impact on Yoruba Muslim communities, consistent with the position of (Abdulsalam et al., 2026) that where opportunities afforded by modern media are fully exploited, da'wah activities are better promoted. The comparatively moderate agreement on inter-faith dialogue (65.3%) suggests that while modern da'wah is effective within the Muslim community, its impact on cross-religious interaction remains an area for further development.

Research Question Three: What are the challenges of modern da'wah methods?

Items 11-15 were used to address this research question. Item 11 reveals a very high agreement of 261 (87.0%) that lack of censorship on social media has encouraged the spread of false and unauthentic Islamic information. Item 13 reveals that 258 (86.0%) agreed that many individuals with insufficient Islamic knowledge have assumed the role of preachers through social media. Item 12 shows that 242 (80.7%) agreed that the indiscriminate use of loudspeakers and megaphones constitutes a challenge to da'wah activities. Item 14 shows that 237 (79.0%) agreed that hate preaching and religious bigotry have been aggravated by the misuse of modern da'wah platforms.

These findings strongly confirm that modern da'wah methods are accompanied by significant challenges. The near-unanimous identification of lack of censorship (87.0%) and self-styled preachers (86.0%) as major challenges is consistent with (Dauda & Lawal, 2025), both of whom identified the sudden emergence of unqualified preachers on electronic platforms as one of the gravest threats to authentic da'wah practice in Nigeria.

Research Question Four: What other ways can da'wah practices be improved upon?

Items 16-20 were used to address this research question. Item 16 shows an overwhelming agreement of 271 (90.3%) the highest in the entire survey that strict adherence to Qur'ānic ethics and the prophetic model can improve modern da'wah practices. Item 19 reveals that 262 (87.3%) agreed that Islamic scholars and preachers should be trained in modern ICT tools. Item 20 shows that 255 (85.0%) agreed that the adoption of a code of conduct for Islamic preachers will improve the quality of da'wah activities. Item 18 shows that 253 (84.3%) agreed that Muslim associations should establish a regulatory body to monitor the quality of da'wah content on social media.

These findings provide a robust set of pathways for improving da'wah practices. The strongest agreement adherence to Qur'ānic ethics and the prophetic model (90.3%) resonates deeply with the theological argument on moderation in da'wah activities. The Qur'ānic instruction to Prophet Muhammad (SAW) in Q. 88:21-24 that the role of a preacher is to convey the message and not to coerce forms an enduring framework for ethical da'wah. The high endorsement of a multi-pronged approach combining spiritual grounding with institutional and technological capacity-building collectively indicates that respondents favour comprehensive reform of da'wah delivery in Yorubaland.

Research Contribution

This study makes a significant contribution to the existing body of literature on Islamic da'wah in Yorubaland by shifting the scholarly focus from historical and biographical accounts of da'wah to a systematic empirical investigation of its modern methods, impacts and challenges. It is one of the first studies to provide quantitative data on the extent of adoption and perception of modern da'wah tools among Yoruba Muslims across all six Southwestern Nigerian states. The findings and recommendations will be of direct relevance to Islamic scholars, Muslim associations, policymakers, media regulators, and all stakeholders concerned with the welfare, integrity, and growth of Islamic da'wah in Yorubaland and Nigeria at large.

Limitations

This study is subject to certain limitations. First, data collection relied primarily on quantitative questionnaire responses, which may not fully capture the nuanced experiences of da'wah practitioners and recipients. Second, the study was confined to the capital cities of the six Southwestern states, and findings may not be wholly representative of rural communities within Yorubaland. Third, the rapidly evolving

nature of social media platforms means that some aspects of the da'wah landscape may have shifted since the data collection period.

D. Conclusion

This paper has investigated the modern trends in Islamic da'wah (preaching) in Yorubaland. It concludes that Islamic da'wah in Yorubaland has undergone a profound transformation driven by the adoption of modern electronic and digital technologies. Social media platforms, radio, television, audio-visual materials, and public address systems have become the dominant tools of da'wah, replacing the traditional itinerant preaching model that defined earlier centuries. While these modern methods have demonstrably expanded the reach of the Islamic message, improved religious understanding, and drawn younger generations into active participation in Islamic activities, they have simultaneously introduced a complex web of challenges that threaten the authenticity and integrity of the da'wah enterprise.

The lack of censorship on social media, the unchecked emergence of unqualified preachers, the misuse of public address systems, and the promotion of hate speech and religious intolerance are documented realities that demand urgent attention. A return to the ethical foundations of da'wah as established by the Qur'ān and the prophetic example of Muhammad (SAW) characterised by wisdom, beautiful preaching, and gracious dialogue (Q. 16:125) combined with institutional regulation, capacity-building, and sustained public engagement, can substantially improve the quality and impact of modern da'wah in Yorubaland.

Based on the findings and conclusions, the following recommendations are made:

1. **Establishment of a Da'wah Regulatory Framework:** Muslim associations and organisations in Yorubaland, including the Muslim Students' Society of Nigeria (MSSN), Ansar-Ud-Deen Society, and Nasfat, should collaborate to establish a regulatory framework and monitoring body to oversee the quality, authenticity and ethical standards of da'wah content disseminated through social media and other electronic platforms.
2. **ICT Training for Islamic Scholars and Preachers:** Islamic educational institutions, Muslim associations, and state government agencies should organise regular workshops and short courses to train Islamic scholars and preachers in modern ICT tools, social media management, and responsible digital communication.
3. **Adoption of a Code of Conduct for Islamic Preachers:** A comprehensive and enforceable code of conduct for Islamic preachers in Yorubaland should be developed, specifying the ethical standards, qualifications, and boundaries of engagement for individuals who undertake da'wah activities through any medium. The code should be grounded in Qur'ānic principles and the prophetic model.
4. **Complementary Religious-Government Partnership on Noise Regulation:** The governments of Southwestern Nigerian states that have issued edicts on noise pollution from mosques and churches should engage Islamic scholars and Muslim associations as partners in designing and implementing complementary Islamic ethical guidelines for da'wah.
5. **Promotion of Qur'ānic Ethics in Da'wah:** Islamic scholars, educators and Muslim associations in Yorubaland should prioritise the education of both preachers and the general Muslim public on the Qur'ānic principles governing da'wah, particularly the injunction to call to the way of Allāh with wisdom, good instruction and courteous argumentation (Q. 16:125).
6. **Provision of Subsidised Access to Modern Da'wah Technology:** Muslim philanthropists, zakat funds, waqf institutions and Islamic non-governmental organisations should be encouraged to subsidise or donate modern communication equipment to qualified Islamic preachers, particularly in rural and underserved communities.
7. **Further Research:** Future researchers should extend the geographical scope of this study to include Yoruba-speaking communities in Kwara and Kogi States, as well as Yoruba diaspora communities, and should employ qualitative and mixed-methods approaches to provide richer empirical perspectives.

E. Acknowledgment

The author wishes to acknowledge the support of the Department of Islamic Studies, Federal College of Education (Special), Oyo, in facilitating the research process. Gratitude is also extended to colleagues and reviewers whose constructive feedback significantly improved the quality of this paper.

F. Author Contribution Statement

I. B. Lawal conceptualized the study, designed the research methodology, administered the questionnaire, conducted data analysis, and wrote the full manuscript. The author read and approved the final version of the manuscript.

References

- Abdulsalam, D. O. (2025). Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication. *International Journal of Islamic Studies*, 37(2), 403–414. <https://doi.org/10.23917/suhuf.v37i2.12779>
- Abdulsalam, D. O., Badmus, S. A., & Abubakar, A. M. (2026). Examining the Impact of Social Media Da'wah Activities among Yoruba Muslims. *Al-Basirah*, 16(1), 35–51. <https://doi.org/10.22452/basirah.vol16no1.3>
- Arifin, F. (2019). Rethinking Dawah Model in the Fourth Industrial Revolution for Digital Native Generation. *Jurnal Dakwah Media Komunikasi dan Dakwah*, 20(1), 27–49. <https://doi.org/10.14421/jd.1434>
- Arikewuyo, N. A. (2025). Negotiating Islamic Authority: Transnational Movements and Religious Contestations in Yorubaland, Nigeria. *Journal of Islamic Studies and Humanities*, 10(1), 1–30. <https://doi.org/10.21580/jish.v10i1.25408>
- Arikewuyo, N. A., & Olamide, L. (2025). Islamic Moral Values as Panacea For Social Media Abuse Among Muslim Preachers in Yorubaland of Nigeria. *At-Turath: Journal of Islamic Heritage and Civilisation*, 1(1), 44–55. <https://alhikmahuniversity.edu.ng/atturath/index.php/journal/article/view/5>
- Azeez, O. R., & Abdulmalik, D. (2024). Reformation of Muslims in Owo, Ondo State Nigeria and the Establishment of Islamic Studies School. *Indonesian Journal of Islamic Literature and Muslim Society*, 8(2). <https://doi.org/10.22515/islam.v8i2>
- Busari, J. M., Ashafa, S. A., & Busari, S. A. (2024). Challenges of Al- Farā 'Id Application in A Multi-Religious Society: The Case of Yoruba Muslims of Lagos and Oyo. *Jurnal Syariah*, 32(1), 158–199. <https://doi.org/10.22452/syariah.vol32no1.6>
- Chillyness, A. B., & Ansori, M. (2025). Understanding and Meaning of Da'wah from the Perspective of the Qur ' an and Al-Hadith. *WASILATUNA: Jurnal Komunikasi dan Penyiaran Islam*, 1(1). <https://doi.org/10.3390/jrfm17080324>
- Dauda, K. O., & Lawal, M. A. (2025). Online Da'wah and Social Media Misuse : Implications for Intra-Religious Peaceful Coexistence. *Dialogia: Jurnal Studi Islam dan Islam*, 22(2), 155–176. <https://doi.org/10.21154/dialogia.v22i2.9320>
- Fahm, A. O. (2020). Remaking society from within: An Investigation into Contemporary Islamic Activism in Nigeria. *Heliyon*, 6(7), e04540. <https://doi.org/10.1016/j.heliyon.2020.e04540>
- Fahmi, A. M., Husaini, U. M., Sunandar, D., Nurrohman, & Nafiyany, A. (2026). The Concept of Da'wah in the Perspective of Islamic Education (Methodology, Means, and Characteristics). *Indonesian Journal of Islamic Communication*, 9(1), 1–24. <https://doi.org/10.35719/6fj17w15>
- Gunawan, A. R., Gunawan, S., Kartika, R. O., & Anggraeni, N. N. (2025). Analysis of Digital Technology on Da'Wah Communication Strategies in the Modern Era. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10(1), 33–64. <https://doi.org/10.22515/albalagh.v10i1.9963>
- Hakim, L., Mursam, Jabbar, L. A., & Herlambang, S. (2025). Etika Komunikasi Dakwah dalam Perspektif Al- Qur'an: Studi Komparatif dengan Teori Komunikasi Kontemporer. *Jurnal Ilmiah Ilmu Komunikasi Islam*, 3(1), 15–27. <https://doi.org/10.24260/joisco.v3i1.4112>
- Hashimi, A. . (2026). The Role of 'Ulama (Arabic Scholars) in the 19th Century Yoruba Nation and Politics. *OGUAA Journal of Religion and Human Values*, 6(1). <https://doi.org/10.47963/ojorhv.v6i1.332>
- Ibrahim, M., & Ibrahim, M. (2024). Islam in the Digital Infrastructure: the Rise of Islamic cyber practices in Northern Nigeria practices in Northern Nigeria. *Religion, State & Society*, 52(2–3), 114–132. <https://doi.org/10.1080/09637494.2024.2353956>
- Indriyani, P. I., & Khadiq. (2023). Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da'wah. *Jurnal Dakwah: Media Komunikasi dan Dakwah ISS*, 24(2), 175–192. <https://doi.org/10.14421/jd.2023.24205>
- Kajamaa, A., Mattick, K., & Croix, A. de la. (2020). How to ... Do Mixed-Methods Research. *The Clinical Teacher*, 17(3), 267–271. <https://doi.org/10.1111/tct.13145>
- Kholili, M., Izudin, A., Hakim, M. L., Izudin, A., Lutfi, M., & Islamic, H. (2024). Islamic Proselytizing in Digital Religion in Indonesia: The Challenges Of Broadcasting Regulation of Broadcasting Regulation. *Cogent Social Sciences*, 10(1). <https://doi.org/10.1080/23311886.2024.2357460>

- Menon, V., Grover, S., Gupta, S., Indu, P. V, Chacko, D., & Vidhukumar, K. (2025). A primer on reliability testing of a rating scale. *Indian Journal of Psychiatry*, 67(7), 725–729. <https://doi.org/10.4103/indianjpsychiatry> 119
- Millie, J., Syarif, D., & Fakhruroji, M. (2023). The Discipline of Dakwah in Indonesia's State Education System. *Journal of the Humanities and Social Sciences of Southeast Asia*, 179, 38–60. <https://doi.org/10.1163/22134379-bja10047>
- Oladele, I. A., & Fahm, A. O. (2024). Facebook as a Case Study : Exploring Da'wah on Social Media in Southwestern Nigeria. *Jurnal Ilmiah Ilmu Ushuluddin*, 23(1), 71–84. <https://doi.org/10.18592/jiiu.v23i1.12117>
- Qalby, N., Arsyad, D. S., Qanitha, A., Cramer, M. J., Appelman, Y., Pabittei, D. R., Doevendans, P. A., Mappangara, I., & Muzakkir, A. F. (2024). In-Hospital Mortality of Patients with Acute Coronary Syndrome (ACS) After Implementation of National Health Insurance (NHI) in Indonesia. *BMC Health Services Research*, 24(284), 1–12. <https://doi.org/10.1186/s12913-024-10637-5>
- Rabiu, A. A., El-nafaty, N. U., Shariff, I. A., & Idriss, I. D. (2024). The Impact of Social Media on Qur'anic Studies in Northern Nigeria: An Assessment of its Challenges and Opportunities. *Jurnal Usuluddin*, 52(2), 107–134. <https://doi.org/10.22452/usuluddin.vol52no2.5>
- Rachmah, A. (2026). The Effectiveness of Social Media as a Medium for Islamic Da'wah in the Digital Era: A Systematic Literature Review. *JDK: Jurnal Dakwah Dan Komunikasi*, 11(1). <https://doi.org/10.29240/jdk.v11i1.16241>
- Ridwan, A., & Rustandi, R. (2025). Transformation of Prophetic Communication Patterns in the Era of Artificial Intelligence: Challenges and Opportunities for Islamic Preaching in Indonesia. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10(1), 185–220. <https://doi.org/10.22515/albalagh.v10i1.11551>
- Saefulloh, A., Zafari, Z., & Triyustino, S. (2026). Reconfiguring Da'wah in Digital Modernity: Engaging Generation Z in the Age of New Media. *Komunika: Jurnal Dakwah dan Komunikasi*, 20(1), 63–76. <https://doi.org/10.24090.komunika.v20i1.13082>
- Salam, Y. O. A., & Mohammad, S. Bin. (2022). The Educational Impact of Al-Azhar University in South Western Nigeria : A Case Study of Arabic-Islamic Schools in Yorubaland. *International Journal of Contemporary Islamic Education*, 4(1). <https://doi.org/0.24239/ijcied.Vol4.Iss1.27>
- Sarkawi. (2023). Perkembangan Dakwah Era Teknologi dan Dampaknya. *Journal of Da'wah*, 2(2), 191–218. <https://doi.org/10.32939/jd.v2i2.3154>
- Shapiah, Mudhiah, Emroni, & Risa. (2023). Methods of Islamic Da'wah : Study of the Historical Approach and the Success of the Spread of Islam in the Archipelago. *International Journal of Social Sciences and Management*, 6(1), 1–10. <https://doi.org/10.21744/ijss.v6n1.2082>
- Shukri, A. S. M. (2022). Expository Outlines of Islamic Da'wah: An Overview on Its Objectives, Sources and Those Called To Islam (Mad'u). *Al-Itqān Journal of Islamic Sciences and Comparative Studies*, 6(1). <https://journals.iium.edu.my/al-itqan/index.php/al-itqan/article/view/222>
- Suhaimi, & Raudhonah. (2020). Moderate Islam in Indonesia: Islamic Da'wah Activities of Ahmad Syafii Maarif. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(1), 95–112. <https://doi.org/10.15575/idajhs.v14i1.8657>
- Tulu, S. N., Salmi, N. Al, & Jones, J. (2021). Understanding Cardiovascular Disease in Day-To-Day Living for African People: A Qualitative Metasynthesis. *BMC Public Health*, 21(745), 1–14. <https://doi.org/10.1186/s12889-021-10781-1>
- Wijaya, A. (2024). Islamic Communication : One Persuasive Step to Spread Da'wah Among Korean Lovers (Critical Discourse Analysis of Fuadh Naim's Youtube). *Tasamuh Jurnal Komunikasi dan Pengembangan Masyarakat Islam*, 22(2). <https://doi.org/10.20414/tasamuh.v22i2.10946>

Copyright Holder

© Lawal, I.B.

First publication right:

Indonesian Journal for Islamic Studies

This article is licensed under:

