**AN EXPLORATION OF WHATSAPP USAGE IN PROMOTING ISLAM IN TANZANIA: A CASE OF MASJID SAMANGA AND HIDAYA**

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN MASS COMMUNICATION**

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**OF THE OPEN UNIVERSITY OF TANZANIA**

**2024**

**CERTIFICATION**

The undersigned certify that he has read and hereby recommends for acceptance by The Open University of Tanzania dissertation entitled; **“An Exploration of WhatsApp Usage in Promoting Islam in Tanzania: A Case of Masjid Samanga and Hidaya”,** in partial fulfilment of the requirements for the Degree of Master of Arts in Mass Communication of the Open University of Tanzania.



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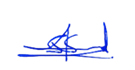
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**DECLARATION**

I, **Ahmed Sagaff Ahmed,** declare that this research report is my own original work and that it has not been presented and will not be presented to any other university for a similar or any other degree award. It is hereby presented in partial fulfilment of the requirements for the Degree of Master of Arts in Mass Communication of the Open University of Tanzania.



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Signature

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Date

**DEDICATION**

I would like to dedicate this study to my mother, Manuela John Blackbeard. May Allah bless her Ameen.

**ACKNOWLEDGEMENTS**

Praise be to God because He is the Creator (Nehemiah 9:6), the only Lord (Isaiah 45:5), the Almighty (Psalm 89:8), the triumphant (2 Corinthians 2:14), our refuge (Psalm 62:7), the performer of miracles (Psalm 77:14), and the deliverer (Psalm 70:5).

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**ABSTRACT**

WhatsApp is one of the most important tool to establish new social communication by contemporary information communication technology in any society. The application offers an opportunity for religious institutions to spread their faith. Therefore, this study explored WhatsApp usage in promoting Islam in Tanzania. The three objectives were:  to analyse the contents of Masjid Samanga and Hidaya WhatsApp Groups in promoting Islam practices in Marangu Division; to investigate the perception of the members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Marangu Division; and to find out the impact of the Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Marangu Division. Media Richness Theory and Agenda Setting Theory were applied to show how mosques used them to promote Islam. The study adopted a qualitative approach, case study research design, purposive and quota sampling, as well as content and narrative data analysis. The study employed three techniques of data collection namely, focus group discussion, interviews, and document review. The sample size of this study were 48 WhatsApp users in selected mosques, 2 Sheikhs, and 312 posts in two WhatsApp groups of selected mosques. The results presented by using narrations.  There are three key findings of the present research. First, the messages sent frequently in the Mosques’ WhatsApp groups focus on five pillars of Islam, six pillars of faith, Islamic morality, and participation in mosques’ activities. The contents varied from video clips, infographics, texts and audio messages. Second, Sheikhs, members of mosques’ WhatsApp groups, have positive perception on the role of WhatsApp Groups in promoting Islam in Marangu Division.  Third, the WhatsApp groups have impacted Muslims in the way they practice pillars of Islam correctly, understand and avoid things that can destroy their beliefs, to make Muslims live according to Islamic values, and increase participation in religious and social activities carried out by mosques. The study concluded that WhatsApp plays a vital role in promoting Islam in Tanzania and it recommended that members of the mosques should ensure that they continue to translate the teachings they receive from the groups into practices so as the intended result can be observed through their lives.

***Keywords:*** *WhatsApp, Islam, Masjid*

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**LIST OF ABBREVIATIONS**

AST - Agenda Setting Theory

BBC - the British Broadcasting Corporation

DRPS - Directorate of Research and Postgraduate Studies

ECED - Head of Department of Economics and Community Economic Development

FGD - Focus Group Discussion

KIA - Kilimanjaro International Airport

MRT - Media Richness Theory

SMS - Short Message Service

SNS - Social Networking Site

SWT - Subhanahu Wa Ta'ala

TCRA - Tanzania Communications Regulatory Authority

URT - United Republic of Tanzania

**CHAPTER ONE**

**INTRODUCTION**

**1.1 Introduction**

This paper is about the WhatsApp usage in promoting Islam in Tanzania. This chapter includes background of the study, statement of the research problem, research objectives, research questions and relevance of the study.

**1.2 Background of the Study**

Social networking applications are being used for social, economic, political and religious purposes. As one of social networks, WhatsApp is the most downloaded messaging app in the world and has reached two billion monthly users (Hatab, 2016). It is also a top-messaging app in Islamic nations including Islamic Republic of Pakistan and the Kingdom of Saudi Arabia, but also in secular countries like Brazil, Finland, Ghana, and Tanzania (March, 2023). Hidayati and Samingan (2020) suggested top ten WhatsApp features that comprises message delivery confirmation, voice and video calls, end-to-end encryption, data backup and restore, location sharing, multi-platform compatibility, custom notifications and mute options, media sharing, status updates, and group chat. These features can be used for various purposes (Gulzar & Massiha (2021).

As one of top ten features, WhatsApp group chat can have a maximum 1,024 members. Hassan and Aishath (2024) explained that group members can share text messages, pictures, videos, audio and documents that contain thoughts, and opinions. WhatsApp groups are measured as the most strategic media in disseminating certain ideologies and Islamic da’wah (Ali, Budyastomo, & Harun (2021). For that reason, imams, sheikhs, muftis, and ayatollahs in both Islamic and non-Islamic countries are using WhatsApp groups to connect to their followers, as well as to promote spirituality and awakening. WhatsApp groups are also used for interaction, socialization, teaching Qur’an, spreading Islamic hadiths and fatwas, and spreading news (Islam, 2019).

Chitwood (2023) reported that in Pakistan whose 96.5 percent of its population are Muslims, 60 percent of the whole population spend at least one hour a day using WhatsApp. There are more than 2,800 Pakistani WhatsApp Group Links available via [www.whatsapp group.in](http://www.whatsgroup.in), most of them have been created in services of Islam (What’s Group. In, 2023). The specific goals of those groups vary greatly, some are imparting Islamic teachings, some are connecting Muslims, and others are for Muslim marriage matrimony. In Saudi Arabia, the survey conducted by the Saudi Center for Public Opinion Polling reveals that 92 percent of Saudis use WhatsApp while 75 percent amongst them expressed positive opinion of social networks, noting communication, self-learning and exchanging information as the top positive outcomes of app usage. Although many Saudi Islamic scholars use WhatsApp for spreading useful information, Sheikh Awad al-Qarni was arrested for sharing fake news WhatsApp (Chitwood, 2023).

The number of WhatsApp users is also huge in secular countries shrouded by freedom of religion. Brazil has around 147.37 million users (Statista, 2022). Social networks are used to introduce Islam in this Latin American nation. Sheikh Al-Sadiq Al-Othmani embraced the idea of online da’wah through websites and social networks including WhatsApp groups in the country whose Muslim population is only one percent. Through online platforms, Sheikh Al-Sadiq has managed to reach 800,000 people (Chitwood, 2023). In Finland, the country whose Muslim population is about 2.7 percent, the survey reveals that 89 percent of Finns use WhatsApp (Statista, 2022). Almost all Islamic organizations in Finland, including Muslim Council Finland, use social networks including WhatsApp (Maija & Terhi, 2024). In Ghana, 89.9 percent of the people connected to the internet in Ghana used WhatsApp (Statista, 2022). Islamic clergymen in Ghana use WhatsApp groups to spread Islam, although Ghanaians Muslims have rejected the replacement of traditional adhan with WhatsApp messages as a means proposed by the government to call Muslims for particular obligatory prayer (BBC News Pidgin, 2018).

Tanzania is an East African country widely known for Mount Kilimanjaro, the tallest mountain in Africa located at Kilimanjaro Region, the region inhabited by Chagga tribe (Briggs, 1996). Right to freedom of religion is guaranteed by Article 19 of the constitution of the United Republic of Tanzania (URT, 1977). Freedom House (2022) reveals that freedom of religion is generally respected and interfaith relations are largely peaceful. The majority of Tanzanians who identify themselves as adherents of Islam reside in the country’s coastal area and fringe communities in large cities such as Arusha, Dar es Salaam, and Dodoma (Mastrano, 2023).

In Tanzania’s Kilimanjaro region, there are 30 divisions. Marangu, which is located 80 km from Kilimanjaro International Airport (KIA), is one among them. The division is known as the home of the Mongi Clan. From oral history, Mongi is a very powerful clan that had its own independent Samanga Empire that lasted for a long time without interference. Some notable members of Mongi Clan are Prof. Hussein Omary Mongi, Dr. Abdul Omary Mongi, Hon. Ramadhani Idd Mongi and Mwl. Hassan Omary Mongi. The clan embraced Islam in late 1500 when it had interaction with coastal people but did not practice it openly until the mid-19th Century when they built a small mosque at its headquarter which also served as a madrasa. The Samanga mosque has spread Islam in different parts of Marangu Division. The area where the mosque is built still maintains the traditional name “Headquarter”. In the late century, Samanga was annexed by Mangi Horombo of Marangu, but continued to be strong and its people continued to practice Islam as of now.

The number of WhatsApp users in Tanzania was 3,415,917 by September 2022 (TCRA, 2022). Muslims, especially in urban areas, use WhatsApp groups to spread religious content. On November 26, 2017 the mosque administration at Samanga Village created WhatsApp Group known as “Muslims online” which currently has 162 active participants. Most participants originated at Samanga Village and few are former students of mosques’ madrasa. The group is administered by three people who have been posting various Islamic teachings consisting of translation of Qur’anic verses, hadiths, and other Islamic references from Islamic clergymen.

The lessons posted include marriage, fasting, prayers, significance of being obedient to Allah, anti-homosexuality, eschatological concepts, and so forth. Group members have been forwarding messages to other groups of both Muslims and non-Muslims of Marangu residents, some people at Marangu are said to have converted to Islam through messages originated from “Muslims online”. Hidaya Mosque, which was built later by assistance from Samanga mosque and students of Mandaka Teachers college, has also adopted the use of WhatsApp. However, due to the strong relationship between Samanga and Hidaya mosques, messages shared in their WhatsApp groups are similar.

**1.3 Statement of the Research Problem**

Social networks may linger to be a source of change in our day-to-day life. They are gradually changing religious settings.  For instance, da’wah is going beyond the known old-fashioned atmosphere – the minbar, to the online environment that go beyond time and geographical boundaries. Studies (Fuadi 2020, Sule 2020, Sazali et al 2020 Huda 2021) have explored the use of other social networks for religious purposes, but the understanding of how WhatsApp Groups can effectively be adopted by Mosques for religious reasons remains a field worth examining. As stated earlier, the number of WhatsApp users is huge. Online communication between groups of similar religious faith has become common during the last decades through email, SMS, Facebook groups, Twitter and recently WhatsApp (Ibahrine, 2014).

However, in Tanzania, the number of WhatsApp users are on the increase but its adoption by Mosques for religious has not been studied to the best of my knowledge. With the increase in the number of WhatsApp users, chat groups are created within and beyond the mosque. The normal purpose behind the creation of groups is to offer a platform for believers to connect with a group and exchange information either for social or religious gains. Hence, the study explores the WhatsApp usage in promoting Islam in Tanzania.

**1.4 Research Objectives**

**1.4.1 General Objective**

The general objective of this research is to explore the usage of WhatsApp in promoting Islam in Tanzania using Masjid Samanga and Hidaya as a case study.

**1.4.2 Specific Objectives**

Specific objectives of this research are:

1. To analyse the contents of Masjid Samanga and Hidaya WhatsApp Groups in promoting Islamic practices in Tanzania.
2. To investigate the perception of the members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Tanzania.
3. To find out the impact of the Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Tanzania.

**1.5 Research Questions**

The research questions of this study are:

1. What are the contents of Masjid Samanga and Hidaya WhatsApp Groups in promoting Islamic practices in Tanzania?
2. What is the perception of the members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Tanzania?
3. What is the impact of the Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Tanzania?

**1.6 Significance of the Study**

This study is about WhatsApp usage in promoting Islam in Tanzania. The study benefits students through its contribution to the existing body of knowledge, especially in understanding the dynamics of social media usage by mosques for students, hence supporting their academic and personal growth. Researchers benefits from this study as it serves as a foundation for further research on digital communication and religion, contributing valuable data and insight to the field. The study also benefits policymakers since the findings inform policy decisions regarding the significance of using WhatsApp groups for effective informational campaign about early marriage and so forth.

Moreover, the research benefits Muslims as it shed lights on the effectiveness of communicating pillars of Islam and Imaan, Islamic morality, as well as Islamic social, cultural and economic guidelines. For This leads to more effective usage of WhatsApp to spread Islamic teachings since the number of WhatsApp users in Tanzania was 3,415,917 by September 2022. As it was pointed out by some scholars, (Islam, 2009), social media is also spreading fake rumours about Islamic leaders and misconceptions about Muslims.

The study contributed to the ways that WhatsApp can be used to uniting believers, persuade them to participate in Mosque’s activities, as well as providing general religious knowledge. The researcher’s intended outcomes were to support or build on Media Richness Theory and Agenda Setting Theory as the necessary component of spreading Islam in the digital age.

**1.7 Scope of the Study**

This study involved Samanga Mosque and Hidaya Mosque, both allocated at Marangu Division. The research explored WhatsApp usage in promoting Islam in Tanzania focusing on contents posted in WhatsApp groups, opinions of Sheikhs and members of both Samanga and Hidaya mosques. A study explored the contents of one month, the holy month of Ramadhan (March 22 to February 23, 2023). This period was chosen because the holy month of Ramadhan is the month effectively used to emulate Prophet Muhammad and Ahlulbayt by adopting their virtues of humility, forgiveness, patience, and compassion into their daily lives. In this holy month, Muslims have been frequently spreading the teachings of Islam through different social networks including WhatsApp.

**1.8 Organization of Dissertation**

The dissertation is structured into five chapters. Chapter one introduces the study through background of the study, statement of the research problem, research objectives, research questions and relevance of the study. Chapter two presents literature review. It includes theoretical review, and review of related literature, conceptual framework, theoretical framework, empirical framework and research gap. Chapter three presents and discusses the methodological approach. It includes research design, study area, study population, sample size and sampling technique, sampling frame, data collection method, data collection procedure, data processing and analysis, data quality control, and ethical issues. Chapter four represents data collected from a combination of document review, focus group discussion and interview. Chapter five presents the summary of the findings based on research objectives. The chapter also draws conclusions and presents recommendations for policy makers and implementers.

**CHAPTER TWO**

**THEORETICAL** **LITERATURE**

**2.1 Introduction**

This chapter is about literature review. It includes definition of key terminologies, theoretical review, and review of related literature, conceptual framework, theoretical framework, empirical framework and research gap.

**2.2 Definitions of Key Terminologies**

**2.2.1 WhatsApp**

WhatsApp is the social networking site (SNS) which allows users to send text and voice messages, make voice and video calls, and share images, documents, user locations, and other content (Ortega, 2021).

WhatsApp Group is a chat room in WhatsApp which bring different people together and interact, share content, and collaborate.

**2.2.2 Mosque**

Mosque is a Muslims’ building of prayers (swalat) which contain an ornamental niche (mihrab) set into the wall that indicates the direction of Mecca (qiblah) and ablution (wudhu) facilities (Esposito, 2014).

**2.2.3 Da’awa**

Da’awa is the act of inviting or calling people to embrace Islam, with the plural of word being known as daʿwāt or daʿawāt (Kahin, 2015).

**2.2.4 Qur’an**

Qur’an is the central religious scripture of Islam, believed by Muslims to be a revelation from God which is organized in 114 chapters which consist of verses (Esposito, 2010).

**2.2.5 Content**

Content refers to pretty much anything you share on social media, whether it's a text update, a photo, graphic, video, link, etc.

**2.3 Theoretical Framework**

Theory refers to the statement formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the restrictions of the assumptions or specific objectives of the research (Kothari et al, 2019). Theory provides a foundational framework, guiding the study by offering perspectives to understand and interpret findings. This study is guided by the Media Richness Theory (MRT) and Agenda Setting Theory (AST). Theories have been chosen based on the specific objectives.

**2.3.1 Media Richness Theory (MRT)**

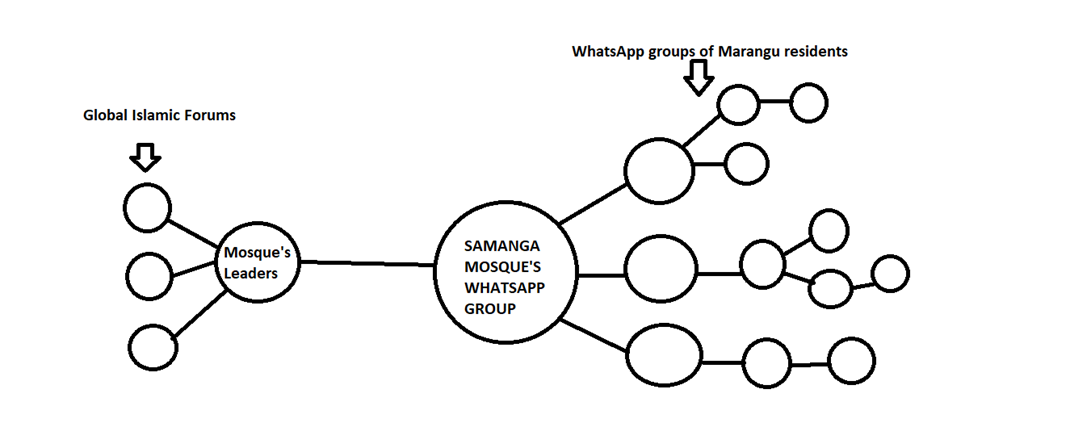
MRT was introduced in 1984 by Richard L. Daft and Robert H. Lengel to describe and evaluate communication mediums within institutions in terms of their effectiveness (Daft & Lengel, 1986). It argues that information are passed on to others in order to close the gap between what should actually be known and what persons think and or know about a topic, thereby escaping misunderstandings (Shehu et al, 2017). MRT was designed to determine the most effective medium for reducing ambiguity in communication. It provides a structured approach to media selection but may not fully apply to modern, flexible media contexts. MRT helps understand media selection within the organization.

**2.3.2 Agenda Setting Theory (AST)**

AST was developed by Maxwell McCombs and Donald Shaw in a study on the 1968 US presidential election, which established a link between the topics covered by the media and the issues observed as significant by the public (McCombs and Shaw, 1972). AST aimed to show how media prioritizes certain issues, shaping public perception. AST effectively illustrates media’s role in setting public agendas but lacks depth in explaining individual media choices. AST highlights how topics gain prominence. Therefore, a research applied MRT and AST together in this study to provide a comprehensive framework addressing both media selection and topic prioritization within WhatsApp use in Islamic organizations.

**2.4 Conceptual Framework**

The conceptual framework applied in this study indicates the relationship between the use of WhatsApp and the spreading of Islamic contents. According to this model, the use of WhatsApp has a great relation with the spread of Islamic contents in Marangu Division. The research topic is involved in the study conceptualized using the model delineated in Figure 2.1



**Figure 2.1: Conceptual Framework**

The illustration above explains the transmission of Islamic messages from global forums to the WhatsApp groups of Marangu divisions.

**2.5 Theoretical Literature**

**2.5.1 Social Media**

Social media refers to interactive technologies that enable the construction and distribution of information, ideas, interests, and other forms of expression through virtual communities and networks (Solomon and Tuten, 2018). Some of the most popular social media websites, with more than 100 million registered users, include Twitter, Facebook (and its associated Messenger), WeChat, ShareChat, Instagram, QZone, Weibo, VK, Tumblr, Baidu Tieba, and LinkedIn. Depending on interpretation, other popular platforms that are sometimes referred to as social media services include YouTube, QQ, Quora, Telegram, WhatsApp, Signal, LINE, Snapchat, Pinterest, Viber, Reddit, Discord, TikTok, Microsoft Teams, and more.

**2.5.2 Content in Muslim Social Media**

Like members of other faiths, Muslims use social media in fulfilling their religious duties. Majority of scholars and preachers take advantage of the effectiveness and efficiency of social media in engaging with religious communities (Lawal, 2020). Islam (2019) suggests that Muslims use social media to fulfill the most important duty in Islam is to enjoin what is right and forbid what is wrong as Allah (SWT) said: “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong” (Qur’an 9:71); to encourage socialization as Allah (SWT) said: “The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy (Qur’an 49:10)”; to teach Qur’an as Imam Ali bin Abi Talib (s) said, “O Malik! Study often with the scholars and have frequent discussions with the wise in consolidating what is suitable for the prosperity of your land, and in establishing that by which the people before you were in a sound state.” (Nahjul Balaghah, letter no.53); and spreading Islam “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious” (Qur’an 16:125).

While many Muslim scholars and institutions are using social media positively, others are misusing them (Majni, 2020). For instance, terrorist organizations working under the mask of defending Islam use social media to recruit new fighters (Islam, 2019). Illiterate Muslims have been also sharing falsified hadiths and translation of Qur’an, thus causing the spread of mischief and sometime sectarian conflicts. This have negative impact to the progress of religion. Allah (SWT) said: “And do not make mischief in the earth after it has been set in order, and call upon Him with fear and longing. Surely Allah's mercy is close to those who do good.” (Qur’an 7:56). In ensuring that Muslims are using social media in an appropriate way, Keerio et al., (2024), Ali et al., (2021), and Nisa (2018) have suggested five Islamic steps to be followed before posting on social media. First, one who posts should have good intentions, quoting the Hadith of Prophet Muhammad (S.A.W) who said: “Actions are according to intentions, and everyone will get what was intended.” Second, consider the materials that comply with Islamic laws, quoting Imam Ja’afar as-Sadiq (a) who said: “Ebbad! Do you, because you have controlled your stomach and genital parts from haram, feel saved? In His Book, Allah says:‘Believers, have fear of Allah and speak righteous words. Allah will reform your deeds and forgive your sins. (33:71-2) Nothing of your good deeds will be accepted unless you utter good and just wording. (al-Wafi; part 3 page 85). ”

Third, verify before judging and posting, because Allah (S.W.T) said: “O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done” (Qur’an 49:6). It has been said also: “And does not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned” (Qur’an 17:36). Fourth, be part of the solutions, not the problem. “The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy” (Qur’an 49:10). Fifth, the legacy of goodness should be our savings for our future life after death. Allah (S.W.T) said: “It is certainly We Who resurrect the dead, and write what they send forth and what they leave behind. Everything is listed by Us in a perfect Record” (Qur’an 36:12).

**2.5.3 Muslim’s Perceptions on Social Media**

Many Muslims have positive perceptions on social media, however, some have negative views. Most Muslims view social media as a tool for promoting Islam (Hatab, 2016). Sheikhs, imams, and normal believers across the globe use social media, including WhatsApp, for religious purposes. This includes expansion of Islam, promoting unity and solidarity amongst Muslims, posting tausiyah (religious advice), and Qur’an reading movement (Nisa, 2018).

Despite having positive impacts, social media also have negative impact such as the spread of fake hadiths and fatwas, cyber bullying, social anxiety, depression, and exposure to content that is not age appropriate. However, this does not make Muslims to have extreme negative perceptions on social media generally, but specifically on how they are being misused. As a result, members of different mosques and madrasa have formed social media channels in order to limit negative influence of social media to its followers (Sazali et al, 2020).

**2.5.4 Impact of Social Media in Promoting Islam**

Social media has a significant role in promoting Islam. Social media, including WhatsApp, help to propagate Islam and dispel negative stereotypes about Islam in the cyberspace where billions of youth across the world get to know more about the Islamic faith Fuadia (2020) and Nisa (2018) explained four ways in which these platforms help in promoting Islam. First, Islamic content for everyone, despite their religion. Second, easily connects with the best Islamic scholars. Third, positively influence others and vice versa. Fourth, provide greater fundraising opportunities.

**2.6 Empirical Literature Review**

The related study was done by Blaker (2015) conducted a study titled “The Islamic State’s Use of Online Social Media.” The study found that the grooming process used by ISIS in recruiting teenage girls over the Internet is analogous to the tactics used by online predators. A pedophile gains the trust of the victim over time and persuades the victim to keep the relationship secret. “When the time is right he convinces the child to leave her family and join him. The process is identical in radicalization by ISIS. With the rising number of young people being lured into joining the extremists, it is argued that the problem should be regarded as a child protection issue.

Another study was done by Hatab (2016) titled “Islam and Social Media: Attitudes and Views.” The study revealed that social media have affected the way the other is addressed when discussing Islamic topics. Despite some negative stands, the positive attitudes towards social media in promoting Islam prevailed. The views were influenced by the respondents’ age, gender and education. The linguistic influence of social media on developing English skills was viewed positively. Facebook was the most preferred social media platform. Further research is recommended on the interrelationships between social factors and views of social media. Code-switching among social media users and the effect on Arabic might be also investigated.

Nisa (2018) conducted a study titled “Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia.” The study revealed that social media has helped to improve Muslim youths’ capability of reciting Qur’an and helped solving the crisis of morality that are seen as being rooted in the failure of Muslims to make the Qur’an close to their hearts. The study argues that WhatsApp has enabled the birth of a semi-virtual Qur’anic movement, which is rooted in the Tarbiyah movement.

Islam (2019) who studied “The Impact of Social Media on Muslim Society: From Islamic Perspective.” The researcher revealed both positive and negative impact of social media in Muslim society. Social media was realized to be a source of interaction between friends and family, encourages socialization, teaching the Quran, spreading the Quran, spreading hadith, spreading Islamic references, spreading of Islamic Da’wah, a source of news and information, it enhances learning and education and access to research, as well as a source of business development. Negative impact of social media was reduction in real human contact, it encourages people to be more public about their personal lives, unnecessary statement, young people are getting lazy, distortion of facts about religions, promotion of crudity, increasing social addiction, false news is created in social media and rumors spread, use by militant organizations, reduces learning and research capabilities and interpersonal skills, and technology misuse. The study concluded that “there is no technology product or technical development, which is not usable for Islam. But remember that everything can be used in good work, and it can be used for evil purposes.”

Erawati (2019) studied “Social Media and Communication Ethic in Islamic Perspective.” The conclusion of this study was to initiate seven communication ethics through social media for married couples to prevent family disharmony, through analysis of positive law and normative texts (Qur’an and hadith) as follows. First, taking advantage of and leaving disadvantages, meaning that social media has some benefits if it is used wisely and vice versa. Second, using fair time management in family, personal, and social relations, which is not excessive in social media. Third, be open to your partner. Fourth, selecting good friends. Remember, social media can trigger disputes, even infidelity. Fifth, saying good words in posting and commenting. Sixth, keeping the couple’s disgrace, including not indulging in comments on social media. Seventh, keeping self-esteem.

Briandana et al (2019) studied “Da’wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia.” The results indicate that the flexible quality of the social media entrenched in YouTube enables its audiences – especially the millennials – to see and listen to preachers or study da’wah in any location at any time. This study contributes to compiles prior research and contributes among other digital media; YouTube has become a famous source of information. In light of the current media development, Da'i (a person engaging in da’wah) can use YouTube as a means of preaching (da’wah) and YouTube becomes an alternative media for millennials with a wide selection of proselytizing video content.

Handini et al (2019) studied “WhatsApp as a Construction Media Identity in the Internalization of the Shariah Value of Veiled Muslim Women.” This study aims to determine the formation of identity carried out by Veiled Muslimah Community (KMB) through the internalization of Shariah values contained within the Community. This research method uses a Netnography research strategy. Netnography is a special form of ethnographic research that is adjusted to reveal the unique habits of various types of social interactions mediated by computers. Next to see the formation of KMB internalization, this study uses the theory of the Construction of the Social Reality of Peter L. Berger. Based on the results of the study, through the WhatsApp group members of the Komunitas Muslimah Bercadar conducted virtual communication and stated that KMB was part of their family. Each KMB member has the urge to be in the community based on the same vision, mission and identity.

The KMB equation with members can be seen from the openness of the vision and mission and the way to interpret the veil as a way to share goodness. Furthermore, the internalization of Shari'ah values was formed when KMB members lived the veil as a representation of the obedience of a Muslim woman to Allah. Veil is also an identity for KMB members to jointly carry out the vision of the Veiled Muslimah Community (KMB) in grounding Hijab Syar'i. So that the concept of similarity to the symbol of belief and religion that occurs through language and actions in the WhatsApp group finally forms a shared identity in the Awareness Muslim Community.

Hidayati and Samingan (2020) studied “The Role of Social Media in Improving the Understanding of Quran and Religious Proselytizing: A Study of High School Students in Semarang” in Indonesia’s Semarang City. The study revealed that social media plays a role for high school students in improving their understanding of Quran and Islamic knowledge. It then recommended that students and all social media users, let's use social media wisely, to communicate, learn and proselytize. Also, the religious proselytizers, Islamic education teachers, Islamic spirituality activists, should be able to use social media as a means to learn about Islam, to convey Islamic messages which are easy and fun, and to share the verse of Quran even though it’s only one verse.

Fuadi (2020) studied “Islamic Philanthropy on Social Media: New Way to Inform, to Communicate, and to Promote Social Welfare in Indonesia.” A researcher found that Sedekah Rombongan successfully used social media from 2011 to 2013 as it managed alms donation about thirteen billion rupees from and to the society in Indonesia, especially from the rich people to the poor people. The study suggested Islamic organizations to use the simple procedure that SR applied its movement in order to make the powerless people get more benefit from the program.

Sule (2020) studied “Muslim scholars and the world of social media: opportunities and challenges.” The outcomes confirmed that social media have provided a fruitful ground for the germination of cyberspace Islamic scholars, people who are not learned but share texts, video and audio containing distorted and misleading information. This has challenged the age long Islamic practice in Islam where any issues regarding Islamic da’wah and fatwa are exclusively for the learned Islamic Scholars. The study in addition reveals that what is obtainable on social media now is, cyber scholars and quick to post or comment on issues that are exclusive the purview of Islamic scholars.

Sazali et al (2020) studied the “The Impact of Instagram Social Media on Religious Behavior of Mosque Youth in Siumbut Baru Village.” This study aimed to find out (1) what content is contained in Instagram social media that affects the religious behavior of mosque adolescents in Siumbut Baru (2) Instagram Social Media which has an impact on the religious behavior of mosque adolescents (3) the effect of Instagram on the mosque adolescent religious behavior. From the result of this study indicate that Instagram social media gives influence to mosque youth through the use of features presented, so that with social media Instagram teen mosque can be affected by daily behavior that reflects Islamic values through positive content that can be motivated to carry out such worship to Allah SWT respect parents, is not excessive in worldly matters, cares for others. Then, to invite others to promote social service activities based on information obtained in Instagram religious accounts.

Muchlis (2020) studied “WhatsApp as a Da’wah Media for Islamic Religious Counsellor during Covid-19 Pandemic.” The purpose of this research is how WhatsApp as a medium of preaching by the Islamic religious extension office of the Ministry of Religion of Asahan district during the Covid-19 pandemic. This research method uses descriptive analysis with a qualitative approach. The results obtained through this research are the implementation of communication elements in the research as follows: (1) Communicators, Islamic religious extension agents of the Ministry of Religion, Asahan Regency; (2) The message in question is a message of da'wah. (3) Communists are Muslim communities in Asahan Regency who are members of the majelis taklim or recitation groups formed by extension agents; (4) Channels, using tools in the form of microphones, loudspeakers, and video recording applications as well as whatsapp; 5. Effect, is the expected result after a lecture by the Islamic religious extension agents in Asahan Regency. In carrying out his preaching through the WhatsApp application, there are obstacles so that the da'wah is not optimal, namely: (1) Technical obstacles, smartphone ownership is not evenly distributed among the congregation; (2) Physical or organic obstacles in the form of limited internet quota; (3) Geographical location of the congregation makes signal difficult; and (4) Thought barrier in the form of different opinions of the congregation in responding to the use of WhatsApp as a medium of preaching. The conclusions obtained are that whatsapp as a da'wah medium has met the elements of communication and the implementation of da'wah is hampered by (1) technical obstacles; (2) physical or organic barriers; (3) Geographical; and (4) retardation of thought.

Warna (2020) studied “Islamic values contained in university students’ quatrains in the WhatsApp group.” The objective of this research is to find out the Islamic values contained in the quatrains made by the students of Faculty of Tarbiyah and Teaching Sciences, Indonesia, in the whatsapp group. The method of this research was descriptive qualitative. In collecting the research data, the researcher collected the quatrains in the whatsapp group since January 21, 2019 to July 21, 2019. These quatrains were made by 321 students of Faculty of Tarbiyah and Teaching Sciences as the members of the whatsapp group. The group’s name is “Grup Pantun Mahasiswa”. The number of the quatrains was 649 quatrains. Next, in analyzing the research data, first of all, the researcher read and presented the quatrains in the whatsapp group. Then she classified them into topic categories: Islamic and non-Islamic topic categories. The Islamic topic categorized quatrains were subcategorized into its Islamic values. The Islamic values were then described one by one. The result of the analysis showed that out of 649 quatrains, Islamic values contained in the quatrains made by the whatsapp group members are the followings: (1) worshipping God (praying, fasting, and giving alms); (2) the sunnah of marriage; (3) respecting parents; (4) appreciating elders; (5) diligence in working & fulfilling invitations; (6) supporting one another in achieving goals; (7) comforting the sad; (8) asking for forgiveness and forgiving one another; (9) the importance of silaturrahim; (10) suggestions of doing good deeds; (11) competing in doing good deeds; (12) forbidding doing the harms; (13) helping one another; (14) praying for one another’s success; (15) unity among Muslims; and (16) praising God’s creatures. In conclusion, out of 649 quatrains as the research data, 51 quartains contained Islamic values. While, other 598 quatrains did not contain any Islamic values.

Huda (2021) studied “Islam, Culture, and Social Media: A Study on the Culture of the Social Media Usage in the Covid-19 Pandemic Era.” The findings in this study indicate that the culture of society in the use of social media in the era of the Covid-19 pandemic has experienced a very significant increase. Social media was positively used by the public to access information about Covid-19, distance learning, work from home and others. Negatively, misuse of social media in the current Covid-19 pandemic era are also showing an increase. Islam in its presence to see the culture of using social media in the era of the Covid-19 pandemic has positioned itself as a exhibitor or as an inhibitor. As a supporter, Islam supports when social media is based on utilization that can increase scientific abilities and knowledge. Meanwhile, as a prohibition, Islam is present as signs and regulations that social media cannot be used and exploited to be misused and used for crime.

Menshikova et al (2021) studied “Online activity of mosques and Muslims in the Netherlands: A study of Facebook, Instagram, YouTube and Twitter.” This study explores the online visibility and activities of all (478) mosques in the Netherlands. The data were collected data on personal websites and four social media platforms (Facebook, Twitter, Instagram and YouTube). The majority of mosques have a website (52%) and an account on Facebook (61%). Less often used are Twitter (17%), Instagram (17%) and YouTube (19%). On social media platforms, mosques strongly differ in their activity and number of followers. The study found that Salafist mosques, which tend to have a strict ideology, are more active on Twitter and YouTube, and also attract a larger share of followers on Facebook than non-Salafist mosques. Our more fine-grained analysis on Twitter shows that Salafist mosques in the Netherlands cluster together. Followers of Salafist mosques make up a community of users who are mainly connected to each other (“bonding ties”), and much less so to other users (“bridging ties”). The study suggested an opportunity for studying the online presence and activities of mosques and Muslims in western societies.

Nasallah and Qassim (2022) studies “WhatsApp as a Social Tool for the Muslim World.” This investigation seeks to answer the question, "What sorts of uses does technology have for the Muslim society in terms of spreading media coverage and agendas?" by making use of qualitative methodologies that are based on phenomenology. You may be able to create a highly successful app for communicating Muslims' performance at muslimpro.com by making use of the app's capability to convey not only information but also photographs, video content for media content, daily ibadat, synchronized five articles of faith, and halal and haram denial. You can find more information about this app's capabilities here. The app's event editor also uses WhatsApp to send out the schedule for the day's media coverage and set up daily meetings between editors and the Muslim Society, which eliminates the need for phonograms. In addition, WhatsApp is used to set up daily meetings between editors and the Muslim Society. Because of advances in technology, individuals from different parts of the world are now better able than ever to connect with one another in an instant and to gain access to a wide variety of materials on the internet. There is a significant need for Islamic software, which is to be expected in a nation that has a population of more than 1.8 billion people. These apps contain everything from virtual tours of well-known mosques to online bazaars that offer only merchandise that is compliant with Islamic law.

Butters and Utriainen (2024) studied “Becoming a (Better) Muslim: A Connectivist Perspective on Learning Islam in Finland.” The study explores the multisite learning of Islam by Finnish Muslims from the perspective of the connectivist learning theory, which makes visible the central contemporary ways of learning that emphasize the role of digitalization and collaborative learning with peers. It focuses especially on learning in the context of Ramadan because, for many, the holy month is an essential time for apprehending Islamic tenets and practices. The research indicates that the understanding of Islam among our research participants is a result of a complex set of connections and nodes of information, both online and offine. The research participants’ multisite learning was enriched with an abundance of horizontal (peer-to-peer) and vertical (teacher-to-student) connections, enabling multiple interpretations and reflective learning of Islam. Our research also suggests that in Finland, where Islam is a minority religion, the learning process to become a (better) Muslim contains many aspects shared equally by converts and those born Muslim.

**2.7 Research Gap**

In general, the above empirical literature mostly described the concept of the use of social media by Muslims in a very wide aspect and in different mediums, such as Facebook, Twitter, Instagram and many others. However, the few have described the use of those social networks by mosques, not only that but also used different study areas, hence, the need of this current study. The study therefore intends to explore the usage of WhatsApp in promoting Islamic in Tanzania, particularly at the Selected Mosques in Marangu, Moshi-Kilimanjaro.

**CHAPTER THREE**

**RESEARCH METHODOLOGY**

**3.1 Introduction**

This chapter is about the research methodology. It includes research design, study area, study population, sample size and sampling technique, sampling frame, data collection method, data collection procedure, data processing and analysis, data quality control, and ethical issues.

**3.2 Research Approach**

The study used qualitative approach to collect, analyze and interpret information on the usage of WhatsApp in Selected Mosques in Tanzania’s Marangu Division. Qualitative research approach (Corbin & Strauss, 2008) helps researchers to understand how people see and experience the world. Qualitative researchers emphasize with and identify with the individuals they investigate to comprehend how they perceive the world (Denzin & Lincoln, 2018). According to Herbert Stake (2010) qualitative researchers try to catch the interpretive process by staying far away as a so-called "objective" observer and refusing to play the role of the acting unit is to risk the worst kind of subjectivism. The "objective" observer is likely to fill in the interpretive process with his guesses instead of catching it as it happens in the experience of the acting unit that uses it. Qualitative research approach aims to investigate and represent reality as it exists in context and to shed light on how individuals experience this reality. Qualitative research approaches answer "how" and "why" questions by focusing on understanding and looking into the parts of a person, place, process, or thing. It is complex to quantify its qualities and significance Corbin and Strauss (2014).  The goal of collecting qualitative data is not to find answers to questions or to write down exactly what happened in a situation. Instead, it is to discover how something feels or is understood (Merriam, 2009). Because experience and perception are as complicated as ideas, researchers often use different ways to gather data. In this regard, the researcher used a qualitative approach to investigate the experience of using WhatsApp among groups among Marangu Muslims.

**3.3 Research Design**

Research design is defined as the blueprint for the collection, measurement, and analysis of data (Kothari, 2019). This research used case study research design and qualitative approach. According to Kothari (2019), case study research design is the design used when a researcher assesses the unit in detail. The researcher chose this design to explore WhatsApp usage in promoting Islam in Tanzania.

**3.4 Area of the Study**

Study area refers to places where a researcher plans to carry out detailed study about an issue or current problem (Kothari, 2019). The study area is social media particularly WhatsApp group located in Marangu Division, approximately 80 kilometers north-east of Kilimanjaro International Airport, with GPS coordinates of Latitude -3° 21' 10.19" S and Longitude 37° 31' 11.39" E. In this area, there are about four mosques with Samanga Mosque located in Samanga Village being oldest mosque in the area and source of the spread of Islam in the division. This area was purposely selected for the study because it is the area with few Muslims, but they strongly showcase obedience to the five pillars of Islam Religion, some of them being five prayers daily and fasting during the Holy Month of Ramadhan. The Masjid Samanga and Hidaya were selected because they are oldest mosques. These mosques played significant role of converting Christians into Islam as well as Islamization of Marangu division.

**3.5 Study Population**

Tiwari and Dwivedi (2023) define study population as a group for a study or statistical reasoning and is not limited to the human population only. In this study the target population was all WhatsApp posts (311 Hidaya Mosque and 319 Samanga mosque) from March 22 to April 23, 2022, Sheikhs, WhatsApp users and non-WhatsApp users and members of Samanga and Hidaya mosques. The total population was two sheikhs plus 72 WhatsApp users in Samanga, 80 WhatsApp users of Hidaya mosque. Therefore, the study population was 154 people. Sheikhs were selected due to their vital role of feeding group members with religious contents. Sheikhs on the other hand are responsible for promoting spirituality as well as the role he is playing in spreading Islam in other areas of Marangu division. Group members were selected because they used to be connected as well as due to their vital role to spread contents available in group chat to other groups in Marangu Division as well as implementing the teachings.

**3.6 Sampling Procedure and Sample Size**

**3.6.1 Sampling Procedure**

Sampling procedure refers to the process or technique of choosing a sub-group from a population to participate in the study; it is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the large group from which they were selected (Ogula, 2005). In this study, a purposive and quota sampling procedure was used to get the sample.

**3.6.1.1 Purposive Sampling Procedure**

Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which a researcher relies on his or her own judgment when choosing members of the population to participate in the study (Kirumbi, 2018). The purposive sampling technique was used to select two Sheikhs. This due to the fact that these respondents are the ones who have the responsibility to make group members and involvement is taking place and become active. So, the information that was obtained from them cannot be obtained from other people since they know the intention of creating a group chat. It was also used to select posts in WhatsApp groups.

**3.6.1.2 Quota Sampling Procedure**

Quota sampling is a non-probability sampling method that relies on the non-random selection of a predetermined number or proportion of units (Tiwari and Dwivedi, 2023). The study used a quota sampling procedure to select 48 participants for Focus Group Discussion (FGD). There were four groups as explained in the table below.

**3.6.2 Sample Size**

Sample size refers to the number of completed responses your survey receives (Kothari, 2019). In document review, 155 posts from Hidaya Mosque and 157 posts from Samanga mosque were considered as sample size because they contained information that a researcher required. It's called a sample because it only represents part of the group of people (or target population) whose opinions or behaviour you care about. The sample size in this study was composed by 48 participants plus two Muslim leaders. Therefore, the total sample size was 50 people.

**Table 3.1: Composition of the Sample**

|  |  |
| --- | --- |
| **Sample Category** | **Number of Respondents Expected** |
| Sheikhs | 2 |
| Women Groups | 2 (every mosque one group 12 women, total 24 women) |
| Men Groups | 2 (every mosque one group of 12 men, total 24 men) |
| Total Number | 50 (48 from FGD and 2 Sheikhs) |

**Source:** Researcher, 2023

**3.7 Data Collection Methods**

Data collection method is defined as the way applied in the process of collecting information based on the assumptions or objectives of the study (Kothari, 2019). This research used interviews, focus group discussion and document review. The selection of this method is guided by time, objectives and nature of data to be collected.

**3.7.1 In-depth Interview Method**

In-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or radio situation (Kothari, 2019). This study used In-depth interviews to gather information from Sheikhs.

**3.7.2 Focus Group Discussion Method**

Focus group Discussion (FGD) is a qualitative research method involving a structured discussion and used to acquire in-depth information from a group of people about a particular topic (Kothari, 2019). This method was used for 48 group members. The ideal size is 8-12 persons in a group. In this study, the researcher created four focus groups discussions. All focus groups discussions were held in the mosque for convenience issues. The discussion involved some sensitive and critical issues based on the contribution of WhatsApp group chat in the promotion of spirituality and spreading Islam in Marangu Division. Before the discussion the moderator introduced the purpose of the study to aware the respondents. The moderator posed some questions before allowing the respondents to discuss. The moderator recorded the responses.

**3.7.3 Document Review**

Document review is a way of collecting data by reviewing existing documents, videos, audios or texts (Krippendorff 2018, Kothari, 2019). The study reviewed posts in the group chat of the Holy Month of Ramadhan. Posts include textual messages, audio, videos, pictures and graphics form. Document review allows a researcher to build rapport with respondents as well as getting familiar with group members.

**3.8 Data Quality Control**

In this step, a researcher looked upon the validity and reliability of research. Reliability is referred to the stability of findings, whereas validity represents the truthfulness of findings (Corbin and Strauss, 2014). A researcher did a pilot test of the data collection method to ensure if they provide required information.

**3.9 Ethical Issues**

Ethical issues in this study refer to ethical considerations in research are a set of principles that guide your research designs and practices (Kothari, 2019). The researcher obtained a research permit from the relevant authorities. These included the Directorate of Research and Postgraduate Studies (DRPS) of the Open University of Tanzania. After being permitted officially, the researcher consulted Imam of Samanga Mosque and Hidaya Mosque. The respondents were guaranteed supreme protection and confidentiality as the names of individuals, except Sheikh, have not been mentioned anywhere in this study.

**3.10 Data Analysis Procedure**

Data Analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data (Kothari, 2019). Data were analysed through content and narrative analysis. The data gathered from interviews, Focus Group Discussion and document review subjected to content analysis technique. Data analysis was done by organizing, coding, and grouping the responses. In this technique, the main theme was identified, analysed and presented as per research objectives and research questions.

**CHAPTER FOUR**

**DATA ANALYSIS, PRESENTATION AND DISCUSSION**

**4.1 Introduction**

The purpose of this study was to gain a better understanding of the use of WhatsApp usage in promoting Islam in Tanzania. The results of the present research provide responses to specific objectives found under the main objective. There are three key findings of present research. First, the contents of Masjid Samanga and Hidaya WhatsApp Groups in promoting Islam practices in Marangu Division. Second, the perception of the members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Marangu Division. Third, the impact of the Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Marangu Division. This chapter present the findings and discussion of findings.

**4.2 Contents that promote Islam Practices in Marangu Division**

The study was designed to delve into the unique content of the Masjid Samanga and Hidaya WhatsApp Groups, distinctive in their efforts to promote Islamic practices in the Marangu Division. These groups, established by the respective mosques, serve as a platform for disseminating a diverse range of materials to their members, setting them apart in their approach to Islamic education. The researcher, as an active member of these communities, meticulously analysed the given content, especially to evaluate its promotion of Islam. The study found that the main focus of the messages shared in WhatsApp groups of mosques is centered on the five pillars of Islam, the six pillars of faith, Islamic social life, encouraging Islamic cultural life, and promoting Islamic economic life amongst. Furthermore, the primary content included of video clips, infographics, articles, and audio. The findings illustrate that WhatsApp groups use different languages. The page had several images with captions, video clips, text, and audio. Both WhatsApp groups include AI-powered Quran reading and listening, Qibla direction, and prayers. The majority of international video and audio documents are available in Arabic, English, and Arabic with English translation. The majority of local communication is provided in Kiswahili. The findings are consistent with Hooker (1999), Haque's (2020), research on the use of many languages to comprehend Islam.

The results indicated that most of the comments about the materials shared with the groups actively promote adherence to the principles of Islam in all facets of life. The WhatsApp groups have significantly contributed to the members' understanding and adherence to Islamic principles, inspiring them to incorporate these principles into their daily lives. Additionally, the findings indicate that most of the group members were informed about the comprehensive explanation of the issue, which holds significance among Muslims. The findings align with the research conducted by Nisa’s study (2018), which all indicate that social media has emerged as a powerful communication medium for disseminating Islamic teachings and promote it worldwide.

Prior research has shown that WhatsApp groups are efficient in terms of both time and cost, as a single message may be delivered to several users simultaneously (Himponge et al., 2023). This study provides more evidence to demonstrate the efficacy of WhatsApp groups as a means of promoting Islam by sharing crucial information about the five pillars of Islam, the six pillars of faith, Islamic ethics, and fostering participation in mosque-related events. These data indicate that the leaders of the mosques being researched are using the agenda-setting theory to ensure that believers receive essential information about their religion regularly, keeping them informed and up-to-date, and to promote a strong Islam.

The findings indicated that the WhatsApp groups have videos and audios that teach Quran recitations and Quran with translations. The posting of Quran lessons is compatible with the Hadith of Prophet Muhammad who is reported to have said: "The best among you (Muslims) are those who learn the Qur'an and teach it." The posts also included the calendar showing the daily time for Imsak and Iftar. In addition, there were videos which shows Arabs having Iftar and Eid’s food. Moreover, there were videos for qaswida (Islamic songs) but most of them were in Arab language showing Arabian children celebrating the beginning of month of Ramadhan and the sighting of moon of Eid. The findings are incorporate with the studies of Dodd’s (2019), Ahmad et al., (2021) that WhatsApp is a social networking site that allows users to communicate text, voice messages, audio, video conversations, and share various materials.

**4.2.1 Role of WhatsApp in Promoting Five Pillars of Islam**

The findings indicated the Five Pillars of Islam, or the essential beliefs and practices of the Islamic faith, are key themes in both WhatsApp groups. The Five Pillars include of Shahada (declaration of faith), Salah or Salat (ritual prayer), Zakat (charitable giving), Sawm (fasting), and Hajj (pilgrimage). Every Muslim is obligated to perform each of these obligations, if they possess the physical capability to do so.

The findings indicated that group members discussed each pillar and Shekhs provide clarification on how to obey it daily. The declaration of faith (shahada) is a significant theme as a first pillar that emphasising Allah's oneness. Both groups call for Muslims to abandon ancient ideas and superstitions. These findings support Hidayati and Samingan's (2020) research on social media's influence in Quran awareness and religious proselytising. Also it encouraging gender equality in Islamic rituals. They also give a venue for women to express their opinions and participate in conversations, so enhancing public image of Muslims. The Shahada serves as a moral compass and a source of resilience in difficult times, fostering a deep connection with the divine as read in (Qur'an 2:177). These findings align with studies by Hidayati and Samingan (2020), which concluded that social media is an excellent medium for communication in Islamic education.

Prayer five times a day, also known as salat, is a major priority for both groups, with YouTube videos demonstrating Muslim ceremonies and behaviours. They discuss how to improve their prayer routines at home and while visiting relatives and neighbours to fulfill the second pillar. Social networking has become an educational instrument for learning Islamic, with some users enjoying lectures and others striving to improve their practice by paying paying zakat (donating a portion of one’s income, typically 2.5% of annual assets) through local mosques or organizations to fulfil the third pillar. The research results revealed that the groups also expressed an interest in having massages and learning about fasting which is a fourth pillar. Both WhatsApp Groups have films showing Muslims praying before breaking their fast during Ramadan.

Fasting throughout the holy month of Ramadanis is regarded as a powerful tool for self-discipline and gratitude, preparing the soul to accept God. It’s often regarded as the most effective means of promoting health, since it facilitates weight reduction and serves as a crucial strategy for preventing and controlling non-communicable illnesses. The holy month of Ramadanis is a crucial foundation for demonstrating obedience to Allah's almighty will, fulfilling religious obligations, instilling moral principles, imparting discipline to young individuals, fostering communal growth, and embarking on a spiritual path towards enlightenment. These findings are consistent with research by Hidayati and Samingan (2020), who determined that social media is a great channel for communication in Islamic education. The hajj, a pilgrimage to Mecca, is influenced by informative content, particularly videos featuring Muslims from around the world. Hajj, on the other hand, cultivates patience, offers spiritual enlightenment, and strengthens the bond among Muslims, all while allowing a sacred exploration of the mosques of Makkah and Madina. These videos inspire individuals to follow the Five Pillars of Islam, as supported by Al-Ajarma and Buitelaar's (2021) study on social media representations of the pilgrimage.

**4.2.2 Role of WhatsApp in Promoting Six Pillars of Faith**

The data obtained from Hidaya Mosque and Samanga Mosque indicates that a combined total of 12 pieces of material pertaining to the six pillars of Iman were frequently shared in each group. The findings showed that the six pillars of Iman is a secondary topic that guides the discourse in both WhatsApp groups. The six articles of faith are: Belief in Allah (Tawhid), Belief in Angels (Mala’ika), Belief in Divine Books (Kutub), Belief in Prophets (Nabi and Rasul), Belief in the Day of Judgement (Qiyamah), and Belief in Divine Decree (Qadar). The data indicates that the discussion disseminated to all the groups is same due to the heads of the mosques habitually cooperating in the instruction of Islam. A key trend is the prevalence of written messages in the material, with infographics and videos following closely after. Text messages appear to be more prevalent than other forms of material. The findings are aligned with the study of Alserhan (2020), which demonstrate that social media is powerful tool for Islamic marketing.

The data reveals that the material included the doctrines of the six pillars of Iman. The material concentrated on re-establishing the six pillars, identifying elements that compromise Imaan, underscoring the significance of faith in each pillar, clarifying the Quranic and prophetic teachings related to the six pillars. The data revealed that the data posted in the Whatsapp groups presenting a rich tapestry of diverse scholarly viewpoints on the six pillars, delineating a lifestyle aligned with the six pillars of Imaan, and emphasising the pragmatic dimensions of adhering to the belief in a singular deity. The majority of video clips highlighted the advantages of trust in and submission to a singular deity, whilst the final film concentrated on the pragmatic elements of adhering to monotheistic belief. Typically, the material was designed to promote Islam among the group members by instructing them on what to believe and highlighting the advantages of practising each aspect of faith. Most of the material centres around believing in God, followed by believing in the day of Judgment. The study is aligning with the study of Baker (2020) which demonstrate that social media has become a powerful tool in promoting Islamic.

**4.2.3 Role of WhatsApp in Promoting Islamic Morality and Social Practices**

The findings showed that the discussion in WhatsApp groups focused on the role of social media in promoting Islamic practices, including marriage protocols, naming conventions for children, and burial rituals. This aligns with studies by Hidayati and Samingan (2020) and Sule and Abdulkareem (2020) and Islam (2019) who suggest that Muslims use social media to fulfill their duty to enjoin what is right and forbid what is wrong as Allah (SWT). This highlights the potential of social media in promoting Islamic education and outreach.

Video clips in groups guide Muslim men on self-care and sexual relations, allowing them to marry up to four women if they meet their needs. Quran 7:189 emphasizes the importance of self-care and respect. Young individuals learn about early marriage to prevent adultery. Islam provides comprehensive guidelines for rights, responsibilities, and strategies for a good married life, especially for believers. The study was supported by Gulzar and Massiha (2021). The study highlights the WhatsApp groups message about integrity lesson accessible through YouTube, highlighting the teachings of Prophet Muhammad, emphasizing forgiveness, assistance, honesty, and faithfulness. It also compares this study to Sazali, Siregar, and Putri's (2020) research, which suggests social media can influence religious behavior.

**4.2.4 Role of WhatsApp in Promoting Islamic Culture and Economic System**

**Activities**

Through engaging WhatsApp videos, Muslim leadership emphasizes studying Surah Al-Maidah verse 55. Some educators advocate for the cessation of detrimental customs, abandonment of deity worship, and honorable conduct among Muslims. The films also teach food preparation, etiquette, and appropriate attire in line with Islamic beliefs, aligning with Sazali, Siregar, and Putri (2020).

The findings illustrated that Whatsapp provided lesson on how muslim can engage Islamic economics, rooted in Islam, emphasizes moral principles in all aspects of human existence and promotes ethical corporate conduct. The findings are aligned with the study of (Hassan et al., 2024) which stresses the significance of Muslims participating in economic activity to ensure ultimate justice and fairness in business transactions.

**4.3 The Perception on the Role of WhatsApp in Promoting Islam**

The research employed four focus group discussions to gather information from two WhatsApp groups. Two groups consist of men and women from the Samanga mosque, while the others comprise ladies and men from Hidaya. Each group has unique characteristic. The Muslims of Samanga, a group with diverse educational backgrounds and experiences, have shown a range of perspectives. Most have attained secondary education, including vocational institutes, and were born in Marangu, a locale with a substantial Christian population. The results indicate that perspectives vary marginally based on gender, religious education degree, and environmental context, adding an intriguing layer to our understanding. Most Muslims in the Hidaya Mosque are educators and students from the Mandaka teaching college, having travelled extensively throughout Tanzania and acquired knowledge in Islamic education; nonetheless, the perspectives of women and men exhibit slight variations.

**4.3.1 Male Group Perspective from the Hidaya Mosque**

The male of the Hidaya mosque generally appreciates the content disseminated via WhatsApp. Many are familiar with the five pillars of Islam and the six articles of faith, although they invest considerable time deliberating on each pillar to fortify the religion.

One participants from Hidaya Mosque Focus Group Discussion said;

*When my friends and I found a sensitive message from a WhatsApp group, usually related to life experience like marriage and family, we discussed it within the group and in our inbox to evaluate our faith and behaviour. Numerous doctrines instruct us on how to be devout Muslims.*

Another participant said:

*“We use the resources provided inside the organisation, including the Quran, prayer, and Qibla direction, to enhance our Faith. WhatsApp has effectively provided us with essential resources for the study and advancement of Islam”.*

The findings are corroborated by Nisa's (2018) paper, "Social Media and the Birth of an Islamic Social Movement in Contemporary Indonesia," which illustrates how social media has influenced Muslims by providing resources to enhance the Islamic movement.

The group encompasses numerous elements that influence every facet of our daily existence. Numerous individuals in this group assert that they allocate time to educate the Marangu locals who ask for clarification on various themes communicated within the group, such as marriage, economic activities, six pillars. Research indicates that numerous respondents assert that WhatsApp has played a significant role in their knowledge acquisition. They have been able to learn from clips shared from various regions globally, enlightening them about different Islamic practices and beliefs.

One respondent shared a powerful experience of inspiration. Despite never having visited Mecca, they saw a video of pilgrims from Tanzania participating in the global Muslim pilgrimage. This experience inspired them to fortify their faith, motivating them to strive for the benefits of such a journey. The findings are in line with Al-Ajarma and Buitelaar's (2021) study on social media representations of the pilgrimage.

**4.3.2 Women Perceptions at Hidaya Mosque**

The women of the Hidaya mosque, hailing from diverse regions of the country, are both educators and learners from the Mandaka teacher training institution. They bring a wealth of knowledge and experience in Islamic living, relative to individuals born in Marangu. These women, already equipped with Islamic education, are not complacent. They actively seek out new information, utilizing accessible learning resources to further enrich their knowledge. Their resourcefulness is commendable and deserves appreciation.

One Participant said:

*“The WhatsApp group plays a crucial role in my learning journey. It has facilitated my access to the Koran, allowing me to read it in English. This technological resource has opened up a world of knowledge for me, enabling me to read any text without limitation”.*

The findings align with the research conducted by other researchers, including Sazali, Siregar, and Putri (2020), Abdelgelil et al. (2019) as well as Nisa's study (2018), which all indicate that social media has emerged as a powerful communication medium for disseminating Islamic teachings and promote it worldwide.

The findings indicated a connection between Hidaya and Samanga mosques, as members of Hidaya served as facilitators for the Samanga group to elucidate numerous issues pertaining to the cultural and social aspects of Muslim life. The Samanga group frequently poses enquiries to us, as educators, to which we respond with our knowledge and life experience. Women from Samanga enquire about polygamous unions. Due to their proximity to Christians, they feel embarrassed to enter into a second or third marriage. The Hidaya group provides them with explanations and transmits images depicting polygamous marital life. The study was supported by Gulzar and Massiha (2021).

**4.3.3 Male Group from the Marangu Mosque**

The men of Marangu seem to enjoy Whatsapp a lot because they get a lot of information that enables them to experience Islamic life. Although they have received an Isa education, many young people have no experience about polygamous marriages because they are surrounded by a community of Christians who are monogamous couples. So through WhatsApp they see videos of family members in the community of polygamous marriages WhatsApp has placed us in the Islamic world, where we gain religious, social, and economic insights rooted in Islamic teachings. We receive lessons supplemented by movies or vivid graphics to facilitate our comprehension of numerous topics.

**4.3.4 Women Perceptions from Samanga Mosque**

The research results indicated that Women in the Samanga Mosque enquire about the dynamics of polygamous marriages, the preparation of futari, and the appropriate attire of Arabic clothing to uphold religious practices. They have the opportunity to acquire skills in organising contemporary Islamic weddings.

One participant said,

*“WhatsApp has placed us in the Islamic world, where we gain religious, social, and economic insights rooted in Islamic teachings. We receive lessons supplemented by movies or vivid graphics to facilitate our comprehension of numerous topics”.*

The study is in line with the study of Shanmugam et al., 2023 that Social media platforms have redefined the boundaries of communication, enabling individuals and organizations to reach global audiences instantaneously.

**4.3.5 General Perceptions**

In addition to the distinct perspectives of each group, the findings underscored shared perceptions among all participants regarding WhatsApp's utility in spreading Islam. The study highlighted numerous major topics related to the propagation of Islam. Key themes encompassed creating awareness of faith-related concerns, influencing Islamic social life, fostering Islamic cultural life, and promoting Islamic economic life. The study found all participants hold strong opinion that the WhatsApp plays a vital role in raising awareness on faith-related issues. All Focus Group Discussion groups have expressed a positive attitude about the contribution of WhatsApp in educating about the five pillars of Islam, the six pillars of faith, the teaching of the Quran, the stories of the Prophet, the wisdom of the companions of the Prophet, and the opinions of the ulemas. Within the training, there are instructions on how to fast Ramadan, go on pilgrimage, the time and prayer for breaking the fast, how to perform ablution, and the time to eat daku.

Additionally, all respondents have expressed their opinion that they have been distributing the training to other groups with believers of various religions and that majority of Christians understand and respect the faith of Islam. During the Focus Group Discussion from Samanga Mosque, the leader of women group said the following:

*“We have positive opinion on the role of WhatsApp in providing knowledge and information to the community. We believe that the training given in the group has helped us to know our faith correctly but also to announce it to Christians”.*

The findings revelead that WhatsApp groups provided messages emphasized the importance spreading the teachings of Islam in the society for the purpose of promoting Islam and defending the Islamic faith as prescribed in Quran 9:122 saying:

*“…they could devote themselves to studies in religion, and admonish the people when they return to them, – that thus they (may learn) to guard themselves (against evil).”*

Education plays a vital role in promoting Islam by dispersing misconceptions, bursting stereotypes, and indorsing understanding and reception of faith. This finding align with those of Sule & Abdulkareem, (2020). Nisa (2018) and Blaker (2015) explained the opportunity and usage of social media in Islamic activities.

**4.3.6 Social Islamic Life**

There is agreement in all Focus Group Discussion’s groups that WhatsApp have strengthened Islamic social life. They believe that WhatsApp groups have helped to strengthen love, forgive, help the helpless, raise children in morals, get married, marry and maintain marriage, bury according to Islam, and understand the affairs of other Muslims in the world. Moreover, they perceive that WhatsApp groups have helped them to get education to take care of the environment, water sources, protect health, encourage the correct use of natural medicine, and better agriculture for sustainable development. This aligns with studies by Hidayati and Samingan (2020) and Sule and Abdulkareem (2020) and Islam (2019) who suggest that Muslims use social media to fulfill their It also compares this study to Sazali, Siregar, and Putri's (2020) research, which suggests social media can influence religious behavior.

**4.3.7 Cultural Islamic Life**

All Focus Group Discussion participants have a positive opinion about the contribution of WhatsApp in spreading Islamic culture that resulted from the effect of the indigenization of Islam in Arab. All respondents have believed that WhatsApp has taught them to wear a kanzu, hijab, niqab, celebrate Eid, smoke udi on clothes, henna painting, wear Arabic clothes on the day of the wedding, and glorifying the Islamic greeting over traditional greetings. Moreover, all participants believe that WhatsApp is the one that changed the method of cooking traditional foods in celebrations and various occasions such as weddings and funerals, and that now many Muslims are cooking pilau, biryani and Arabic dishes. The findings highlight significant of WhatsApp in transmitting Islamic culture.

Although few respondents expressed presence of mixing Arabic and Chaga languages for few people who attended high level of Islamic studies, majority of participants believe that WhatsApp has promoted Islamic culture in all aspects from beliefs, marriage, clothing, rituals, and norms. Regarding marriage, most respondents stated that Islam has maintained polygamy in Marangu, despite challenges from western-affiliated activists. Moreover, respondents revealed that the usage of WhatsApp by the Mosques has made Muslims feel more socially connected than previous. Furthermore, there is the feeling of proximity and solidarity concerning the problems faced by Muslims abroad since their news have been circulated in social media. This is about the ongoing Hamas-Israel conflict, and Hindu-Muslim conflict in India. This is opinion is compatible to Quran 3:103 which says: “And hold fast by the covenant of Allah all together and be not disunited.” Some educators advocate for the cessation of detrimental customs, abandonment of deity worship, and honorable conduct among Muslims. The films also teach food preparation, etiquette, and appropriate attire in line with Islamic beliefs, aligning with Sazali, Siregar, and Putri (2020).

**4.3.8 Islamic and Economic Activities**

All Focus Group Discussion respondents believe that WhatsApp has helped in spreading Islamic teachings about business and economic education. They believe that the teachings of the Quran and the hadith of Prophet Muhammad have contributed to the reduction of alcohol business in Marangu. The respondents stated that WhatsApp has helped to avoid them from the sin of charging high interest, while encouraging integrity in business and paying zaka. Moreover, the participants explained that mosques’ WhatsApp groups have been used to post tips on how to start halal business, halal business ideas, and how to avoid gambling and usury in business.

The findings are compatible to (Hassan et al., 2024) and promotes ethical corporate conduct. Through engaging WhatsApp videos, Muslim leadership emphasizes studying Surah Al-Maidah verse 55. Additionally, WhatsApp has helped to spread the teachings that have been able to curb the wave of young people who immerse themselves in sports betting. This aligns with studies by Hidayati and Samingan (2020) and Sule and Abdulkareem (2020) and Islam (2019) who suggest that Muslims use social media to fulfill their duty to enjoin what is right and forbid what is wrong as Allah (SWT).

**4.4 The Impact of WhatsApp on Promoting Islam in Marangu Division**

The study used interviews to obtained information about the impact of WhatsApp in promoting Islamic. The first result is people being able to come together and discuss religious issues without borders. The results align with the research conducted by Nisa (2018), which elucidated the function of social media as both a communication medium and a catalyst for spreading Islamic values.

During the interview, the Sheikhs were asked to explain the role of WhatsApp in raising awareness on Islamic faith, they had the following to say:

*“The Prophet Muhammad said that the best amongst his followers is the one who learn Quran and teach it to others. We try to be the best by teaching Quran and the hadiths of our prophet. Within two significant sources of Islamic knowledge, there are many teachings related to faith. We try to teach them frequently and we advise them to share those teachings to non-Muslims. WhatsApp is the best tool in raising awareness on faith-related issues”.*

The findings implied that WhatsApp had played a crucial role in disseminating information about Islamic faith. This accessibility ensured that a larger portion of the community could access accurate and up-to-date information, which might contribute to the raising awareness on Islamic faith through dispelling misconceptions, and showcasing positive side of Islam. The results in this study are supported by those which were obtained by (Islam, 2019) that, a key way to raise awareness on Islam is by using social media including WhatsApp. The findings showed that WhatsApp has also been used as a teaching tool because the Sheikh can give sermons and then tell them to believe that they should look at a certain clip or picture. The results show that WhatsApp has had positive results in all four themes, in terms of religion, they have clearly understood the five pillars of Islam and used the correct practical procedures. They have understood the correctness of the teachings of the Prophet Mhamad about a pure Muslim. Also, the teachings have been able to attract non-Muslims to enter Islam and in five years there has been a great increase and the construction of five mosques in other wards of Marangu, Mamba and Mwika where there was no Islam. This result is consistent with Nisa's (2018) research on the relationship between social media and the emergence of an Islamic social movement. On the social side, right now society respects Muslims because they have been a good example for good behavior, helping people who are in difficulties, living with love compared to previous years.

"In the past it was difficult to marry from behind the Christians, but now the parents themselves ask their children to marry Muslims because they have understood that Islam is not terrorism or the religion of miscreants but a pure religion without blemishes;" says Shekhe. These results agree with the research conducted by Hatab (2016), who demonstrated that social media has influenced Muslims when discussing Islamic topics through social media.

During the interview, the Sheikh asked to explain the role of WhatsApp in promoting Islamic ethics of business, they said the following:

*“WhatsApp groups have helped a lot. Majority of Muslims in our mosques understand what is good (halaal) and what is bad (haraam). Our role is to deliver message to them, warning them, and telling them the benefits of obeying the directives of Allah”.*

The findings demonstrate the positive attitudes towards social media in promoting Islam prevailed. Sheikh, who was originally a Christian, says WhatsApp sends information quickly and without limits. He added:

*“Muslim cousin shared a video on the five pillars of Islam with me on WhatsApp. I shared it with my father, and he found it insightful. This sparked a family gathering, and we all watched the video together, learning and growing as a unit. The next day, I asked my cousin for more instructional materials to aid our conversion journey. Thanks to our collective efforts, I have now achieved the status of an Islamic leader”.*

In the coming decade, the religious landscape of Kilimanjaro is expected to undergo a significant transformation. The remarkable impact of social media is projected to empower many Christian youths, enabling them to learn about Islam in a language accessible to the local population. This empowerment is a stark contrast to the previous reluctance among people to engage with their Muslim counterparts, a reluctance fueled by the influence of misleading speeches delivered by sheikhs and the barrier of the Arabic language. However, with the advent of social media, particularly platforms like WhatsApp, Christian youths now have the opportunity to familiarize themselves with Islam, a change that is expected to lead to an increase in Christian conversions to Islam.

The finding from interviewees revealed much concentration is being paid to the economic affairs. They explained that their basis for paying much intention in economic affairs of Muslims is the hadith of Prophet Muhammad which says: "Indeed there is a fitnah for every society, and the Fitnah for my society is wealth." (Jami at-Tirmidhi 2336, Grade: Sahih). The interviewees stated that many Muslims, like Salman Rushdie, have gone astray because of seeking wealth. The interviewee stated that although the lessons posted in WhatsApp might have reduced the number of Muslims who sell alcohol and pork, still they have not succeeded in curbing riba (interests) because majority of Muslims are unwilling to adopt Islamic banking because of bureaucracy exist in such banks.

The finding from interviewees is compatible to the role of Prophet Muhammad explained in Quran 35:24 which says: “We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was left without a warner.” The interviewee stated that the Sheikh have inherited the responsibilities of Prophet Muhammad as hadith says: “The scholars are the successors of the prophets. Verily, the prophets do not pass on gold and silver coins, but rather they only impart knowledge.” (Musnad al-Bazzār 10/68). The study affirms that WhatsApp is strong tool to promote Islamic business ethics.

The finding highlights the role played by the Mosques’ leaders in enculturating Muslims especially new converts through WhatsApp. The interviewee expressed strong positive opinion about WhatsApp as far as Islamic culture is concerned. They stated that WhatsApp usage should include special agenda of enculturating Muslims and preventing them from undesirable culture which may make them astray. The views of the interviewees find their basis on the wisdom of Imam Ja’far Al-Sadiq (‘a) who says:

*“A person who observes his brother doing something improper and does not prevent him from doing it in spite of being in a position to do so has betrayed him” (Bihar al-Anwar, vol. XV, p.* *136).*

The result in this study are supported by those which were obtained by (Mokhtar, 2020) that, WhatsApp has the power to promote Islamic culture.

**CHAPTER FIVE**

**SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

**5.1 Introduction**

This chapter presents summary, conclusions, and recommendations for Whatsapp Usage in Promoting Islam in Tanzania: The Case of Samanga and Hidaya Masjids

**5.2 Summary of the Study**

The study was led by three specific objectives:

1. To analyse the contents of Masjid Samanga and Hidaya WhatsApp Groups in promoting Islamic practices in Tanzania.
2. To investigate the perception of the members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Tanzania.
3. To find out the impact of the Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Tanzania.

**5.2.1 Contents of WhatsApp Groups of Selected Mosques in promoting Islamic Practices in Marangu Division**

The research revealed that the primary emphasis of communications disseminated in mosque WhatsApp groups is around the five pillars of Islam, the six articles of faith, Islamic social life, the promotion of Islamic cultural life, and the advancement of Islamic economic life. Moreover, the principal content comprised video clips, infographics, articles, and audio. The results demonstrate that WhatsApp groups utilise several languages. The page contained multiple photographs with captions, video clips, text, and audio. Both WhatsApp groups have AI-enhanced Quran recitation and auditory listening, Qibla orientation, and prayer functionalities. The predominant worldwide video and audio documents are accessible in Arabic, English, and Arabic, and an English translation accompanies them. The predominant mode of local communication is Kiswahili.

**5.2.2 The Perception on the Role of WhatsApp Groups in Promoting Islam in Marangu Division**

The study involved four focus group discussions with two WhatsApp groups, Samanga and Hidaya, to understand their perspectives on education and the environment. Samanga Muslims have diverse educational backgrounds, mainly from Marangu, a Christian-majority area. Hidaya Muslims are educators and students from Mandaka teaching college. Each group expressed perspectives influenced by their demands on WhatsApp while differing viewpoints emerged based on gender, attributable to the allocation of responsibilities and gender-based societal structures.

The male and female groups from Hidaya Mosque served as facilitators for Samanga Mosque, whose members desire a greater understanding of Islamic living, particularly regarding polygamous marriage and its social and economic aspects. Samanga Mosque members recognise WhatsApp's importance in disseminating religious, social, and economic educational material. A member of Hidaya Mosque also commended the effective tools offered by WhatsApp, which assist in strengthening their Islamic faith. All members indicated that the WhatsApp group offered boundless space and the opportunity to observe international activities, including prayers, Islamic services in renowned mosques worldwide, the pilgrimage to Mecca, fashionable weddings, suitable attire for Arabic dress, and the proper preparations for prayer during the Ramadan fast.

**5.2.3 The impact of WhatsApp in promoting Islam in Marangu Division**

WhatsApp has facilitated Muslims' comprehension of the accuracy of Prophet Muhammad's teachings regarding an authentic Muslim and has enticed non-Muslims to embrace Islam. Over the past five years, there has been a significant rise in the construction of five mosques in the wards of Marangu, Mamba, and Mwika, where Islam was previously absent. They assert that WhatsApp transmits information rapidly and without constraints, allowing numerous Christian adolescents to acquire knowledge about Islam in a language comprehensible to the local populace. This empowerment is anticipated to result in a rise in Christian conversions to Islam.

The study emphasises the role of mosque leaders in enculturating Muslims, particularly recent converts, via WhatsApp. The participants articulated favourable views regarding WhatsApp in the context of Islamic culture, emphasising that its use should aim to foster Muslim identity and safeguard against harmful cultural influences. WhatsApp has the potential to enrich Islamic culture and foster cross-cultural discussions on religious matters, promoting understanding and diversity among individuals across boundaries.

**5.3 Conclusion**

The study found that WhatsApp groups in Samanga and Hidaya Mosques has successfully fostered Islamic ideas in the Kilimanjaro Region. The group participants said that visual illustrations enhance their understanding of Islamic fundamentals and overall quality of life. The Mosques members, in a spirit of inclusivity, distributed Islamic materials to individuals in the non-Christian population, leading to conversions. Consequently, three mosques have been established in communities that previously had no Muslim presence.

**5.4 Recommendation**

This section covers recommendations to different stakeholders relevant to this study:

Government should lower the cost of internet data so as to strengthen freedom of expression and the right to access information by. This will enable Sheikhs to send educative and informative videos that have many megabytes. The move will also empower believers to open videos that contain many megabytes. Content producers should try to compress their videos in order to minimize megabytes so as they can be opened easily. Sheikhs should ensure that they motivate their followers so as many believers can join WhatsApp groups. This will not only help members of the mosques to get connected with their religious leaders, but will also enable them to access more beneficial information from those groups. Members of the mosques should ensure that they continue to translate the teachings they receive from the groups into practices so as the intended result can be observed through their lives.

**5.5 Areas of Research**

The study looked on WhatsApp usage in promoting Islam in Tanzania; the researcher suggests further area:

1. The Role of WhatsApp in Fostering Inter-faith Dialogue in Tanzania
2. The Impact of WhatsApp on Spreading religious extremism in Tanzania
3. The Usage of WhatsApp Groups by Salafi Institutions in Tanzania

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**APPENDICES**

**Questions for Objective One**

The first specific objective of this study was to examine the contents of Masjid Samanga and Masjid Hidaya WhatsApp groups that promoting Islam in Marangu Division. The following questions guided a researcher:

1. What types of posts posted in WhatsApp groups to promote Islam in Marangu division? Videos? Audios? Textual messages? Graphical?

2. What are the role of WhatsApp in promoting five pillars of Islam?

3. What are the role of WhatsApp in promoting six pillars of faith?

4. What are the role of WhatsApp in promoting Islamic morality and social practices?

5. What are the roles of WhatsApp in promoting Islamic culture and economic system?

**Questions for Objective Two**

The objective two in this study was to investigate the perception of members of Masjid Samanga and Hidaya on the role of WhatsApp Groups in promoting Islam in Marangu division. In order to gain the answer of this objective, a researcher conducted a Focus Group Discussion with mosques members.

1. What is your general perception on the role of mosque’s WhatsApp group in promoting Islam in Marangu division?

2. What is your perception on the role of WhatsApp group in promoting social Islamic life in Marangu division?

3. What is your perception on the role of WhatsApp group in promoting cultural Islamic life in Marangu division?

4. What is your perception on the role of WhatsApp group in promoting economic Islamic life in Marangu division?

**Questions for Objective Three**

The objective three was to examine the impact of Masjid Samanga and Hidaya WhatsApp groups in promoting Islam in Marangu division. The study used interview to obtain information. The following are questions asked:

1. What is the impact of WhatsApp group inn raising awareness on Islamic faith in Marangu division?

2. Do you believe that your messages have led non-Muslims to convert into Islam?

3. Do you think that your WhatsApp’s posts have made non-Muslims to accept their daughters to marry Muslims?

4. What is the impact of your WhatsApp group in promoting Islamic ethics of business in Marangu division?