THESIS

EVALUATING THE ROLE OF SOCIAL MEDIA IN PROMOTING

PEACEFUL FACE OF ISLAM: A STUDY OF FACEBOOK

PLATFORMS IN PAKISTAN

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ABSTRACT

Background: Social media has become an essential part of information dissemination all over the World. Facebook, one of the easiest and most used social media platforms, plays a vital role in communication and spreading a message. The significance of Facebook in disseminating knowledge and the peaceful face of Islam has been acknowledged by the Islamic world. However, the evaluation of Facebook usage in promoting a real and peaceful face of Islam in Pakistan is yet to be done.

Objective: The purpose of this study is to evaluate the Facebook platform in propagating the knowledge of the Quran and Tafsir. This study also evaluates the correctness and impact of the shared information.

Method: Quantitative and qualitative approaches were employed in this study. First of all, a sample of the active Facebook accounts (pages and groups) were identified that disseminate the knowledge of Quran and Hadith in Urdu or Hindi language. In the second phase of the study, interviews were conducted to get the opinions of the experts about these pages/groups.

Findings: The findings indicate that using Facebook may increase Quran and Tafsir knowledge dissemination within the Muslim population. The findings also show that the legitimacy of Facebook's material on the spread of Islam is a cause for concern, considering the platform's ability to transmit information extensively.

Conclusion: It is critical to assess the credibility of material provided on Facebook about the spread of Islam and to rely on reputable sources for correct information. Along with regulations, awareness among users can play an important role in promoting Islamic teaching through Facebook.

Keywords: Islam, Quranic Tafsir, social media, Facebook

MOTO

The moment you feel like giving up,
remember all the reasons you held on for so
long

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FOREWORD

We thank Allah SWT for His mercy, guidance, and grace so that the writer can complete the preparation of this thesis entitled " Evaluating the Role of Social Media in Promoting the Peaceful Face of Islam: A Study Of Facebook Platforms In Pakistan". This thesis is prepared as one of the requirements to obtain a master's degree in the Al-Qur'an and Interpretation study program with a Quranic Science concentration at the State Islamic University (UIN) Sunan Kalijaga, Yogyakarta. With great hope, the author hopes that this thesis can provide benefits and a Positive contribution in understanding the politicization of hadith and its implications in Indonesian society and political context.

Yogyakarta, 09 November 2023

Razia Sardar

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CHAPTER 1

INTRODUCTION

A. Background

The developments in information and communication have changed the dynamics of knowledge dissemination and sharing with the masses world. Social media (SM) has become one of the most effective channels of communication for disseminating information among individuals and organizations (Abboud, Omar, & Zhuang, 2016). Keeping in mind this aspect, SM can play a vital role in disseminating the teachings of the Quran and Tafsir (Shin & Ibahrine, 2020).

Preaching (Tableeg) by visiting door-to-door or through mosques was the traditional way. As this is the era of SM, the ways of Tableegh have been changed and become easy as you do not have to visit the audience in person. Your message was conveyed, and the targeted person can hear it whenever have time or feels convenient to do so. SM also benefits in the sense that you can convey your message to the targeted person/audience, in person, or in general (Briandana, Doktoralina, Hassan, & Hasan, 2020). Keeping in mind the mentioned facts, it is important to investigate the role of SM in disseminating the knowledge of Quran and Hadith. Being widely used and having a large number of members/followers, this study focuses on exploring

the role of Facebook accounts in disseminating the knowledge of Quran and Hadith.

On the other hand, SM also has a detrimental effect on other facets of life. Dean and Bell claimed that "online warfare" or the "spread of extremism by terrorist groups on SM " has occurred. The study, which is based on these publications, broadly classifies three SM platforms used by terrorist organizations: Facebook as an online platform for recruiting, Twitter as an advanced technology for uploading information and sharing media, and YouTube as a platform for training terrorists (Dean & Bell, 2012). Tsesis has performed research on how SM is used by terrorist organizations to attract new members and spread propaganda. In reaction to the use of SM for radicalization or terrorism, Tsesis specifically looked at the Communications Compliance Act in the US. The study concluded that the legislation was sufficient to prevent someone or a group from setting up an online hub for spreading information or materials relevant to terrorist propaganda (Tsesis, 2017). Generally, the established rules and regulations apply to conventional media instead of SM; however, few countries are in the process of making laws for controlling SM.

Some studies go on to say that SM has emerged in many religious contexts and that, in addition to portraying various religions, it is also producing religious instability through the dissemination of false information (Gauthier, 2016). As there is no screening process regarding information

source, resource person, and authenticity of the content, it is important to study the role of SM in disseminating knowledge of the Quran and Tafsir (Wan-Chik, 2015). This research examines the positive impacts of SM in disseminating the knowledge of the Quran and Hadith. The focus of this study would be on the Facebook platform for the evaluation of the level of dissemination, information content, and its effects on the audience. This was done by examining randomly selected posts and evaluating sources and contents of the Quran, Tafsir, and related information available on SM in Urdu and Hindi. The primary source of the research was a sample of messages, audio, and videos that were used to identify the followers and have an impact on their beliefs through their SM activities (comments, blogs, views, posts, etc.).

SM is also becoming a popular platform for the preaching and learning of Islam in Pakistan, but there is still a gap of study in Pakistan that mentions the role of SM in the dissemination of the Quran and Tafsir, especially when both above-mentioned aspects are considered. The outcomes of this study were given an idea about the penetration of SM, its benefits, and drawbacks, related to Quran and Tafsir information dissemination in Urdu/Hindi language in Pakistan. The proposed framework helped the stakeholders to take measures in propagating Quran and tafsir knowledge in an effective and controlled manner to achieve the desired objectives.

The Quran and Tafsir are two essential aspects of Islamic education. Studying and understanding them requires significant focus and attention. However, SM, particularly Facebook, has become a ubiquitous part of modern life, and its impact on people's attention spans when learning the Quran and Tafsir is a topic worth exploring. This thesis aims to examine the effect of Facebook on people's attention spans when learning the Quran and Tafsir and the impact of Facebook's infinite scroll feature on the spread and comprehension of the Quran and Tafsir. SM had become a growing concept in the delivery of Islamic texts, including all the exegesis of the Qur'an. For instance, a YouTube channel named Moulana Tariq, run by Moulana Tariq Jameel (a Tableegi scholar) the "Husnain" foundation (https://www.youtube.com/watch?v=4Hcb687fad0). Various applications are being used to provide content for learning about the Quran and Hadith, beginning with Twitter, Facebook, Instagram, WhatsApp groups, YouTube, and Telegram (Achmad, Ida, Mustain, & Lukens-Bull, 2021). All of these applications represent a new way of communicating messages and spreading Islamic teachings. This study examines the application of Facebook as a way to acquire Qur'anic interpretation.

Facebook is one among the various SM platforms used for Qur'anic, Hadith, and other Islamic information dissemination with a large number of groups and members in each group and page. Facebook provides a broad enough context to communicate religious messages, including learning tafseer,

and sometimes even its writings are not restricted to a few phrases. All webmasters who want to post something on the Facebook page can do so. Most tafseer learning on Facebook is created by creating a group or liking an ad, and anyone who follows it is automatically added to the Facebook group (Suryadinata & Baiquni, 2020).

Especially on Facebook, communication between writers and audiences has led to a shared understanding and set of demands, or, to put it another way, the audience comprehends the communicator's content. The followers of Facebook pages are replying more constructively to any subsequent syntax by the communicator. It can be determined from the comments of followers that almost anything published through the status of a communicator can induce a joyful feeling. Also, a lot of followers reacted to the status by demonstrating how seeing or reading the status had a beneficial impact on their communicable mood. (Suherdiana & Muhaemin, 2018).

1. **Effect of Facebook on People's Attention Spans when Learning the Quran and Tafsir**

Facebook's design and features can significantly impact users' attention spans when learning the Quran and Tafsir. Facebook's notifications, updates, and messaging features are designed to grab users' attention and keep them engaged on the platform. This constant bombardment of information can be distracting, particularly when trying to focus on learning the Quran and Tafsir (Butt, Raza, Ramzan, Ali, & Haris, 2021).

For several reasons, it is important to research the sources of information provided on Facebook public groups and pages. It changes audience perceptions, maintains quality control, evaluates the veracity and accuracy of misinformation and disinformation (Haas Lyons 2012), and aids in the comprehension of community dynamics (Kushin and Kitchener 2009). It also aids in the identification of viewpoints and prejudices, both of which are necessary for a fair understanding. Finding sources is another way to enhance Qur'anic and Tafsir-related teaching materials. Additionally, by teaching users to evaluate content critically, it advances digital literacy. Determining the veracity of research and influencing policy decisions requires an understanding of the sources of shared information (Marin 2021). In general, more accurate and knowledgeable readings of the Qur'an and Tafsir can result from knowing the sources of information published on SM platforms.

Extensive use of SM affects the users in several ways. For instance, the attention span of the users is reduced through extensive use of SM. Several studies have investigated the impact of SM on people's attention spans, including when studying (Sule & Abdulkareem, 2020). One study conducted by the University of Sussex found that participants who used Facebook and other SM platforms for an extended period had a reduced attention span compared to those who did not use SM. Another study published in the Journal of Computer-Mediated Communication found that SM use was associated with

a lower attention span and a reduced ability to concentrate (Wilmer, Sherman, & Chein, 2017).

While investigating the positive aspects, it is important to discuss the drawbacks of SM. One of the major issues is the diversion of the focus. Once you open your SM account, instead of going through what you have logged in, an interesting post attracts your attention. In addition, the use of SM, particularly Facebook, has been linked to a decrease in academic performance. A study conducted by researchers at the University of California, Irvine, found that students who frequently used Facebook and other SM platforms had lower grades compared to those who did not use SM often (Rosidi, 2021).

2. **Impact of Facebook's Infinite Scroll Feature on the Spread and Comprehension of the Quran and Tafsir**

Facebook's infinite scroll feature is designed to keep users scrolling endlessly through their newsfeeds, without the need to click on a button to load more content. While this feature can be convenient, it can also hurt the spread and comprehension of the Quran and Tafsir.

The infinite scroll feature can lead to a lack of depth and understanding when studying the Quran and Tafsir. Users may read a few verses or interpretations without fully comprehending the meaning or context behind them. This can lead to a shallow understanding of the Quran and Tafsir, which can be detrimental to the learning process (Rosidi, 2021).

Moreover, the infinite scroll feature can expose users to incomplete or misleading information about the Quran and Tafsir. Such misinformation can lead to misunderstandings and false beliefs about the Quran and Tafsir. A study conducted by Mohammad H. El-Hariri and Ayman El-Menyar examined the content of Islamic posts on Facebook and found that a significant number of posts contained false or misleading information. This misinformation can lead to a lack of trust in the accuracy of the Quran and Tafsir.

Facebook has become a popular platform for the dissemination of information about various topics, including religion. Many users share messages, audio clips, and videos about the proliferation of Islam on Facebook (Salloum, Al-Emran, Monem, & Shaalan, 2017). However, the credibility of the information shared on Facebook has been a topic of concern, particularly in the context of the proliferation of Islam. This thesis aims to explore whether Facebook's material about the proliferation of Islam in the form of messages, audio clips, and videos comprises credible information.

3. **Credibility of Facebook's Material about the Proliferation of Islam**

The credibility of Facebook's material about the proliferation of Islam is a matter of concern, given the platform's ability to disseminate information widely. Facebook has become a breeding ground for misinformation, fake news, and propaganda (Kim & Dennis, 2019). Therefore, it is crucial to evaluate the credibility of the information shared on Facebook about the proliferation of Islam (Aghakhani, Karimi, & Salehan, 2018).

One way to assess the credibility of information shared on Facebook is to examine the sources of the information. The source of information is one key aspect of determining authenticity. In the case of the proliferation of Islam, the sources of information are usually individuals or organizations that are promoting the religion. These sources may have a biased perspective, leading to the dissemination of inaccurate or incomplete information (Pourghomi, Safieddine, Masri, & Dordevic, 2017).

Furthermore, the dissemination of information about the proliferation of Islam on Facebook is often influenced by the platform's algorithms. Facebook's algorithms are designed to promote content that is more likely to engage users, regardless of its accuracy (J. Lee, Kim, & Lee, 2021). Therefore, even if the sources of information are credible, Facebook's algorithms may promote inaccurate or incomplete information about the proliferation of Islam (Zaid, Fedtke, Shin, El Kadoussi, & Ibahrine, 2022).

Another way to evaluate the credibility of Facebook's material about the proliferation of Islam is to examine the content of the messages, audio clips, and videos (Sikkens, van San, Sieckelinck, Boeije, & De Winter, 2017). The content should be consistent with the teachings of Islam and based on accurate information. However, many messages, audio clips, and videos shared on Facebook about the proliferation of Islam are often incomplete, taken out of context, or inaccurate.

In Quranic and Hadith studies, concentrating on a specific source might yield reliable and important information. It might have been supported by respectable academics or organizations. The main source of knowledge about the benefits of SM for the Quran and Hadith should be cited. To ensure accuracy, it should make use of thorough research techniques. In Quranic and Hadith studies, concentrating on a particular source can offer a detailed understanding of the texts and their interpretation (Azlan, Abidin et al. 2020). When evaluating a source's credibility, it's crucial to consider its scholarly authority, in-depth research, historical or groundbreaking significance, community influence, diversity of opinions, contemporary relevance, educational impact, user involvement, and practical limits (Zubair, Raquib et al. 2019). A source with more in-depth knowledge of these subjects can offer a more thorough interpretation of the Quran and Hadith on Facebook. It is imperative to consider the source's function in user engagement and instructional campaigns (Ab Kadir, Sahari@ Ashaari et al. 2023).

Moreover, Facebook's material about the proliferation of Islam can be influenced by cultural and political factors. The dissemination of information about the proliferation of Islam can be used to promote certain political or cultural agendas, leading to the spread of inaccurate or incomplete information (Menon & Meghana, 2021).

4. Impact of Inaccurate Information on the Proliferation of Islam

The dissemination of inaccurate or incomplete information about the proliferation of Islam on Facebook can hurt the religion's image and reputation. Misinformation can lead to a lack of trust in the accuracy of information about Islam, causing individuals to become skeptical about the religion's teachings and practices(Yang, Zhao, Li, Evans, & Zhang, 2020).

Furthermore, the dissemination of inaccurate information about the proliferation of Islam can lead to misunderstandings and misinterpretations of the religion's teachings. This can lead to the promotion of extremist ideologies and the radicalization of individuals (Reuter, Kaufhold, Schmid, Spielhofer, & Hahne, 2019)

Additionally, the dissemination of inaccurate information about the proliferation of Islam can lead to the spread of Islamophobia (Kim, Moravec, & Dennis, 2019). Misinformation about Islam can lead to the promotion of negative stereotypes and prejudice towards Muslims, which can lead to discrimination and hate crimes (Zhou, Xiu, Wang, & Yu, 2021).

In conclusion, the credibility of Facebook's material about the proliferation of Islam is a matter of concern, given the platform's ability to disseminate information widely (Sule & Abdulkareem, 2020). The sources of information, content, and algorithms used by Facebook can lead to the dissemination of inaccurate or incomplete information about the proliferation of Islam (Usmani and Shahzad 2020), lead to misunderstandings and

misinterpretations of the religion's teachings, promote extremist ideologies, and lead to the spread of Islamophobia (DURANI). Therefore, it is essential to evaluate the credibility of information shared on Facebook about the proliferation of Islam and rely on credible sources for accurate information.

Facebook provides a global platform for Muslim connection, promoting the solidarity and fraternity that are emphasized in Islamic teachings (Al Mamun and Bhuiyan 2023). It promotes religious education by making it easier for people to share Hadith, verses from the Quran, and Islamic knowledge (Qayyum and Mahmood 2015). Additionally, it fosters community building by allowing Muslims to interact with one another across national borders. Facebook also promotes social activity by taking up causes that are consistent with Islamic values and fighting for social justice. It facilitates access to educational materials while fostering charity endeavors', political consciousness, and cross-cultural dialogue. Additionally, it promotes understanding and harmonious cohabitation with adherents of various religions through interfaith discussion. In general, Facebook acts as a center for interfaith communication, political awareness, cultural exchange, and Islamic instruction (Usman and Wazir 2018).

B. Research Questions

Based on the above discussion, this study intends to work on the following research questions:

i. Investigate the role of social media, especially, Facebook in disseminating knowledge of the Quran and Hadith.

ii. To explore sources of shared information on Facebook public groups and pages.

C. Problem Statement

Social media has become a major mode of communication among individuals and organizations. As there is no screening process regarding information source, resource person, and authenticity of the content, it is important to study the role of social media in disseminating knowledge of the Quran and Tafsir. The focus of this study would be to explore the reach of information dissemination through several members, likes, and comments. The next step is the evaluation of the correctness of the information content by evaluating the source and approval of any authentic scholar, and its effects on the audience.

This is important to know what is being conveyed on social media and to what extent and how it is affecting the beliefs of the listeners. Identification of misinformation, wrong source/account, and its impact can help us find out the ways to mitigate it.

D. Objectives of the Research

➢ To find out sources and contents of Quran, Tafsir, and related information present on social media in Urdu and Hindi

➢ To explore the correctness of information for a sample of messages/audios/videos by identifying the source of information and approval of the scholar

➢ To identify the followers and impact their belief through their social media activities (comments etc.)

E. Scope &limitation of the study

The dissemination of the knowledge of the Quran and Hadith through Facebook influences the level of religious goodness for individuals, communities, and the whole country. The study also aims to explore the sources of the shared information (posts on Facebook pages and groups). These practices help to strengthen the Islamic ummah's religiousism and co-pietism. These practices show that Facebook is being used to disseminate the word of Allah and defend Islam against its external detractors. Facebook has also facilitated Islamic popular mediation.

F. Literature Review

1. Breakdown the Related Theme

In modern society, as technology, especially devices, progresses quickly, friendship and social connections in society also change swiftly. The growth of digital technology has affected human output and consumption since the 1990s. Using social media and its contents, digital technology also modifies social interaction (Melissa, 2010). According to Beer and Burrows (Greco et al., 2016), sociologists are unable to keep up with the rapid changes in technology these days. Therefore, the modern definition of friendship does not entail a "face-to-face," "clique," or even a "crowd" with high levels of participation. Rather, friendship spreads into an active virtual community as people begin to create social networks (Abror, Sofia et al. 2020).

Taking a closer look at each word in the phrase, SM is defined as Social refers to a way of interacting with others through exchanging and receiving information from them. Media refers to a means of communication, such as the Internet (TV, radio, and newspaper media are examples of more traditional types). We can derive a basic definition of SM from these two distinct terms: SM is web-based communication platform that allows users to share information (Akyıldız & Argan).

Humans are sociable creatures, and over history, they have created a variety of tools to make social networking easier. New and ground-breaking forms of communication have been found at each major turning point in human

history. The tools of communication and interaction have developed over the past two centuries and have become indispensable components of daily social practices in human cultures. SM is a website or app that enables users to publish their material quickly and effectively as well as to connect with friends and strangers (Hussain et al., 2019).

SM frequently encourages people to express themselves, manage relationships, become individualists, and indulge in customized activities (Abror, Sofia et al. 2020). However, as demonstrated by social networking sites like SNS, the human brain is not physiologically capable of overseeing social communities with more than 150 members (mango and Vaughn, 2016)

One of the most important and widely utilized forms of communication between people and companies nowadays is SM. The use of social networks increases yearly across the Islamic world. Instead of utilizing those to spread the word about Islam and serve it, most Muslims only use them to collect knowledge about it. The SM aspects of serving and disseminating Islamic content are the main emphasis of this study (el-Aswad & el-Aswad, 2021).

The emergence of computers and networks in recent years completely altered how people connect. With the advent of the web, social interactions began to take place online. Social networks are used by people for relationship-building and communication. Social networks are collections of social entities that connect people, companies, etc. through a variety of social ties including co-working, friendship, information sharing, etc (Jwaifell, 2018).

Facebook is the most popular social networking site, according to the Alexa website. Google is No. 2 and it is the top website. Due to their potential to draw large numbers of users, social networking sites have become increasingly important for research. According to socialbaker.com, Facebook has more than 21.31 million users in Arab countries at the beginning of 2011 (Wilmer et al., 2017).

In the Islamic world, some scholars focused on how Islam affects social networks, while others began examining the variables that influence how Islam is promoted. The use of SM sites grows yearly. Instead of using them to promote (Da'wah) and serve Islam, most Muslims only use them to gain knowledge about it or for amusement (Latepo, Suharto, & Nurdin, 2021). Muslims and Da'wah men might find this study useful for evaluating how well SM can be used to spread Islam in the future. It ought to demonstrate how people particularly students at various levels use and profit from social networks (Shan-A-Alahi & Huda, 2017). This study aims to provide answers to the following questions: To what extent are Muslim students aware of the ways they utilize SM to advance Islam? How much of a benefit could social networks have in terms of promoting and understanding Islam? What elements affect social networking use and satisfaction?

The ability of an SM platform to trigger and direct users' creative or communicative contributions is referred to as programmability. Users can influence the flow of communication and information activated by such a

platform by interacting with these coded environments. The second characteristic is popularity, which refers to the ability of SM platforms to filter out well-liked items and influential people. The third is connectivity, which is a strategic tactic that effectively enables human connectedness while also pushing automated connectivity. The fourth is datafication, which means that SM can track real-time movements of individual user behavior, aggregate this data, analyze it, and then translate the results into useful information about individuals, groups, or society (Durant et al., 2018).

Face-to-face communication gradually diminished in importance as the primary method of social engagement because of SM. Nowadays, people can contact one another every day and virtually without ever meeting in person by using a variety of platforms including Facebook, Twitter, Instagram, and WhatsApp. Ironically, widespread misinformation has emerged in the SM age because of quick and simple access to information and the ability to share and reshare news. SM, notably Facebook, and Twitter, are used daily to spread material online without proper vetting or clear investigative reasoning. Unfortunately, damaging and sometimes tragic mishaps frequently occur because of hoaxes and important news being circulated online (Jwaifell, 2018).

2. Teaching the Quran

First, it is important to understand why Muslims do preaching or Da'wa. According to Uthman ibn Afsan (RA)," The greatest among you (Muslims) are those who study the Qur'an and pass it on to others, (Sahih

Bukhari: 4739)). Without a doubt, this is a fantastic workout. Sm gives us limitless opportunities to achieve this spiritual superiority before Allah (SWT). Muslims today have numerous options for reading in Arabic, Tajweed, social media, and the Internet. People are learning the Quran in the comfort of their own homes these days by reading, listening to audio, and watching videos using SM platforms (Qayyum & Mahmood, 2015).

Islam encouraged Muslims to engage in specific behaviors that benefit the Ummah as a whole, one of which is the subordination of appearance, as stated in the following ayah where Allah said. **"*Tell* the *believing men* to *lower their gaze* and guard their chastity. That is *purer* for *them*. Surely *Allah* is All-Aware* of what *they do" [Surah An Noor 24:30]. Both men and women are subject to the norm of humility. This refined style is broken by a gentleman's blatant look at a woman. This is a noble quality that has been diminished by the social media environment we now live in. Due to the prevalence of roughly nude images of both men and women on social media platforms like Facebook, WhatsApp, Twitter, and all other forms of technological communication, it is currently impractical for the Muslim community to follow such a noble directive from the Allah Almighty.*

3. Spreading the Quran, Hadith, and Islamic references

With SM, access to the Quran, and hadith, reading Islamic references, and preserving them has become much easier. Earlier, gathering Quranic texts or hadiths was challenging. It has gotten a lot simpler. The Quran and hadith

can both be searched using various software programs. These are simply transferrable from one Surah to another. Numerous verses in the Bible use a variety of vocabulary. For the Quran and hadith, there are several websites, programs, and applications available in all languages. The "Maktaba Shamla" software is excellent for referencing the Quran, hadiths, and other Islamic texts (Hidayaturrahman & Putra, 2019).

Scientists have been working to create more effective communication methods ever since the significant creation of the optical telegraph. They succeeded in creating the crucial invention of the telephone, which can now transfer sound across great distances. Later, the development of radio and television made it feasible to broadcast not just audio but also images and movies that had been collected. Computer scientists of the 1950s and early 1960s discovered how to construct a network of computers and create computer-mediated communication, which was later used for military purposes, by using communication theory, which was developed as a necessity during the Second World War (Zaid et al., 2022).

A rising number of academics from many fields are interested in researching SM because it is one of the most current advancements in the world of communication and information technology. In this process, each academic tends to approach the SM phenomenon from a certain point of view and offers several definitions based on that perspective (Ajao, Bhowmik, & Zargari, 2018).

Although it can sometimes have negative effects, such as the rise of fake da'wa, incomplete da'wa, and the spread of hate speech in the name of da'wa, SM makes positive contributions to the practice of da'wa. Muslim users of online da'wah are also persuaded to abandon the primary sources of Islamic teaching in favor of the instantaneous lessons offered by the internet (Zulhazmi & Hastuti, 2018). In addition to the impediments to comprehension that are also discovered, it becomes simple for Society to interact with the Quran on its own, and knowledge of the Quran freely spreads (Fakhruroji & Rojiati, 2017).

4. **Social media and the Spreading of the Quran and Hadith**

The existence of such powerful technology today permeates all aspects of human existence, including religion. No matter how minor, technology has influenced every aspect of human existence. In the present era, life and technology are inextricably linked and cannot be separated from one another. People can't escape technology anymore. Every area of human life, including aspects of religious life, is impacted by changing times, which also have an impact on the advancement of ever-more complex technology. This poses a problem for the growth of Islamic da'wa (Basu, 2017). For instance, smartphone applications (smartphones) that can be used as a medium of worship, like the Quran application and call to prayer, can be used to demonstrate the influence of technological developments on the spread of Islam. People who want to stay close to Allah SWT always have it easier thanks to the existence of the application.

Technology is always used as part of religious programs and activities, including Ulama and Muballigh engaged in da'wa activities to transmit the Qur'an and Hadith, to communicate with pilgrims of recitation, to read references and religious materials, as well as to store the material that was then delivered during the recitation (Zulhazmi, 2022).

If SM is examined more deeply, Mubalig uses it for a variety of things, including sharing the actual practice of mass communication. Even if SM can be personal at times, it has the potential to gradually change the nature of mainstream media, giving the impression that it has grown more traditional.

Muslims who become communicants cannot be isolated from modern technology and SM to effectively communicate the da'wa message to the congregation. The role of Mubalig as a communicator is very important in influencing the beliefs, attitudes, actions, and behaviors of the religious community or ummah. Massive changes also result from the fact that the method of communicating the message is now much more comprehensive and flexible and is not only constrained by certain places and times, such as the recitation time and the Friday sermon time (Hidayaturrahman & Putra, 2019). Mubalig can deliver a message of da'wa to the populace and their congregation at any time or place. Religious leaders' participation as religious Leaders, who are regarded as having the capacity and authority to communicate religious messages, influence people to follow mubaligs who do so either personally or via SM. Such beliefs are more effective at influencing the congregation's and

the general populace's attitudes and behavior. Especially if the congregation and the public engage in a lengthy and engaged conversation to communicate the message. Furthermore, it is highly likely given the development of information technology and SM, which has been so sophisticated and individualized (Hidayaturrahman & Putra, 2019).

5. **Misuse of Social Media**

Easiness to use also raises risks of wrong or misleading information, wrong interpretations, and misconceptions. As anyone can create an account or page and start posting, the risk of using SM for fake content sharing and propaganda cannot be ignored and needs to be discussed to clarify the picture. This has performed research on how SM is used by terrorist organizations to attract new members and spread propaganda. In reaction to the use of SM for radicalization or terrorism, Tsesis specifically looked at the Communications Compliance Act in the US. The study concluded that the legislation was sufficient to prevent someone or a group from setting up an online hub for spreading information or materials relevant to terrorist propaganda (Tsesis, 2017).

Social media's availability, which broadens information access and benefits people of all social classes and statuses, is greatly appreciated. This suggests that there are practically more social media user accounts than there are people in the world. The public's preference for this new kind of media has

kept them apart from the significance of accurate and comprehensive information (Abror, Mukhlis et al. 2022).

Technological advancement with internet access has become a significant component of daily life in this digital realm. A contemporary development in communication and information technology is a platform for SM (Imran & Jian, 2018). We seemed to have a one-way communication route in the past, which was very standard. SM must have altered the way that people communicate; in addition to one-way interaction, it now encourages people to express their opinions. (Perrin, 2015).

In addition to internet browsing, an SM member can also upload original content. Moreover, SM offers the audience the right to speak freely (DuMont, 2016). Additionally, it gives the general public the chance to broadcast their sentiments and opinions on social networking sites such as Twitter, Facebook, and numerous other apps. Yet, in addition to these benefits, SM can occasionally be utilized for propaganda, in violation of the law. (Awan, 2016). We lack a system to identify violators and apprehend those who propagate false information on SM. As is common knowledge, while some people share information about their religious practices in public, others propagate misinformation or hate speech, especially as it pertains to religion. Communities are becoming a mess as a result of these actions. In an extremely recent event in India, some individuals organized a mob against the Muslim population using WhatsApp and Facebook groups and subsequently committed

mass killings based only on their faith. On the other hand, people publicly display all aspects of their lives on SM, including their religious beliefs. SM is becoming a vehicle for religious debates like the recent attack in the Netherlands.

Another study examined the context of 345 previous research articles on how SM affects Muslims' sense of identity. According to the report, Muslims are regarded as having a ferocious faith and are viewed in a negative light. Also, this research showed that a large number of studies focused on Western nations while ignoring Muslim nations and media. (Ahmed & Matthes, 2017). Additionally, Twitter, in particular, might be a crucial tool for Muslims to promote good vibes and empower them to refute false information and anti-Muslim narratives, claim Downing and Dron (2020). A study (Harris & Isa, 2019) is carried out against the backdrop of China, in which some content on the community of Uyghur Muslims' religion, beliefs, and ethnicity is floating. They have nonetheless embraced SM platforms like WeChat to spread the word about their faith and the turmoil in the area. According to Slama (2018), Muslims engage in piety, fame, and social activity using SM. According to (Shehu, Othman, & and Osman, 2017), SM could have a big impact on Muslims if it is used wisely. This would serve to advance humanity and lessen societal ills.

Some studies go on to say that SM has emerged in many religious contexts and that, in addition to portraying various religions, it is also

producing religious instability through the dissemination of false information (Gauthier, 2016). As there is no screening process regarding information source, resource person, and authenticity of the content (Yang et al., 2020), it is important to study the role of in disseminating the knowledge of Quran and Tafsir (Wan-Chik, 2015). This research examined the positive impacts of SM influencers in rethinking Sharia law and reconfiguring religious views and religious behaviors among Worldwide Urban Muslims. The focus of this study would be the evaluation of the correctness of the information content, and its effects on the audience. This study has looked at the sources and contents of the Quran, Tafsir, and related information available on SM in Urdu and Hindi. The primary source of the research was a sample of messages, audio, and videos that were used to identify the followers and have an impact on their beliefs through their SM activities (comments, blogs, views, posts, etc.).

SM is also becoming a popular platform for the preaching and learning of Islam in Pakistan, but there is still a gap of study in Pakistan that mentions the role of SM in the dissemination of the Quran and Tafsir, especially when both above-mentioned aspects are considered. The outcomes of this study have given an idea about the penetration of SM, its benefits and drawbacks, related to Quran and Tafsir information dissemination in Urdu/Hindi language in Pakistan. The proposed framework helped the stakeholder to take measures in propagating Quran and tafsir knowledge in an effective and controlled manner to achieve the desired objectives, highlighting its penetration, benefits, and

drawbacks. It proposes a framework for effective and controlled propagation of Quran and Tafsir knowledge (Ittefaq and Ahmad 2018).

6. **Misuse of social media for Islamophobia and Islamic radicalism**

On one hand, SM helps disseminate knowledge of the Quran and Hadith. On the other hand, the misuse of SM for brainwashing and creating hate is also at its peak. Propaganda is used in many, if not most, terrorist acts. Terrorizing the target populace is usually the purpose, but other goals can include garnering the adulation of supporters or attracting new followers. With the emergence of SM, opportunities for fulfilling these goals have substantially increased. Facebook was regularly used to spread hate speech, particularly to people who lived outside of their neighborhood. Muslims are commonly the focus of bigotry in Western countries. In countries with a large Muslim population, the object of hatred may be different.

Islam or Muslims have regularly been the target of hate speech on most Western Facebook networks. Following major trigger events such as the 2015 Paris massacre and the 2016 Brussels terrorist attack, this type of internet speech became increasingly frequent (Awan & Zempi, 2016). Islamophobia, which is the anxiety, prejudice, or hatred against Muslims or the Islamic religion overall, is frequently created by those who spread hateful material digitally in several European nations where Muslims are a minority. This is especially true when Muslims are perceived as a power vacuum or as the cause of terrorism (C. C. Lee, Welker, & Odom, 2009). In his investigation on

Islamophobia in the UK, (Awan, 2016) uncovered five hostile Facebook pages that identify Muslims as rapists, terrorists, illegal immigrants, warmongers, and security risks. Similarly, in Italy and other European countries, Muslim immigrants and refugees were characterized as business opportunists (Cerase & Santoro, 2018). In Romania, Muslims were equated with stupidity, refugees, and migrants (Meza, Vincze, & Mogos, 2018).

The beneficial applications of SM for teaching the Qur'an and Tafsir are problematized by recognizing and resolving the difficulties that arise in this setting (Albayrak 2022). This entails outlining the benefits of SM, like its enhanced accessibility and involvement, as well as outlining the difficulties in addressing those benefits. Controlling quality, handling a variety of interpretations, evaluating the efficacy of instruction, and resolving digital literacy concerns are among the challenges. To direct the research and analysis for the thesis, gaps in the body of knowledge or current practices should be emphasized and research questions should be developed. The goal of this approach is to offer a sophisticated comprehension of the subject (Hasan 2018).

Denmark, which has less than six million residents, has the highest percentage of internet users in the world with 98% of its population using the internet [6]. In the past few years, the number of people using SM, particularly Facebook, has steadily increased in Denmark as a result of the country's widespread access to the internet.

> *"Alhamdulillah. We take over Denmark and you kuffars [infidels] can't even stop us. We transform shitty Denmark into an Islamic state and this will happen before your eyes, and you can't do a thing about it. Your churches will be turned into mosques, your whore women will be fucked and used by us Muslims to make our babies, we take your money that you work 7 to 5 to earn while we Muslims live in luxury, your food will become halal and your laws will be sharia and what are you going to do about it? NOTHING!"*
> *(Islam: The Religion of Peace, [fake] Facebook Post)*

(Islam: The Religion of Peace, Facebook post, 21 April 2015)

Among the eleven Danish Islamist Facebook sites that were active in March-September 2015, this quotation was posted. Posts and comments indicating anti-Muslim emotions in addition to hate towards immigrants and the Muslim population in Denmark were sparked by the violent and harsh rhetoric aimed at targeting Danish people.

One of the worst effects of Facebook advertising against Muslims was the attack on worshippers in two mosques in Christchurch, New Zealand, on 15 March 2019, which resulted in the murder of 51 people and the live streaming of the massacre on Facebook. The intention of such acts and their live streaming on Facebook was to thrill them into extremist activities to label them terrorists. It's crucial to note that the terrorist posted The Great Replacement, an anti-Muslim manifesto, before the assault and used online platforms to transmit live video of his invasion. The perpetrator identified himself as racist and of European ancestry. What is additionally significant and pertinent to the subject of this article is the statement made in the Islamophobia manifesto that he established his opinions through online study. This study demonstrates the link between local and international islamophobia in media and online

platforms and the enlightenment against Islam that leads to horrific terrorist attacks.

When Muslims are immigrants or minorities in the nation where they dwell, they become the object of hatred. In contrast, individuals aren't being targeted in the nation where Muslims make up the majority. For instance, many different groups receive hate speech in Indonesia, where there are 265 million people and the bulk of them are Muslims. On Facebook, some Muslims post hate speech that is directed against adherents of other religions. For instance, in Turkey, where 90% of the country's population is primarily Muslim, hatred is directed at Jews and Christians (Arcan, 2013).

Such propaganda is an assault on inclusiveness, plurality, and rights for everyone in addition to harming individuals and inciting violence. It destroys communal principles and unity within society, putting a stop to equitable development, harmony, and the attainment of everyone's fundamental rights. Furthermore, it may restrict your capacity to interact with others and engage online, and it can also negatively affect your emotional health and wellness. Offline abuse and assault may also result from it.

7. **Social Media and Ideology of Islam**

The practice of Islam is spreading quickly around the world. Among adolescents who use Facebook and Twitter, it is rising in popularity. This article examines the unconventional ways that various religious individuals and organizations are using SM. Like other nations, Muslim-majority nations have

seen a rapid spread and adoption of SM platforms like YouTube, Facebook, and Twitter in recent years. With thousands of users worldwide, Facebook has become the most significant SM platform. The Muslim nations are second only to the nations that are not Muslim in terms of daily YouTube spectators, with thousands of video views. Some experts believe that because SM is so well known, its effects on religious practices were encouraged. There is widespread dispute over the possibility that social networking sites alter people's religious beliefs and charitable deeds. It is suggested that SM can have a greater impact on the religious behaviors of people as well as communities in circumstances characterized by traditional principles compared to cultures characterized by intolerance and honesty (Pourghomi et al., 2017). SM is utilized not solely by sacred leaders but also by ordinary Muslims who continue to tweet verses from the Quran and Hadith. The distribution of religious content often reaches a pinnacle during Ramadan, whenever the extent of fanaticism rises. The previous "Ramadan Aperture," in which Muslims are driven from within and without to collect and practice religious content in the shape of "tweets," was a novel event that altered the way the Islamic faith circulates alongside Islam and other religions (J. Lee et al., 2021).

Islam is rapidly spreading globally, particularly among adolescents using SM platforms like Facebook and Twitter. This article explores the unconventional ways religious individuals and organizations are using SM (Miller, Sinanan et al. 2016), particularly in Muslim-majority countries.

Experts argue that SM's widespread use may encourage religious practices, but there is debate over whether it alters beliefs and charitable deeds (Schober, Pasek et al. 2016). SM is used by both sacred leaders and ordinary Muslims, with the distribution of religious content peaking during Ramadan, a period of fanaticism.

"Freedom of speech" is a fundamental tenet of the media, irrespective of how it affects a society's distinctiveness or when it is inherently insulting to the ideologies of Islam and other religions as well as other groups of people. The notion of media literacy in practice has been transmitted to the SM of today and has caused several adverse affinities among its subscribers, who share an inherent affinity with Muslims. The tendencies such as the practice of intriguing in illicit conversations with incompatible sexual activity and all those concerned to participate, a commonality insult of people using these digital platforms, and the show of unlawful pictures of an individual and opponent, all are carried out under the guise of "freedom of speech". Hence it is important to find out the causes of why the "freedom of speech" is being misused and leading to create such issues.

According to Abu Hurairah (R.A), Prophet Muhammad SAW stated, ***"He who has faith in Allah and the day of judgments, let him address good or stay silent"*** (Bassam, 2019).

The key pictures that are commonly conveyed in the media contrast fundamental rights. This creates a misunderstanding that Islamism is a faith of

invasion. Today, the Western Media is encouraging an uprising against Muslims in the guise of a campaign against terrorism by pointing to these pictures of Muslims as "terrorists".

These are all incorrect beliefs regarding Islam that have arisen as a result of media prejudice and ignorance, as inadequate understanding is always desired in Islam.

According to Abu Darda, Prophet Muhammad SAW stated, *"Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. Verily, Allah hates the vulgar and obscene"* (Sunan al-Tirmidhi).

In another norm, Abdullah Ibn Umar narrates that Prophet Muhammad SAW stated, *"The companion who is the best to Allah is the one who is best to his companion. And the neighbor that is the best to Allah is the one that is best to his neighbor"* (Sunan al-Tirmidhi).

The media nowadays frequently misrepresents Islam's religious convictions through manipulated or unilateral shows to influence people's perceptions of it rather than conveying everything admirable about it. In Muslim conflicts, "Islam" is typically recognized by the citizens of the West. In their disputes, they hardly mention other religions. SM generally has a common adverse effect, but it also has benefits for Muslims and the religion of Islam.

CHAPTER 4
CONCLUSIONS AND RECOMMENDATIONS

In the modern world, especially in Muslim societies, the idea of social media has grown in popularity. It provides advantages like improved productivity at work, adherence to Islamic beliefs, and maintenance of social bonds. Global social networking has increased in popularity and is essential to bringing people closer together. While avoiding the undesirable effects of knowledge, SM has advantages for both nations and individuals. Although technological advancements and products are not intrinsically inappropriate for Muslims, individuals are nevertheless responsible for how they are used. SM can be used in this age of digital technology to propagate the Quranic and Sunna teachings, showcasing the beauty of Islam, and confronting ignorance.

In conclusion, the credibility of Facebook's material about the proliferation of Islam is a matter of concern, given the platform's ability to disseminate information widely. The sources of information, content, and algorithms used by Facebook can lead to the dissemination of inaccurate or incomplete information about the proliferation of Islam. Misinformation can hurt the religion's image and reputation, lead to misunderstandings and misinterpretations of the religion's teachings, promote extremist ideologies, and lead to the spread of Islamophobia. Therefore, it is essential to evaluate the credibility of information shared on Facebook about the proliferation of Islam and rely on credible sources for accurate information.

Technology and SM are examples of scientific developments that, while acknowledged, can no longer be refuted. This is something academics are aware of, and

they do not discount the existence of more advanced and evolving technology. SM and technology are used to support da'wa and religious instruction even among current scholars. To date, they have been quite active on SM, interacting with Islamic academics from other organizations as well as scholars from the same organization.

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