EVALUATING THE CONTRIBUTION OF AN-NUR RADIO KWARA PROGRAMME TO THE UNDERSTANDING AND PRACTICE OF RUQYAH AMONG MUSLIMS IN KWARA STATE

[1]SULAIMAN S. Ada and [2]SAAD JAMIU Abdulazeez Saad Jamiu
[1]Department of Religions, Faculty of Arts, Kwara State University, Malete
[2]Kwara State College of Education, Department of Islamic Studies, Oro, Kwara State, Nigeria
[1]E-mail:sheu@kwasu.com [2]E-mail: abuuabdushakur@gmail.com,

Abstract
Ruqyah *(Islamic spiritual healing), founded on the Qur'an and the Sunnah, remains an important aspect of Islamic healthcare and spiritual well-being. However, misconceptions and un-Islamic healing practices continue to influence its understanding and application among many Muslims in Nigeria. Although the An-Nur Radio Kwara Programme was established to promote authentic Islamic teachings, its contribution to improving Muslims' understanding and practice of* Ruqyah *has received little empirical attention. This study therefore evaluated the contribution of the An-Nur Radio Kwara Programme to the understanding and practice of* Ruqyah *among Muslims in Kwara State. Specifically, it examined listeners' awareness of the programme, assessed its influence on the understanding and practice of authentic* Ruqyah*, identified misconceptions corrected through the broadcasts, investigated challenges affecting the programme's effectiveness, and proposed strategies for improvement. The study adopted a mixed-methods research design involving questionnaire surveys administered to 200 Muslim listeners and in-depth interviews with selected Islamic scholars and programme personnel. Quantitative data were analysed using descriptive and inferential statistics, while qualitative data were analysed thematically. The study was anchored on the Media Dependency Theory and the Diffusion of Innovations Theory. The findings revealed that the programme has significantly enhanced awareness and understanding of authentic* Ruqyah*, encouraged adherence to Qur'anic and Prophetic methods of spiritual healing, corrected misconceptions relating to charms and other un-Islamic practices, and strengthened Islamic religious enlightenment among listeners. However, challenges such as inadequate airtime, limited publicity and poor reception in some communities were identified. The study concludes that the An-Nur Radio Kwara Programme is an effective medium for promoting authentic Islamic teachings and recommends increased broadcast coverage, greater audience interaction and wider digital dissemination to enhance its educational impact.*

Keywords: An-Nur Radio Kwara Programme, *Ruqyah*, Islamic broadcasting, Islamic education.

Introduction

Islam is a complete way of life that provides guidance for spiritual, physical and psychological well-being. One recognised means of healing in Islam is *Ruqyah*, which involves reciting selected Qur'anic verses and authentic supplications (*duʿāʾ*) from the Sunnah of Prophet Muhammad (peace and blessings be upon him). Its legitimacy is established in the Qur'an, where Allah says: *"And We send down of the Qur'an that which is a healing and a mercy for the believers"* (Qur'an 17:82). The Prophet Muhammad (peace and blessings be upon him) both practised and approved *Ruqyah*, provided it was free from *shirk* (associating partners with Allah) and any prohibited elements. Authentic narrations in Sahih Muslim and Sahih al-Bukhari affirm the permissibility of *Ruqyah* when it consists of Qur'anic recitations, the names and attributes of Allah, or authentic

supplications, and is accompanied by the belief that healing comes solely from Allah. Consequently, *Ruqyah* remains a recognised form of Islamic spiritual healing that complements, rather than replaces, appropriate conventional medical treatment (Al-Qahtani, 2019; Al-Munajjid, 2021; Al-Sharif, 2022).

Despite its authentic foundation, the understanding and practice of *Ruqyah* among many Muslims have been influenced by cultural beliefs and misinformation. In many Nigerian Muslim communities, especially in the North-Central region, spiritual healing is often mixed with un-Islamic practices such as charms, talismans, magical incantations and consultations with self-acclaimed spiritual healers (Adebayo, 2020; Omotosho, 2018). These misconceptions highlight the need for sustained public enlightenment through credible Islamic media.

The growth of mass media has greatly enhanced the dissemination of religious knowledge. Radio remains one of the most accessible and affordable media in Nigeria because of its wide coverage and ability to reach both literate and non-literate audiences. Religious radio broadcasting has become an effective tool for promoting Islamic education, moral values and social cohesion, particularly where access to formal Islamic education is limited (Abdul-Hakim & Adewole, 2020).

In Kwara State, radio serves as an important source of Islamic education. One of the leading programmes is the An-Nur Radio Kwara Programme, popularly known as *Imole Islam*. The programme features Islamic scholars who discuss Qur'anic exegesis, Hadith, family life, moral development and *Ruqyah*. Through regular lectures and interactive sessions, it seeks to improve listeners' understanding of authentic Islamic teachings while correcting misconceptions about spiritual healing. Its wide audience across urban and rural communities makes it one of the State's most influential Islamic radio programmes.

The role of religious broadcasting in shaping knowledge and behaviour is supported by communication theories. The Media Dependency Theory explains that people depend on the media for information, especially on issues about which they have limited knowledge (Ball-Rokeach & DeFleur, 1976). Likewise, Rogers' (2003) Diffusion of Innovations Theory explains how ideas spread through communication channels over time. These theories suggest that regular exposure to authentic Islamic radio programmes can positively influence Muslims' understanding and practice of *Ruqyah*, discourage superstitious beliefs and promote adherence to the Qur'an and Sunnah.

Although previous studies have examined radio broadcasting and religious education in Nigeria, little empirical attention has been given to the influence of Islamic radio programmes on Muslims' understanding and practice of *Ruqyah* in Kwara State. Existing studies have focused mainly on Islamic broadcasting, media influence and religious communication without specifically evaluating the educational contribution of the An-Nur Radio Kwara Programme. This gap justifies the need for the present study. Against this background, the study evaluated the contribution of the An-Nur Radio Kwara Programme to the understanding and practice of *Ruqyah* among Muslims in Kwara State

Objectives of the Study

The main objective of the study is to evaluate the contribution of An-Nur Radio Kwara programmes to Muslims' understanding and practice of Ruqyah in Kwara State.

Specifically, the study seeks to:

1. Examine the level of Muslims' exposure to An-Nur Radio programmes on Ruqyah in Kwara State.
2. Assess Muslims' understanding of the Islamic concept, principles and practice of Ruqyah through An-Nur Radio programmes.
3. Determine the extent to which the programmes influence Muslims' practice of authentic Ruqyah.
4. Examine the contribution of An-Nur Radio programmes to Muslims' ability to distinguish Islamic Ruqyah from prohibited or superstitious practices.
5. Identify the challenges affecting the effectiveness of An-Nur Radio programmes in promoting proper understanding and practice of Ruqyah.

Research Questions

The study will answer the following questions:

1. What is the level of awareness of the An-Nur Radio Kwara Programme among Muslims in Kwara State?
2. How does the An-Nur Radio Kwara Programme contribute to Muslims' understanding of authentic ***Ruqyah***?
3. To what extent does the An-Nur Radio Kwara Programme influence the practice of authentic ***Ruqyah*** among Muslims in Kwara State?
4. What misconceptions about ***Ruqyah*** are addressed through the An-Nur Radio Kwara Programme?
5. What challenges affect the effectiveness of the An-Nur Radio Kwara Programme in promoting the understanding and practice of ***Ruqyah***?
6. What strategies can enhance the effectiveness of the An-Nur Radio Kwara Programme in promoting authentic *Ruqyah***?**

The findings are expected to enrich scholarship on Islamic media, religious communication and Islamic education, while providing useful insights for broadcasters, Islamic organisations, policymakers and Muslim communities seeking to promote authentic Islamic teachings.

Conceptual clarifications

Concept of *Ruqyah*

Ruqyah (الرُّقْيَة) is an Islamic form of spiritual healing that involves reciting selected verses of the Holy Qur'an, the beautiful names and attributes of Allah, and authentic supplications (*duʿāʾ*) of Prophet Muhammad (peace and blessings be upon him) to seek Allah's protection and healing. It is founded on *Tawḥīd* (the Oneness of Allah), recognising that healing comes from Allah alone (Adebayo, 2020; Yusuf, 2021). Islamic scholars classify *Ruqyah* into *Ruqyah Shar'iyyah* (lawful) and *Ruqyah Shirkiyyah* (unlawful). The former consists of Qur'anic recitation and authentic supplications, while the latter involves charms, talismans, magical formulas or seeking help from beings other than Allah, all of which contradict Islamic monotheism. The Qur'an affirms its healing role:

> *And We send down of the Qur'an that which is a healing and a mercy for the believers"* (Qur'an 17:82) and
> *Say: It is, for those who believe, a guidance and a healing* (Qur'an 41:44).

Likewise, the Prophet (peace and blessings be upon him) said: *"There is nothing wrong with Ruqyah so long as it does not involve shirk"* (Sahih Muslim, Hadith No. 2200). Recent studies recognise *Ruqyah* as an important component of Islamic spiritual healthcare that complements conventional medicine rather

than replacing it (Adebayo, 2020; Yusuf, 2021). However, misconceptions linking *Ruqyah* with charms, fortune-telling and magical practices remain widespread, highlighting the need for sustained Islamic education through credible platforms such as the An-Nur Radio Kwara Programme (Abdul-Hakim & Adewole, 2020).

Islamic Foundations of *Ruqyah*

The legitimacy of *Ruqyah* is firmly established in the Qur'an and the Sunnah. Islam teaches that Allah alone is the source of healing, and *Ruqyah* is an act of worship based on *Tawḥīd* (the Oneness of Allah) rather than magical or superstitious practices (Adebayo, 2020; Yusuf, 2021). The primary authority for Ruqyah stems directly from the Qur'an, which describes itself as a source of comprehensive healing (*Shifa*) and mercy for believers.

> O mankind, there has come to you an instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers**.** Surah Yunus (10:57)

Primary Verses Used in Ruqyah

While the entire Qur'an serves as healing, certain Surahs and Ayat carry specific scriptural weight for protective recitation:

- Surah Al-Fatiha (The Opener): Known classically as *Al-Ruqyah* and *Al-Shafiya* (The Curer).
- Ayat al-Kursi (Surah Al-Baqarah, 2:255): Establishes the supreme authority and protection of Allah; widely recited for night-time protection.
- The Last Two Verses of Surah Al-Baqarah (2:285–286): Sahih Hadiths state that reciting them at night suffices the believer against all harm.
- Al-Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas): Specifically revealed to seek refuge with Allah from created evils, darkness, sorcery (*Naffathat fil 'uqad*), envy, and satanic whisperings.

The Sunnah provides extensive practical guidance, approving lawful Ruqyah, establishing its rules, and illustrating how Prophet Muhammad (ﷺ) performed it on himself, his family, and his companions.

> Aisha (may Allah be pleased with her) narrated that when the Prophet (ﷺ) went to bed every night, he would cupped his hands together, blow into them (*Nafth* - light dry spitting), and recite Surah Al-Ikhlas, Surah Al-Falaq, and Surah An-Nas, then wipe his hands over as much of his body as he could reach, starting with his head, face, and the front of his body, doing this three times. *(Sahih al-Bukhari, 5017)*

In additional

> When the Prophet (ﷺ) fell ill, he would recite the *Mu'awwidhat* over himself and blow lightly. Aisha mentioned that during his final illness, she would recite them and wipe his own hand over his body seeking its blessing. *(Sahih al-Bukhari, 5016)*

Islam encourages Muslims to combine *Ruqyah* with lawful medical treatment, as the Prophet (peace and blessings be upon him) said: *"Seek treatment, for Allah has not created any disease except that He has created for it a cure"* (Sunan Abu Dawud, Hadith No. 3855). However, practices involving charms, talismans, fortune-telling or the invocation of jinn are prohibited because they contradict Islamic monotheism. Recent studies affirm that authentic *Ruqyah* remains an important

component of Islamic spiritual healthcare and complements conventional medicine while preserving Islamic beliefs (Adebayo, 2020; Yusuf, 2021). Therefore, educating Muslims on the authentic foundations of *Ruqyah* through credible platforms such as the An-Nur Radio Kwara Programme is essential for correcting misconceptions and promoting sound Islamic practice.

An-Nur Radio Kwara Programme

The An-Nur Radio Kwara Programme, popularly known as *Imole Islam*, is a leading Islamic educational programme broadcast by Radio Kwara to promote authentic Islamic teachings and provide religious guidance to Muslims in Kwara State. Established in 2012, it is aired every Friday from **9:00 p.m. to 9:30 p.m.** and daily during Ramadan. The programme is presented by experienced Islamic scholars, including Imam Sa'id Salih (*Surudara*), Mallam Ibrahim Sa'dud-Din Onimalu and other resource persons, whose teachings are based on the Qur'an and the Sunnah. The programme covers Qur'anic exegesis (*Tafsir*), Hadith, *Fiqh*, family life, moral values, youth development and *Ruqyah*. Through interactive discussions and phone-in sessions, it clarifies religious issues, corrects misconceptions and promotes authentic Islamic practices. Regarding *Ruqyah*, it distinguishes *Ruqyah Shar'iyyah* from prohibited practices such as charms, talismans and magical incantations, thereby encouraging Muslims to rely solely on Allah for healing. (S.Said Surudara personal communication, December 27, 2025).

Its wide transmission coverage and use of English, Arabic and Yoruba have enhanced its accessibility across Kwara State. However, challenges such as limited funding, inadequate coverage in some rural areas and competition from digital media affect its effectiveness (Abdul-Hakim & Adewole, 2020). Although the programme is widely recognised for promoting Islamic enlightenment, empirical evidence on its contribution to the understanding and practice of *Ruqyah* remains limited, justifying the present study. Information obtained from Hajia Halimah Zubair, a senior producer at Radio Kwara, further confirmed the programme's objectives, transmission schedule and educational role (H. Zubair, personal communication, February 23, 2026).

Research Methodology

Research Design

The study adopted a mixed-methods research design, combining quantitative and qualitative approaches to evaluate the contribution of the An-Nur Radio Kwara Programme to the understanding and practice of *Ruqyah* among Muslims in Kwara State. The quantitative component employed a descriptive survey to gather data from Muslim listeners on their awareness, understanding and practice of *Ruqyah*. The qualitative component involved in-depth interviews with selected Islamic scholars, programme presenters and producers to obtain insights into the programme's objectives, content and effectiveness. The mixed-methods approach was considered appropriate because it combined numerical data with participants' experiences, thereby enhancing the validity and comprehensiveness of the findings (Creswell & Creswell, 2023).

Area of the Study

The study was conducted in Kwara State, Nigeria, a major centre of Islamic learning in the North-Central region. The State comprises sixteen Local Government Areas and has a predominantly Muslim population. It was selected because the An-Nur Radio Kwara Programme is widely broadcast and listened to across the State, serving as an important medium for disseminating Islamic teachings, including *Ruqyah*.

Population of the Study

The population comprised Muslim listeners of the An-Nur Radio Kwara Programme in Kwara State. Islamic scholars, programme presenters and selected Radio Kwara production staff constituted the qualitative population. A sample of 200 Muslim listeners was selected through a multistage sampling technique. Local Government Areas with high Muslim populations and regular listenership were purposively selected, after which respondents were chosen through simple random sampling. In addition, 8–10 key informants, comprising programme presenters, producers and Islamic scholars associated with the programme, were purposively selected for in-depth interviews.

Instruments for Data Collection

Two instruments were used:

i. Structured Questionnaire: The researcher-designed *An-Nur Radio Kwara Programme and Ruqyah Questionnaire (ANRKPRQ)* consisted of two sections. Section A obtained demographic information, while Section B focused on awareness of the programme, understanding and practice of *Ruqyah*, corrected misconceptions and challenges affecting programme effectiveness.

ii. Interview Guide: A semi-structured interview guide was used to collect data from Islamic scholars, presenters and producers on the programme's objectives, dissemination strategies, impact and challenges.

Validity of the Instruments

The questionnaire and interview guide were validated by experts in Islamic Studies, Educational Research, and Measurement and Evaluation. Their recommendations were incorporated to ensure the instruments adequately measured the study objectives.

Reliability of the Instrument

A pilot study involving 20 Muslim listeners outside the study sample was conducted. Data obtained were analysed using Cronbach's Alpha, with a coefficient of 0.70 or above considered acceptable in line with Taber (2018).

Procedure for Data Collection

An introductory letter was obtained from the Department and presented to Radio Kwara and relevant Muslim organisations. Questionnaires were administered with the assistance of trained research assistants, while interviews were conducted at convenient times. Participation was voluntary, and confidentiality and anonymity were assured.

Method of Data Analysis

Quantitative data were analysed using SPSS. Frequencies, percentages, means and standard deviations were used to answer the research questions, while inferential statistics such as Chi-square, Independent Samples *t*-test, ANOVA and Pearson Product Moment Correlation (PPMC) were employed where applicable at the 0.05 level of significance.

Qualitative data were analysed through thematic analysis by transcribing, organising and interpreting responses into themes. The findings from both methods were integrated to provide a comprehensive understanding of the programme's contribution to the understanding and practice of *Ruqyah* among Muslims in Kwara State.

Data presentation, analysis and discussion of findings

This section presents the analysis and interpretation of data collected from the respondents on the contribution of the An-Nur Radio Kwara Programme to the understanding and practice of *Ruqyah* among Muslims in Kwara State. A total of

200 questionnaires were administered, and all were properly completed and returned, representing a **100% response rate**. The data were analysed using frequencies, percentages, mean scores and standard deviations. The findings are presented in line with the research questions formulated for the study.

Analysis of Demographic Characteristics of Respondents

Table 1: Gender of Respondents (N = 200)

Gender	Frequency	Percentage (%)
Male	128	64.0
Female	72	36.0
Total	**200**	**100.0**

Interpretation: The table indicates that 128 respondents (64.0%) were male, while 72 respondents (36.0%) were female. This implies that male respondents constituted the majority of the participants in the study.

Table 2: Age Distribution of Respondents

Age (Years)	Frequency	Percentage (%)
18–27	48	24.0
28–37	74	37.0
38–47	51	25.5
48 years and above	27	13.5
Total	**200**	**100.0**

Interpretation: The majority of the respondents (37.0%) were between 28 and 37 years of age, indicating that most participants were adults within the active working-age population.

Table 3: Educational Qualification of Respondents

Qualification	Frequency	Percentage (%)
Arabic/Islamic School	29	14.5
Secondary School	41	20.5
NCE/ND	56	28.0
Bachelor's Degree/HND	52	26.0
Postgraduate Degree	22	11.0
Total	**200**	**100.0**

Interpretation: The results reveal that respondents possessed varying educational qualifications, with the highest proportion (28.0%) holding NCE/ND certificates. This suggests that the respondents were sufficiently educated to provide reliable information for the study.

Table 4: Occupation of Respondents

Occupation	Frequency	Percentage (%)
Student	34	17.0
Civil Servant	62	31.0
Business Person	49	24.5
Self-employed	40	20.0
Others	15	7.5
Total	**200**	**100.0**

Interpretation: Civil servants constituted the largest category of respondents (31.0%), followed by business persons (24.5%), indicating that the programme attracts listeners from diverse occupational backgrounds.

Table 5: Duration of Listening to the An-Nur Radio Kwara Programme

Duration	Frequency	Percentage (%)
Less than 1 year	24	12.0
1–3 years	54	27.0
4–6 years	68	34.0
More than 6 years	54	27.0
Total	**200**	**100.0**

Interpretation: Most respondents (34.0%) had listened to the programme for between four and six years, suggesting that they were familiar with its content and therefore capable of assessing its contribution to their understanding and practice of *Ruqyah*.

Table 6: Frequency of Listening to the Programme

Frequency	Frequency	Percentage (%)
Always	83	41.5
Often	61	30.5
Occasionally	39	19.5
Rarely	17	8.5
Total	**200**	**100.0**

Interpretation: The findings indicate that 83 respondents (41.5%) always listened to the An-Nur Radio Kwara Programme, while 61 (30.5%) listened often. This implies that the majority of respondents were regular listeners and were therefore well positioned to evaluate the programme's contribution to the understanding and practice of *Ruqyah*.

Analysis of Research Questions

The research questions were answered using mean and standard deviation. The decision rule adopted for the interpretation of the mean scores is as follows:

Mean Range	Decision
4.50–5.00	Strongly Agree
3.50–4.49	Agree
2.50–3.49	Undecided
1.50–2.49	Disagree
1.00–1.49	Strongly Disagree

Research Question One

What is the level of awareness of the An-Nur Radio Kwara Programme among Muslims in Kwara State?

Table 7: Mean Ratings on the Level of Awareness of the An-Nur Radio Kwara Programme (N = 200)

S/N	Items	Mean	SD	Decision
1	I am aware of the An-Nur Radio Kwara Programme.	4.62	0.58	Strongly Agree
2	I know the days and time the programme is broadcast.	4.31	0.72	Agree
3	I listen to the programme regularly.	4.15	0.81	Agree
4	I became aware of the programme through friends or family.	3.84	0.89	Agree
5	The programme is popular among Muslims in my community.	4.28	0.77	Agree
	Grand Mean	**4.24**	**0.75**	**Agree**

Interpretation: The grand mean score of **4.24** indicates that respondents agreed that they possessed a high level of awareness of the An-Nur Radio Kwara Programme. This suggests that the programme is widely known and enjoys considerable listenership among Muslims in Kwara State.

Research Question Two

How does the An-Nur Radio Kwara Programme contribute to Muslims' understanding of authentic ***Ruqyah*****?**

Table 8: Mean Ratings on the Contribution of the Programme to the Understanding of *Ruqyah*

S/N	Items	Mean	SD	Decision
6	The programme has improved my understanding of authentic *Ruqyah*.	4.57	0.60	Strongly Agree
7	The programme clearly explains the Qur'anic basis of *Ruqyah*.	4.51	0.63	Strongly Agree
8	The programme has increased my knowledge of authentic Prophetic supplications.	4.43	0.66	Agree
9	The programme distinguishes authentic *Ruqyah* from cultural practices.	4.48	0.61	Agree
10	The programme has strengthened my reliance on Allah for healing.	4.55	0.57	Strongly Agree
	Grand Mean	**4.51**	**0.61**	**Strongly Agree**

Interpretation: The grand mean score of **4.51** shows that respondents strongly agreed that the An-Nur Radio Kwara Programme has made significant contributions to their understanding of authentic *Ruqyah* based on the Qur'an and the Sunnah.

Research Question Three

To what extent does the An-Nur Radio Kwara Programme influence the practice of authentic ***Ruqyah*** among Muslims in Kwara State?

Table 4.9: Mean Ratings on the Influence of the Programme on the Practice of *Ruqyah*

S/N	Items	Mean	SD	Decision
11	I now practise *Ruqyah* according to the Qur'an and Sunnah.	4.40	0.70	Agree
12	The programme has discouraged me from patronising traditional spiritual healers.	4.46	0.65	Agree
13	I regularly recite Qur'anic verses for protection and healing.	4.38	0.69	Agree
14	The programme has influenced my family's practice of *Ruqyah*.	4.27	0.74	Agree
15	I encourage others to practise authentic *Ruqyah*.	4.35	0.72	Agree
	Grand Mean	**4.37**	**0.70**	**Agree**

Interpretation: The grand mean of **4.37** indicates that the An-Nur Radio Kwara Programme has positively influenced the practice of authentic *Ruqyah* among Muslims in Kwara State.

Research Question Four

What misconceptions about ***Ruqyah*** are addressed through the An-Nur Radio Kwara Programme?

Table 10: Mean Ratings on Misconceptions Addressed through the Programme

S/N	Items	Mean	SD	Decision
16	The programme has corrected my misconceptions about *Ruqyah*.	4.53	0.61	Strongly Agree
17	The programme discourages the use of charms and talismans.	4.61	0.54	Strongly Agree
18	The programme explains the dangers of *shirk* in spiritual healing.	4.58	0.56	Strongly Agree
19	The programme teaches that healing comes only from Allah.	4.72	0.49	Strongly Agree
20	The programme has helped reduce false beliefs about spiritual healing.	4.49	0.62	Agree
	Grand Mean	**4.59**	**0.56**	**Strongly Agree**

Interpretation: The respondents strongly agreed that the programme effectively corrects misconceptions about *Ruqyah*, particularly regarding the use of charms, talismans and other practices that contradict Islamic teachings.

Research Question Five

What challenges affect the effectiveness of the An-Nur Radio Kwara Programme in promoting the understanding and practice of ***Ruqyah***?

Table 11: Mean Ratings on Challenges Affecting the Programme

S/N	Items	Mean	SD	Decision
21	Poor radio reception affects my access to the programme.	3.91	0.88	Agree
22	The duration of the programme is inadequate.	3.76	0.94	Agree
23	The broadcast time is not always convenient.	3.69	0.91	Agree
24	The programme requires wider publicity.	4.18	0.74	Agree
25	Limited interaction with listeners reduces its effectiveness.	4.07	0.82	Agree
	Grand Mean	**3.92**	**0.86**	**Agree**

Interpretation: The grand mean of **3.92** indicates that respondents agreed that poor reception, limited airtime, inadequate publicity and insufficient interaction with listeners constitute major challenges affecting the effectiveness of the programme.

Research Question Six

What strategies can enhance the effectiveness of the An-Nur Radio Kwara Programme in promoting authentic ***Ruqyah***?

Table 12: Mean Ratings on Strategies for Improving the Programme

S/N	Items	Mean	SD	Decision
26	The programme should be broadcast more frequently.	4.56	0.55	Strongly Agree
27	More qualified Islamic scholars should participate.	4.63	0.51	Strongly Agree
28	The programme should be aired in more indigenous languages.	4.39	0.68	Agree
29	Interactive phone-in sessions should be increased.	4.54	0.57	Strongly Agree
30	The programme should be uploaded to digital and social media platforms.	4.67	0.49	Strongly Agree
	Grand Mean	**4.56**	**0.56**	**Strongly Agree**

Interpretation: The respondents strongly agreed that increasing the frequency of broadcasts, involving more qualified scholars, expanding language options, strengthening audience interaction and adopting digital media platforms would significantly enhance the effectiveness of the An-Nur Radio Kwara Programme in promoting authentic *Ruqyah* among Muslims in Kwara State.

Test Ho Research Hypotheses

The hypotheses formulated for this study were tested using the **Pearson Product Moment Correlation (PPMC)** at the **0.05 level of significance.** The decision rule states that the null hypothesis (H_0) is rejected if the **p-value is less than 0.05 ($p < 0.05$)** and accepted if the **p-value is greater than or equal to 0.05 ($p \geq 0.05$).**

Hypothesis One

H_{01}: There is no significant relationship between awareness of the An-Nur Radio Kwara Programme and Muslims' understanding of authentic *Ruqyah* in Kwara State.

Table 13: Pearson Correlation between Awareness of the Programme and Understanding of Authentic *Ruqyah* (N = 200)

Variables	N	r-value	p-value	Decision
Awareness of the Programme	200			
Understanding of *Ruqyah*	200	0.714	0.000	Significant

Interpretation: Since the calculated **p-value (0.000) is less than 0.05**, the null hypothesis is rejected. This indicates a significant positive relationship between awareness of the An-Nur Radio Kwara Programme and Muslims' understanding of authentic *Ruqyah* in Kwara State.

Hypothesis Two

H_{02}: There is no significant relationship between listening to the An-Nur Radio Kwara Programme and the practice of authentic *Ruqyah* among Muslims in Kwara State.

Table 14: Pearson Correlation between Listening to the Programme and Practice of Authentic *Ruqyah* (N = 200)

Variables	N	r-value	p-value	Decision
Listening to the Programme	200			
Practice of Authentic *Ruqyah*	200	0.682	0.000	Significant

Interpretation: The **p-value (0.000)** is less than the significance level of **0.05**; therefore, the null hypothesis is rejected. This implies that regular listening to the An-Nur Radio Kwara Programme significantly influences the practice of authentic *Ruqyah* among Muslims in Kwara State.

Hypothesis Three

H_{03}: There is no significant relationship between the educational content of the An-Nur Radio Kwara Programme and the correction of misconceptions about *Ruqyah* among Muslims in Kwara State.

Table 15: Pearson Correlation between Educational Content and Correction of Misconceptions (N = 200)

Variables	N	r-value	p-value	Decision
Educational Content	200			
Correction of Misconceptions	200	0.753	0.000	Significant

Interpretation: The results show a **strong positive relationship (r = 0.753)** between the educational content of the programme and the correction of misconceptions about *Ruqyah*. Since **p < 0.05,** the null hypothesis is rejected.

Hypothesis Four

H_{04}: There is no significant relationship between the challenges affecting the An-Nur Radio Kwara Programme and its effectiveness in promoting authentic *Ruqyah* among Muslims in Kwara State.

Table 16: Pearson Correlation between Programme Challenges and Effectiveness (N = 200)

Variables	N	r-value	p-value	Decision
Programme Challenges	200			
Programme Effectiveness	200	-0.518	0.000	Significant

Ruqyah among **Interpretation:** The findings indicate a **moderate negative relationship (r = -0.518)** between the identified challenges and the effectiveness of the programme. Since the **p-value (0.000) is less than 0.05,** the null hypothesis is rejected. This implies that the identified challenges significantly reduce the effectiveness of the An-Nur Radio Kwara Programme in promoting authentic Muslims in Kwara State.

Summary of Hypotheses Tested

Hypothesis	Statistical Tool	Decision
H_{o1}	Pearson Product Moment Correlation	Rejected
H_{o2}	Pearson Product Moment Correlation	Rejected
H_{o3}	Pearson Product Moment Correlation	Rejected
H_{o4}	Pearson Product Moment Correlation	Rejected

The results of the hypothesis testing reveal that the An-Nur Radio Kwara Programme has a statistically significant contribution to improving Muslims' understanding and practice of authentic *Ruqyah*. Furthermore, the educational content of the programme significantly corrects misconceptions surrounding *Ruqyah*, while challenges such as inadequate publicity, poor radio reception and limited audience interaction significantly affect the programme's effectiveness.

Discussion of Findings

The findings were discussed in relation to the study objectives, relevant literature and the Media Dependency Theory and Diffusion of Innovations Theory. The study found that Muslims in Kwara State have a high level of awareness of the An-Nur Radio Kwara Programme, confirming its popularity as a source of Islamic education. This supports the views of McQuail (2010) and Abdul-Hakim and Adewole (2020) that radio remains an effective medium for religious enlightenment.

The study also revealed that the programme has significantly improved listeners' understanding and practice of authentic *Ruqyah* by promoting Qur'anic teachings and authentic Prophetic supplications while discouraging un-Islamic practices. This finding agrees with Adebayo (2020) and Yusuf (2021), who emphasised that authentic *Ruqyah* strengthens faith and complements conventional healthcare. The programme was further found to have corrected misconceptions surrounding *Ruqyah*, particularly the use of charms, talismans and magical practices.

However, challenges such as inadequate airtime, poor reception, limited publicity and insufficient audience interaction were identified as factors affecting the programme's effectiveness, consistent with Abdul-Hakim and Adewole (2020). Respondents recommended increasing broadcast frequency, involving more qualified scholars, expanding the use of indigenous languages and integrating digital and social media platforms to improve audience reach and educational impact.

Conclusion

The study concludes that the An-Nur Radio Kwara Programme has made a significant contribution to improving the understanding and practice of authentic *Ruqyah* among Muslims in Kwara State. It has enhanced Islamic knowledge, corrected misconceptions and promoted adherence to the Qur'an and the Sunnah. Despite some operational challenges, the programme remains an effective medium for Islamic

education. Strengthening its content, audience engagement and digital presence would further enhance its role in promoting authentic Islamic teachings and spiritual development.

Recommendations

1. The management of Radio Kwara should increase the frequency and duration of the An-Nur Radio Kwara Programme to enable more comprehensive coverage of Islamic topics, particularly *Ruqyah*.
2. Qualified Islamic scholars with sound knowledge of the Qur'an, Sunnah and Islamic jurisprudence should continue to serve as resource persons to ensure the authenticity and credibility of the programme.
3. The programme should incorporate more interactive phone-in sessions and social media engagement to allow listeners to ask questions and receive immediate clarification on religious issues.
4. Radio Kwara should expand the broadcast of the programme in English, Yoruba and other indigenous languages to reach a wider and more diverse audience.
5. The programme should be uploaded regularly to digital platforms and online media to enable Muslims who miss the live broadcast to benefit from the teachings.
6. Islamic organisations, mosques and educational institutions should collaborate with Radio Kwara in promoting awareness of the programme and encouraging greater public participation.
7. Government agencies and philanthropic organisations should provide financial and technical support to strengthen Islamic educational broadcasting.

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