Understanding the Impact of Promoting *Da'wah* Using Social Media Platforms Among Pakistani Muslims

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KEYWORDS

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ABSTRACT

Social media is a term used to describe websites and applications that allow users to create and share content or participate in social networking. Examples of popular social media sites and applications include Facebook, Instagram, Twitter, LinkedIn, Snapchat, and YouTube. Social media can be a powerful tool for Dawah or Islamic outreach. It can spread awareness about Islam, share Islamic teachings, and connect with people of different backgrounds and beliefs. Social media can also be used to engage. The sole purpose of this study is to find out how Islamic content can be promoted over social media in Pakistan, in other words, how Da'wah can be promoted over social media. Social Media platforms are widely used around the globe by Pakistani people, especially the youth of Pakistan, who spend most of their time on social media, so consider social media as a tool for how Da'wah content can be promoted in Pakistan. The methodology selected for this study is a quantitative approach using a survey questionnaire instrument. Data were collected from young youth of Pakistani students. The data indicates how Pakistani people use social media and what medium they like most. So, da'wah content can be converted to such content to maximize its social media promotion. It will help the buildup of a society based on Islamic principles.

1. Introduction

Legal Islam is the only religion that provides the best and complete guidelines to human beings for how to spend life in the world, which should be sinless, have ethics, and take care of the rights of other human beings. For this purpose, Allah SWA sent 124,000 prophets into the world, of which 25 are mentioned in the holy Quran. The sole purpose of all these prophets was to provide a guideline for recognizing Allah SWA as a "*Wada ho la sharika lahu*" and to spend life per Allah SWA's orders. Among all the prophets, the last prophet is Hazrat Muhammad (PBUH). His job responsibilities were the same as cited above:

to call people towards the only lord who created them and will regain their soul once they complete their life tenure. Thus, the essential task of each Prophet was Da'wah. This research paper considers promoting Da'wah through social media in Pakistan. This research aims to discover the best and most popular social media platforms the Pakistani people use. Besides, how can we promote the Da'wah on the identified platform so the message of Islam can spread among the youngsters to set on the right path, *Siratul Mustaqeem*?

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

2. Background

A Da'wah is an activity in light of the Holy Quran to deliver and communicate Islamic principles ("Haddit" and "Sunnah") to the targeted Islamic groups or individuals, and this is the ultimate goal of all Muslim Scholars to invite people and educate them about Allah (SWT). This Da'wah activity was started in the Dark Ages; Sahaba and preachers availed different kinds of facilities such as horse, camel, writing letters, and walking to promote da'wah ("teaching Islam"). After that, Muslim scholars entered the Middle Ages, using television, books, newspapers, and radio as a medium for Da'wah activity.

In this Modern era, Muslim scholars availed the opportunities of ICT-based social media network platforms for da'wah activity online and quickly disseminate information in the context of Islam to the targeted learners by using the fastest-growing technology. The researchers thoroughly investigated the effects of social media platforms becoming highly influenced learners, especially youngsters, in terms of understanding and getting information in all aspects. Several social media platforms, some widely used worldwide and in Pakistan, are available, such as YouTube, Facebook, TikTok, Snapchat, Instagram, and WhatsApp (Ali, Mukti et al., 2021). This study considers that the adaptation of social media network applications allows a medium of communication interaction amongst scholars and learners to discuss ideas and share information. Also, mobile applications make these platforms easy for everyone, although nontechnical people can access these platforms easily. Mobile social media applications can provide different modes of communication to represent da'wah activity.

1. One-to-One: A person can discuss ideas, communicate, and share information with another person.

2. One to Many: A person can discuss ideas, communicate, and share information with others.
3. Many to Many: A group of people can discuss ideas, communicate, and share information with others.

2.1. Da'wah In the Light of The Quran

The calling people toward their lords are called Da'wah, or it is "**issuing a summons,**" **"invitation," or "call,"** and in Islam, this process was initiated by the guidelines of Allah SWA as the state in the Quran. In the Quran, on several occasions, Aallah SBW emphasizes the importance of da'wah in the form of verses, some of them as discussed under

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

[Quran chapter 16 verse 125]

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

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓاْ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

[Quran chapter 12 verse 108]

Say (O Muhammad): 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the polytheists." [Quran chapter 12 verse 108]

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا

[Quran chapter 71 verse 5]

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

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

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُولَـٰئِكَ هُمُ ٱلْمُفْلِحُونَ
[Quran chapter 03 verse 104]

"And let (i.e., there shall indeed be. the Arabic is emphatic) there be a nation of you (who) call to charity, and command beneficence, and forbid maleficence; and those are they (who are) the prospers "

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا
[Quran chapter 48 verse 28]

"He is the One who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. And enough is Allah for being a witness (to His promise)".

All the above verses indicate the importance of Da'wah, and we know that Prophet Muhammad Sallallahu alaihi wasallam is the last prophet, and after he migrates from this world, this task is on the shoulders of his Ummah, as he states in his last sermon.

"O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen carefully to what I am saying and take these words to those who could not be present here today." in holy Quran, Allah Almighty also states.

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا
[Quran chapter 33 verse 40]

"Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and seal [i.e., last] of the prophets. And ever is Allah, of all things, Knowing".

From the above verses and hades, Allah SWA ends the process of sending Messengers into the world, and the Prophet Muhammad is the last Messenger of Allah SWA. Now, his Ummah will perform the task of Da'wah. So, promoting Da'wah through traditional methods by which we can visit individuals and convey Allah SWA's message is time time-consuming. On the other hand, this is a digital era, and the world is moving towards information and communication technology; humans spend most of their time on their cell phones for internet surfing, such as social media. Today, Muslims are encouraged to use all available resources, such as social media, to perceive the signs of God's greatness. Social media usage has increased year after year across the Muslim world in recent years, especially with the introduction of the web.2.0 (Rusli, et al., 2013)

2.2. Social Media in The Light of The Quran

The Quran is the complete solution for humanity in every aspect of life. Any science field we are discovering nowadays is already discussed in the Quran 1400 years ago by Allah SWA. So, in Islam, the term social media is not new, and as we know, in "Social Media," there are two words: social and media. Islam has already provided literature regarding these two words in the holy Quran. For example, the term media means a source of information by which information can be passed, so Angel Jibril was the source medium who passed the Quran toward the Prophet Muhammad SAW In this regard, Allah SWA states in the Quran.

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ
[Quran chapter 16 verse 102]

Say, "The holy spirit has brought it down from your Lord with the truth to reassure the believers, and as a guide and good news for those who submit ˌto Allah."

The above verse provided the concept of media to human beings for future communication so they can interact with each other employing

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

medium. Nowadays, several mediums, such as TV, Radio, Cell Phones, and the Internet, are available to communicate and share information. The second term used in social media is Social, which means things related to society. This term is also discussed in the holy Quran by Allah SWA in a verse that states.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

[Quran chapter 49 verse 13]

"O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware"

The Greek philosopher Aristotle said, "Man is by nature a social animal." So, every human needs an environment where he can conduct and participate in social activities to spend his life smoothly in this world. The above verse indicates that nature knows humans very well what types of their needs are. So, social media is a platform where people can meet with each other, share their thoughts, and post their material. There are some ethics for using social media as we know that everything on the internet is not valid, so before posting or sharing anything on social media, we should verify whether the post has unaffected stuff or misrepresentative information. In this regard, Allah SWA is stated in the Quran.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُوا۟ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

[Quran chapter 49 verse 01]

"O believers! Do not proceed ˹in any matter˺ before ˹a decree from˺ Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing"

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ

[Quran chapter 49 verse 06]

"O believers, if an evildoer brings you any news, verify ˹it˺ so you do not harm people unknowingly, becoming regretful for what you have done".

وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَاۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًاۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

[Quran chapter 49 verses 06]

"And the book (of deeds) will be placed (before them), then you will see the guilty people scared of its contents and saying, "Woe to us! What a book is this! It has missed nothing, minor or major, but has taken it into account." Thus, they will find whatever they did present before them, and your Lord will not wrong anyone".

The above Quranic verses are guidelines for us to verify any news before spreading it, whether employing technology on social media, because, in social media, every we share will be part of the data record forever.

2.3. *Technology And Social Media*

According to Rusli (2013), the introduction of the web, usually referred to as the second generation of the Internet, has facilitated the rise of social media platforms that enable individuals and communities to communicate interactively and instantaneously. It is the part of technology involving mobility responsible for the rapidly expanding internet use on smart devices such as cell phones. This allows people to use their smart devices through mobile networks such as cellular and (WAP) wireless access points, which enables communication and remote access to data and information Ma, (2021). According to Lai (2021), the term "social media" refers to a collection of online applications that are organized according to the ideas and technology of Web 2.0. With the help of these programs, users can generate and distribute information that they have created themselves. According to Norman et al. (2015),

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

social media is gradually becoming an increasingly important platform for participating in social interactions in our day-to-day lives. Although many social media platforms are accessible, the top six Mobile Social Media Network Applications are the ones that are most often used. These applications will be described in more detail as follows.

2.3.1. WhatsApp Mobile application

Facebook, Inc. operates the Voice over IP (VoIP) and multi-platform communication app WhatsApp. This platform allows users to exchange documents and photos, have audio and video conversations, and send text and voice messages. Among the number of free available applications, WhatsApp is one of them by which users can chat and share media, including video and audio messages, with individuals or groups. This application is very famous among users (Dahdal 2020), especially students, who can utilize it for assignments, discussions, and lectures.

2.3.2. Instagram Mobile Application

Instagram is a mobile social media platform enabling users to create and share images and videos online without charge. It is highly popular among mobile users because it facilitates visual storytelling and connection with friends. Users can share their stories with their followers or a specific group of friends, as well as comment on and engage with posts shared by their friends. Abdulaziz Al Fadda (2020) states, "Instagram is the most feasible application platform for learners and students to hold their interest and motivate them to learn."

2.3.3. Snapchat Mobile Application

Snapchat is a multimedia messaging app that sends photos, videos, text, and drawings. It also includes a feature called "Stories," which allows users to post photos and videos that are visible to their friends for 24 hours through the app to one or more of your friends and also Snapchat is an application by which an individual can share fun movements with their family members or individual Abdulaziz Al Fadda (2020).

2.3.4. Facebook Mobile Application

Facebook is a social networking platform enabling users to connect with friends, family, and acquaintances. Users can use the platform to post photographs, videos, and messages and participate in groups and events. Abdulaziz Al Fadda (2020) states that Facebook is the dominant mobile social networking platform, where users may share their emotions, upload pictures to their profiles, seek companionship, and communicate with relatives. Facebook enables users to inquire regularly, explore novel knowledge, exchange personal experiences, and deliberate on ideas. Eghtesadi, Marzieh, and Adrian Florea (2020)

2.3.5. TikTok Mobile Application

TikTok is a social networking platform that enables users to generate and distribute brief films, including unique visual enhancements. It is a widely favored platform among the youth, primarily utilized for creating and disseminating lip-sync comedy and talent videos. The application creates short videos, such as 15 seconds, allowing users to share these videos with several viewers. Teachers can utilize this application for short educational videos to promote education (Zheng et al., 2021)

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

2.3.6. *YouTube Mobile Application*

YouTube is a digital video streaming network that is owned by Google. Users can view, upload, provide feedback, and distribute videos. With a monthly active user base of 2 billion, this website is among the most widely used platforms globally. YouTube is a platform that offers both free and paid services, allowing users to generate, distribute, and upload videos for viewers. It is an extremely renowned program among users. YouTube is a costless internet-based platform for sharing videos, where users can also generate and advertise educational resources. Ali et al. (2022) found that Mobile Social Media applications, such as YouTube and Facebook, are experiencing rapid growth and significantly impact young people today.

3. LITERATURE REVIEW

To conduct this research, several already published research/articles from reputable journals were analyzed to get an idea of what level of research has already been conducted in this area. The following section discusses in detail the related article selected for the literature review of this study.

A study was undertaken in Indonesia by Ali, Mukti, and Avin Wimar, Budyastomo (2021) to examine the influence of social media on the expansion of da'wah (Islamic preaching) in the country. The study emphasizes that social media has emerged as a widely used place for intellectuals and religious leaders to disseminate their da'wah messages. The utilization of social media platforms, such as YouTube and Facebook, has facilitated researchers in reaching a broader audience and efficiently disseminating their teachings. The study also indicates that social media has both favorable and unfavorable effects on the advancement of da'wah. One advantage of social media is its ability to disseminate da'wah information to faraway regions and various people in Indonesia. Nevertheless, it also acknowledges adverse consequences, such as the utilization of inappropriate language by adolescents on social media platforms. The findings indicate that social media has had a significant influence on the advancement of Da'wah. Da'wah has embraced technological platforms, including social media, to disseminate its message. The majority of researchers advocate for the utilization of social media platforms such as YouTube and Facebook.

A Study conducted by Briandana et al. (2020) focuses on the interpretation of millennials in Southeast Asia regarding da'wah communication through social media, specifically YouTube. The researchers conducted in-depth interviews with nine informants from Indonesia, Malaysia, and Brunei. The findings reveal that social media, particularly YouTube, provides a flexible platform for millennials to access da'wah content anytime and anywhere. The study suggests that YouTube can be utilized as an effective medium for da'wah and offers a wide range of proselytizing video content for millennials.

Another study by Amirah Nabilah et al. (2021) discussed personal branding using TikTok social media. The study aims to analyze how da'wah and personal branding on TikTok can go hand in hand and how they can help a person's marketing or influencer career. This study utilized qualitative methodology, gathering descriptive data from written sources and conducting case studies in real-life settings. The study employed the constructivist paradigm, which diverges from reliance on observation and objectivity in comprehending reality. Data was obtained via document analysis, involving examining and evaluating documents produced by the subject or others. In addition, researchers analyzed videos of Husain Basyaiban's content to ensure precise findings. According to the study's findings, Husain Basyaiban meets 11 criteria for effective, authentic personal branding:

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

authenticity, integrity, consistency, specialization, authority, privileges, relevance, perseverance, visibility, good deeds, and performance.

In Turkey, Islam, Md Tarequl (2019) carried out a study with the title "The Impact of Social Media on Muslim Society: From an Islamic Perspective," which was published in 2019. This study aims to investigate the function of social media in Muslim culture and its potential role in advancing social welfare. It demonstrates that various environments and circumstances prompted different Prophets to employ a variety of instruments and methods for Da'wah. People are addicted to material products and services, which makes it possible for modern information technology equipment to be more effective for Islamic Da'wah. For various facets of life, social media platforms such as Facebook, Twitter, YouTube, Skype, Linkedin, Google+, Tumblr, Instagram, WhatsApp, Instant Messaging, and Telegram have become more user-friendly, seamless, and affordable. Through the use of qualitative research methods and materials such as textbooks, journals, and the Internet, the study was conducted.

In Palu Latepo (2021), his coauthors conducted a study. The article explores the utilization of social media platforms by Muslim students for the purpose of spreading religious teachings. The paper posits that social media can facilitate the development of personal identity and enhance one's understanding of effective preaching techniques. The research methodology employed in this study involves using a survey questionnaire. A total of 90 students were selected from the Islamic Communication Department of the State Institute for Islamic Studies (IAIN) Palu. According to the study, most participants utilize social media platforms to actively search for Islamic knowledge, establish their identity, and acquire preaching or dawah expertise. This encourages individuals to feel that utilizing social media can facilitate their ability to

engage in Islamic preaching. The study additionally demonstrates the beneficial impact of factors such as Islamic information retrieval, development of personal identity, and availability of dawah knowledge on facilitating dawah activities. It implies that the results could prompt Islamic education institutes to alter their approach to disseminating dawah using new media.

Several researchers worldwide have extensively studied social media's significance in disseminating Dawa within specific contexts. This study examines the efficacy of utilizing social media platforms for preaching purposes within the specific setting of Pakistan.

4. RESEARCH QUESTIONS

The researcher addresses the following research challenges to address this problem.
1. What is the most popular social media platform Pakistani youth use?
2. What are the possible methods by which Da'wah's content can be promoted on the most famous social media used by the youngsters of Pakistan?

5. METHODOLOGY

This research study employs a qualitative research approach. A questionnaire was designed for the survey purpose to find out the possible solution to said question. The survey was distributed among the students using the Google form facility, and students were requested to fill out the form accordingly. Before collecting the data, a brief introduction was given to students about the purpose of the research. When students fully understood the purpose of the research, instructions were given about the data collection process. The sample size for data collection was 200 students, and the tool used for data analysis was SPSS version 26; after data collection using a Google form, data was analyzed and produced in the following Graph and table.

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

6. Data Analysis

A. Demographics Analysis

Demographics are statistics that describe populations and their characteristics. For this study, the demographic statistics are summarized in the following Table.

Table 1. Demographic Analysis

Group	Parameter	Frequency	Percentage
Gender	Female	28	22.22
	Male	98	77.78
Age	15 - 30 years	125	99.21
	30 - 45 years	1	0.79
Religion	No Muslims	7	5.56
	Muslims	119	94.44
Education	High School	92	73.02
	Bachelor's Degree	32	25.40
	Master's degree	2	1.59

The above table 1 shows the frequency and percentage of different parameters for a group of people. The group is divided into four categories: Gender, Age, Religion, and Education. The table shows that out of the total number of people in the group, 77.78% are male, and 22.22% are female. The majority of the group falls under the age category of 15-30 years old, which accounts for 99.21% of the group. The remaining 0.79% of the group falls under the age category of 30-45 years old. In terms of religion, 94.44% of the group are Muslims, while 5.56% are not. Finally, most of the group has an education level of High School, which accounts for 73.02% of the group. 25.40% of the group have a bachelor's degree, while only 1.59% of the group have a master's degree.

B. Time Spend on Social Media

The respondents were asked a question related to social media usage to know the time they spend on social media in a day, and the possible choices were given to them as one hour, two to three hours, three to five hours, and more than five hours. The responses of the respondents are summarized in the following table.

Table 2. Time spent on Social Media

Group	Parameter	Frequency	Percentage
Social Media Usage	1 Hour	28	22.22
	2-3 Hours	61	48.41
	3-5 Hours	23	18.25
	More Than 5 Hours	14	11.11

The table shows the frequency and percentage of social media usage for a group of people. The group is divided into four categories: 1 Hour, 2-3 Hours, 3-5 Hours, and More Than 5 Hours. The table shows that out of the total number of people in the group, 22.22% use social media for 1 hour, 48.41% use social media for 2-3 hours, 18.25% use social media for 3-5 hours, and 11.11% use social media for more than 5 hours.

The table also provides insight into the social media usage habits of the group. It shows that most groups use social media for 2-3 hours. This is followed by 1 hour of social media usage. The remaining 29.36% of the group uses social media for 3-5 hours or more than 5 hours. The following graphic provides the more visible and readable information above the table.
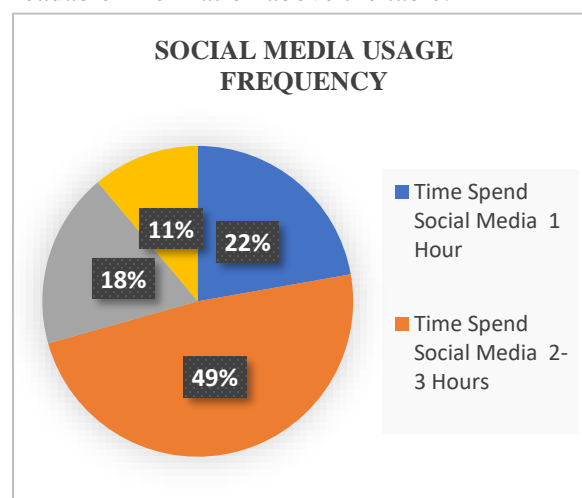
Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

Figure 1 Social Media Usage Frequency

C. Social Media Usage Purpose

Concerning the usage of social media, respondents were questioned about the purpose of their social media usage. They were given options such as Business, Entertainment, Learning, and Social Networking. The responses provided by the respondents are presented in the following table.

Table 3. Usage Purpose of Social Media

Group	Parameter	Frequency	Percentage
Social Media Usage Purpose	Business	9	7.14
	Entertainment	33	26.19
	Learning	61	48.41
	Social Network	23	18.25

The above table displays the frequency and proportion of social media usage among a certain group of individuals, categorized by their purpose. The group is categorized into four distinct groups: Business, Entertainment, Learning, and Social Networking. The data presented in the table indicates that 7.14% of the individuals in the group utilize social media for Business purposes, 26.19% use it for Entertainment, 48.41% use it for Learning, and 18.25% use it for Social Networking. The more visible and legible information is presented in the subsequent graphic.
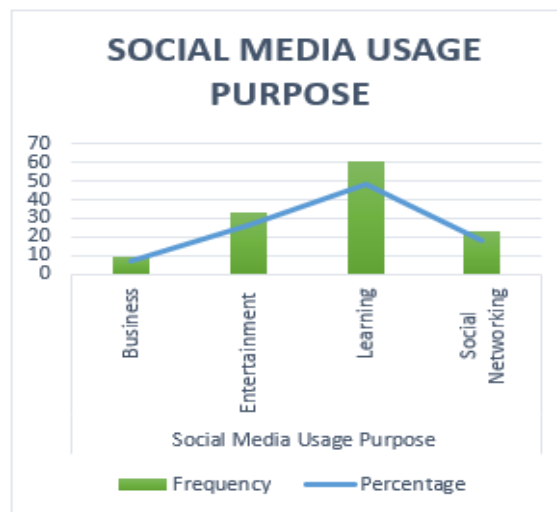
Figure 2. Social Media Usage Purpose

D. Social Media Account Used by Individuals.

To determine the popularity of social media among young people, respondents were asked, "Which social media channels are you most active on?" the responses are represented in the table below.

Table 4. Most Used Social Media Platforms

Group	Parameter	Frequency	Percentage
Social Media Accounts Used by Individual	Facebook	31	24.6
	Facebook, Instagram, Snapchat, Twitter	5	3.97
	Facebook, Instagram, Snapchat, Twitter, YouTube	3	2.38
	Facebook, Instagram, Snapchat, Twitter, YouTube, TikTok	2	1.59
	Facebook, Instagram, Snapchat, YouTube	6	4.76
	Facebook, Instagram, Twitter, YouTube	2	1.59

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

	Facebook, Instagram, YouTube	9	7.14
	Facebook, Instagram, Snapchat, Twitter, YouTube, TikTok	2	1.59
	Facebook, Instagram, Snapchat, YouTube	4	3.17
	Facebook, Instagram, Twitter, YouTube	1	0.79
	Facebook, Instagram, YouTube	7	5.56
	Facebook, Twitter, YouTube	1	0.79
	Facebook, YouTube	15	11.9
	Instagram	7	5.56
	Instagram, YouTube	2	1.59
	Snapchat	4	3.17
	Snapchat, YouTube	1	0.79
	YouTube	24	19.05

The table above contains information on the social media platforms that people use and a breakdown of the frequency and percentage distribution within the studied group. The table focuses on people who use Facebook, Instagram, Snapchat, Twitter, and YouTube. These platforms are listed separately or in different combinations. The "Frequency" column shows how many people utilize a particular mix of social media platforms. The "Percentage" column displays the proportion of people in the surveyed group who are represented by each combination. Facebook users are the most popular configuration, accounting for 24.60% of the examined group. 3.97% of people use a mix of Facebook, Instagram, Snapchat, Twitter, and YouTube. Facebook and YouTube have a significant frequency, accounting for 11.90% of the group.

The table shows a wide range of social media platform pairings, reflecting individuals' various preferences. Some people use many platforms, while others stick to only one. YouTube appears in various combinations and has the greatest overall frequency at 19.05%, showing that it is widely used among the questioned population. TikTok is referenced in a few different combinations, demonstrating its presence, but its frequency is modest compared to other platforms. Individuals use Instagram both independently and in conjunction with other sites. Some combinations have lower frequencies, indicating that they are less popular among the participants in the poll. The table emphasizes individuals' diverse preferences, demonstrating that there is no one-size-fits-all strategy for social media usage. Finally, this table provides a detailed snapshot of the questioned group's social media platform usage patterns, revealing information that might be useful for understanding the diversity of social media preferences across individuals. The following graph displays the more visible and legible information.

Figure 3 Social Media Account by Individual
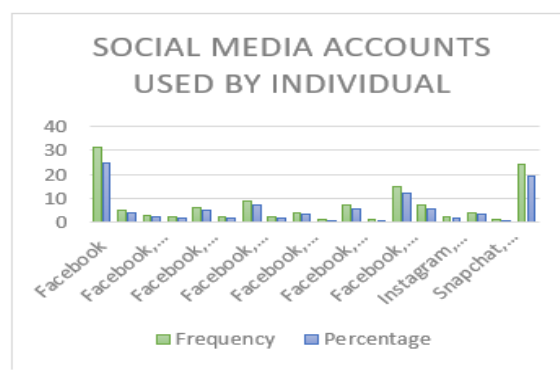
E. Most Sharing Content On Social Media

Social media users were also concerned about the most shared content on their accounts, and the

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

responses they provided are summarized in the following table.

Table 5 Top Sharing Social Media Content

Group	Social Media Content	Frequency	Percentage
Most Sharing Content on social media	A Picture Post	53	42.06
	A Video Post	37	29.37
	A Wall Sharing	7	5.56
	Facebook Page	7	5.56
	Upcoming Event Post	22	17.46

The table above displays data regarding the most frequently shared forms of content on social media, providing a detailed breakdown of the frequency and percentage distribution within the studied group. The table classifies people's social media content into five categories: photo posts, video posts, wall sharing, Facebook page sharing, and forthcoming event posts. The "Frequency" column denotes the number of individuals sharing each specific content. The "Percentage" column displays the ratio of individuals in the surveyed group that are represented by each category of content. Picture posts are the most common sort of material within the examined group, with 42.06% of respondents sharing them. Video postings have a frequency of 29.37%, making them the second most prevalent type of posts. The table showcases a range of content-sharing behaviors, illustrating that people have different inclinations regarding the kinds of content they distribute.

The frequency of upcoming event posts is 17.46%, indicating that a substantial proportion of the examined group is interested in sharing information about upcoming events. The frequency of wall sharing and sharing on Facebook pages is 5.56%, suggesting that a relatively modest but significant number of persons participate in these forms of sharing. The table offers valuable insights into users' preferences about content sharing. Gaining insight into these preferences might prove advantageous for content makers and marketers.

Picture posts and video posts possess the capacity to be more involved and attractive, as they frequently seize attention more efficiently than information centered on text. To summarize, this table provides vital information on the specific types of content that individuals in the surveyed group choose to post on social media. To better grasp the information, the following graph provides the information in visual form. The following graph displays the more visible and legible information.
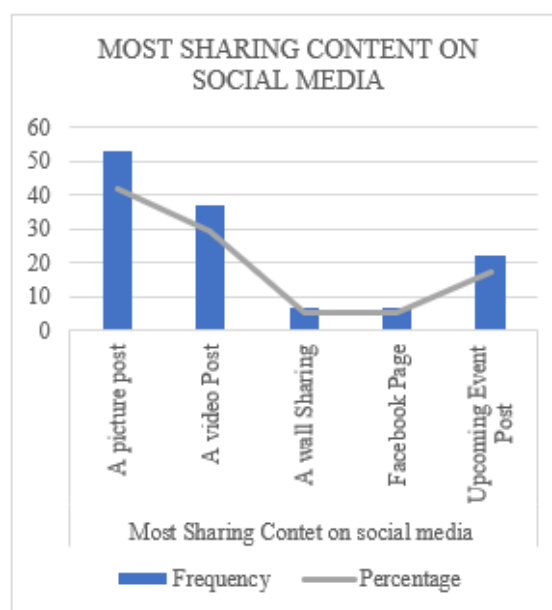

Figure 4 Most Sharing Contents

F. Sharing Islamic Content On Social Media

The respondents on social media were queried about their inclination to share Islamic content from their accounts, and their answers are concisely presented in the subsequent table.

Table 6. Sharing Islamic Contents on Social Media

Group	Parameter	Frequency	Percentage
Sharing Islamic	No	29	23.02

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

Content on Social Media	Yes	94	74.60

The table displays the frequency and proportion of individuals disseminating Islamic content on social media. Given that the group represents a sample of individuals, it can be presumed that 74.60% of the sample share Islamic information on social media, although 23.02% do not. The following graph displays the more visible and legible information.
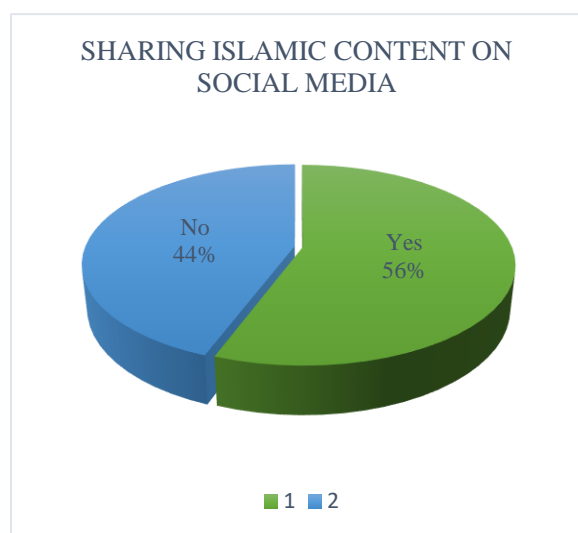

Figure 5 Sharing Islamic Contents

7. DISCUSSION

In the Survey, there were 20 questions asked by the respondents to know their views about social media usage, out of which some of the most important questions were chosen for data analysis and interpreted in the above section. This section provides a discussion about the interpreted data.

In the demographics part, the gender percentage of respondents was 22.22% Female and Male 77.78%. The possible reason for the low percentage of female participation can be as, according to the Pakistan Bureau of Statics (2020-21) website, the population ratio of Pakistan is 106.45 million men (51%) and 101.32 million women (49%). Another reason for the low percentage of female participation is enrollment in education. As per Wikipedia, the present male enrollment rate in Pakistan is 81.22%, while the female enrollment rate is 54.71%. Moving on to the age group, as the respondents were university students in undergraduate studies, the majority of the age group was between 15-30, which is 99.21%. Furthermore, the majority of respondents' religion was Islam, 94.44 percent, as Pakistan is Muslim counter, with the majority of the Muslim Population.

The subsequent inquiry about the utilization of social media within 24 hours. The survey findings show that in Pakistan, 28 individuals allocate 1 hour to social media, 61 individuals allocate 2-3 hours, 23 individuals allocate 3-5 hours, and 14 individuals allocate more than 5 hours to social media. It should be emphasized that the survey results may not represent Pakistan's full population. Nevertheless, social media usage is highly widespread in the nation. According to another source (Digital 22 Pakistan), the number of social media users in Pakistan in January 2022 was 71.70 million, accounting for approximately 31.5 percent of the overall population. Regarding social media usage, the results show a comprehensive understanding of the social media usage patterns of the group, categorized according to their specific objectives. Evidence indicates that most of the group utilizes social media to acquire knowledge. Entertainment and Social Networking come after this. Business purposes account for the remaining 7.14% of the group's social media usage. social media usage is quite prevalent in the country. Individuals with social media accounts indicate a split of social media platform usage habits among those who use Facebook, Instagram, Snapchat, Twitter, and YouTube. Facebook users comprise 24.60% of the group, while 3.97% utilize a combination of

these platforms. The most popular are Facebook and YouTube, which account for 11.90% of the group. TikTok is less popular than YouTube, with a frequency of 19.05%. Instagram can be used separately or in conjunction with other websites. The findings show individuals' different interests and the need for a one-size-fits-all social media strategy. The most widely shared content is photos, which account for 42.06% of all shares, followed by videos, which account for 27.37%. The study stresses people's diverse preferences for sharing content, which can benefit content providers and marketers. The data is presented graphically. Sharing religious information on social media is something that many people do in general. It provides a place for people to share their beliefs and meet with others who share those beliefs. Spreading Islamic content on social media can help people understand and accept Islam, which is a faith that is often misrepresented and distorted in mainstream media. Still, it is important to be careful about the information being spread and ensure it is true and respectful of other people's views.

8. Conclusion

The data analysis reveals that this study showcases the most significant influence of communication through the use of social media and da'wah efforts. The study focused on how Islamic preachers utilized social media to effectively disseminate and communicate Islamic ideas, commonly referred to as "Haddit" and "Sunnah," to target Islamic groups, individuals, and learners. Both social media and Da'wah can communicate through several platforms. The first strategy involves extending an invitation to the specific individual in issue, in a private and exclusive environment, if the subject matter directly applies to them. Furthermore, Muslim experts uploaded Islamic lectures and made them accessible to the entire public through various online and offline platforms. Additionally, it is imperative to ensure that every person is provided with individualized training in their specific field of expertise. The study's findings indicate that media platforms are becoming increasingly influential in disseminating information across all aspects of the global community. The survey surveyed respondents about their views on social media usage in Pakistan. Most respondents were university students aged 15-30, with a religion of Islam. The survey found that most people use social media for knowledge acquisition, entertainment, and social networking. The most popular platforms are Facebook and YouTube, with photos and videos being the most widely shared. The study highlights the need for a one-size-fits-all social media strategy and emphasizes the importance of respecting other people's views on religious information.

8.1. Study Implications

The study findings hold significant value for individuals who are Islamic scholars or belong to Islamic organizations since they can utilize them to customize their social media strategy for promoting Dawah.

8.2. Study Limitations

The study's sample size is restricted to a single university student, which must be revised to generalize the findings. Therefore, a larger sample size is required to represent the broader youth population of the country accurately.

Title: *Understanding the Impact of Promoting Da'wah Using Social Media Platforms ….*
Author: Imran Khan Keerio, Kirshan Kumar Luhana, Asadullah Shah

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