

SOCIAL MEDIA AND PROPAGATION OF ISLAM: MORAL IMPLICATIONS FOR MUSLIM SCHOLARS IN ILORIN EMIRATE

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Abstract

Moral values are key parts of Islamic teachings, as shown in the Glorious Qur'an and the Hadith of Prophet Muhammad (PBUH). Values like dignity, sincerity, humility, respect, and truthfulness are highlighted in these texts. However, poor implementation of Islamic virtues like moral, respect, and integrity during online Islamic programs is among the noticeable problems that promote unrest among Muslim scholars on social media. This study investigated social media and propagation of Islam: moral implications for Muslim scholars in Ilorin Emirate. Specifically, the study examined the major factors that cause display of unethical behaviours among Muslim scholars on social media. Descriptive survey was used in the study. The population was all Muslim scholars in Ilorin Emirate. 74 Muslim scholars on social media were purposively sampled as the target population used in the study. A structured questionnaire was developed in the study and titled "influence of social media as a means of Islamic propagation on Muslim scholars' moral development". The instrument was validated with the aid of Cronbach Alpha and reliability index was 0.78. Percentage, mean and standard deviation were the descriptive statistics used in the study. The finding of the study shows that Facebook, WhatsApp, and TikTok are the frequently used social media for posting Islamic programs including Friday's sermon and lectures. The finding also shows that styles of approaches adopted during Islamic programs and inability to tolerate other scholars' opinions are the major factors contributing to the unrest among Muslim scholars in Ilorin Emirate on social media. The finding also discovers that all sampled Muslim scholars in this study agreed that Islamic lectures on social media are having significant impacts on the followers' moral behaviours. The study therefore, concludes that some Muslim scholars' styles of presentation of online lectures portray lack of expected Islamic moral values and this consequently influences their viewers, listeners, and followers' perceptions, thinking,

reasoning, and behaviours. The study recommends that promotion of decency, respect, humility, sense of confession and repentance, accountability, objectivity, and honesty in preaching should be encouraged among Muslim scholars on social media.

Key Words: Social media, moral deterioration, Ilorin Emirate, Muslim scholars, Islamic propagation

Introduction

Social media platforms like Facebook, Instagram, Twitter, WhatsApp, YouTube, and TikTok allow users to communicate and share messages. These platforms help people connect and share opinions that enrich their social, moral, spiritual, and cultural lives. The spread of Islam which involves its fundamental principles and virtues such as values, morals, norms, civilization, and culture could be conveniently channeled virtually and this underlines the enormous importance attached to social media platforms in the propagation of Islam. Therefore, Muslim scholars globally consider it important device in propagating Islam and its teachings. Presently Muslim scholars on social media had recorded significant followers, viewers and lovers which testify to the usefulness of social media in propagating Islam in the world and particularly in Nigeria.

Social media is a digital space for interaction and communication among diverse groups. It has become an important tool for socializing among people of different backgrounds. Azefack and Huboh (2024) described social media as online platforms that promote social, cultural, and religious aspects of life. However, these platforms are making significant changes to how people connect and exchange ideas, views and opinions worldwide. In the same vein, social media is also regarded as an online network where users are directly connected to other users in near and remote locations around the world with common objective to communicate, relate, dialogue, discuss and so on (Gwenn & Katherine, 2012). Social media is a viable tool for propagating Islam in this era through online lectures, sermons, studies on Quran, Hadith and their teachings, video clips on the life of companions and Muslim scholars (Abdulsalam & Suraju, 2024). Despite considerable amounts of advantages of social media in effective spread of Islamic teachings, the traces of unethical disagreement are recurringly documented among Muslim scholars in Ilorin Emirate, Nigeria and this eventually leads to moral values deterioration.

Moral deterioration is the gradual decline of a person's values and ethical standards, leading to a loss of virtues like honesty, sincerity, modesty, and respect. Faustine (2013) explained that this decline appears in behaviours associated with immorality, such as violence and substance abuse. Factors contributing to moral decline include ineffective parenting, poor religious upbringing, and socio-economic issues. Lawal and Dauda (2014) submitted that social media often encourages immoral behaviours among youth, even if there are some Muslim scholars who effectively use it to spread Islamic teachings. Ogbeifun and Gaiya (2024) and Sakeena and Ishfaq (2023) are of the view that effective use of social media for propagating Islam relies on Muslim scholars' levels of education, exposure and training.

Ilorin Emirate is a notable place in Kwara State with five local government areas; Asa, Ilorin East, Ilorin South, Ilorin West, and Moro. The place host significant numbers of Arabic and Islamic schools where Arabic and Islamic studies experts are produced. For this reason, there are considerable numbers of Muslim scholars who use social media to propagate Islam and spread Islamic teaching.

Statement of the Problem

Social media is a veritable device for sharing ideas, opinions, and views in the era of technology. It makes connection, interaction and relationship among the people cordial, friendly and impactful while using effectively in all human activities including propagation of Islam. This technological device is giving viable and admirable shape to the propagation of Islam in Ilorin Emirate and Nigeria as a whole. It allows scholars to spread insightful messages across the Muslim and non-Muslim in the world. Unfortunately, the preservation of moral values which is a vital component of Islamic teachings is being affected as a result of failure of some notable scholars to utilise social media platforms to promote ethical agreement, and mutual understanding among themselves. The styles of approaches adopted by Muslim scholars, and inability to manage ideological differences are among major problems that facilitate unrest among Muslim scholars on social media. On this note, researchers such as Adnan and Uyuni (2021); Abdulsalam & Suraju (2024); Muhammad & Salihi (2023) had found that some Muslim scholars' approaches on social media decline Islamic teaching on moral, honesty, sincerity and modesty which can have great impacts on Muslim who listen and follow their preachings.

From the foregoing, it can be deduced that despite the number of publications on social media and Muslim scholars, the issue is still getting advance which underlines the need for this study. This study aimed at examining social media and propagation of Islam: moral implications for Muslim scholars in Ilorin Emirate.

Purposes of the Study

The main purpose of this study was to examine social media and propagation of Islam: moral implications for Muslim scholars in Ilorin Emirate. Specifically, the study investigated:

1. The prominent social media platforms used for propagating Islam among Muslim scholars in Ilorin Emirate
2. The major factor that ignites controversy among Muslim scholars in Ilorin Emirate
3. The level of moral values deterioration among Muslim scholars in Ilorin Emirate
4. The impacts of social media Islamic lectures on Muslim moral decadence in Ilorin Emirate

Research Questions

1. What are the prominent social media platforms used for propagating Islam among Muslim scholars in Ilorin Emirate?
2. Is there any major factor that influences controversy among Muslim scholars in Ilorin Emirate?
3. What is the level of moral values deterioration among Muslim scholars in Ilorin Emirate?
4. What are the impacts of social media Islamic lectures on Muslim moral decadence in Ilorin Emirate?

Impacts of social media Islamic lectures on the Muslims in Ilorin Emirate

The proliferation of social media has changed how people communicate, preach, and socialize. Muslim scholars worldwide have started using social media platforms to share Islamic teachings every day. Muslim scholars on social media propagating Islam and its teachings are of different categories, some are decent, adaptive and flexible in their preaching while some are not. The later are unable to apply the teaching of chapter 16 verse 125 where Allah says: *"invite to the way of your Lord with wisdom and good advice and debate with them in the most dignified manner... (16:125)"*. Many studies had confirmed the negative

impact of social media on the moral values of not only the Muslim scholars but also their lovers, viewers, and followers due to the increased cases of immorality among the Muslim. For instance, Abdulkadir and Aina-Obe (2025) explained that despite the rapid expansion in the use of social media for promoting Islam and its teachings, some individuals among Muslim scholars are wrongly use it to destroy moral values in the society. They explained further that ethical conduct, justice, compassion, integrity, decency and modesty which are the cardinal components of morality in Islam have been thrown away due to what Muslim scholars are demonstrating on the social media.

The number of controversies demonstrated by the Muslim scholars on social media directly or indirectly influence their lovers, and followers as observed by Abdulsalam and Suraju (2024) which made them raised significant observation that social media misuse is cancerous to good moral development. On this note, Siti, et al. (2025) noted that TikTok and Instagram are among powerful platforms used in educating young Muslims in today's digital era because of their great potential influence on human behaviours and they have been abused to trend indecency, insolence, and disrespect on social media. It is obvious from the above submission that the contents of scholars' online lectures have great influence on the followers, lovers, and viewers.

On the influence of social media platforms on Muslim and non-Muslim lovers and followers, Oloyede (2022) argued that Facebook, TikTok, and Twitter are among prominent platforms adopted in disseminating religious teachings in Nigeria but the opportunity has been abused due to unmoral posts that trend around. Abdulkadir and Aina-Obe (2025) added that inability to utilize the teaching of Qurna 33:70 which advises Muslim to be conscious of Allah and speak good words aids sharing of fallacies that compromise others' modesty and personal privacy. This however, influences lovers and followers' moral values development and it opens doors for immorality of higher level.

Factors Influencing Moral Deterioration Among Muslim Scholars on Social Media

There are many factors influencing the misuse of social media among Muslim scholars in Ilorin Emirate and it includes:

Indiscipline

Indiscipline is manifesting in the manners and approaches adopted by Muslim scholars in Emirate due to their unguided, unrefined and unscrupulous utterances spread out from their links which can destroy the peaceful co-existence among Muslims in Ilorin Emirate and their lovers. Discipline is an essential part human life. According to Kingsley (2023), it is a behaviour that controls the actions and reactions of people in accordance to a particular system of governance. Tino (2012) added that parents have enormous role to play in child discipline. Going along with this, Ilorin Emirate Council of *Ulamau* is in the best position to constitute counselling body that will be monitoring Muslim scholars' programs on social media. Prophet Muhammad was reported to have said: *"every religion has a distinct characteristic and the characteristic of Islam is Al-Haya (modesty) (Imam Ibn Mājah, 4181).* However, the concept of modesty is no longer understood by Muslim scholars let alone applying it to control their manners of presentation on social media. It is Islamically wrong assassinating one's brother's personality and on it Allah says *"O you who believe! Avoid most suspicious, some suspicion is sinful. And do not spy on one another, nor backbite one another..." (49:12).*

Poor management of ethics of diversity in terms of religious ideology, philosophy and thoughts. It has been noticed in this cyberspace period increase in misuse of social media for

propagating Islam among Muslim scholars as a result of many factors including difference in religious ideology (Muhammad & Salihi, 2023). This dragged them to attack one another on social media through insult, abuse, and character assassination. For instance, there are prominent Muslim scholars on social media who always defend their position on religious matters without considering internal diversities in Islam such as Sunny, Salafy, Shia', and Sufi. Their position on religious matters always generates disagreement among the Muslim scholars on social media, take for instance what happened among Sufi and Salafi groups of scholars regarding the use of dog, personality of Sahabah and many other religious matters on the April 2023 (Ar-Raheemiyah tv).

There are groups of Muslim scholars who adopt moderation in their preaching and even distinguish themselves from being involved in controversial issues. For instance, Imran Abdulmajid Eleha on November 2024 and Mahmud Danjuma on August 2025 TikTok drew a closed scholastic relationship between Sheikh Adam Al-Ilory and Sheikh Kamaldeen Al-Adaby (Al-Maqam Islamic Foundation). They argued that both are notable scholars in the world, contrary to what other Muslim scholars on social media used to say about them.

Extreme love and blind imitation

Unlimited love for ones' mentor or teacher is another problem that enhances mismanagement of words among Ilorin Emirate young scholars in social media. Vicious language is very common among them to the extent that one group never surrenders for the other and no one to caution them. Extreme love for person is disallowed in Islam to the extent that Prophet Muhammad said *"do not exaggerate me as the Children of Israel exaggerated Jesus, the son of Marry. I am only His servant, so say: "the servant of Allah and His Messenger"* (Al-Bukhari, 3445). The love that the companions had for Prophet was taking them to what is unlawful and immediately they were corrected. In another instance, Umar ibn Khattab suggested the killing of captives in the battle of Badr and the Prophet was not satisfied with Umar's suggestion and despite the love Umar had for the Prophet he did not change his word, and when revelation came down Umar's suggestion was approved. This shows that the companions did not apply blind imitation in following the Prophet Muhammad (PBUH).

Contrary to the attitudes of Ilorin Emirate young scholars, who are always at the wishes of their commanders even if they are not in the right path. Prophet Muhammad reported to have said: *"there is no obedience to any created being in disobedience to the creator"* (Imam Ahmad, 1098). It is understood from this Hadith that it is not permissible in Islam to obey any human being regardless of their social, moral, or spiritual status in disobeying Allah or His Messenger. Allah says: *"they swear to you by Allah to please you. But it is more proper for them to please Allah and His Messenger, if they are believers"* (9:62). It is apparent from the above verse that anyone who pleases to follow human being in order to please him due to relationship or affiliation between them in a matter that is not permissible in Islam is not a believer.

However, some Muslim scholars do demonstrate unauthorized submission for their boss even if the boss is not right. They equally defend what is obviously wrong as happened in many occasions. For instance, a social media report which said that Prophet Nuh spent 95 years not 950 years without any convincing justification from the Glorious Qur'an. This report forced the Sunni scholars to come out to disagree with vehemently with the submission because it is directly affecting the Qur'an and some scholars are still supporting it blindly. There are very few Muslim scholars who apply flexibility in their response to this matter and eventually the issue was settled amicably.

Poor regulation and enforcement

Regulation guiding the use of social media for preaching among Ilorin Emirate scholars is not designed by Ilorin Emirate council of *Ulamau* and this open door for exchange of unscrupulous statement among them. Islam is a religion of principles and rules that guide actions and reactions of all Muslims. Allah says concerning Adam and his wife: “We said, *“O Adam, inhabit the Garden, you and your spouse, and eat from it freely as you please, but do not approach this tree, lest you become wrongdoers. But Saytan caused them to slip from it, and caused them to depart the state they were in. We said, “Go down,...” (2:36-37).* Application of regulation and enforcement of laws had appeared in the above verses when Allah mentioned categorically the rule guiding Adam’s living in the Garden and when he bridged the rule penalty followed immediately. Ilorin Emirate council of *Ulamau* fails to foresee the challenges that might manifest from the use of social media for preaching and even if there is regulation enforcement is poor.

Poor mentorship

Mentorship contributes large shares to the success of every mentee. Prophet Muhammad displayed extraordinary mentorship during his life time to the extent that companions were not pleased whenever they did not feel his presence among them. He let the companions knew that this religion is simple and encourages simplicity. Allah says in the Glorious Quran: “*Do not insult those they call upon besides Allah, lest they insult Allah out of hostility and ignorance. We made attractive to every community their deeds. Then to their Lord is their return, and He will inform them of what they used to do” (6:108).* The above verse is teaching Muslim excellent mentorship that promotes peace in the society. If this is compared with the style of mentorship adopted by the commanders and their disciples in Ilorin Emirate, it will be discovered that there is huge difference.

Quest for social recognition and popularity

Social recognition and popularity are highly achieved nowadays through displaying nuisance, nonsense and stupidity in the social media. Young scholars are therefore using this to become popular in the sight of those watching them. Allah warns Muslim from such attitudes and says “*and do not occupy yourself with what you have no knowledge of. The hearing, and the sight, and the brains- all these will be questioned” (17:36).* This verse is systematically discouraging saying things in order to gain followers without considering the severe punishment attached to that in the sight of Allah. Young Muslim scholars between the age of 35 and 48 are the prominent users of social media to disseminate religious preaching in Ilorin Emirate and in some occasions these young scholars mismanage their words either out of ignorance or arrogance and always leads to inter-alumni conflict among them.

Methodology

This aspect contained the outline of methodology used in carrying out this study on the investigating the social media and propagation of Islam: moral implications for Muslim scholars in Ilorin Emirate. and it covered research design, population, sample, sampling technique, techniques used in collecting data for this study, techniques used in analysing the collected data, and contribution to knowledge.

Research Design

The research design adopted in the study was descriptive survey. This design is suitable because it allows researcher sample a considerable group of people from the larger population and describe their attitudes, feelings or opinions on the topic through data collecting via questionnaire, interview or observation (Creswell, 2009).

Study Area

This study conducted in Ilorin Kwara State, Nigeria focusing on Muslim scholars who frequently appear on social media and they have reasonable followers, viewers and lovers. This study covered five local government areas which are: Ilorin East, West, South, Asa and Moro.

Population of the Study

All Muslim scholars in Kwara State formed the population in the study. The target population was all Muslim scholars in Ilorin Emirate, Kwara State. The sample was taken from number of 121,000 Muslim scholars who are from Ilorin Emirate (Arabic and Islamic schools' Alumni in Ilorin Emirate).

Sample and Sampling Technique

The sample for this study was only 84 Muslim scholars who conduct Islamic programs on social media using purposive sampling technique. The reason was that not all Muslim scholars in Ilorin Emirate post lectures, sermon and preachings on social media and therefore those who are not having post on social media are excluded.

Research Instrument

The instrument used in the study was a self-developed questionnaire titled "influence of social media as a means of Islamic propagation on Muslim scholars' moral development" (ISMIPMMD). The instrument has four sections: A, B, C & D. Section A contained prominent platforms used by Muslim scholars for disseminating Islamic messages on social media, section B contained five items on the major factors that frequently trigger controversy among Muslim scholars, section C has five items on the level of moral deterioration among the scholars and section on the impacts of social media Islamic lectures on the followers. However, four likert scale of Strongly Agree, Agree, Disagree and Strongly Disagree was used to grade items on sections A, B, & C. Percentage, mean and standard deviation were descriptive statistical tools used in the study.

Validity and Reliability of the Instrument

To ensure content validity of the instrument, the questionnaire was reviewed by experts in educational research, Test and Measurement, and language studies. Reports from these experts were used to detect the clarity, relevance, and alignment of the questionnaire with research purposes. Reliability was assessed through a pilot study involving 10 respondents were drawn from those who were not part of the target population. The instrument yielded a Cronbach's alpha coefficient of 0.78 which was above 0.70, indicating acceptable internal consistency for social science research as observed by Awoniyi and Aderanti (2013).

Method of Data Collection

The questionnaire titled influence of social media as a means of Islamic propagation on Muslim scholars' moral development" (ISMIPMMD) contained three different sections of items which was used in this study to elicit information from the respondents. Respondents were assured of confidentiality and anonymity in line with research ethical guidelines. The researcher visited respondents that are residing within Ilorin and used electronic transfer of information for some who are not residing in Ilorin but they are among Ilorin Emirate descendants. All copies of questionnaire were returned.

Method of Data Analysis

Data were analysed using descriptive statistical tools including frequency, mean and standard deviation. The decision rule for interpreting mean scores was based on a cut-off point of 2.50 on a 4-point Likert scale, where scores above 2.50 were considered positive which indicating agreement and scores below 2.50 were considered negative which also indicating disagreement. This pattern is adoptable in attempting items in sections B and C, &D.

Contribution to knowledge

This study had provided specific understanding of the major problems that fuel unethical disagreement among Muslim scholars on social media, particularly in Ilorin Emirate. The findings of this study had contributed to Islamic ways of preaching on social media. Methodologically, the study has come up with strong and flexible questionnaire that could be adopted, or adapted in the field of educational research. Ultimately, the study provided insights that can help Muslim Ummah to develop ethical disagreement and mutual understanding when it comes to religious matters.

Result

Research Question 1:

What are the prominent social media platforms used for propagating Islam among scholars in Ilorin Emirate?

Table 1:

Prominent social media used for propagating Islam among young scholars in Ilorin Emirate

S/N	Item	Frequency	Percentage
1.	Facebook	74	100.0
2.	WhatsApp	67	90.5
3.	TikTok	56	75.7
4.	Instagram	32	43.2
5.	YouTube	23	31.1

From the table it appears that out of 84 questionnaires distributed only 74 were returned and used in the study. This implies that 88% out of 100 was retrieved and used for this study. Furthermore, the table shows responses from Muslim scholars pertaining their usage of social media platforms for propagating Islam in Ilorin Emirate. From the table it displays that all 74 Muslim scholars use Facebook for posting their programs on social media. Similarly, out of 74 Muslim scholars sampled in the study 67 (90.5%) and 56 (75.7%) are using WhatsApp and TikTok respectively for posting their Islamic programs on social media. This implies that 7 (9.5%) and 18 (24.3%) are using neither WhatsApp nor TikTok for their programs on social media. While 32 (43.2%) and 23 (31.1%) use Instagram and YouTube respectively for sending their programs on social media. This implies that 42 (56.8%) and 51 (68.9%) are using neither Instagram nor YouTube for posting their Islamic programs on social media. It shows from the foregoing that Facebook is the most frequently used platform for posting Islamic programs on social media. It also appears that WhatsApp gains patronage with 90.5% followed by TikTok with 75.7%.

Research Question 2:

Is there any major factor that influences controversy among Muslim scholars in Ilorin Emirate?

Table 2:

Factors influencing controversy among Muslim scholars on social media

S/N	Items	SA	A	D	SD	Mean	SD	Decision
1	Refusal to bend for general opinion on religious matters leads unneeded controversies	23	14	13	24	2.49	1.24	Disagree
2	Styles of approaches adopted during presentation of Islamic programs promotes unethical disagreement among the scholars	27	36	9	2	3.19	0.75	Agree
3	Inability to manage ideological differences contributes to recurring problems on social media	8	17	37	12	2.28	0.87	Disagree
4	Unconditional submission to whatever verdict passed by a prominent scholar raises abnormal argument on social media	11	17	38	8	2.42	0.88	Disagree
5	Inability to tolerate other opinions promotes displaying of disrespect on social media	23	19	13	19	2.62	1.18	Agree

Source: Field work 2026

The table indicates that Muslim scholars on social media agreed that styles of approaches adopted during Islamic programs and inability to tolerate other scholars' opinions contribute largely to the unrest recorded among Muslim scholars on social media. This implies that items 2 and 5 had mean scores above 2.5 point which is considered as point indicating positive decision. On the other hand, item 1, 3, and 4 had mean scores below 2.5 which indicating negative and therefore Muslim scholars disagreed with the statements that refusal to bend for general opinions, inability to manage ideological differences and unconditional submission to a scholar's verdict can lead to any unrighteous disagreement among them on social media.

Research Question 3:

What is the level of moral values deterioration among Muslim scholars in Ilorin Emirate?

Table 3:

Level of moral values deterioration among Muslim scholars

S/N	Items	SA	A	D	SD	Mean	SD	Decision
1	Some Muslim scholars on social media lack expected Islamic virtues like modesty, respect and so on.	13	21	34	6	2.55	0.88	Agree
2	The way some Muslim scholars handle religious matters on social media does not portray good moral values.	27	17	21	9	2.84	1.06	Agree
3	The level of indiscipline among some Muslim scholars is very high while considering what is happening on social media	38	29	7	0	3.42	0.66	Agree
4	Some Muslim scholars do not have a good mentor who always guides them on what to do or avoid.	8	11	47	8	2.26	0.79	Disagree
5	Some Muslim scholars are not well trained on how to present past renowned scholars in the town	22	19	18	15	2.65	1.12	Agree

Source: Field work

The table shows that Muslim scholars in Ilorin Emirate agreed that some scholars are portraying poor moral values standard on social media as indicated in items 1, 2, 3, and 5 with 2.55, 2.84, 3.42 and 2.65 respectively. The mean scores had in the study were all above 2.5 which indicating positive. While only item 4 had mean score lower than 2.5 which indicating negative and therefore their mentors do never encourage disrespectful manners and utterances.

Research Question 4:

What are the impacts of social media Islamic lectures on Muslim moral development in Ilorin Emirate?

Table 4:

The impacts of social media Islamic lectures on the followers

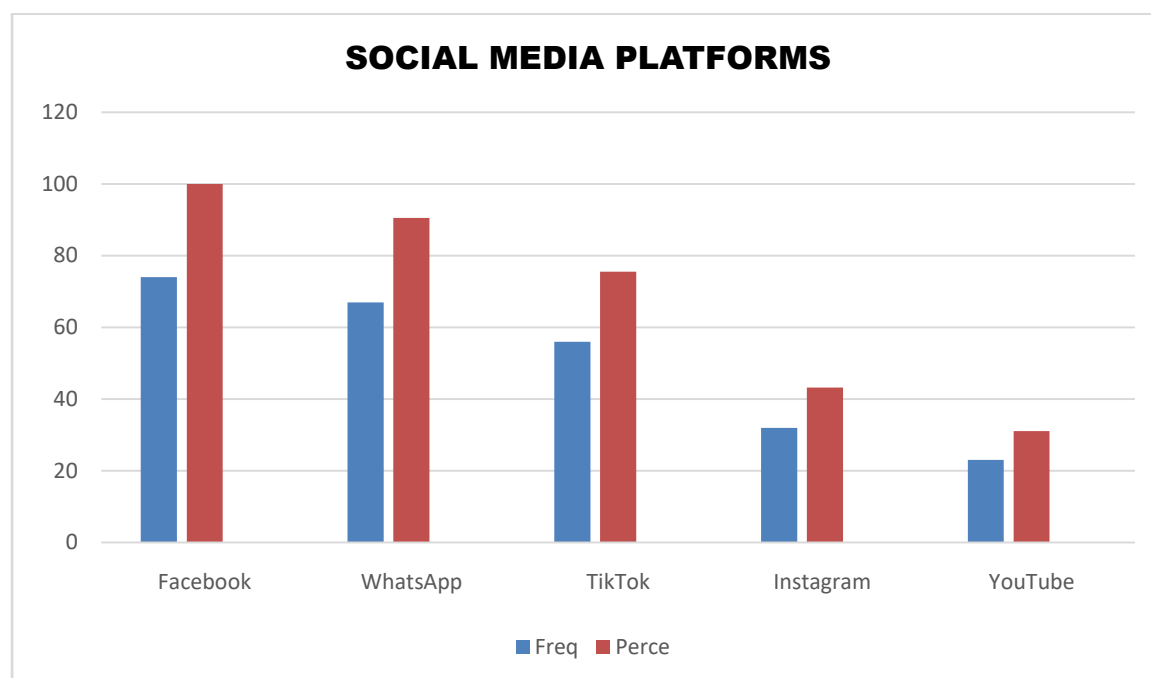
S/N	Items	SA	A	D	SD	Mean	SD	Decision
1	I observe that the lectures influence followers morally, and spiritually	17	21	32	4	2.69	0.89	Agree
2	I discover that the lectures impact followers' thinking and perceptions	9	27	37	1	2.59	0.72	Agree
3	I agree that some lectures have no positive impacts on peoples' knowledge of religion and moral	32	26	16	0	3.22	0.78	Agree
4	I post some of my lectures on social media to settle the clash among Muslim scholars	17	13	29	15	2.43	1.06	Agree
5	There are some Muslim brothers who change their attitudes towards me because of my position on what their favourite scholars said.	27	19	18	10	2.85	1.07	Agree

Source: field work 2026

The table shows that all sampled Muslim scholars on social media agreed that Islamic lectures on social media have colossal impacts on the followers' moral behaviours as it is displayed from the mean scores that above 2.5 cut-off indicating positive reaction. It also indicates from the table that posting lectures that cannot improve Muslim morally, and religiously on social media has most dangerous impacts on the followers. It equally appears in the table that some Muslims hate some online presenters on the ground that they reject their favourite scholars' opinion on certain religion matters.

Discussion of the Findings

Examining the prominent social media platform used for posting Islamic programs



The finding of the study shows that Facebook and WhatsApp are the most frequently used social media platform for posting Islamic programs with 100 and 90.5 percent agreement from the Muslim scholars in Ilorin Emirate. Equally, it appears that TikTok gains patronage from some scholars with 75.5 percent agreement. But Instagram and YouTube have limited usage with 43.2 and 31.1 percent agreement. This is line with the submission of Oloyede (2022) that Facebook, TikTok and Instagram have potential to influence Muslims' moral values development. Abdulsalam and Suraju (2024)'s study also strengthens Oloyede's submission that Facebook is the most frequently adopted social media platform for disseminating Islamic lectures among Yoruba Muslim scholars in South-West Nigeria.

Examining the factors influencing controversy among Muslim scholars on social media

The finding indicates that Muslim scholars on social media agreed that styles of approaches adopted by some Muslim scholars on social media during Islamic programs and inability to tolerate other Muslim scholars' opinions had large contribution to misunderstanding and unrest trending among Muslim scholars on social media. The finding agreed with the conclusion of Muhammad and Salihi (2023) that the most recent report among social media users among Muslim scholars is cyberbullying which encourages poor moral disposition and dispute. This finding shows that differences in religious ideologies and refusal to submit to other scholars' opinions on religious matters are simple to be managed if peaceful co-existence is needed to reign on social media among Muslim scholars. This aligns with

Abdulsalam and Suraju (2024)'s recommendation that vibrant and viable Muslim scholars should come up with seminar where Muslim social users will be educated on how to manage the differences by promoting religious knowledge, combating Islamophobia and increasing meritorious activities among the Muslims.

Examining level of moral values deterioration among Muslim scholars

From the finding it appears that only item 4 falls below 2.5 mean score indicating that no mentor advises his mentees to misbehave on the social media or encourage them to blackmail any scholars. However, it shows that Muslim scholars agreed that there are some scholars who misbehave on social media by defending opinions indecently and wrongly without any tenable proofs from Islamic sources of knowledge. This aligns with the finding of Abdulkadir and Aina-Obe (2025) that social media has a very huge pronounced negative influence on the Muslims' actions and reactions, including exposure to explicit content, distractions and promotion of indecent acts.

Examining the impacts of social media Islamic lectures on the followers

It shows from the finding that Muslim scholars agreed that Islamic lectures on social media have great impacts on the listeners as it appears that all mean scores are above 2.5. It indicates from the table that there are some Islamic lectures on social media that have nothing to contribute to Muslims' moral development. It is disheartening that there are some listeners who develop hatred towards other Muslim scholars on the basis of not compromising with their favourite scholars' position on religious matters. The finding is aligning with the finding of Sule and Yahaya (2020) that it is forbidden for every Muslim harassing or harming other Muslims' personality unjustly which is very rampant on social media, and it influences the followers morally.

Conclusion

The study has demonstrated that application of social media for disseminating Islamic lectures is causing havoc on moral development of Muslim scholars in Ilorin Emirate. The study had shown that Facebook, WhatsApp, TikTok, Instagram and YouTube are among the social media platforms used by the scholars in disseminating Islamic programs. However, there are series of controversies and misunderstanding which indicate lack of moral values are trending on the social media from Muslim scholars in Ilorin Emirate.

The findings revealed that among the major factors that promote unethical disagreement among Muslim scholars on social media are type, mode and style of language used in their presentation which indicate poor decent manners. It is confirmed from the respondents that some Muslim scholars are using derogatory statement to address notable scholars on social media impolitely. Importantly, the behaviours of Muslim scholars on social media are not regulated by any Islamic organization or body which contributes to excessive freedom.

Nevertheless, it is revealed from the study that there is no mentor encouraging Muslim scholars to misbehave on social media which is an indication that deviants among Muslim scholars are deliberately using social media to cause unrest among Muslim scholars in Ilorin Emirate, which is not in line with the teachings of Islam.

Recommendations

Promotion of decency, respect and humility

Muslim scholars on social media should be encouraged to adopt moderation in their preachings and avoid derogatory statements against any scholars regardless of differences in religious ideology, philosophy and school of thoughts that might be existing among them. They should uphold the teachings of decency, respect and humility enshrined in the Glorious Quran and tradition of the Prophet in order to promote Islam and protect Ilorin Emirate heritage.

Developing senses of Self-confession and repentance

Muslim scholars on social media should identify the needs for self-confession and rejection of all forms of evils and devils that may encourage unrighteous thoughts and perceptions in the minds, which can mar good attitudes and behaviours of Muslims. Repentance in the form of seeking forgiveness from those whose personalities have been tore and blackmailed is highly recommended to allow sincere love and unity remain among Muslim scholars.

Promotion of accountability, objectivity and honesty in preaching

Muslim scholars on social media should be implored to apply sincerity and honesty in their preaching so that they will reveal what is moral, educative and useful to their followers on social media. They should be acquainted of accountability on the day of judgement because all actions are recorded and accountability is real. Muslim scholars on social media should be objectives in their preachings, this will allow them guide their followers appropriately without misleading them.

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