The Impact of Social Media on Qur'anic Studies in Northern Nigeria: An Assessment of its Challenges and Opportunities

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Abstract

The increasing prevalence of social media among students and teachers in Islamiyyah schools in Northern Nigeria has raised significant concerns about its impact on Qur'anic education. These platforms, while offering innovative opportunities for engagement and learning, also introduce challenges such as distractions, time mismanagement, and exposure to unethical content. This duality necessitates urgent exploration to understand how social media influences Qur'anic memorization, recitation, and teaching practices. This study employs a mixed-method approach, combining thematic analysis of qualitative interviews and descriptive statistical analysis of survey data collected from 141 respondents. Key findings reveal that while social media facilitates global connectivity and flexible learning methods, it simultaneously detracts from the focus required for effective Qur'anic education. The study emphasizes the importance of structured guidance and regulation to balance the opportunities and challenges presented by social media. Recommendations include integrating tailored digital tools, enhancing parental and institutional oversight, and promoting mentorship to optimize the use of social media in Qur'anic studies.

Keywords: Social media; Qur'anic education; Northern Nigeria; Islamiyyah schools; digital learning

Introduction

The Qur'an, as the foundational text of Islam, serves not only as a source of divine guidance but also as a cornerstone of Islamic education. Its study and memorization have been a tradition across generations, particularly in Northern Nigeria, which has historically been a hub for Qur'anic scholarship. However, the rapid proliferation of social media platforms has disrupted conventional learning systems, introducing both opportunities and challenges for students and teachers engaged in Qur'anic education. In recent years, the extensive use of social media among students and teachers in Qur'anic institutions has raised concerns about its impact on traditional educational methods. Platforms such as WhatsApp, Facebook, TikTok, and Instagram, while providing avenues for innovative learning, have also become sources of distraction and ethical dilemmas.[1] Time mismanagement, exposure to inappropriate content, and unmonitored interactions are among the factors potentially undermining the focus and sanctity of Qur'anic studies. This dual nature of social media—its ability to facilitate learning while simultaneously posing challenges—necessitates a comprehensive analysis to explore its real impact. Islamic education emphasizes the acquisition of knowledge as a form of worship, as highlighted in the Qur'anic verse, "Read in the name of your Lord Who created" (Qur'an 96: 1-5). The Prophetic tradition also underscores the merit of Qur'anic scholars, stating, "The best among you are those who learn the Qur'an and teach it" (Sahih Bukhari, Chapter: 66, Hadith: 5027).

Scholars have long recognized the importance of integrating modern tools into education, yet the unchecked use of digital platforms raises questions about their alignment with Islamic values. Previous studies have explored the pedagogical potential of social media,[2] but gaps remain in understanding its practical

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[1] Musawer Hakimi et al., "The Impact of Mobile Applications on Quran Education: A Survey of Student Performance and Satisfaction," *Journal of Digital Learning and Distance Education* 2.9 (2024), 722.

[2] N. Raja, "The Role of Social Media in Media Education for Transforming Pedagogy and Industry Preparedness," (2024 International Conference on Advances in Computing, Communication and Applied Informatics (ACCAI)), 1-7.

implications for Qur'anic education in Northern Nigeria. This study aims to analyze the dual impact of social media on Qur'anic education in Northern Nigeria, identifying key challenges and opportunities. It seeks to provide evidence-based recommendations to educators, policymakers, and parents for fostering an environment where technology complements, rather than hinders, Qur'anic learning.

The research adopts a mixed-method approach, combining qualitative interviews with quantitative surveys to gather comprehensive insights. Data were collected from students and teachers in Islamiyyah schools using structured questionnaires distributed via Google Forms. The analysis employs thematic techniques to interpret qualitative data and descriptive statistics for quantitative findings, providing a holistic understanding of social media's role in Qur'anic education. This paper addresses the urgent need to critically evaluate social media's influence on Qur'anic education. It presents an in-depth analysis of the challenges posed, such as distractions and ethical concerns, and highlights opportunities for enhancing pedagogical methods through digital tools. By proposing actionable recommendations, the study contributes to the broader discourse on integrating technology into Islamic education.

Social Media: A Modern Phenomenon

Social media encompasses interactive online platforms that facilitate the sharing and exchange of information, ideas, interests, and expressions within virtual communities and networks.[3] Merriam-Webster defines social media as electronic communication platforms, such as social networking sites and microblogs, where users establish online communities to share various content, including information, ideas, personal messages, and videos.

The evolution of social media traces its roots to early communication technologies like the telegraph and early computing systems. While the telegraph was significant, its direct connection to modern social media might be a bit of a stretch. After the

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[3] Jan H. Kietzmann et al., "Social Media? Get Serious! Understanding the Functional Building Blocks of Social Media," *Business Horizons* 54.3 (2011), 241-251.

telegraph revolutionized long-distance communication in the 19th century, the telephone enabled real-time voice communication, and later, radio and television introduced mass communication to wider audiences. Notable innovations, such as the PLATO[4] system's message forums and early chat rooms in the 1970s, further demonstrated the potential for interactive communication.[5] The rise of personal computers and the internet in the mid-20th century accelerated this evolution, giving birth to platforms like Open Diary, LiveJournal, Ryze, and Friendster in the late 1990s and early 2000s. These paved the way for more advanced platforms like Facebook, YouTube, Twitter, and WhatsApp which combined text-based services with multimedia content,[6] defining the modern social media terrain.

The pervasiveness of social media is evident in its widespread usage. Research indicates that global internet users spend a significant portion of their online time on social media platforms.[7] This highlights the profound impact of these platforms on contemporary society and their integration into various aspects of human life. Therefore, the landscape of social media is diverse, encompassing a wide array of platforms serving various purposes. Marketing and social media experts categorize these platforms into thirteen distinct types, including blogs, business networks, collaborative projects, enterprise social networks, forums, microblogs, photo sharing, product/service reviews, social bookmarking, social gaming, social networks, video sharing, and virtual worlds.[8]

The Islamic Perspective on Social Media
Given the profound impact of social media on contemporary society, it is crucial to examine its implications from an Islamic

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[4] A system developed at the University of Illinois in 1960.

[5] Stacy Christopher, *Getting Started Computing at the AI Lab* (n.p.: MIT Artificial Intelligence Laboratory, 1982).

[6] Swaraj, Kumar, Dey., Shubhasis, Dey. "Social Media: Ushering in a New Age of Connectivity or the Rise of a New Leviathan - A Historical Review," *Social Science Research Network* (2024).

[7] Sarah Gambo & Bahire Ofe Özad, "The Demographics of Computer-Mediated Communication: A Review of Social Media Demographic Trends Among Social Networking Site Giants," *Computers in Human Behavior Reports* 2 (2020), 1-8.

[8] Thomas Aichner & Frank Jacob, "Measuring the Degree of Corporate Social Media Use," *International Journal of Market Research* 57.2 (2015), 257-276.

perspective. Islam, as a dynamic religion, offers guidance on various aspects of life, including the use of technology. While some scholars such as, Sheikh AbdulAziz Al-Sheikh, the grand mufti of Saudi Arabia, express concerns about the potential negative effects of social media, such as the dissemination of falsehoods and the erosion of social relationships, a substantial majority recognize its potential benefits for da'wah, knowledge dissemination, community building, and social justice.[9]

In the rapidly evolving realities of digital communication, social media has emerged as a pivotal force shaping modern societal norms and interactions. From an Islamic perspective, the engagement with such platforms necessitates a nuanced understanding that aligns with the ethical and moral framework of the religion. Islam, with its comprehensive guidance on all facets of human life, extends its principles to the realm of technology and digital communication. The discourse among Islamic scholars regarding social media is multifaceted, reflecting both caution and optimism. On one hand, there is a legitimate concern about the potential adverse effects of social media. Scholars highlight issues such as the spread of misinformation, which can lead to fitnah (discord) within communities, and the superficial nature of online interactions that may undermine genuine social bonds. These concerns are rooted in the Islamic emphasis on truthfulness, integrity, and the preservation of community ties, as underscored in various Quranic injunctions and Hadiths. Conversely, a significant number of scholars and thought leaders within the Islamic tradition recognize the transformative potential of social media as a tool for positive change. It offers unprecedented opportunities for da'wah (the call to Islam), enabling the dissemination of Islamic knowledge and values to a global audience.[10] Thus, social media platforms can serve as a means for community building, fostering a sense of belonging and solidarity among Muslims worldwide. Furthermore, they can be instrumental in advocating for social justice, amplifying marginalized voices, and mobilizing collective action in line with Islamic principles of justice and equity. Thus, the Islamic

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[9] Ibahrine, M, "Islam and Social Media," *LSE Middle East Centre Blog*, accessed October 28, 2024, https://blogs.lse.ac.uk/mec/2014/10/28/islam-and-social-media/.

[10] Ibahrine, M. "Islam and Social Media." *LSE Middle East Centre Blog*.

perspective on social media is not monolithic but rather a balanced approach that encourages the mindful and ethical use of these platforms. It calls for a critical engagement that maximizes the benefits while mitigating the risks, guided by the overarching principles of Islam that promote the welfare of individuals and society at large.

Position of Qur'anic Learning in Islam

Islam, from its inception, places a strong emphasis on knowledge and learning, with the study of the Qur'an occupying a central position. The Qur'an itself emphasizes the elevated status of those who possess knowledge and prompts reflection on the consequences of neglecting it. The Prophet Muhammad (peace be upon him) unequivocally declared that the noblest among Muslims are those who learn and teach the Qur'an. (Sahih Bukhari, Chapter 66, Hadith 5027). These verses and Prophetic traditions serve as a compelling and obligatory impetus for Muslims to ardently pursue education, particularly that of the Qur'an, which forms the cornerstone of Islamic faith and practice. The recitation or learning of the Qur'an carries immeasurable rewards from Allah. The Prophet (peace be upon him) stated: "Whoever recites a letter from the book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif Lam Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter" (Sunan At-Tirmidhi, Hadith 2910).

This dedication stems from the profound love for the Qur'an and the immense rewards promised for its recitation. This emphasis has fostered a tradition where each generation of Muslims has nurtured a significant number of *huffaz al-Qur'an*—those who commit the Qur'an to memory. In Islam, the pursuit of knowledge (talab al-'ilm) is not limited to the Qur'an but encompasses all areas of life that contribute to individual and societal well-being. As the first revelation to Prophet Muhammad (peace be upon him) attests, "Read in the name of Your Lord Who creates …" (al-'Alaq: 96:1-5), and the Prophet (peace be upon him) unequivocally stated, "Seeking for knowledge is compulsory upon every Muslim" (Sunan Ibn Majah, Hadith 224).

Classification of Qur'anic Schools in Northern Nigeria
According to Muhammad, citing Aliyu's work "Al-Thaqafat al-Arabiyyah Fi Nigeria," Qur'anic schools in Northern Nigeria are traditionally categorized into two groups based on their curriculum. One group focuses primarily on Qur'anic recitation, typically at the elementary stage. The other group incorporates both recitation and memorization of the Qur'an. These schools, commonly referred to as *Makarantun–Allo*, are widespread in towns and villages, primarily focusing on the precise recitation of the Qur'an. In recent times, the system of Qur'anic education in Northern Nigeria has evolved, giving rise to three distinct categories:

i. **Traditional Tsangaya Schools (Makarantun Allo/Makarantun Ilimi)**: These schools, with historical roots in traditional Islamic scholarship, primarily focus on Qur'anic recitation and memorization. They often incorporate other subjects such as Arabic grammar, Islamic jurisprudence, and hadith.
ii. **Modern Islamiyyah Schools**: Established by various entities, these schools offer a comprehensive curriculum encompassing Qur'anic studies, Arabic language, Islamic studies (fiqh, tafsir, hadith).
iii. **Integrated Schools**: These schools combine Qur'anic/Islamic education with a Western-style curriculum, offering subjects such as English, mathematics, and science alongside Islamic studies.

Presentation, Analysis and Discussion of Results
The results from the Google Form questionnaire are presented graphically. Subsequently, a detailed analysis is conducted based on key demographic variables (gender, age, occupation) and their relationship to social media usage and its impact on Qur'anic education. The research aimed to investigate the impact of social media on Qur'anic education in Northern Nigeria, exploring both the challenges and opportunities presented by these platforms. Concurrently, both the quantitative and qualitative data sources are comprehensively examined to elucidate the challenges posed by social media to Qur'anic education in Northern Nigeria. Additionally, the potential advantages presented by these platforms

in enhancing Qur'anic instruction and learning are discussed. It is crucial to note that the impact of social media and other internet-enabled platforms is contingent on the user's approach and utilization, which can lead to either positive or negative consequences.

Figure 1: Gender Distribution of the Respondents
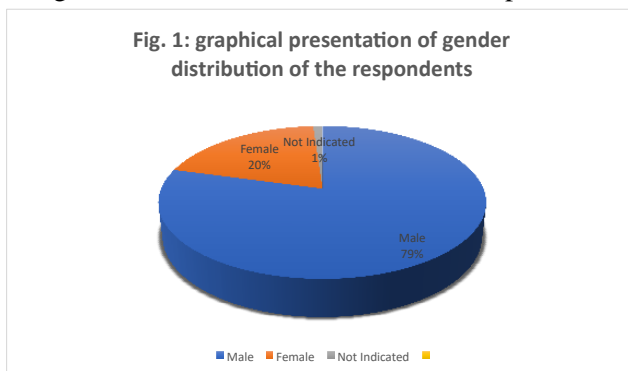
As depicted in the chart above, of the 141 respondents, 129 disclosed their gender. Males constituted the majority (79%), while females accounted for 20%. A small percentage (1%) did not specify their gender.

Figure 2: Occupation of the Respondents
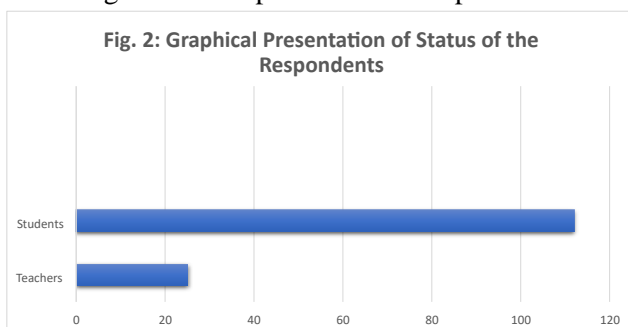
As illustrated in the graph above, out of the total 141 respondents, 131 respondents provided their occupation, 112 (85.5%) identified as students of Qur'anic learning, while 25

(19.1%) identified as teachers. This data underscores that students of Qur'anic learning are the predominant users of social media in this study.

Figure 3: Age Distribution of the Respondents
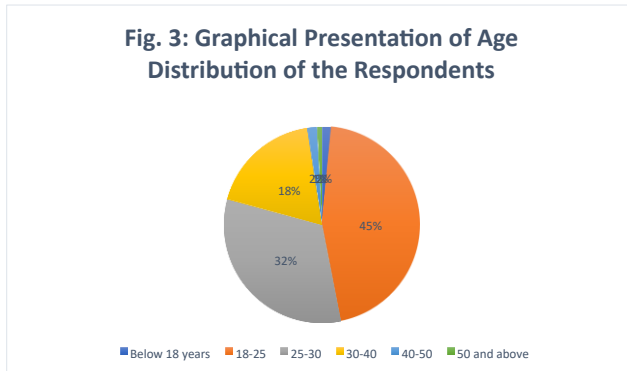
The chart illustrates the age distribution of the 141 respondents, 130 of whom disclosed their age, all within the study's target demographic. Respondents below 18 years constitute 2%, while the majority (45%) fall between 18–25 years. Those aged 25–30 years account for 32%, followed by 18% aged 30–40 years. Respondents aged 40–50 years and above 50 years represent 2% and 1%, respectively. The age range was extended to include older individuals, encompassing parents, proprietors, and teachers of Qur'anic schools.
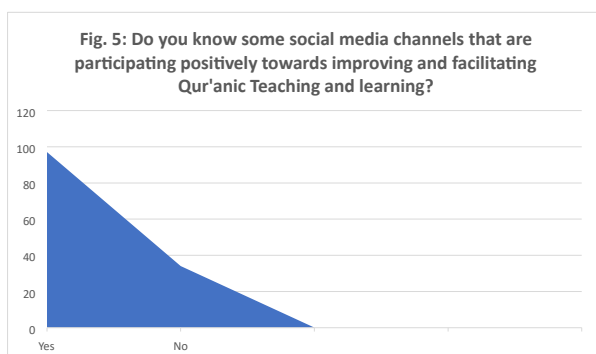
Figure 4: Social Media Usage of the Respondents
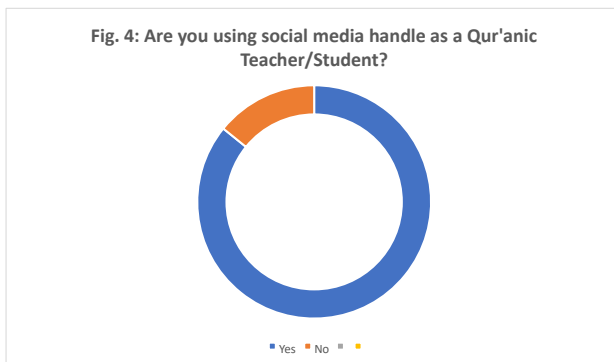
Based on 128 responses, 86% of respondents reported using at least one social media platform, while 14% indicated no usage. This data clearly demonstrates that a significant majority (86%) of teachers and students of Qur'anic learning within this study are active on various social networks. Commonly used platforms include WhatsApp, Facebook, Telegram, Instagram, YouTube, and online learning platforms such as Zoom, Microsoft Teams, and Google Meet.[11]

The preference for these platforms can be attributed to their user-friendly interfaces and their capacity to facilitate audio and video communication.[12] These features are particularly valuable for remote Qur'anic learning and online discussions through group features, forums, or direct user connectivity, which have become increasingly important in recent years. This capability has effectively addressed the obstacle of physical distance, a concern exacerbated by incidents like the COVID-19 pandemic that birthed the new normal lifestyle.

Figure 5: Respondents' Awareness of Social Media Platforms for Qur'anic Learning

Fig. 5: Do you know some social media channels that are participating positively towards improving and facilitating Qur'anic Teaching and learning?

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[11] Aliyu Alhaji Rabiu & Sani Rabiu, "Enhancing Da'wah and the Spread of Islamic Knowledge through the Use of Information Technology," *Voyages: Journal of Religious Studies* (2015), 38–46.

[12] Aliyu Alhaji Rabiu, Dahiru Inuwa Ibrahim & Jaafar Sa'ad, "Islamic Principles on Khitbah and Courtship Versus the Effects of Social Media on Muslim Marriages in Northern Nigeria," *Jurnal Syariah* 27.1 (2019), 113-144.

The chart reflects data from respondents' answers regarding their awareness of social media handles facilitating Qur'anic teaching and learning. Among the respondents, 98 (74%) affirmed awareness, while 38 (26%) indicated a lack of awareness. This highlights the presence of dedicated social media platforms enhancing Qur'anic learning. Interviewees cited several platforms, including the Online Qur'an Association, Daru Qur'an al-Kareem Wassunnah Gaza Palestine, Sheikh Daha Darul Qur'an, Da'irat al-Qur'aniyyah, Tsangayar Gwani Fadlu and Gwani Suraqa Kura, Markazul Qur'an, Ahlu al-Qur'an, and Khairukum Man Ta'allamal Qur'ana wa 'Allamah.[13]

Additionally, respondents mentioned platforms such as Tambayoyi Akan Qur'an,[14] Al-Qur'an Al-Karim channel,[15] Kasan Al-Qur'ani WhatsApp Group,[16] Learning Qur'an and Tajweed Telegram Group,[17] Mutashabihatul Qur'an Telegram Group,[18] Al-Qur'anu wal Qira'at WhatsApp Group,[19] Nazari Cikin al-Qur'ani da Hadith, and Falalar al-Qur'ani Mai Girma.[20] Other notable groups include Ta'limul Qur'an WhatsApp Group,[21] Tajwid li Dalibil Qur'an,[22] Memorizers of Qur'an Forum,[23] Ahmad Abubakar

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[13] Adamu, I. Interview by I.A. Sheriff, March 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[14] Ibrahim, I. Interview by I.A. Sheriff, February 2, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an*.

[15] Abdulkadir, M. Interview by A.A. Rabiu, February 2, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[16] Haruna, U. Interview by A.A. Rabiu, February 15, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[17] Abdullahi. Interview by I.A. Sheriff, February 15, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[18] Albajogi, M.I. Interview by N.U. El-Nafaty, February 16, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[19] Abdulhadi, H. Interview by N.U. El-Nafaty, February 16, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[20] Hamaas, N. Interview by A.A. Rabiu, February 17, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[21] Gidado, U. Interview by I.A. Sheriff, March 4, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[22] Ahmad, U. Interview by I.A. Sheriff, February 18, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[23] Bukhari, T. Interview by N.U. El-Nafaty, February 17, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an*.

Dubagari Qur'an Learning WhatsApp Group,[24] Huffazul Kiraam,[25] and Miftahul 'Ilm.[26]

Further contributions to Qur'anic learning are facilitated by groups such as Ahl al-Qur'an WhatsApp Group, Goni Idris WhatsApp Group, Gombe State Qur'anic Recitation Competition WhatsApp Group, Majlis Dullab al-Qur'an WhatsApp Group, Alhuda Online Academy, and the YouTube channel Kursiyyu Imam al-Shatibi. Social networks also serve as platforms for scholars of local, national, and international prominence to disseminate Islamic knowledge through groups and individual pages.[27]

It is obvious that social media platforms and online learning initiatives significantly enhance Qur'anic education by fostering accessibility, flexibility, and engagement. The platforms mentioned by the respondents above can be categorized into online learning platforms, social media groups, scholar-led pages, and local study circles. These avenues facilitate tailored content delivery, real-time interactions, and collaborative learning. They enable the formation of online communities where learners engage in peer-to-peer discussions, share resources, and provide mutual support, creating a dynamic learning environment.

However, challenges persist, including the risk of misinformation, online distractions, and the need for critical scholarly oversight to maximize the benefits of these platforms while mitigating their drawbacks.

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[24] Maikano, A.A. Interview by I.A. Sheriff, February 17, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[25] Khadija, A. Interview by A.A. Rabiu, February 18, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an*.

[26] Adamu, A. A. Interview by A.A. Rabiu, February 18, 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[27] Aliyu Alhaji Rabiu & Sani Rabiu, "Enhancing Da'wah and the Spread of Islamic Knowledge through the Use of Information Technology," *Voyages: Journal of Religious Studies* (2015), 38–46.

Figure 6: Respondents' Perspectives on the use of Social Media by
Students of Qur'anic Learning
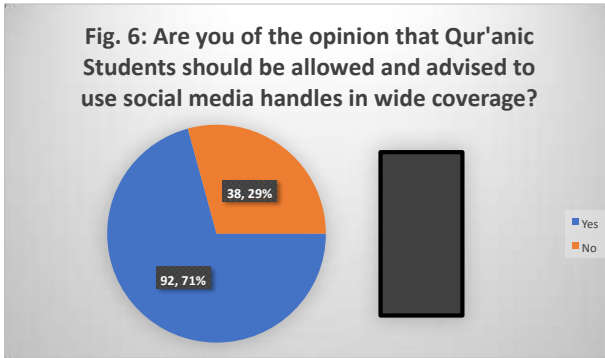
The chart above illustrates respondents' opinions on whether students of Qur'anic learning should have access to social media. 71% (92 respondents) agreed with this notion, while 29% (38 respondents) opposed it. Respondents who supported this view emphasized the potential benefits of social media for enhancing Qur'anic learning. They highlighted that platforms like WhatsApp and Telegram can facilitate efficient learning by providing access to valuable resources, such as tips on effective memorization techniques and online lectures.[28] Moreover, social media can connect students with scholars from around the world, providing learning opportunities that may not be available otherwise.[29]

Conversely, those who opposed the use of social media by students of Qur'anic learning emphasized the potential for distractions and misuse. They expressed concerns about time wastage[30] and the potential for social media to interfere with dedicated study time and other important aspects of a student's life undermining academic progress and overall performance.[31] Some interviewees also raised concerns about the potential for

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[28] Qasim, A. Interview by N.U. Elnafaty, February 15, 2023. *Should Students of the Qur'an Be Allowed to Use Social Media Platforms.*

[29] Adamu, I. Interview by I.A. Sheriff, March 2023. *Examples of Social Media Platforms for Teaching and Learning the Qur'an.*

[30] Samaila, A. Interview by A.A. Rabiu, February 18, 2023. *Should Students of the Qur'an Be Allowed to Use Social Media Platforms.*

[31] Gana, A.M. Interview by N.U. Elnafaty, February 18, 2023. *Should Students of the Qur'an Be Allowed to Use Social Media Platforms*.

inappropriate content and the need for parental guidance and supervision. For instance, a Qur'anic teacher expressed concern about young girls using earpieces under their hijabs during lessons, listening to content unrelated to what is being taught,[32] attributing this behavior to distractions from social media. Importantly, it should be noted that the impact of social media may vary depending on the age and maturity level of the students. This highlights the necessity of parental guidance and supervision in ensuring the responsible and ethical use of social media by students of Qur'anic learning.

Figure 7: As a Qur'anic Teacher/Student How Many Hours Do You Spend Using Social Media Daily?
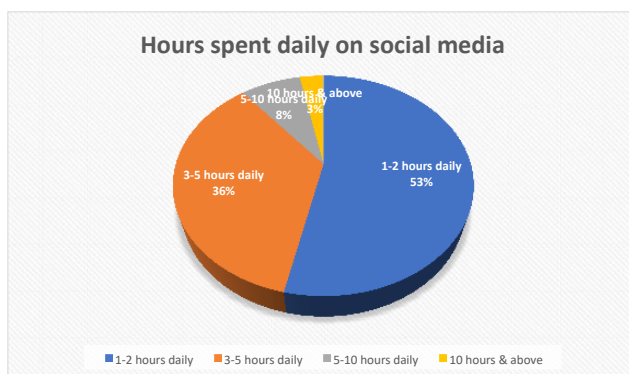
Experts often express concerns about the excessive time spent on unproductive activities on social media platforms,[33] such as chatting, surfing, streaming, and tweeting. The chart above illustrates the daily time spent on social media by respondents. A majority of respondents (53%) spend 1-2 hours daily, while 36% allocate 3-5 hours. Additionally, 8% dedicate 5-10 hours, and 3% spend more than 10 hours on social media each day.
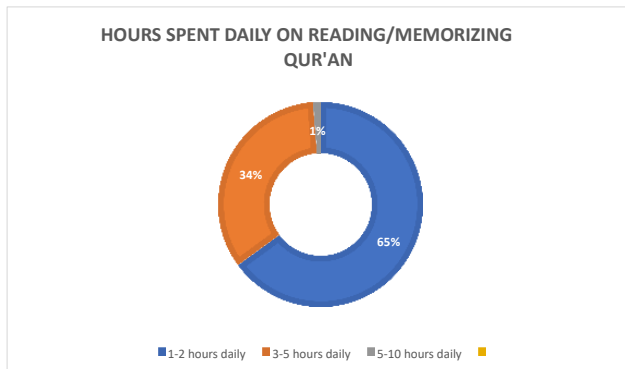
While social media offer valuable benefits, such as connecting with others and accessing information, excessive time spent on

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[32] Hassan, M.I. Interview by N.U. Elnafaty, February 19, 2023. *Should Students of the Qur'an Be Allowed to Use Social Media Platforms.*

[33] Vanesa Pérez Torres, "Problematic Use of Social Media in Adolescents or Excessive Social Gratification? The Mediating Role of Nomophobia," *Cyberpsychology: Journal of Psychosocial Research on Cyberspace* 18.4 (2024).

these platforms can have negative consequences. Such consequences can result to significant mental health challenges, including anxiety, depression, and low self-esteem, driven by social comparison, cyberbullying, and the pressure to maintain an idealized online image, despite its benefits of connection and information access.[34] This is particularly concerning for students of Qur'anic learning, as it can potentially interfere with their studies and hinder their progress in memorization. Therefore, it is important to emphasize the importance of balanced and mindful social media usage. Students of Qur'anic learning can benefit from setting time limits, minimizing distractions, and utilizing social media platforms for educational purposes, such as accessing online lectures, connecting with scholars, and engaging in online discussions on Islamic topics.

Figure 8: How Many Hours Do You Spend in Reading or Memorizing the Qur'an Daily?

HOURS SPENT DAILY ON READING/MEMORIZING QUR'AN

- 1-2 hours daily
- 3-5 hours daily
- 5-10 hours daily

1%
34%
65%

In contrast to the time spent on social media, the chart above elucidates the time spent by respondents on reading or memorizing the Qur'an. 73 respondents (65%) typically allocate 1-2 hours daily, while 38 respondents (34%) devote 3-5 hours. Only 1% of respondents reported spending 5-10 hours daily on Qur'anic activities. These findings underscore the importance of moderation

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[34] Sarinah Sabar, Natasha Dzulkalnine & Masrur Mohd Khir, "The Impact of Social Media on Mental Health of Young Adults: A Literature Review," *Information Management and Business Review* 16 (2024), 447-460.

and consistent effort in Qur'anic learning. Consistent and dedicated study habits are crucial for achieving progress in Qur'anic memorization and developing a strong foundation in Islamic knowledge.

Factors such as age, gender, and educational background likely influence these patterns, as younger individuals with more academic or social commitments may allocate less time, while older respondents or those with higher religious education may prioritize extended study sessions. A potential correlation exists between time spent on social media and Qur'anic study, where excessive time online may reduce focus on Qur'anic learning. However, social media also serves as a platform for Qur'anic education, enabling communities that encourage peer learning, discussions, and mutual support. To optimize these benefits, users must navigate challenges like misinformation and distractions by critically evaluating content and maintaining disciplined habits. Islamic scholars emphasize the importance of consistent and focused study, aligning with these findings. Regular engagement with the Qur'an fosters deeper understanding and stronger memorization.[35] As such, motivation and discipline are essential for maintaining consistency, while practical measures, such as creating a conducive learning environment, setting specific study goals, employing effective memorization techniques, and seeking guidance from qualified teachers, can enhance study outcomes. This balanced approach underscores the importance of moderation, dedication, and the integration of traditional and modern resources for Qur'anic learning.

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[35] Mulki Al-Sharmani, "Engaging with the Qur'an: Religious Practice and Daily Life of Selected Muslim Women in Finland and Egypt," *Approaching Religion* 14.2 (2024), 60-74.

Figure 9: Do You Log in to Social Media Handles While
Reciting/Learning the Qur'an?
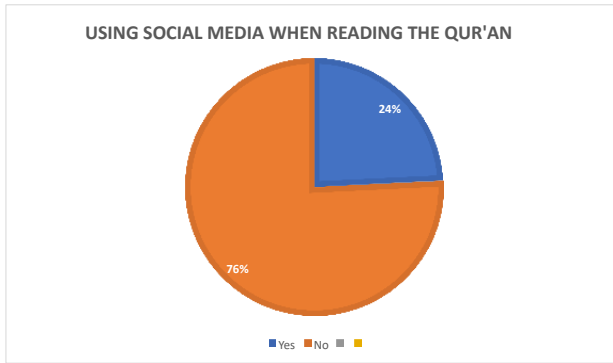
The use of social media during Qur'anic study or recitation is
a concerning trend observed among both teachers and students.
While 76% of respondents reported abstaining from social media
use during Qur'anic activities, a significant number (24%) reported
using social media during this time. This practice raises concerns
about its potential negative impact on focus and comprehension. In
the least, this act results in multitasking, which psychologically
impacts cognitive function. Among other consequences, a study
found that multitasking, specifically cognitive-cognitive dual tasks,
negatively impacts primary task performance and also decreases
metacognitive sensitivity, impairing awareness of performance
across various tasks.[36]

Instances have been reported where male teachers engage in
social media conversations with their female students while in
Madrasah receiving lessons.[37] Such distractions can significantly
impair the required level of concentration and attentive composure
needed for effective Qur'anic study or recitation, ultimately
hindering meaningful progress. To enhance Qur'anic learning, it's
essential for stakeholders to develop clear guidelines for social
media use, ensuring focused study and minimizing distractions.
Promoting awareness campaigns can highlight the importance of

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[36] Mahiko Konishi et al., "Multitasking Costs on Metacognition in a Triple-Task Paradigm,"
Psychonomic Bulletin & Review 28.6 (2021), 2075-2084.

[37] Dauda, A.Y. Interview by A.A. Rabiu, February 20, 2023. *Should Students of the Qur'an
Be Allowed to Use Social Media Platforms*.

maintaining attention and the potential pitfalls of social media. Additionally, encouraging the use of technology for educational purposes can further support effective learning while keeping distractions at bay.

Figure 10: As a Student, Do Your Parents/Guardians Stop You from Using Social Media at Home at the Time You are Supposed to be Studying the Qur'an?
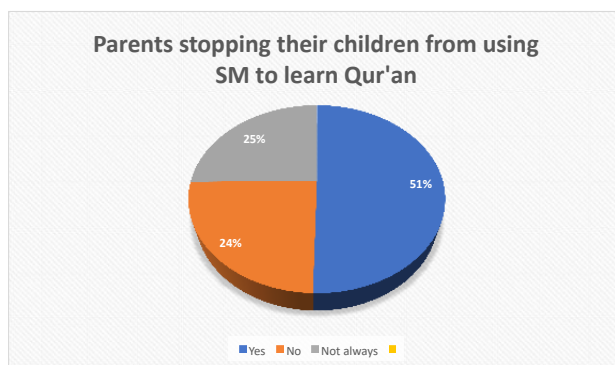
The chart above demonstrates how parents approach guiding their children's activities, both online and offline. 51% of respondents reported that their parents restrict social media use during Qur'anic learning or reading, 24% reported no restrictions, and 25% indicated that restrictions are not always enforced. While a significant number of parents actively regulate their children's social media usage, consistent enforcement of these restrictions can be challenging. This highlights the need for parents to be well-informed about the potential risks and benefits of social media and to develop effective strategies for guiding their children's online activities.[38]

However, for those who do not, or do so inconsistently, it is crucial to reflect on their approach. The responsibility of safeguarding and overseeing the well-being of children lies with parents, as mandated by Shari'ah.[39] Yet, this task has become

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[38] Muhammad Aminul Islam Chowdhury, "Usage of Social Media: Islamic Perspective," *International Journal For Multidisciplinary Research* 6.3 (2024), 1-11.

[39] Saidna Zulfiqar Bin-Tahir et al., "The Social Media Use for Digital Natives: Parenting Model of Muslim Cleric Families," *International Journal of Scientific & Technology Research* 8.11 (2019), 2871-2874.

increasingly challenging in the era of widespread social media usage. There appears to be a gap in the level of oversight exercised by parents in monitoring their children's online activities. Many may not fully grasp the potential risks associated with unmonitored engagement on social media platforms and other online spaces, which can negatively impact their children's digital footprint.

To address the issue of social media addiction, some respondents suggest that parents should enforce bans on their children's usage.[40] Others such as Muhammad F.A and Umar advocate for vigilant oversight and providing limited access to social media, internet surfing, and mobile phones through measures like controlling data subscriptions and temporarily confiscating electronic devices.[41] Additionally, some emphasize the importance of offering proper mentorship and education to students on how to use social media platforms judiciously.[42] These suggestions highlight the diverse strategies parents can employ to navigate the challenges posed by social media in their children's lives.

Figure 10: As a Teacher, is Social Media One of The Major Factors You Discovered Stopping Your Students from Learning the Qur'an?

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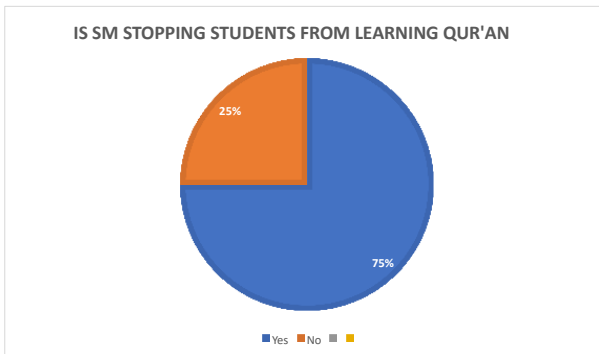
[40] Sulaiman, N. Interview by I.A. Sheriff, February 19, 2023. *How Would Parents Regulate Their Children's Use of Social Media.*

[41] Muhammad, F.A. Interview by A.A. Rabiu, March 2, 2023. *How Would Parents Regulate Their Children's Use of Social Media.*

[42] Almansoor, S. Interview by I.A. Sheriff, March 4, 2023. *How Would Parents Regulate Their Children's Use of Social Media.*

The survey results highlight a growing concern among parents, school administrators, and teachers regarding factors that hinder Qur'anic learning. The data indicates that social media is perceived as a significant factor impeding students' progress in Qur'anic learning. 75% of respondents affirmed that social media hinders proper Qur'anic learning, while 25% did not share this viewpoint.

Addressing this challenge requires a collaborative effort from all stakeholders, including parents, teachers, school administrators, and students themselves. By exploring the root causes of these challenges and harnessing the potential of technology for educational purposes, it is possible to create a more conducive learning environment for Qur'anic education. Generally, Islamic education faces challenges in integrating technology for sustainability and effectiveness. Nonetheless, effective use of technology in Qur'anic learning requires strategic planning, human resource development, and optimizing information media to enhance visibility and attract prospective students for long-term success.[43]

Major Findings

The findings of this study highlight the dual nature of social media's impact on Qur'anic education in Northern Nigeria, encapsulating both its constructive potential and its disruptive tendencies.

    i. Positive Impacts

Social media platforms offer a range of benefits that support Qur'anic education, particularly in terms of accessibility and innovation:

a. **Global Connectivity:** Platforms such as WhatsApp and Telegram facilitate interactions with scholars and educators across the world, enabling students to access diverse teaching methodologies and perspectives.

b. **Flexible Learning**: Applications such as Zoom and Google Meet and online groups dedicated to Qur'anic memorization provide audio-visual aids, allowing students to learn at their own pace. These tools

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[43] Apriyanto Nugroho & Anita Puji Astutik, "Integrating Technology in Tahfidzul Qur'an School Development Programs," *Indonesian Journal of Islamic Studies* 12.4 (2024), 6-10.

were particularly vital during the COVID-19 pandemic, ensuring the continuity of Qur'anic learning amidst physical restrictions.

c. **Collaborative Learning**: Social networks foster collaborative environments where students and teachers can share resources, discuss lessons, and engage in group-based learning activities.

ii. Negative Impacts

Despite its potential, social media poses several challenges that can undermine the efficacy of Qur'anic education:

a. **Distractions**: Unregulated use of social media diverts attention from Qur'anic memorization and recitation. Respondents frequently cited time spent on non-educational content as a significant impediment.

b. **Ethical Concerns**: Instances of inappropriate interactions between teachers and students on social platforms were reported, raising questions about the ethical implications of digital communication.

c. **Exposure to Inappropriate Content**: The accessibility of harmful materials, such as explicit content and unverified religious teachings, was identified as a threat to the sanctity of Islamic education.

d. **Time Mismanagement**: Many students admitted to allocating more hours to social media activities than to Qur'anic studies, leading to diminished academic performance and spiritual focus.

e. **Social Media Usage**: Approximately 86% of respondents acknowledged using social media for Qur'anic learning, yet only 65% dedicated 1-2 hours daily to Qur'anic recitation or memorization, revealing a discrepancy in time allocation.

f. **Teacher Perspectives**: 75% of teachers surveyed identified social media as a primary factor detracting students from engagement with Qur'anic education.

iii. Underlying Causes of Challenges

This research identifies several root causes exacerbating the negative impacts of social media:

a.   **Lack of Guidance**: A significant proportion of students lacked mentorship on responsible social media usage.

b.   **Parental Oversight**: Inconsistent parental monitoring was highlighted as a factor contributing to excessive and unproductive engagement with digital platforms.

These findings underscore the need for a balanced approach to integrating social media into Qur'anic education. While the technology presents unique opportunities for enhancing learning, its unregulated use can lead to significant setbacks.

Conclusion

This study underscores the sophisticated relationship between social media and Qur'anic education in Northern Nigeria. It is established that, social media platforms, while offering valuable tools for enhancing accessibility and engagement, also pose significant challenges such as distractions, ethical concerns, and time mismanagement. These dual impacts highlight the need for a balanced integration of technology into Qur'anic studies, ensuring that its benefits are harnessed while minimizing its drawbacks.

The findings reveal that the unregulated use of social media is a primary factor hindering effective Qur'anic learning. However, when used judiciously, social media can serve as a powerful resource for collaborative learning, global connectivity, and innovative educational practices. Stakeholders—including parents, teachers, and policymakers—must collaborate to establish structured guidelines and promote responsible digital engagement to maximize the benefits of social media for Qur'anic education.

Recommendations

i. **Teacher Training and Professional Development**: Educational institutions should organize workshops and training programs for Qur'anic teachers, focusing on the

effective and ethical integration of social media into teaching methodologies.

ii. **Parental Guidance and Supervision**: Parents should actively monitor their children's use of social media, providing guidance on balancing digital engagement with Qur'anic studies. Implementing time limits and content filters can help mitigate distractions.

iii. **Policy and Regulation**: Educational authorities should develop comprehensive policies outlining the permissible use of social media within Qur'anic learning environments, ensuring alignment with Islamic ethical principles.

iv. **Development of Tailored Digital Tools**: Investment in the creation of apps and platforms specifically designed for Qur'anic education can help reduce reliance on generic social media, minimizing exposure to harmful content while enhancing the quality of learning.

v. **Mentorship Programs**: Establishing mentorship initiatives within Qur'anic schools can provide students with role models to guide their digital practices, fostering both academic and spiritual growth.

vi. **Further Research**: Future studies should explore innovative strategies for integrating technology into Qur'anic education, examining long-term impacts and best practices.

By implementing these recommendations, the potential of social media can be harnessed effectively to support and enrich Qur'anic education, fostering a generation that is digitally proficient yet firmly grounded in Islamic values.

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