

# The Effectiveness of Da'wah Through Social-Media in Fostering the Interest of Da'wah Students of Islamic Communication and Broadcasting at North Sumatra State Islamic University

Fachrial Akbar<sup>1</sup>, Mailin Mailin<sup>2</sup>, Hasnun Jauhari Ritonga<sup>3</sup>  
<sup>1,2,3</sup>Universitas Islam Negeri Sumatera Utara, Medan, Indonesia  
Email: [fachrialakbar@gmail.com](mailto:fachrialakbar@gmail.com)

## Abstract

This study aims to analyze the effectiveness of da'wah through social media in fostering interest in da'wah of Islamic communication and broadcasting students at North Sumatra State University. This research is categorized as quantitative research with associative methods and uses questionnaires as research instruments. The population in this study were Islamic Communication and Broadcasting Students of the State Islamic University of North Sumatra semester 3. The sampling technique used a non-probability sampling method, namely purposive sampling with a sample size of 109 students. The method used for hypothesis testing in this study is multiple linear regression method. Based on the research that has been done, it is found that the elements of da'wah effectiveness, namely interesting content through audio visual, content based on Koranic postulates, and content based on historical simultaneously have a positive and significant effect on da'wah interest. Social media elements, namely user content, application networking sites, and virtual social world simultaneously have a positive and significant effect on interest in da'wah. And interest in da'wah with elements of attention to da'wah content, curiosity about da'wah material, and readiness to convert partially and simultaneously have a positive and significant effect on the effectiveness of da'wah and social media.

**Keywords:** *Preaching Effectiveness, Social-Media, Preaching Interest.*



## A. INTRODUCTION

Science and technology are increasingly developing with various potential advances created. This development offers convenience in all aspects of human life, including the fields of education and religion which are part of the existing progress. Society innovates to continue to develop with technology as the main driving factor. Science and technology have an important role for humans, also for Muslims. The progress and convenience offered by one of them facilitate religious activities. In the Qur'an, we are always encouraged to always seek knowledge, as the Qur'an explains that Allah Subhanawata'ala will raise the degree of those with knowledge. This makes Islam a religion that highly upholds science.

The presence and access to information and communication technology media today has become a basic (primary) human need. This is because the need for information concerning all aspects of life is easily accessible via the internet or information technology.

The need for information both concerning social, cultural, educational, economic, and others can be obtained through the media so that it is also proof of the amount of information and knowledge offered from what is in the information technology media or the internet. In the advancement of information technology and the rapid development of human knowledge, new media also emerged, known as interactive media or better known as the internet (International Connection Networking). Where the internet itself is a computer network system that is connected throughout the world. Not only that, social media also emerged as a new media which is part of the development of the internet.

Social media can be a gap for the delivery of knowledge, one of which is religion by continuing to harmonize da'wah messages. This can be understood as conveyed by the hadith of the Prophet Muhammad:

بَلِّغُوا أَيْتَهُ غُزَّ وَلَوْ عَنْ وَاحِدٍ

"Convey from me even if it is only one verse" (HR. Bukhari).

If we develop the meaning of the hadith, then this is why we need to continue to convey da'wah messages and Islamic values, in a good way and pay attention to the media and methods used. Social media is currently something that is in great demand by people from various circles, both children and adults, this is because the characteristics possessed by social media are so practical and easy to use. Da'wah is an effort made to invite and follow the teachings of Islam in all aspects of life. Da'wah is also a good educational process and must refer to Islamic values. According to Mubaysyarah (2017) in carrying out da'wah, it must be seriously considered the level and condition of the way of thinking reflected in the younger generation that will or is being faced, the purpose of da'wah is to reunite human nature and religion or make people aware of the truth of Islam and practice Islamic teachings.

According to Sainuddin (2020) da'wah is a necessity for Muslims, coupled with the strengthening of regional autonomy through Islamic regional regulations. Some da'wah methods that are suitable for the younger generation are question and answer methods, discussion methods, methods of example or exemplary, and da'wah involving technology. Another purpose of da'wah is to provide awareness, change behavior, and invite people to a better, nobler, more praiseworthy, more civilized, more respectable, and more dignified direction by carrying out religious teachings correctly and in totality. According to Ujang (2019) da'wah must also be able to provide solutions to the problems faced by human society, considering that the existence of da'wah is always in direct contact with the community where the da'wah is carried out. Islamic da'wah has been carried out from generation to generation. Today's young generation is generation Z which is very sensitive to social media. The da'wah paradigm has changed to content that can be presented with various themes. Such as images, audio, and templates that can be disseminated to various platforms.

Da'wah using the internet is the choice of people in the modern era, the media can make it easier for them to freely search for their preferred da'wah material. According to Anggraini (2019) broad segmentation is a way of varying the media in delivering messages, so that Muslims benefit for the benefit of Islam, friendship, and

scientific studies. According to Wahyudin (2020) Thus the effectiveness of this da'wah media is very important (urgent) in assessing and measuring how far the level of achievement of activities carried out by da'wah actors. So that the form of the effectiveness of the da'wah media can be seen from the frequency, intensity of users of the media, then practicing the content of the messages conveyed related to existing da'wah studies, and this is what is meant by effective da'wah media exposure.

According to Sham (2011) these methods have their own advantages and disadvantages. The da'wah method designed for teenagers must be oriented to aspects of interest and in accordance with the needs of their souls, so that the da'wah to be delivered will be more focused and memorable. In addition to the da'wah method, da'wah content is also important and must be considered, because da'wah material greatly affects the interest of the younger generation to listen to da'wah. According to Nugraga (2020), the content must be based on the Quran and hadith, then the content delivered must also be adapted to the times and based on the problems faced so that da'wah becomes a solution and answer to the problems faced.

Understanding audience needs and preferences and compiling appropriate da'wah messages can increase the effectiveness of da'wah. The utilization of social media features, such as live streaming and the use of images and videos, needs to be further explored in da'wah. The challenges of limited access and skills also affect the utilization of social media in da'wah. Therefore, understanding and addressing these gaps will help improve the utilization of social media in da'wah in the digital era. The use of social media in da'wah has the potential for positive influence and impact on audiences. According to Wibowo (2019) through social media, da'wah can increase the audience's religious understanding by providing educative, informative, and in-depth content.

One of the younger generations who not only utilize today's technology but also learn the knowledge and apply it is Islamic Communication and Broadcasting Students. This young generation of students is quite active in using social media. According to presurvey research on 30 students have more than one active social media account that they use through cellular. Islamic Communication and Broadcasting students taken as respondents are 3rd semester students, because they have studied communication media courses. When this young generation utilizes social media well, the information will also be effective. Likewise with the effectiveness of da'wah media that they can get and disseminate easily.

According to a research survey conducted by researchers on 30 Islamic Communication and Broadcasting Students, only 40% use social media to share back posts from da'wah accounts on their social media. 60% of students utilize social media to document and provide other information about their lives. This is quite a contrast to what students learn while studying on campus. Because there is still a lack of interest in proselytizing students on the media they have.

## B. METHODS

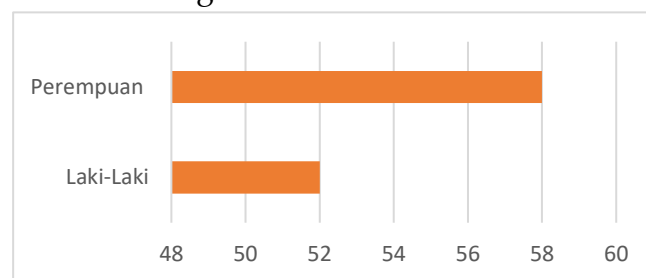
The type of research used in this research is associative quantitative research. the approach in this research is Cross Sectional, which examines the independent variable and the dependent variable simultaneously at a certain time. The research was conducted on Islamic Communication and Broadcasting Students of the State Islamic University of North Sumatra semester 3.

The population in this study were Islamic Communication and Broadcasting Students of the State Islamic University of North Sumatra semester 3. The population in this study was 160 students. The sample is a population taken from part of the research object. The sampling technique is purposive sampling. According to Sugiyono (2009:85), purposive sampling is a sampling technique by determining certain criteria or considerations. Based on the results obtained from the Slovin formula, the number of respondents was determined as 109 respondents. Furthermore, questionnaires were distributed to 109 Islamic Communication and Broadcasting Students at North Sumatra State Islamic University. The data collection method uses a Likert scale, and the data collection technique uses primary data and secondary data.

## C. RESULTS AND DISCUSSION

### 1. Respondent Characteristics

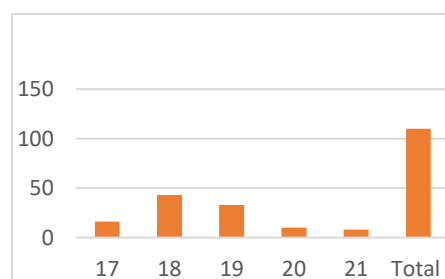
Characteristics based on gender will be described in the following figure.



**Figure 1. Characteristics Based on Gender**

Based on the picture above, it can be seen that the respondents of Islamic Communication and Broadcasting Students are 57 women and 52 men.

Characteristics based on age will be described in the following figure.

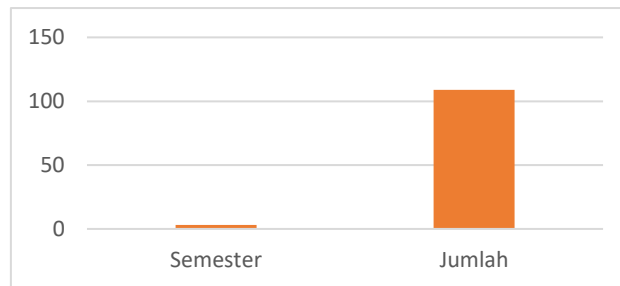


**Figure 2. Characteristics Based on Age**

Based on the picture above, it can be seen that the respondents of Islamic Communication and Broadcasting Students aged 17 years are 15 people, aged 18 years

are 43 people, aged 19 years are 33 people, aged 20 years are 10 people, and aged 21 years are 8 people.

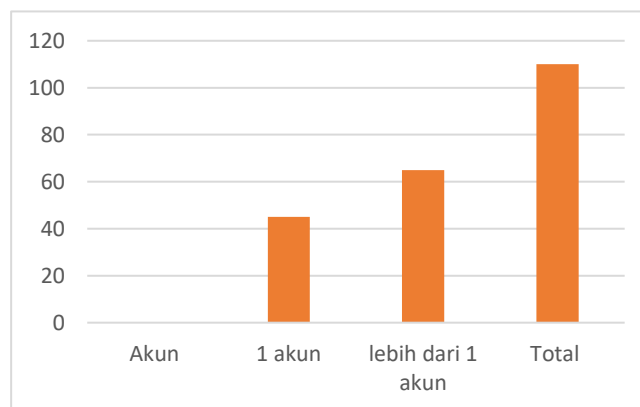
Characteristics based on semester will be described in the following figure 3 below:



**Figure 3. Characteristics by Semester**

Based on the picture above, it can be seen that the respondents of 3rd semester Islamic Communication and Broadcasting Students are 109 people.

Characteristics based on the number of social media accounts will be described in the following figure.



**Figure 4. Characteristics Based on Number of Social Media Accounts**

Based on the picture above, it can be seen that the respondents of Islamic Communication and Broadcasting Students have 1 social media account totaling 45 people, and more than 1 social media account totaling 64 people.

## 2. Validity Test

**Table 1. Validity Test of Da'wah Effectiveness Variable (X<sub>1</sub>)**

Question Items	r table	r count	Decision
P1	0.1891	0.484	Valid
P2	0.1891	0.526	Valid
P3	0.1891	0.655	Valid
P4	0.1891	0.578	Valid
P5	0.1891	0.668	Valid
P6	0.1891	0.611	Valid

Source: Primary Data, Processed 2023

Based on the table above, the overall variable effectiveness of da'wah (X1) can be declared valid. Because  $r_{\text{count}}$  is positive and  $r_{\text{count}} > r_{\text{table}}$ . The highest statement is 0.668. While the lowest is 0.484 Based on this data, the statement instrument is suitable for research.

**Table 2. Validity Test Media Social**

Question Items	$r_{\text{table}}$	$r_{\text{count}}$	Decision
P7	0.1891	0.640	Valid
P8	0.1891	0.673	Valid
P9	0.1891	0.622	Valid
P10	0.1891	0.661	Valid
P11	0.1891	0.524	Valid
P12	0.1891	0.317	Valid

Based on the social media validity test table, the overall Social Media variable (X2) can be declared valid. Because  $r_{\text{count}}$  is positive and  $r_{\text{count}} > r_{\text{table}}$ . The highest statement is 0.673. While the lowest is 0.371 Based on this data, the statement instrument is suitable for research.

**Table 3. Validity Test Table of Da'wah Interest**

Question Items	$r_{\text{table}}$	$r_{\text{count}}$	Decision
P13	0.1891	0.689	Valid
P14	0.1891	0.629	Valid
P15	0.1891	0.733	Valid
P16	0.1891	0.566	Valid
P17	0.1891	0.682	Valid
P18	0.1891	0.617	Valid

Based on the validity table of the overall interest in proselytizing the Social Media variable (X2) can be declared valid. Because  $r_{\text{count}}$  is positive and  $r_{\text{count}} > r_{\text{table}}$ . The highest statement is 0.733. While the lowest is 0.566 Based on this data, the statement instrument is suitable for research.

### 3. Uji Reliabilitas

**Table 4. Reliability Test**

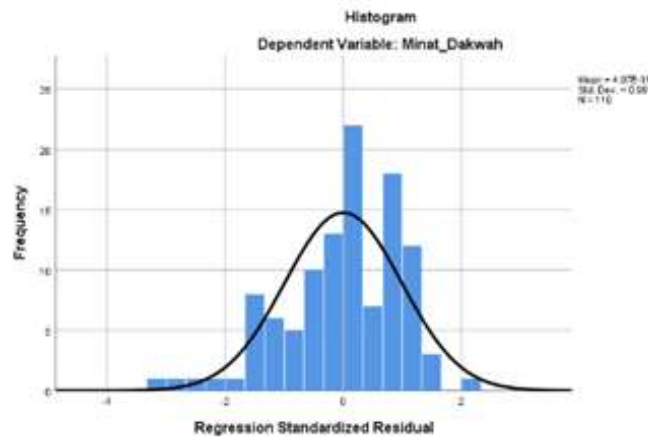
No	Variable	Cronbach's Alpha	Standard of Reliability	Decision
1	Effectiveness of Da'wah	0.671	0.60	Reliable
2	Social Media	0.634	0.60	Reliable
3	Interest in Da'wah	0.724	0.60	Reliable

Source: Primary Data, Processed 2023

Based on Table 4. Reliability test that the effectiveness of da'wah (X1) gets a reliability statistics value with a cronbach's alpha value of  $0.671 > 0.60$ , so it can be said to be reliable. The Social Media variable (X2) gets a cronbach's alpha value of  $0.634 > 0.60$ , so it can be said to be reliable. The Da'wah Interest Variable (Y) gets a Cronbach's alpha value of  $0.724 > 0.60$ , so it can be said to be reliable.

#### 4. Normality Test

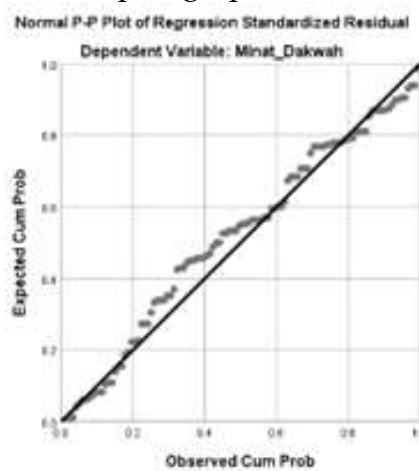
The normality test aims to test whether in the regression model, confounding or residual variables have a normal distribution. The following is a standardized residual regression histogram:



**Figure 5. Normality Test**

Source: Data processed by researchers, 2023

Based on the picture above, it provides a normal distribution pattern. With histogram data that has a curve shape whose slope tends to be even and forms a bell pattern. So, the conclusion from the explanation above is that the data is normal. The following is a picture of the normal plot graph.



**Figure 6. P Plot Graph**

Source: Data processed by researchers, 2023

The probability plot graph shows that the graph has a normal distribution pattern because the distribution points are on the diagonal line and spread between the lines. The following is a table of Kolmogorov Smirnov test results:

**Table 5. Kolmogorov Smirnov Test Results**

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		109
Normal Parameters <sup>a,b</sup>	Mean	.0000000
	Std. Deviation	2.69964046
		Absolute
		.106

Most Extreme Differences	Positive	.056
	Negative	-.106
Test Statistic		.106
Asymp. Sig. (2-tailed)		.058 <sup>c</sup>
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Source: Data processed by researchers 2023

### 5. Lilliefors Significance Correction

Based on table the Kolmogorov Smirnov test results show a sig value of 0.058. If the sig value is > 0.05, it is normally distributed and the conclusion from the Kolmogorov Smirnov test results is 0.058 > 0.05, meaning that it is normally distributed.

**Table 6. Multicollinearity Test Result**

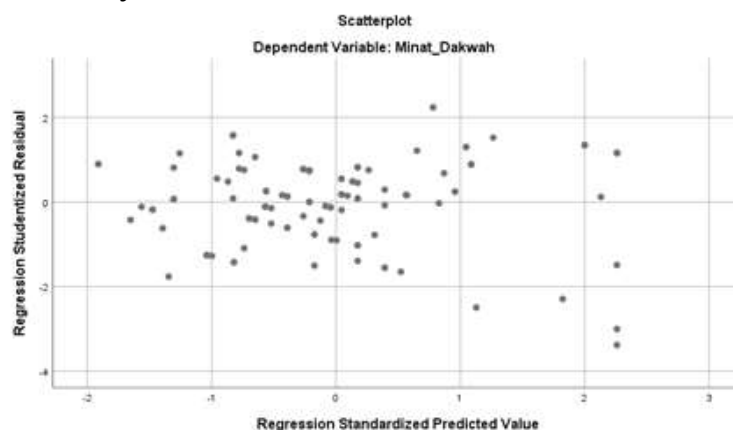
Model		Coefficients <sup>a</sup>					
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics
		B	Std. Error	Beta			Tolerance
1	(Constant)	6.120	2.157		2.837	.005	
	Efektifitas_Dakwah	.258	.116	.238	2.234	.028	.533
	Media_Sosial	.436	.114	.406	3.818	.000	.533

a. Dependent Variable: Minat\_Dakwah

Source: Data processed by Researchers, 2023

Based on the table above, it shows that the VIF of proselytizing effectiveness (X<sub>1</sub>), and social media (X<sub>2</sub>) is 1.875. So, it can be said that the VIF value is smaller than 10. While the tolerance value of da'wah effectiveness (X<sub>1</sub>), and social media (X<sub>2</sub>) is 0.533 so that the value is greater than 0.1, it can be concluded that this study does not occur multicollinearity assumptions.

### 6. Heteroscedasticity Test



**Figure 7. Heteroscedasticity Test Results**

Source: Data Processed by Researchers (2023)

Based on the figure, it can be concluded that there are no symptoms of heteroscedasticity because the points in the box spread. So that the model is feasible to use to predict that there are no symptoms of heteroscedasticity.

## 7. Multiple Linear Regression Analysis

Multiple linear regression tests to determine the effect of da'wah effectiveness (X1), social media (X2), and da'wah interest (Y) are used multiple linear regression and can be seen from the following table:

**Table 7. Multiple Linear Regression Test Table**

Model		Coefficients <sup>a</sup>		Standardized Coefficients Beta	t	Sig.
		Unstandardized Coefficients				
		B	Std. Error			
1	(Constant)	6.120	2.157		2.837	.005
	Efektifitas_Dakwah	.258	.116	.238	2.234	.028
	Media_Sosial	.436	.114	.406	3.818	.000

a. Dependent Variable: Minat\_Dakwah

Source: Data processed by researchers, 2023

In the table, it can be concluded that the regression is formed as follows:  $Y = 6.120 + 0.258X1 + 0.436X2 + 2.157 e$

## 8. Hypothesis Test

The following is a table of Partial Test Results (t):

**Table 8. Partial Test Results**

Model		Coefficients <sup>a</sup>		Standardized Coefficients Beta	t	Sig.
		Unstandardized Coefficients				
		B	Std. Error			
1	(Constant)	6.120	2.157		2.837	.005
	Efektifitas_Dakwah	.258	.116	.238	2.234	.028
	Media_Sosial	.436	.114	.406	3.818	.000

a. Dependent Variable: Minat\_Dakwah

Source: Data Processed by Researchers, 2023

Based on the table, there is a t-count with a sig value that can be obtained if the t-count > t-table and sig value < 0.05 then there is a significant influence. Based on the partial test results, there is a t-count X1 (da'wah effectiveness) 2.234 > t-table 0.1891, it can be concluded that X1 has a significant effect on Y (da'wah interest). This is in line with the sig value of 0.028 < 0.05. Therefore, H1 is accepted. Based on the partial test results, there is a t-count X2 (social media) 3.818 > t-table 0.1891, it can be concluded that X2 has a significant effect on Y (interest in da'wah). This is in line with the sig value of 0.000 < 0.05. Therefore, H2 is accepted.

**Table 9. Simultaneous Test Results (F Test)**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	434.520	2	217.260	29.263	.000 <sup>b</sup>
	Residual	794.398	107	7.424		
	Total	1228.918	109			

a. Dependent Variable: Minat\_Dakwah

b. Predictors: (Constant), Media\_Sosial, Efektifitas\_Dakwah

Source: Data processed by Researchers, 2023

Based on table 4.5.2. It can be concluded that F-count 29.263 > F table 0.1891 with a significance value of  $0.000 < 0.05$  then the effectiveness of da'wah (X1), social media (X2), together have a positive and significant effect on da'wah interest (Y), which means H3 is accepted.

**Table 10. Test Coefficient of Determination (R<sup>2</sup>)**

Model Summary <sup>b</sup>					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.595 <sup>a</sup>	.354	.341	2.72475	1.794

a. Predictors: (Constant), Media\_Sosial, Efektifitas\_Dakwah

b. Dependent Variable: Minat\_Dakwah

Source: Data Processed by Researchers, 2023

Based on the adjusted R square  $0.341 \times 100\% = 34.1\%$ , it means that the variable effectiveness of da'wah (X1), social media (X2), affects the interest in da'wah by 34.1%. Although the value of the influence represented in this study is 59.5%, it means that there is a relationship between variables. The rest of the other variables not examined in this study are 65.9%.

Based on the results of multiple linear regression, the regression coefficient on the da'wah effectiveness variable is 0.258. This shows that through interesting content through audio visual, content based on the arguments of the Koran, interest in da'wah increases by 0.258. Based on the results of hypothesis testing, there is a t-count X1 (effectiveness of da'wah)  $2.234 > t\text{-table } 0.1891$ , it can be concluded that X1 has a significant effect on Y (interest in da'wah). This is in line with the sig value of  $0.028 < 0.05$ . Therefore, H1 is accepted. Effectiveness is the relationship between output and goals, the greater the contribution of output to achieving goals, the more effective the organization, program or activity.

Based on the results of multiple linear regression, the regression coefficient on social media variables is 0.436. This shows that through content on users, application networking sites, virtual social worlds, preaching interest will increase by 0.436. Based on the results of hypothesis testing, there is a t-count X2 (social media)  $3.818 > t\text{-table } 0.1891$ , it can be concluded that X2 has a significant effect on Y (interest in da'wah). This is in line with the sig value of  $0.000 < 0.05$ . Therefore, H2 is accepted.

#### D. CONCLUSIONS

The effectiveness of da'wah partially has a significant effect on the interest in da'wah of Islamic Communication and Broadcasting Students. This means that students have an interest in da'wah because of da'wah content that has clear and straightforward audio, has Koranic arguments in it delivered by the favorite ustad/ustadzah of today's younger generation. Students also prefer to hear da'wah content that is more to the point and contains.

Social media partially has a significant effect on the interest in da'wah of Islamic Communication and Broadcasting Students. This means that students like to follow da'wah accounts that match their conditions/circumstances. Interest in da'wah is getting higher when they want to share da'wah posts back to each of their social

media. The effectiveness of da'wah through social media simultaneously has a significant effect in fostering the interest in da'wah of Islamic communication and broadcasting students.

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