

Role of Mass Media in the Promotion of Da'wah in Lagos State, Nigeria

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ABSTRACT

Islamic scholars employ various means and channels to disseminate the teachings of Islam including using the mass media. However, this same mass media is being misused to portraying and blackmailing Islam in different places. This paper aims at assessing the role of mass media in the promotion of *Da'wah* focusing on Lagos State, Nigeria. The descriptive method was used to explain the role of mass media in the promotion of Islam in Lagos through the data collected from scheduled interviews. The study concludes that electronic media such as radio and television are important tools of *Da'wah* in Lagos state and every other community because they are capable of influencing people's mind and can be accessed by the literate and illiterate unlike the social media which requires some level of literacy. Moreover, the mass media has increased the visibility of Islamic teachings and practices in Lagos State while programs focusing on Islamic values, ethics, and current issues resonate well with diverse audiences.

Keywords: mass media; Islam; Lagos; Da'wah.

Introduction

Allah communicates with humans in different modes and He also endowed man with the ability to communicate. Allah (SWT) says in the Qur'an chapter 42 verse 51 says:

﴿ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلَىٰ حَكِيمٍ

It is not 'possible' for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise.

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And also, in Qur'an 55 verse 4, Allah says: *أَلْيَانَ عَمَّهُ* “He has taught him speech (and art of communication)”. Since communication is crucial and represents an important life skill, a human being must communicate to function in daily life. Serious communication is meaningful if it involves full comprehension of the message by the recipient (Bouker, Rommelse and Bouitler 23). During the period of the Prophet, mass media covered methods and forms of communication for disseminating information, ideas, and religious teachings to a large group of people (Muhammad et al. 5). Specifically, it includes Friday sermon, storytelling, explanation of the Qur'an, letter to foreign rulers (Qureshi 59).

In the time of the rightly guided caliphs, mass media was still similar to the level it was during the time of the Prophet of Allah. In this paper, the period of Caliph Umar is used to exemplify the concept of mass communication during the time of all rightly guided caliphs because of the high level of administrative structure during his time relative to the time of other caliphs. Indeed, the level of communication is similar to what obtained during the life of the Prophet. (Maeem, 565).

Unlike the early days of Islam, the concept of mass media in modern time has advanced in both number and complexity. In this context, mass media include channels such as television, radio, newspapers, and social media. These media play crucial role in shaping public opinion, maintaining cultural preservation, educating the people, promoting religious values and create socio-economic and political awareness (Sailee 9).

In Nigeria, *Da'awah* activities take different forms. They can be classified into traditional and modern forms. The traditional *Da'awah* approach includes scholars who organise lectures in their school or mosques at specific days and time in a week, scholars giving Friday sermons in their mosques, scholars organising open air *Da'wah* in a centralized place, and itinerant lecturers who visit mosques and villages to carry out *Da'wah* works and Islamic organisations that organise lectures for their members (Azad 23).

The modern *Da'awah* involves the use of mass media channels in the *Da'awah* activities. More specifically, modern *Da'wah* includes the use of radio, television, Facebook, Instagram Youtube and other virtual platforms. The Emergence of successful business men and women as well as commitment of media workers, who are concerned about propagation of Islam, led to the use of mass media channels for *Da'awah* in Nigeria. At the initial stage, Islamic scholars were invited to give life talks on relevant Islamic issues or live broadcast of Friday sermons. In addition, it took the form of recorded talks or lectures to be aired at agreed day and time (Sule, 34).

Unlike other parts of Nigeria, *Da'awah* activities in Lagos state are slightly different because of the cosmopolitan nature of the state. People from all parts of Nigeria and neighboring African countries are found in the state. Similarly, Islamic scholars from different parts of Nigeria are based in the state. To the best of the knowledge of the researcher, it is the state where Islamic programmes are best sponsored in both radio and television stations in Yoruba and English languages. The lectures by these Scholars cover socio, economic. Political and moral dimensions.

Intuitively, given the level of cultural mix, Lagos State can be said to be one of the states with highest level of moral decadence. (Olanrewaju 12). To reduce the spread of the immorality, attention of Islamic scholars has been drawn to the need for intensified research efforts on *Da'awah* to understand the most appropriate methods and strategies to be adopted to stem down the rising waves of moral failure in the state. This moral deficit is traceable to the erosion of family structure, declined religious practices, media influence, weakened traditional values, technological development, increased secularism, and corruption among others.

It is undeniable that mass media can help to combat these vices. However, despite the positive potential of mass media platforms such as radio and television, there are challenges, such as commercialization of media outlets in Nigeria, government policies and controls on media outfits, political interest, societal pressure and diversity of Muslim population in Lagos State that are capable of

reducing the effectiveness of mass media on promotion of *da'awah* in Lagos State (Kenneth and Akpobo 1; Patrick, 45).

By examining the intersection of mass media and *Da'awah* in Lagos State, this paper aims to contribute to the understanding of how radio and television can be used as tool for religious outreach in a pluralistic society like Lagos State. Specifically, it explores the role of radio and television in *da'awah* promotion in Lagos state, highlights the ways in which radio and television are utilized to spread Islamic teachings, examines the challenges faced by radio and television in the promotion of Islamic teachings in Lagos State and identifies areas where government collaboration is required.

Conceptual Framework (Mass Media and *Da'awah*)

Mass Media

The term mass media is often mistaken for mass communication. There is a very thin line that differentiates them. Mass communication refers to the act of disseminating information to the public while Mass Media refers to the medium or method employed for dissemination of this information. Mass media incorporates channels or networks used to communicate to people either in audio, visual, audiovisual, written, or orally. There are three traditional types of mass media-the print, broadcast and cinema. Apart from these, with the advent of technology and the Internet, new forms of media and communication are continually being added.

Scholars often disagree about the definition of Mass Communication or Mass Media. Essentially, there are three modes of communication. These are intrapersonal, interpersonal, and group communication. In mass communication, the message is addressed, in a professional way, to a larger audience and might emanate from an individual or a group. Communication needs a medium which can be oral or written. The oral medium could be electronic: radio or television, film, music, while the written media include: newspapers, magazines, journals, books, booklets, billboards etc. The above means of mass communication are collectively known as “mass media.” (Jibrail and Aikol, 24).

Sullivanet explains that mass communication includes: newspapers, magazines, cinema, television, radio and advertising; book publishing (especially popular fiction) and music. According to him, mass communication should be conceived as a connotation rather than a descriptive term because the audience is considered as a large socially alienated, unskilled, and wandering workforce. Mass communication could be defined as: the practice of providing leisure entertainment and information to an unknown audience by means of corporately financed, industrially produced, state regulated, high technology, privately consumed commodity in the modern print, screen, audio and broadcast media. (Sullivanet,130).

Demers also defines mass communication as: “the process through which messages reach the audience via the mass media. “This definition makes the mass media a facilitator of mass communication. Another scholar defines mass communication as: “the process of designing and delivering cultural messages and stories to diverse audiences through media channels as old as the book and as new as the Internet.” (Rowland and Paddy). From the definitions, it is safe to conclude that “mass media” refers to the channels of communication and it involves the transmission of information in a way to a large audience.

Da’awah

The term *Da’awah*, traceable to his its Arabic root, means to call or invite (Abdul-Wahab 91). The word is used in the Qur’an in different contexts. It is used for the call of humankind to the truth (of monotheism). However, it is more frequently used for the call to Allah’s path and salvation. The Quran instructs believers to invite to the way of your lord with wisdom and beautiful preaching (16:125). In this paper, we use the word “*Da’awah*” to mean calling humankind to the path of Allah. It also applies to the context of educating people about Islam; softly debating and persuading people in the best way; creating awareness to maintain or strengthen other’s faith and knowledge about Islam.

Brief Overview of Research Area – Lagos State

Lagos, which is one of the thirty-six states in Nigeria, is the economic nerve centre of Nigeria. It serves as the commercial and financial hub. It has strong influence on Nigerian economic, social and cultural landscape. Lagos State is bounded by Ogun State to the North and East and Atlantic Ocean to the South. It also shares a border with Republic of Benin to the west (Auwal & Bello, 95).

Lagos State covers a land mass of about 3,577 square kilometers. In terms of population density, Lagos State has the highest density in Nigeria. Although, this may not be substantiated by reliable census, the population of Lagos State is estimated to be well over 20,000,000 people of different cultural backgrounds. The major ethnic groups in Lagos State are Yoruba, Hausa and Igbo. There are 20 local governments and 37 Local Council Development Areas (LCDA) in Lagos. Its territorial extent and political jurisdiction encompass the city of Lagos and the four administrative divisions of Ikeja, Ikorodu, Epe and Badagry collectively known as (Ibile) (Olugbele, 29).

Brief History of Islam in Nigeria

Islam reached the Savannah region of West Africa in the 8th century C.E, through the commercial lanes which were established with North Africa. Islam spread to West Africa through the Muslim traders and scholars who preached Islam to the rulers, business people and to the rural areas. It spread to Hausa land and Kanem Bornu through peaceful means because of their connectivity with North African States before the 14th century (Lawal, 13).

Before the advent of Islam in Yorubaland in the 15th century, the people were adherents of African traditional religion by worshiping and making sacrifices to deities. Although, the spread of Islām reduced their practice of idol worshiping but they still engaged in the practice of syncretism (Arikewuyo, 219). Apart from the Hausa/ and Fulani of Northern Nigeria, Yoruba has the largest population of Muslims in Nigeria. Yoruba people are among the most versatile and urban tribes in Africa and have had fruitful contact with Islam over five centuries before the

advent of colonialism and Christianity which introduced western education (Jimoh, 13).

Islām got to Yoruba land through the northwest, the north central, the north eastern and from across the oceans. Akanni and Aisha 23 recall that *Da'awah* through the teaching and learning of Islamic Studies Started when Islam entered the Yoruba land in the 15th Century which led to the Emergence of Islamic Scholars who significantly preserve the Islamic Knowledge (Akanni and Aisha 23). Arikewuyo asserted that those who played significant roles in the growth of Islam in Yoruba Land before the arrival of the colonial Masters towards the end of the 19th and the beginning of the 20th Century were the Negroes of Mali, Nupe, Hausa/Fulani Muslims and the Ilorin scholars (Arikewuyo 220). He also noted that, the amalgamation of the Northern and Southern Protectorates before the British Colonial Masters in 1914 constitutes a great hindrance to the practice of Islām and use of *Sharī'ah* which the Muslims have been implementing before their arrival with the introduction of western Education.

This development was resisted by the Muslims Organizations and Islamic Institutes such as Ahmadiyah Muslim Jama'ah of Nigeria founded in 1916, Ansarudeen Society of Nigeria founded in 1923, Nawarudeen Society of Nigeria founded in 1929 with the aim of combating the Christian evangelization agenda of converting the Muslims through Western Education (Adetona 7).

Emergence of Islam in Lagos State

Islam spread to Lagos in the early years of the 19th Century. Shitta-bey Mosque, the first mosque in Lagos was built in 1892 and its formal opening took place in July 5th 1894. This was witnessed by the Ottoman Sultan, who was represented by Quallam, the President of the Liverpool Muslim Association in London (Siyah, 36). Islam flourishes in Lagos, Epe, Badagry through the connections with other regions in west Africa. (Rufai and Abdul Gafar 25). Sanni notes that, by the end of 19th Century, Lagos has produced indigenous Islamic Scholars who travelled to Al-Azhar University in Cairo to acquire the knowledge of Islām (Sanni, 427).

In addition, Arab Scholars, who were at the same time merchants, like Sharif Abdul-al-Karim, Al-Muradi (d. 1926) was in Lagos in 1890 while many locals studied under him. Sharif assisted in the organization of various Islamic societies. He took up the task of promoting Islamic Cultures among Lagos Muslims who were experiencing the challenges of Christian evangelism during colonization like other parts of Yorubaland (Sanni, 432). Another Lebanese Scholar, Muhammad Mustapha Al-Shamy established an Arabic School for the Locals in Lagos in 1904 and wrote an introductory Arabic-reading material, *Muftah Al-Lughah Al-Arabiyyah* (Adebayo & Fahm, 45). A Moroccan, Shaykh Ali Ibn Muhammad Al-Mekkawwiyy visited Lagos in 1860 to preach Islam.

The Muslims at this period could perceive alliance between colonialists and Christian leaders because the agenda of the two were in agreement. This is carefully captured in the submission of Adesina: “All strata of development in Lagos during the second half of the 19th Century were permitted and greatly influenced by missionaries. They work hand in hand with the British officials in the colony to mortgage the destiny of Lagos and that of its Inhabitants. To spread western European Concept of Civilization, the Government relied partly on her own effort and partly with the corporation of Humanitarian Organization and Christian Missionaries for whose activities it again offered protection” (Adesina,368). In response to the ill-treatment of the Muslims in the Colonial Era, Muslim schools were founded in the name of Missionary groups as mentioned earlier to cater for the education of Muslim populace (Raji, 378). All the Muslim Missionary groups including the New Prayer groups and movements like the *Salafiyyah* and Muslim brotherhood established traditional Arabic schools where students are taught how to recite and memorize the Qur’ān in addition to the study of Hadith and other Islamic Sciences (Arikewuyo, 368).

In reaction to music as an instrument for converting Muslims into Christianity in the late 70s, the Muslim Students Society of Nigeria, Lagos Area Unit, Teacher Training College branch, Ikorodu Area Council launched a musical record led by the Islamic Studies Teacher Mr. Wahab Falowo. The record expatiated on Islam, the importance of Islamic education and portrayals of Muslims

as the best of mankind. This period marked the beginning of electronic media as a tool for *Da'awah* propagation of Islam in Lagos.

Individuals and groups like Abdul-Lateef Fagbayi Oloto, the Ansarudeen Youth Choral Group, The Nawarudeen Youth, and YOUMBAS Choral Group among others also participated in this social reform. This continued with increase in the number of individual Muslim singers in the late 1990s. Some scholars, however, condemned singing as an anti-Islamic act (*Haram*). The approach of the Pentecostal and Charismatic groups towards Christian evangelism in the early 70s with their claims of miraculous power slowed down the efforts of Muslim Prayer groups who have been responding to Christian evangelism through the *Asalatu* Gathering.

Efforts by the Muslims to reform the activities of the Muslim prayer groups (The Alasalatu) and to combat the negative influence of spiritual claims by the Pentecostal and Charismatic groups in the early 70s led to the formation of NASFAT by group of young educated Muslims in 1995 in Lagos. Membership of NASFAT cut across the socio-economic and political strata of the society. The efforts of this new Muslim group yielded significant impact in combating Christian evangelism (Adetona, 32).

The weekly lecture as well as prayer sessions, monthly night prayer, Qur'anic lessons for business executives and other programme by NASFAT provided avenues to counter Christian evangelism. In addition, groups like QARIB, IKHWAN, ISTIJABAH, ISMUF, and IZBULLAH also played significant roles in this reform and is evidenced in the rapid development of Islam in post-independence Lagos (Adetona, 45).

Mass Media and *Da'awah* Activities in Lagos

In 1975 the Federal government of Nigeria directed that there should be a sub-station of Nigeria broadcasting corporation in each state of the federation. Consequently, this gave birth to Radio Lagos in the same year. Ustas Yahya Salam was the pioneer producer of Islamic programs in the station. Later, Alhaji Sulayman

Adebayo Tijani and Mr. Tolani Shodipe joined him. They were employed as studio managers and later trained as producers and presenters.

Late Alhaji Lateef Jakande, the then governor of Lagos state a Muslim, and his deputy Alhaji Rafiu Jafojo also a Muslim observed the lopsidedness in the programs of the newly established station. This imbalance was challenged and the station corrected the anomalies in the religious programs. This led to the production of programs like *Mawlud Nabiyy* Celebration, *Eji-Sari* (time for *Sahur*), *Wasi Idaji* (dawn lecture) and *Ramadān* Lectures among others. The series of programming were drawn to mirror existing Christian programs because mass media was not a stronghold of Muslims in Lagos State at that time. Professor Nurudeen Alao, a former Vice-Chancellor of University of Lagos was among the pioneer lecturers. Others were Imam Ekemode, Imam Iyasa Amin and Shaykh Adam al al-Ilori who initially did not concede to the idea of recording his sermons to be aired until after series of persuasion by Ustadh Yahya Salam and the intervention of Governor Lateef Jakande who invited him for *Iftar* in recognition of the impacts of his lecture on the public. Thereafter, he allowed airing of his recorded lectures provided music will not precede them nor will music be played after them. (Interview conducted with Wale Hassan, radio presenter, 2024).

***Da‘awah* in Radio Lagos**

Radio Lagos 107.5 FM aired a number of lectures delivered by Islamic scholars. These lectures can be categorized as daily, weekly and yearly programmes.

Daily Programmes

Daily programmes are aired in the morning or afternoon or in the night. They include:

- *Irun Pipe* (call to prayer)
- *Qala Rasulu* “*Anabi Sope*”
- *Qala Allah* “*Allah Sope*”

Irun Pipe (Call to prayer/ Adhan) is the invitation of Muslims to mosques for congregational prayers. Essentially, call to prayer is to remind Muslims of the actual time of prayers so that they are not preoccupied by worldly issues. This is in line with the Allah's injunction that prayers should be observed at prescribed time. (Q4:103). The *Adhan* is called few minutes before each of the five daily prayers. It was sponsored by Late Alhaji Abdul-Wahab Iyanda Folawiyo during his life time. His family continues this good work after his death.

Qala Rasulu “Anabi Sope”

Qala Rasulu is a morning programme. It is featured after the Morning Prayer, more specifically, it is aired between 5:45a.m and 6:00 a.m. It features recitation of the Hadith texts as the second source of Islamic law. This program is indispensable as it assists Muslims to have better understanding of the meaning of the Qur'an and also help them to live their lives in conformity with the Sunnah of the Prophet who Allah describes as the role model for the Muslims (Q33:59). *Qala Rosul* is sponsored by Alhaji Abdul Ganiyu Olusegun Awokoya of Islamic Foundation. The producer and presenter is Imam Qazim Funmilayo ((interview with Mr. Qassim Funmilayo, A Staff of Radio Lagos 107.5 F.M, 2024).

Qala Ailah (Allah Sope)

This program is aired in the night. It features Quranic texts and their meaning with the hope of completing the whole of the Holy Glorious Quran. The program serves as a warning, admonition, reminder and lessons to the Muslims and non – Muslims alike on the need to abide by the rules and regulations of Allah in their daily activities, to succeed in this world and the hereafter. Sponsored by Alhaji Abdul Ganiyu Olusegun Awokoya of Islamic Foundation while the presenter and at the same time, the producer is Imam Qazim Funmilayo ((interview with Mr. Qassim Funmilayo, A Staff of Radio Lagos 107.5 F.M, 2024).

Weekly Programmes

Weekly programmes are aired in either in the morning, or in the afternoon or in the night. They include:

- *Imololadini*
- *Al – Ansar*
- *Deen – ul – Haqq*
- *Irun Jimoh (Friday Jumah)*
- *Khutubah Jumoh (Khutuba on riday Prayers)*
- *Ya Salam*
- *Fiqh – Dhalil (Agboye Eri-Esin)*
- *Alobo*
- *Ewa Islam*
- *As-Salam*

Imoladini programme

This program was pioneered by Mr. Wale Hassan while at Radio Lagos. It is aired between 9 and 9.30am every Friday. It is a Call-in-Quiz program where members of the public answer questions on various aspects of Islam such as Quran, hadith, fiqh, Sirah among others. Successful participants are given gifts donated for the program. The current presenter and producer is Imam Qazim Funmilayo. It is a popular program which listeners find very interesting and educative. As a result of its significant impact, it has a lot of followers on social media tagged *Imololadin* WhatsApp Group. The followers are well over 3000. Listeners often make suggestions on issues to be covered in this program.

Al – Ansar Program

This is a weekly program sponsored by the *Ansar–deen* Society of Nigeria. The society send missionaries to discuss different topical issues covering political, socio-economic, religious and spiritual topics. The lecture is to awaken the Muslims of their responsibilities to Allah and fellow mankind.

Deen-ul –Haqq Program

This is a weekly program aired between 11.00am and 12 noon every Friday. Prominent Muslim scholars are invited to give talk on current and topical issues on *Shari'ah* and *fiqh*. At the end of the lecture, opportunities are given to members of the public to call and seek clarification on grey areas. Few of the lecturers on this program include Prof. Moshood Baderin, Prof. Sahid Timehin, Sheik Abdul Rahmon Ahmad Olanrewaju, Imam Abdul Gafar (Baba ni Lekki), and Imam Fatai Abdul Mojeed and Shaykh Abdul Rahman Sulaymon Adenigba. Late Justice Muri Okunola was one of the lecturers during his days. Given the calibre of the scholars usually invited for this program and the opportunity given to the listeners to seek clarification on unclear issues make this program a very benefiting one.

Irun Jimoh (Friday Prayer) Program

This is a weekly Friday program aired between 12.50pm and 1.30pm. The Radio Station normally connects to any *Jumma'at* Mosque of interest where both the Khutuba (sermon) and prayer are recorded live. The station covers different Islamic Organizations and denominations to demonstrate objectivity and independence. Irun Jimoh is produced by Imam Qazim Funmilayo and presented by Tawakalitu Adeniran, an artist and Alhaja Azeezat Adagun, a Director of Program at Radio Lagos.

Khutubah Jimoh Program

This is another program aired every Friday between 9.30pm and 10.00pm. It is the recorded "*Irun Jimoh*" aired live in the afternoon that is broadcasted in the night. The only difference between *Khutubah Jimoh* and Irun Jimoh is the exclusion of actual Friday Prayer. Imam Qazim Funmilayo is the producer of *Khutubah Jimoh* while Alhaja Azeezat Adagun and Sister Tawakalitu Adeniran are the two presenters of the program.

Ya-Salam Programme

This program is being sponsored by Alhaji Abdul Ganiyi Olusegun Awokoya of Islamic Foundation. This program features a prominent Islamic Preacher, late

Alhaji (Dr.) Muideen Ajani Bello since the inception in 2016 till time of his death. It is aired between 3.00 – 3.30pm every Friday.

Fiqh Dhalil (Agboye Eri Esin)

This program is sponsored by *Al-Hidayah* Islamic Foundation. The regular lecturer for this program is Imam Kamarudeen Yunus Akorede. It is aired between 4.30pm and 4.45pm every Friday. The focus of the program is discussion on *Fiqh*. The presenter is Qasim Funmilayo (interview with Mr. Qassim Funmilayo, A Staff of Radio Lagos 107.5 F.M, 2024).

Alobo program

This program is sponsored by Hajj Miqat ventures Limited aired between 4.45pm and 5.00pm every Friday. It covers all aspects of Hajj rite. More specifically, the talk covers preparation by intending pilgrims before leaving Nigeria, during the flight, on arrival at *Makkah* or Medina before *Arafah*, during *Arafah* and at other designated places in Saudi Arabia.

Ewa Islam Program

This program features series of lectures given by late Sheik Adam Al-Ilori during his life time. It is sponsored by Alhaji Folawiyo family, aired between 8.30pm and 9.00pm every Friday.

As – Salam Program

This is another program aired in Radio Lagos. It is aired between 9.00pm and 9.30pm by Honourable Abdul Akeem Abdul-Lateef (Honourable Iyeye). The lecturer covers Islamic perspectives on political, socio-economic, cultural and educational issues. Honourable Abdul Lateef is an erudite and highly exposed scholar. Therefore, this program is a highly beneficial program to Muslims of all ages ((interview with Mr. Qassim Funmilayo, A Staff of Radio Lagos 107.5 F.M, 2024).

Yearly Program

As the name suggests, it is organized on yearly basis. It covers both aired and off-air programmes. The aired programs are annual *Ramaḍān* lectures while the off-air lecture is called Islamic educational fair.

***Ramaḍān* Lecture**

This program is a four weekends Islamic lectures during the holy month of *Ramaḍān*. It is a live program organized in three Sundays and a Saturday of the month of *Ramaḍān*. The Sunday presentations are sponsored by families of Alhaji Hamed Bola Tinubu, Justice Muri Okunola and Alhaji Iyanda Folawiyo. The only Saturday presentation is sponsored by Abdul Azeez Islamic Foundation.

Islamic Education Fair

This is a Radio Lagos program which is seen as an attempt to give back to the community. The first of Islamic education fair took place in November 2018 at the broadcasting station in Ikeja. The two-day event was attended by four hundred Muslim students drawn from both primary and secondary schools. The activities included Qur'an recitation competition, quiz competition, current affairs and various sports activities. Gifts and awards were presented to schools and individuals who excelled in the various competitions.

The second edition of the Islamic education fair took place in November 2019 at the broadcasting station in Ikeja. About six hundred private schools from Lagos State and ten schools from Ogun State participated in the event. It was adjudged to have a tremendous impact on the spiritual/moral and academic life of the students. Deserving participants were also given awards (Agbabiaka-Mustapha, 23).

***Da'awah* on Television in Nigerian Television Authority (NTA) Channel 10, Lagos**

Under the Structural Adjustment Program initiated by the government of General Ibrahim Babangida, NTA was required to commercialize some of its time slots in an attempt to move towards a partially commercial broadcasting network.

Consequently, sponsored programs, broadcast religious programs, live transmission of events were added on NTA Channels. At NTA channel 10, the da'awah activities includes Islam and Faith, Al-Muslimāt discussions on Islamic values, Qur'ānic interpretation (*Tafsīr*) during the holy month of *Ramaḍān*. Except the appointment with the pioneer of Al-Muslimāt which was honoured, other scheduled interviews with active presenters were not honoured. Consequently, the television aspect of this study was focused on Al-Muslimāt.

Al-Muslimāt at NTA Channel 10

Al-Muslimāt was mooted by a very successful media icon who retired from NTA after 30 years of impressive career. The idea was sponsored by Alhaja Sakinat Olusola Yusuf. The program was produced on a weekly basis covering Islamic perspectives on issues such as conflict resolution, communication skills, interpersonal relationship, peaceful co-existence, proper co-habitation among spouses. This program was stopped out of envy against the presenter. (Interview with Hajia Aminah Muhammed, A Retired Artist, Producer and Presenter on NTA Channel 10 Lagos on 20th September 2024).

Findings and Implications

- i. Radio Lagos has various programs that promote *Da'awah* activities in Lagos State. This finding should help policy makers on how government can control religious controversy
- ii. Four categories of programs were identified: categorization by sponsorship; second categorization by the period of the year; this include daily, weekly and yearly programs; the third categorization is by time. -morning, afternoon and night programs; and the fourth categorization is by mode; - aired and off-air programs. This finding can help policy makers on timing of communication to the appropriate segment of the public.
- iii. Rich Muslim sponsors facilitate the use of radio and television for promotion of *da'awah* in Lagos State. This finding can help government of identify donors for tax incentives to encourage future act of giving.

Conclusion, Limitations and Recommendations

This study examines the role of mass media in the promotion of *Da'awah* in Lagos State. The objective is to describe the various strategies with which radio and television promote *Da'awah* in Lagos State given the level of moral decadence and the adoption of telecommunication by both youth and the adult. The study is motivated by the belief that mass media is a powerful tool for educating both Muslims and non-Muslims about the values and teaching of the Islamic faith and that the education can diligently help stem than the wave of immorality in Lagos. The study is restricted to government media stations because it is perceived to be more accessible to the Islamic donors because of relative lower rate and in addition to government's responsibility to promote moral values among the citizens.

A number of findings are generated from the interviews conducted for the study. Radio Lagos has various programs that promote *Da'awah* activities in Lagos State. Four categories of programs are identified. First is the categorization by sponsorship; we have sponsored and non-sponsored programs in this category. The second is the categorization by the period of the year; this include daily, weekly and yearly programs. The third categorization is by time. In this, there are morning, afternoon and night programs. The fourth categorization is by mode; we have aired, and off-air programs.

NTA Channel 10 interview and document search produced reasonable results but not as extensive as that of Radio Lagos. Classification of programs for *Da'awah* promotion is difficult to be classified into categories like that of Radio Lagos because of the limitation. The study is limited by the scope of organisations covered. The study is restricted to government radio and television stations. Given the business nature of private establishment, it is possible that additional insights are left out. The inability to gain interview appointment at the NTA channel 10 is another limitation. It is possible to understand problems faced by sponsors and lecturers but the study fails to cover these important informants.

Given the limitation, it is recommended that future study should cover both private and government mass media stations. Besides, future study should explore

participants such as, NTA staff, the donors and Islamic scholars who give lectures on both radio. Their contribution should enrich literature on this subject.

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