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CHALLENGES AND OPPORTUNITIES OF RADIO BROADCASTING FOR ISLAMIC DAʿWAH IN KWARA STATE, NIGERIA

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Abstract
Radio broadcasting remains an important medium for Islamic daʿwah (Islamic propagation and education) in Nigeria, particularly in communities where access to the internet and other digital platforms is limited. In Kwara State, Islamic radio programmes provide opportunities to disseminate religious knowledge, promote moral values and strengthen Muslims' understanding of Islamic teachings. However, their effectiveness is challenged by financial constraints, inadequate technical facilities, limited audience participation and other institutional and operational difficulties. This study examined the challenges and opportunities of radio broadcasting for Islamic daʿwah in Kwara State, Nigeria. Specifically, it assessed the perceived relevance, accessibility and reach of Islamic radio programmes, identified the major challenges confronting their production and transmission, and explored opportunities for improving their educational and religious contributions. The study adopted a descriptive mixed-methods design involving 300 questionnaire respondents, supplemented by interviews, observation and content analysis. Quantitative data were analysed using frequencies, percentages and mean scores, while qualitative data were examined thematically. The findings revealed favourable perceptions of programme relevance (mean = 4.54; 98.3%) and the accessibility of religious messages through familiar languages (mean = 4.54; 98.0%). Radio was also considered useful for reaching audiences with limited internet access (mean = 4.38; 92.7%). However, audience participation was comparatively lower (mean = 3.19; 59.3%). Major challenges included inadequate funding (80.7%), production costs (79.0%) and limited access to modern technology (77.0%). The study recommends sustainable funding, improved technical facilities, greater audience participation and responsible integration of digital platforms. It concludes that radio offers valuable opportunities for Islamic religious education in Kwara State, provided its operational challenges are systematically addressed.
Keywords: Islamic daʿwah; radio broadcasting; Islamic religious education; Kwara State and broadcasting challenges

Introduction
Islamic daʿwah, the invitation to the way of Allah through teaching, guidance and exemplary conduct, is central to Muslim religious life. Beyond disseminating Islamic knowledge, it promotes faith, righteous behaviour and social responsibility. With advances in communication technology, Daʿwah has expanded beyond mosques and public lectures to radio broadcasting, which reaches diverse audiences, including those with limited access to formal Islamic education. The Qur'an (Q. 16:125) emphasises wisdom, good instruction and gracious argument as principles of effective Daʿwah. Accordingly, radio-based Daʿwah should uphold ṣidq (truthfulness), amānah (trustworthiness) and ḥikmah (wisdom), ensuring accurate, clear and ethical communication. Radio facilitates the dissemination of Qur'anic exegesis (tafsīr), Prophetic traditions (ḥadīth), Islamic jurisprudence (fiqh) and contemporary social issues in accessible languages. However, its effectiveness depends on programme quality, scheduling, presenters' competence, language choice and audience participation. In Kwara State, established Muslim communities, Islamic scholarly traditions and linguistic diversity provide a relevant context for examining these opportunities. Nevertheless, inadequate funding, limited airtime, technological constraints and concerns about content accuracy may hinder effective broadcasting. Previous Nigerian studies offer useful perspectives.

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Shittu and Mubarak Olalekan (2023) examined Islamic radio programmes in Ilorin, highlighting differences in Daʿwah presentation and the importance of scholarly responsibility. Yusuf et al. (2020) investigated compliance with the Nigerian Broadcasting Code in religious programming at Borno Radio Television and Nigerian Television Authority Maiduguri, drawing attention to regulatory requirements and airtime allocation. Similarly, Dauda (2023) explored social media and contemporary Daʿwah practices in Ijebuland, Ogun State, demonstrating the relevance of communication technologies to Islamic propagation. Despite these contributions, further research is needed on the opportunities and challenges of radio-based Islamic daʿwah in Kwara State, particularly regarding accessibility, linguistic diversity, scholarly competence, content accuracy, funding and audience engagement. This study examines the challenges and opportunities of radio broadcasting for Islamic daʿwah in Kwara State, Nigeria. It assesses radio's contribution to Islamic knowledge dissemination, identifies constraints and recommends practical improvements. The study contributes to Islamic Studies and religious communication by emphasising accessible programming, reliable religious content, ethical communication and meaningful audience participation.

Literature Review

Concept and Objectives of Daʿwah in Islam

Daʿwah refers to inviting people to the way of Allah through teaching, guidance, admonition and exemplary conduct. In Islamic Studies, it encompasses communicating the message of Islam, explaining its beliefs and practices, encouraging righteous behaviour and promoting moral responsibility. Daʿwah is therefore broader than preaching; it involves making Islamic teachings understandable, relevant and accessible to different audiences. Its effectiveness depends on the soundness of the message, the competence of the caller (dāʿī) and the suitability of the method employed. The principal objectives of Daʿwah include strengthening faith (īmān), promoting worship, encouraging good character and guiding individuals and communities towards social justice and peaceful coexistence. It also seeks to correct misconceptions about Islam and provide religious guidance on contemporary challenges. These objectives require Daʿwah practitioners to combine sound knowledge with patience, wisdom and sensitivity to their audiences. In this respect, radio provides a useful platform for extending Islamic instruction beyond conventional religious gatherings and reaching listeners across geographical and social boundaries. Radio-based Daʿwah should, however, be evaluated by more than the number of programmes broadcast or listeners reached. Its educational value also depends on whether the content is accurate, comprehensible and relevant to listeners' needs.

Shittu and Mubarak Olalekan (2023) highlight the significance of presentation style in Islamic radio preaching in Ilorin, demonstrating the importance of examining not only what is communicated but also how Islamic teachings are presented. Accordingly, radio-based Daʿwah should integrate the objectives of Islamic propagation with responsible broadcasting and effective communication. Qur'anic and Prophetic Foundations of Daʿwah. The Qur'an and Sunnah provide the primary foundations for Islamic daʿwah, establishing both its objectives and the ethical principles governing its practice. Allah states:

> ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ
>
> Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best (Qur'an 16:125).

This verse establishes wisdom (ḥikmah), good instruction (mawʿiẓah ḥasanah) and respectful argument as essential principles of Daʿwah. Applied to radio broadcasting, these principles require presenters to communicate Islamic teachings accurately, avoid abusive language and address religious disagreements constructively. The Prophet Muhammad (peace be upon him) also said, "Convey from me, even if it is one verse" (Ṣaḥīḥ al-Bukhārī, no. 3461). This instruction supports the dissemination of Islamic knowledge while underscoring the responsibility to convey religious teachings faithfully. Furthermore, the Qur'an commands believers to verify information before acting upon it (Qur'an 49:6). This principle is particularly relevant to radio-based Daʿwah, where inaccurate statements or unverified religious claims may reach large audiences. Therefore, Islamic broadcasters should verify Qur'anic quotations, ḥadīth references and scholarly interpretations before transmission. Abdulsalam (2025) similarly revisits the Qur'anic and Prophetic

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foundations of Daʿwah, emphasising wisdom, good admonition and responsible religious communication. These foundations demonstrate that technological innovation must remain consistent with the religious and ethical obligations of Islamic propagation.

Radio Broadcasting as a Medium of Islamic Communication

Radio broadcasting transmits audio content to diverse audiences, making it an effective medium for Islamic daʿwah through sermons, Qur'anic explanations, ḥadīth lessons and moral guidance. Its accessibility, use of indigenous languages and interactive programmes enable Islamic scholars to reach audiences beyond mosques and formal institutions. In Kwara State, radio programmes support Islamic education through lectures, discussions and question-and-answer sessions. Shittu and Mubarak Olalekan (2023), in their comparative study of two Daʿwah programmes in Ilorin, highlighted differences in presentation styles and the importance of scholarly responsibility. However, radio's effectiveness depends on programme quality, funding, scheduling, presenters' competence and audience participation. Integrating telephone calls and digital platforms can enhance feedback and engagement. Therefore, radio provides valuable opportunities for Islamic education, although its impact depends on the quality of communication and audience engagement.

Islamic Communication Ethics

Islamic communication ethics provide a framework for responsible Daʿwah through three key principles: ṣidq (truthfulness), amānah (trustworthiness) and ḥikmah (wisdom). Ṣidq, emphasised in Qur'an 33:70, requires accurate information, verified religious evidence and fair representation of scholarly opinions. Amānah, established in Qur'an 4:58, demands responsible communication and prohibits the misrepresentation or exploitation of audiences. Yusuf (2026) similarly highlights the importance of Islamic ethics and methodological discipline in contemporary media communication. Ḥikmah, emphasised in Qur'an 16:125, requires presenters to communicate appropriately, explain complex issues clearly and address disagreements respectfully. Collectively, these principles establish that effective radio-based Daʿwah requires sound Islamic knowledge, ethical responsibility and audience-sensitive communication, providing a framework for evaluating and improving Islamic radio programmes in Kwara State.

Radio Broadcasting and Religious Knowledge Dissemination

Radio broadcasting facilitates religious education by disseminating sermons, Qur'anic exegesis (tafsīr), ḥadīth, Islamic jurisprudence (fiqh) and moral guidance beyond conventional religious institutions. Its accessibility and use of local languages make it valuable for diverse audiences. However, its effectiveness depends on infrastructure, programme quality, linguistic accessibility and audience participation. Abdulmuhmeen (2025) identifies infrastructural deficits, regulatory challenges and linguistic diversity as factors affecting broadcasting's contribution to education and development. These issues are relevant to assessing radio-based Daʿwah in Kwara State. Shittu and Mubarak Olalekan (2023) compared two Islamic radio programmes in Ilorin, highlighting differences in presentation style and the importance of scholarly responsibility. However, their focus on two programmes limits broader conclusions about broadcasting challenges across Kwara State. Dauda (2023) examined social media and Daʿwah in Ijebuland, Ogun State, highlighting digital opportunities and the importance of tolerance, dialogue and responsible communication. Ibrahim (2024), using ethnographic and netnographic methods, explored digital Islamic practices in Northern Nigeria, particularly religious authority and online communities. Similarly, Abana (2025) investigated social media-based Daʿwah among Nigerian Muslim youths, highlighting its outreach potential and risks of divisive messaging.

Collectively, these studies demonstrate the importance of electronic media in Islamic propagation. However, research on social media does not fully explain radio-specific challenges, including funding, airtime allocation, programme scheduling and broadcast infrastructure. Further investigation into Islamic radio broadcasting in Kwara State is therefore necessary.

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Theoretical Framework

This study adopts Media for Development Theory and Uses and Gratifications Theory, complemented by Islamic communication ethics. Media for Development Theory explains how communication media can promote education, awareness, participation and social change. Applied to Islamic daʿwah, it helps assess radio's contribution to religious education and the institutional, financial, linguistic and technological constraints affecting programme delivery. Abdulmuhmeen (2025) provides relevant insights into these opportunities and challenges. Uses and Gratifications Theory examines why audiences select particular media to satisfy their needs. Islamic radio listeners may seek religious knowledge, answers to questions and guidance on worship, family life and social responsibilities. Their engagement depends partly on programme language, scheduling, presentation and opportunities for participation. However, audience satisfaction alone does not establish religious accuracy or lasting behavioural change. Islamic Communication Ethics provides the normative framework for evaluating religious content. The principles of ṣidq (truthfulness), amānah (trustworthiness) and ḥikmah (wisdom), supported by Qur'an 16:125 and 49:6, guide accurate, responsible and appropriate communication. Integrating these perspectives enables the study to assess radio's educational contribution, audience needs and ethical responsibilities.

Methodology

The study adopted a descriptive mixed-methods research design to examine the challenges and opportunities associated with radio broadcasting for Islamic daʿwah in Kwara State, Nigeria. The design combined quantitative and qualitative approaches to provide an understanding of audience perceptions, the accessibility and relevance of Islamic radio programmes, opportunities for audience engagement, and the operational constraints affecting broadcasting. The quantitative component assessed listeners' responses to the selected Islamic radio programmes, while the qualitative component drew on interviews, observation and content analysis to examine programme content, language use, presentation formats and the conditions influencing broadcast delivery. This combination enabled the study to consider both the opportunities offered by radio as a medium of Islamic communication and the challenges that may limit its effectiveness. The study was conducted in Kwara State, Nigeria, with attention to selected radio stations and Islamic programmes operating in areas including Ilorin, Offa, Idofian, Ganmo and Ijagbo. The stations covered by the wider study included Radio Kwara/Midland FM, Harmony FM, Okin FM, Al-Barka FM, Sobi FM and TNT FM. The study population comprised radio listeners and relevant participants in Islamic broadcasting, including Islamic scholars, programme presenters and station personnel. These groups were relevant to understanding the accessibility of radio-based Daʿwah, the nature of its religious messages, audience engagement and the institutional challenges affecting programme delivery.

Data were obtained through a structured questionnaire, interviews, observation and content analysis. The questionnaire generated quantitative evidence concerning listeners' perceptions of programme relevance, clarity, accessibility, audience participation, broadcasting challenges and the comparative usefulness of radio and other media. Interviews and observations provided qualitative perspectives on programme delivery and the practical circumstances of Islamic broadcasting. Content analysis examined the subject matter, languages and presentation formats of selected Islamic programmes. The analysis considered themes such as Islamic beliefs, jurisprudence, Qur'anic interpretation, ḥadīth, morality, family life, leadership and contemporary social concerns. It also considered the use of lectures, question-and-answer sessions, discussions, storytelling and communication channels such as telephone calls and SMS.

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A total of 300 valid questionnaire responses were analysed. Respondents' answers to the attitudinal statements were measured using a five-point Likert scale:

Response	Score
Strongly Agree	5
Agree	4
Undecided	3
Disagree	2
Strongly Disagree	1

Quantitative data were analysed using frequencies, percentages and mean scores. Percentage agreement represents the combined proportion of respondents who selected Strongly Agree or Agree. Higher mean scores indicate stronger agreement with the statements presented. Qualitative data from interviews, observations and content analysis were considered thematically to identify opportunities for improving Islamic broadcasting and challenges affecting its accessibility, quality, sustainability and audience engagement. For this article, the analysis was narrowed to findings directly relevant to the opportunities and challenges of radio broadcasting for Islamic daʿwah. The selected indicators cover audience reach and accessibility, programme relevance, opportunities for participation, the comparative usefulness of radio, funding and production costs, regulatory and political influences, sectarian differences, technical infrastructure and access to modern broadcasting technologies. The questionnaire findings are interpreted as evidence of respondents' perceptions rather than experimental proof of causal effects. Similarly, positive audience assessments do not, by themselves, establish the independent religious accuracy of broadcast content. Such accuracy requires separate scholarly assessment of the evidence and interpretations presented in the programmes.

Results

Accessibility, relevance and audience reach

One of the principal opportunities identified in the study was the perceived accessibility and relevance of Islamic radio programmes. Respondents generally assessed the programmes positively, particularly regarding their relevance to religious needs, clarity of presentation, use of local languages and perceived reach.

Table 1: Audience assessment of opportunities for Islamic radio-based daʿwah

Indicator	Mean score	Agreement (%)
Overall audience perception and participation	4.27	89.6
Relevance to listeners' religious needs	4.54	98.3
Clarity and understandability	4.46	99.7
Attention to relevant religious and social issues	4.47	98.3
Accessibility through local languages	4.54	98.0
Perceived wide reach among Muslims in Kwara State	4.41	97.9
Opportunities for questions and participation	3.19	59.3

Source: Author's analysis of the 300 questionnaire responses.

The findings indicate that the selected programmes were perceived as relevant to listeners' religious needs. The mean score of 4.54 for relevance and the 98.3% agreement rate suggest that respondents considered the programmes useful for addressing religious concerns. Similarly, the mean score of 4.46 for clarity indicates a favourable assessment of how Islamic messages were communicated. The use of local languages was another important opportunity. With a mean score of 4.54, language accessibility received one of the highest ratings in the assessment. The use of Yoruba, alongside English and Arabic, can help make Islamic teachings accessible to listeners with different levels of formal education and familiarity with Arabic religious texts. This is particularly relevant to a multilingual state such as Kwara, where the language of delivery can influence how easily religious messages are understood. The perceived wide reach of the programmes, reflected in a mean score of 4.41, further indicates the potential of radio to extend Islamic communication beyond mosques, Islamic schools and formal religious gatherings. Radio can bring religious instruction into listeners' homes and

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everyday routines. Nevertheless, the figure represents respondents' perceptions of reach; it should not be interpreted as an independently measured audience size.

Radio's usefulness where internet access is limited

The study also examined the comparative usefulness of radio, television and social media. The results suggest that radio remains a valuable channel for Islamic communication, particularly for listeners who have limited access to internet-based platforms.

Table 2: Perceived opportunities presented by radio relative to other media

Indicator	Mean score	Agreement (%)
Overall assessment of radio and other media	4.14	85.5
Radio is more accessible than television for Islamic teachings	4.30	89.7
Television and social media offer greater visual presentation and interaction	4.14	85.0
Radio is useful for people with limited internet or digital access	4.38	92.7
Combining radio with television and social media enhances Daʿwah	3.76	74.7

Source: Author's analysis of the 300 questionnaire responses.

The highest mean score in this comparison was 4.38 for the usefulness of radio among people with limited internet or digital access. This suggests that radio can help reduce barriers to religious communication where reliable internet connections, digital devices or data subscriptions are unavailable or unaffordable. Radio's relative accessibility also received a favourable assessment, with a mean score of 4.30. However, respondents recognised the complementary strengths of television and social media, which can provide visual explanations and additional forms of interaction. The mean score of 3.76 for combining radio with other media suggests general support for a multimedia approach, although agreement was lower than for radio's accessibility and usefulness where internet access is limited. These findings point towards an opportunity for Islamic broadcasters to retain radio as a core medium while extending selected programmes through digital channels where resources and audience circumstances permit. The data support the potential value of this approach, but they do not establish that every station currently has the capacity to implement it.

Programme diversity and engagement with contemporary concerns

The qualitative analysis of the selected programmes revealed that Islamic radio broadcasting in Kwara State addresses a range of subjects, including ʿaqīdah (Islamic creed), fiqh (Islamic jurisprudence), Qur'anic interpretation, ḥadīth, spirituality, morality, family life, youth concerns, leadership, corruption, insecurity and peaceful coexistence. The use of different programme formats, including lectures, discussions, question-and-answer sessions and storytelling—also provides opportunities to communicate Islamic teachings to audiences with different interests and learning needs. Telephone calls, SMS and social-media channels can further create opportunities for listeners to seek clarification and raise concerns. This thematic diversity is significant because it suggests that radio-based Daʿwah is not limited to the transmission of ritual knowledge. It can also connect Islamic ethical teachings with family responsibilities, social relations and contemporary community concerns. The use of these formats and topics constitutes an opportunity identified through the study's qualitative analysis; it should not be taken as evidence that every station uses every format or covers every topic.

Challenges Facing Radio Broadcasting for Islamic daʿwah

Inadequate funding and the high cost of programme production emerged as important challenges. Respondents expressed concern about the effect of inadequate funding on programme quality and continuity, with 80.7% agreement and a mean score of 3.89. High production costs also attracted substantial agreement, recording a mean score of 3.83 and an agreement rate of 79.0%.

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Table 3: Reported challenges confronting Islamic radio-based daʿwah

Challenge	Mean score	Agreement (%)
Overall assessment of challenges	3.76	75.1
Inadequate funding affects programme quality and continuity	3.89	80.7
High programme production costs	3.83	79.0
Government regulations and broadcasting policies	3.68	70.5
Influence of political interests on content and presentation	3.71	73.0
Sectarian differences	3.70	72.7
Inadequate technical facilities and unreliable electricity	3.72	73.3
Limited access to modern broadcasting technology	3.82	77.0

Source: Author's analysis of the 300 questionnaire responses.

The funding result suggests that financial sustainability is a major concern for Islamic broadcasting. Producing regular programmes may require resources for airtime, personnel, equipment, electricity and other operational needs. Where funding is insufficient, stations may face difficulties maintaining consistent schedules or improving programme quality. The questionnaire findings establish that respondents perceived funding and production costs as challenges; they do not independently quantify the financial position of each station. The findings therefore point to the importance of sustainable and transparent funding arrangements. Support from appropriate institutions, community contributions and responsible sponsorship may offer possible avenues for strengthening continuity. Such arrangements should preserve editorial independence and ensure that commercial or institutional interests do not compromise the integrity of Islamic messages.

Technical facilities, electricity and modern technology

Limited access to modern broadcasting technology recorded a mean score of 3.82, with 77.0% agreement. Inadequate technical facilities and unreliable electricity recorded a mean score of 3.72, with 73.3% agreement. These findings indicate that technological and infrastructural constraints may restrict the effective delivery of Islamic radio programmes. Reliable broadcasting requires functioning equipment and electricity, while the expansion of online streaming and digital interaction may require additional facilities and technical expertise. Such constraints are important because they may affect not only transmission but also the ability of stations to respond to listeners through phone-ins, SMS and digital platforms. Where technical resources are limited, stations may find it difficult to combine conventional broadcasting with newer communication methods. The findings support the need to strengthen essential broadcasting infrastructure before assuming that digital expansion alone will improve Daʿwah. Appropriate investment in equipment, reliable power, staff training and feasible digital tools may help stations improve programme delivery and audience engagement.

Regulatory requirements and political influence

Government regulations and broadcasting policies recorded a mean score of 3.68 (70.5%), while the perceived influence of political interests on programme content scored 3.71 (73.0%). These findings suggest that respondents viewed regulation and political influence as potential challenges to Islamic broadcasting. Although regulation promotes responsible broadcasting, its application should be fair and transparent, without undue political interference in editorial decisions. However, the results reflect respondents' perceptions and do not establish direct interference by specific authorities or political actors. Sectarian differences recorded a mean score of 3.70, with 72.7% agreement, indicating that differences in religious interpretation may challenge Islamic broadcasting. Presenters should explain scholarly disagreements fairly, support religious claims with reliable evidence and avoid unnecessary sectarian hostility. Strengthening scholarly oversight and promoting ṣidq (truthfulness), amānah (trustworthiness) and ḥikmah (wisdom) can help maintain the educational purpose of Daʿwah. However, the findings reflect respondents' perceptions and do not establish the frequency or severity of specific incidents. Although respondents rated Islamic radio programmes highly for relevance, clarity and accessibility, audience participation received a lower mean score of 3.19, with 59.3% agreement. This suggests that opportunities for listeners to ask questions and contribute to discussions could be improved.

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Scheduled question-and-answer sessions, moderated phone-ins, SMS and social media could encourage greater engagement, supported by appropriate moderation and scholarly review.

Therefore, the findings reveal significant opportunities for Islamic daʿwah through radio in Kwara State, particularly in programme relevance, clarity, local-language accessibility and reach among audiences with limited internet access. Integrating radio with digital platforms could further extend its reach. However, inadequate funding, high production costs, technical limitations, unreliable electricity, regulatory concerns, perceived political influence, sectarian differences and limited audience participation remain important challenges. Addressing these issues through sustainable funding, improved infrastructure, responsible scholarly oversight and stronger audience engagement could enhance radio's contribution to Islamic daʿwah.

Conclusion

Radio broadcasting remains an important medium for Islamic daʿwah in Kwara State, Nigeria, by disseminating Islamic knowledge, promoting moral values and encouraging the practical application of Islamic teachings. Through tafsīr (Qur'anic exegesis), ḥadīth (Prophetic traditions), fiqh (Islamic jurisprudence) and discussions of contemporary issues, radio programmes support religious education and strengthen engagement between Islamic scholars and their audiences. However, their effectiveness depends on the accuracy, credibility and relevance of their content, as well as adequate funding, technical facilities and opportunities for audience participation. Differences in Islamic interpretations also require scholarly competence, fairness and sensitivity. Effective radio-based Daʿwah should be guided by ḥikmah (wisdom), ṣidq (truthfulness) and amānah (trustworthiness), as emphasised in Qur'an 16:125 and 49:6. The study therefore highlights radio's potential to strengthen Islamic daʿwah through accessible communication, authentic religious knowledge, professional broadcasting, scholarly supervision and meaningful audience engagement. The extent of this contribution, however, should be substantiated by the study's empirical findings, including questionnaire responses, interviews and programme analysis.

Recommendations

Based on the issues discussed, the following recommendations are proposed:

1. Muslim philanthropists and other relevant stakeholders should provide sustainable financial support for Islamic programmes.
2. Islamic radio presenters should possess appropriate knowledge, relevant qualifications and the ability to explain Islamic teachings accurately.
3. Presenters should consistently uphold ṣidq, amānah and ḥikmah in preparing and delivering programmes.
4. Stations should develop programmes in Yoruba and other relevant local languages, alongside Arabic and English where appropriate to accommodate listeners with different levels of literacy and familiarity with Islamic terminology.
5. Radio stations should strengthen interactive formats through telephone calls, text messages and appropriate digital platforms.

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