

THE INFLUENCE OF DA'WAH MATERIAL AND MEDIA EXPOSURE ON THE RELIGIOUS ATTITUDES OF HANAN ATTAKI'S YOUTUBE CHANNEL VIEWERS

PENGARUH MATERI DAKWAH DAN TERPAAN MEDIA TERHADAP SIKAP KEBERAGAMAAN PENONTON CHANNEL YOUTUBE HANAN ATTAKI

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Abstrak

YouTube adalah media audio visual yang berbasis web penjelasan yang digunakan masyarakat untuk berbagai hal termasuk belajar keagamaan. Salah satu akun dakwah yang memanfaatkan pola tersebut adalah akun YouTube Hanan Attaki. Masyarakat luas yang mengakses media YouTube tersebut mengalami terpaan media yang mendorongnya terjadi sebuah keberagamaan. Maka dari itu tujuan penelitian ini (1) mendeskripsikan pengaruh materi dakwah dan terpaan media terhadap sikap keberagamaan penonton channel YouTube Hanan Attaki, (2) Menganalisis dan mengukur seberapa kuat pengaruh materi dakwah dan terpaan media terhadap sikap keberagamaan penonton channel YouTube Hanan Attaki. Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei. Jumlah sampel penelitian ini sebanyak 116 responden. Analisis data yang dilakukan adalah analisis deskriptif, uji asumsi klasik, uji regresi linier berganda, uji koefisien korelasi dan determinasi, uji F dan uji T. Hasil penelitian ini menunjukkan (1) tingkat sikap keberagamaan penonton channel YouTube Hanan Attaki tergolong tinggi dengan persentase sebesar 92% dan nilai signifikansi sebesar $0,000 < 0,05$, terdapat pengaruh yang positif dan signifikan antara materi dakwah dan terpaan media terhadap sikap keberagamaan penonton channel YouTube Hanan Attaki yang artinya semakin tinggi materi dakwah dan terpaan media maka tingkat positif sikap keberagamaan pada responden akan semakin meningkat pula, (2) signifikansi pengaruh materi dakwah dan terpaan media terhadap sikap keberagamaan sebesar 59,3%, sisanya 40,7 persen dipengaruhi oleh faktor lain di luar penelitian ini.

Kata Kunci: materi dakwah; sikap keberagamaan; terpaan media (youtube)

Abstract

YouTube is a web-based audio-visual media explanation that people use for various things including religious learning. One da'wah account that takes advantage of this pattern is Hanan Attaki's YouTube account. The wider community who access YouTube media experience media exposure that encourages religious activity. Therefore, the purpose of this study is (1) describe the influence of da'wah material and media exposure on the religious attitude of Hanan Attaki's YouTube channel viewers, (2) analyze and measure how strong the influence of da'wah material and media exposure on the religious attitude of Hanan Attaki's YouTube channel viewers. This study used a quantitative

approach with survey methods. The sample size of this study are 116 respondents. The data analysis carried out is descriptive analysis, classical assumption test, multiple linear regression test, correlation and determination coefficient test, F test and T test. The results of this study showed (1) the level of religious attitude of Hanan Attaki's YouTube channel viewers was high with a percentage of 92% and a significance value of $0.000 < 0.05$, there is a positive and significant influence between da'wah material and media exposure on the religious attitude of Hanan Attaki's *YouTube channel* viewers, which means that the higher the da'wah material and media exposure, the positive level of religious attitudes in respondents will increase as well, (2) the significance of the influence of da'wah material and media exposure on religious attitudes by 59.3%, the remaining 40.7 percent are influenced by other factors outside this study.

Keywords: da'wah material; religious attitude; media exposure (youtube)

INTRODUCTION

Technology in today's digital era is increasingly developing well and rapidly in conveying various information from one information to another. People today prefer or are more interested in accessing religious materials through online media sources or through digital media. Information or impressions of religious material often arise from various digital media sources, in which one of them is from a *channel* or *YouTube Channel* which of course can change the religious attitude of the audience.

Mass media in the current era is experiencing developments that become a necessity in supporting various community activities. In the current era of globalization, increasingly advanced and developing technology can make it easier for people to obtain information quickly. Advances in the field of media technology gave rise to a new communication media that can be called new media (M. Arif Wicaksono, 2017).

Every human being will definitely experience adolescence, and

adolescence (adolescent *period*) is a transitional period between childhood and adulthood, where at this time children begin to experience rapid development in all fields, with a labile mental state and experiencing shock, with abstract thinking, criticism begins to develop and logic. His emotions are always evolving, as well as emotions ~~that~~ are beginning to become autonomous and not controlled from biological impulses alone. This period is passed by many of the children who experience problems or difficulties that sometimes cause their health to be disturbed, their souls are restless and anxious.

Looking at the facts in the present, humans then and now are indeed different. Today, teenagers and adults have been treated to freedom, enjoyment, and convenience so that they are only educated to live consumptive lives and develop with laziness. With this, they can live their lives or daily lives with various things that are instant and do not try to struggle to achieve what they want. These deviant human behaviors make ideals and life goals ~~that~~ should be a motivation in every decision

making. In human religious life, it is needed in modern life which is characterized by materialistic, pragmatic, hedonistic, and positivistic lifestyles which at this time make humans feel their spiritual shortcomings, life feels empty, and alienated. For this reason man loses his whole and fragmented identity. It causes a fragile, to be fragile compilation in overcoming various problems that cannot be solved but can be overcome by the material. In addition, the occurrence of moral deterioration, social conflict stress, anxiety, security disturbances, anxiety, and various social and psychological problems that can further affect his thoughts and feelings when carrying out his duties, which clearly cannot be overcome with material that is in accordance with what religion discusses (Abuddin Nata, 2010). Da'wah or Religious Counseling is one of the processes in providing assistance to individuals or groups so that the individual or group can overcome the difficulties faced, can form an independent person, and can make good and wise choices in adjusting to themselves and the environment. Religion is something that concerns the inner life of man, therefore a person's religious awareness and religious experience can describe the inner sides of his life that are still related to something sacred. Starting from self-awareness in religion and religious experience, then comes the religious attitude displayed by a person.

That religious attitude is what exists in every person who encourages him to behave in accordance with the form of his faith. Religion has several dimensions, namely the first dimension is the cognitive aspect of religion, the second dimension is behavioral religion (Taufik Abdullah and M. Rusli Karim, 1989). Religion is a necessary guide for every human being in living life in the world and hereafter starting from the inner and spiritual aspects of humans to realize religiosity or religion. Religion in daily life by humans can be realized as a form of commitment to their belief in God. In the process, religion will always be developing according to the increasing level of human belief and confidence in their religion. Religion can be a real form of human journey that not only performs worship, but also exists in one's heart that cannot be seen by one's eyes (Djamaludin Ancok and Fuad Nashori S, 1995).

The phenomenon of da'wah from age to age is very different. Currently, da'wah has been running for 15 centuries and must be able to be done in any challenge and condition. In the global world or today's era, da'wah is closely related to modern art, international diplomacy and information technology. Therefore, da'wah is faced by a powerful strategy in influencing *mad'u*. Da'wah can be done anywhere and anytime, and the main thing is that da'wah must be considered is to refer to the Qur'an and the Prophet's Hadith (Abdul Rani Usman, 2013).



The advice in counseling or preaching is explained in the Qur'an Surah An-Nahl verse 125 which reads:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجِدْلُهُمْ بِأَتْيَى هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, it is your Lord, He who knows better who is lost in His ways, and He knows better who is instructed.

Based on the words of Allah SWT above, it can be concluded that every Muslim is obliged to spread the teachings of Islam in accordance with the commands of Allah SWT and His Messenger contained in the Qur'an and Sunnah to call on *Amar Ma'ruf Nahi Munkar*. The development of an increasingly advanced era marks an era of globalization and digitalization, which has given rise to a new phenomenon, namely counseling or da'wah influenced by advances in today's digital technology.

Information technology that is increasingly developing brings a change in today's society. The emergence of social media makes people's behavior experience several shifts both in culture, ethics, and existing norms. The existence of digital technology and rapidly grow of some informations to one another. The existence of communication technology, it can be delivered with the internet, and the *world wide web* (www) are the two main points that allow new media technology to become a communication medium.

Technology play a very important role as a medium in interacting between one person and online platforms. In addition, according to the results of Fitria's research, *et.al* stated that an internet media can make it easier to carry out online learning by utilizing *Google, YouTube*, and others easily platforms. The existence of internet technology today make it easier due to it can be reached by anyone and anywhere (Nur Fitria, Acep Nurlaili and Sayan Suryana, 2021).

Advances in technology and the internet in the world today, especially in Indonesia, bring changes that make internet users increase from time to time. Referring to the latest data from We Are Social (Hootsuite), the average global social media used in July 2022 has reached 10 to 20 hours per month. As for Indonesia itself, if referring to We Are Social data in February 2022, there are 191 million social media users in Indonesia, or almost 70% of Indonesia's total population of 277 million people.

According to the results of a CNBC Indonesia survey that published a survey at the end of March 2022 which aimed to see the habits of Indonesian people in social media. In the survey, Youtube is still the first place of one of the most frequently used social media in Indonesia with 94% often used by respondents. In addition, in social media there are five types of content that are most often searched, namely as many as 22% of respondents are looking for entertainment content, 14% are looking for music, 12% are looking for news and



the remaining 10% are looking for culinary. This number shows an increase of 30% from the previous year with watch time reaching 4.3 hours per day. The data concludes that *Youtube* is one of the most popular social media by the people of Indonesia.

According to Ardianto, social media has social power that can shape public opinion, attitudes and behaviors that develop in society. Along with the development of social media today makes an extension worker or *da'i to be* more creative and innovative in the use of social media, such as Instagram, Twitter, Youtube, Facebook, and blogs that give birth to interaction between communities called citizen journalism. This citizen journalism allows for connections between seekers and information providers (Jerry Indrawan, Efriz A and Anwar Ilmar, 2022).

One of the social media platforms that can be used as a medium for da'wah or spreading Islamic teachings is *Youtube*. According to the results of Hamdan and Mahmudin's research explained that the use of Youtube social *media as a da'wah media can be easier to do, it can be said that the relationship between Youtube media and da'wah is the same target, common needs, and the same segmentation. With the development of information technology as it is today, Youtube has become a new place for preachers in spreading Islamic teachings or in delivering da'wah material (Ricka Handayani and Ambang Daulay, 2020).*

Da'wah or counseling through Youtube social media is one of the uses as a communication medium in delivering da'wah material and becoming a new da'wah place for several ustadz and scholars. One of them is Ustadz Hanan Attaki who has a *Youtube channel* that uses his name, Hanan Attaki. This *Youtube channel* is one of the Islamic da'wah channels whose broadcasts are very interesting to be watched by various age audiences. Hanan Attaki's *channel subscribers* currently (as of May 24, 2023) are 2,520,000 people with approximately 267 videos uploaded since the creation of the *Youtube channel* on May 11, 2017. The video uploaded by Ustadz Hanan Attaki on Youtube has been watched by 103,114,401 times by people in Indonesia. The content shared on Hanan Attaki's *Youtube channel* discusses various aspects of scientific understanding, such as book study, how to get closer to God, the stories of the Prophets and Apostles, and so on.

Based on the results of Aflah's research stated that when watching Daqu Movie on *YouTube* there was an increase in knowledge or cognitive of Islam in the audience, besides that there was also a significant influence on improving attitudes or affective and there was an influence on increasing behavior or conative in UIN Sunan Ampel Surabaya students. In his research, he discussed whether there is an influence of E-Da'wah in Daqu Movies on Islamic religious knowledge in students. *DAQU MOVIES* itself is an



inspirational web series carried by the FMM Studios Film Maker Muslim Youtube Channel, which consistently uploads video content every Friday, in order to continue to inspire young people with the mission of Islamic da'wah. The theory used is the attitude theory by Secord and Backman. Individual researchers used quantitative research by taking a sample of 84 respondents. (Aflah Zuhrotul Aini, 2018). The difference with this study is, Aflah's research was conducted on UIN Sunan Ampel Surabaya students whereas, this research was conducted on Hanan Attaki's Youtube Channel audience, there are different X and Y variables, Aflah's research has an effect on increasing students' Islamic religious knowledge while this study has variable X Da'wah Material and Media Exposure and Variable Y which is influential on the religious attitude of Hanan Attaki's Youtube Channel viewers. The similarity is that both research about Islamic da'wah content on the Youtube Platform.

So with this phenomenon, *Youtube* has a significant influence on improving the attitude, behavior, and knowledge of the audience. Thus, counseling through social media platforms can be one of the factors in raising and improving the religious attitudes of Muslims who watch Hanan Attaki's Youtube channel. Based on the explanation described above, the author is interested in conducting research with the aim of finding out whether there is an influence of da'wah material on the

religious attitudes of the Muslim community, especially viewers of Hanan Attaki's Youtube channel. So the author is interested in conducting research entitled *The Influence of Da'wah Material and Media Exposure on the Religious Attitudes of Hanan Attaki's Youtube Channel Audience*.

METHODOLOGY

The method in this study uses a survey method. The survey research is one of the information collection techniques carried out by compiling a list of questions to be asked to respondents in the form of a sample of a population. In the survey method used to obtain data from certain places, researchers carry out treatment in data collection, for example by tests, structured interviews, circulating questionnaires and so on. (Sugiyono, 2011)

In this study, the population was the audience who commented on fifteen videos selected by researchers as many as 7,204 people from Hanan Attaki's Youtube channel. The reason for choosing the video is because the show on Hanan Attaki's Youtube channel already represents da'wah material which includes creed, morals, and sharia.

The sample is a portion of the selected population and is representative of that population. According to Sax, a sample is a finite number of a selected population, and is representative of the population. The number of samples in this study was 116 people. The determination of the research sample uses a level of precision with a margin



of *error* of 10% at a 90% degree of truth. In this study, the authors used the *Slovin formula*.

The place where this research was carried out was on Hanan *Attaki's* YouTube channel account by distributing *Google Form* in the comments column in fifteen videos selected by researchers. The field research will be conducted in May 2023.

RESULTS AND DISCUSSION

A. Understanding Da'wah Material

Material is a material or content that is the subject of discussion in a learning or research. Da'wah is an appeal, call, invitation, persuasion to virtue in accordance with human nature, and in harmony with the guidance of the Qur'an and Hadith. (Abdul Rani Usman, 2020)

Da'wah in Arabic comes from the word *da'a, yad'u, da'watan* means to call, invite, beg, call, entertain or call on Him. Da'wah with the meaning of exclamation is contained in surah Al-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It means, "*And let there be him among you a class of people who call upon virtue, command the ma'ruf, and prevent from the munkar, they are the fortunate*".

Da'wah in amar ma'ruf nahi munkar has a meaning which is an absolute requirement for the safety and perfection of people's lives.

Da'wah material is as a message (*massage*) delivered by Da'i as the subject of da'wah (doer) to be delivered or given to the object of da'wah, namely the entirety of Islamic teachings contained in the Qur'an or the Sunnah of His Messenger. Basically, da'wah material is sourced from the Qur'an, and hadith. The Qur'an and hadith became the main sources in the teachings of Islam. Over time among scholars there have emerged critical thoughts in response to something. With Islam that has been taught to think, it can be *ijtihad* in finding laws. So the results of all these thoughts can be used as a second source after the Qur'an and hadith. In other words, it gives rise to new discoveries that do not contradict the two main sources and can be a source of da'wah material. (Enjang and Aliyudin, 2009)

B. Understanding Media Exposure

According to Rosengren in Rakhmat, media exposure is part of the use of media which is composed of the amount of time used from various media, media as a whole or media consumed and the type of media content. Then in addition, media exposure can also be measured through frequency, duration, and attention from individuals. Ardianto stated that in measuring media exposure, it can be seen from 3 factors:

1. Frequency, can be measured based on how many times a day



someone uses media in one week, how many times a week someone uses in one month, and how many times a month someone uses media in one year.

2. Duration of media use, based on how long audiences use media and follow a program.

Attention or attention, is a person's mental process when listening to a program. (Jalaludin Rakhmat, 2009)

According to Bovee in Ashhar, the term introduction or intermediary is as a media function used to deliver or intermediate a message from the sender to *the* receiver of the message. It can be concluded that media is a tool that can be used as a delivery of messages or information to stimulate in providing learning and as a means for communication from one person to another either indirectly or directly. (Sadewa Bagus Wicaksana, 2020)

C. Religious Attitude

Religious attitude is something that shows the conditions that exist in a person that encourage him to behave according to the form

of his beliefs. The concept of religion according to Glock and Stark is that they try to see a person's religion by paying attention to all dimensions. In an effort to understand the religion of a Muslim, a concept is needed that can provide an explanation of the various dimensions in Islam. Religion in Islam can not only be realized in the form of worship but through other activities as well. In Islam as a comprehensive system, it can encourage its adherents to religion as a whole.

Religious attitude is a complex form of religious knowledge, religious feelings and religious acts in a person. Zakiah Darajat said that the process of religion, feelings and awareness in religion as well as the influences and consequences felt are as a result of faith. (Zakiah Darajat, 1991)

D. Respondent Classification

- a. Characteristics of respondents by gender

Gender in this study was categorized into two groups consisting of women and men. Table 1 presents the number of respondents by gender.

Table 1. Characteristics of respondents by gender

| No | Gender | Number of Respondents | Percentage |
|----|--------|-----------------------|------------|
| 1 | Man | 31 | 26,7% |
| 2 | Woman | 85 | 73,3% |

Source: results of researcher data processing

Based on Table 1 of the 116 research respondents, as

many as 31 respondents (26.7 percent) were male and as many



as 85 respondents (73.3 percent) were female. So it can be concluded that the majority in this study are women, based on the results of the study also that the most internet access done by Indonesian women is for social media, which is 79.92 percent. And many access social media about religion or Islamic studies

such as on Instagram, YouTube, and others.

b. Characteristics of respondents by age

Age in this study is categorized into two groups consisting of young (17-21 years), and early adults (22-35) Table 2 shows the number of respondents by age.

Table 2. Characteristics of respondents by age

| No | Age | Number of Respondents | Percentage |
|----|-------------|-----------------------|------------|
| 1 | 17-21 Years | 48 | 41,4% |
| 2 | 22-35 Years | 68 | 58,6% |

Source: results of researcher data processing

Based on Table 2 of 116 respondents, the overall distribution of respondents was dominated by early adulthood (22-35 years) with 68 respondents (58 percent), then adolescence (17-21 years) with 48 respondents (41.4 percent). Because the target audience of Ustadz Hanan Attaki's study is teenagers, and indeed many of the teenagers who like the da'wah

system are lightweight, easy to digest and close to the activities of the millennial generation.

c. Characteristics of respondents based on education level

Education in this study is categorized into three groups consisting of (SMA / SLTA / MA), (D3-S1) and (S2-S3). The number of respondents by education is presented in Figure 1.



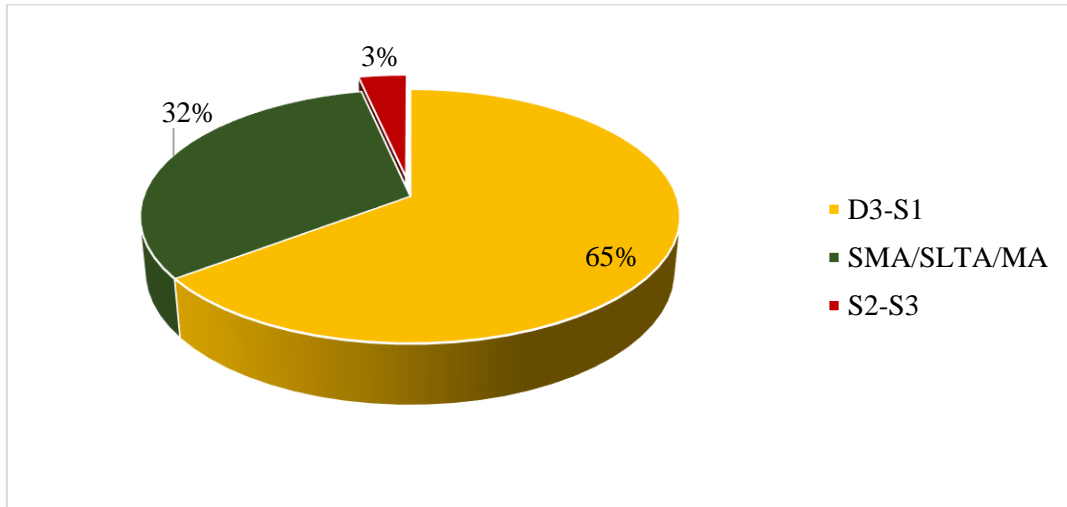


Figure 1. Characteristics of respondents based on education level

Based on Figure 1 of 116 research respondents, as many as 37 respondents (31.9 percent) had education until high school / high school / MA, and 75 respondents (64.7 percent) who had education up to D3-S1 and 4 respondents (3.4 percent) who

had S2-S3 education. So it can be concluded that the majority of respondents in this study took the last education D3-S1 which is able to think rationally, and can have motivation in every decision making.

d. Characteristics of respondents by type of job

Table 3. Characteristics of respondents by type of job

| No | Work | Number of Respondents | Percentage |
|----|-------------------|-----------------------|------------|
| 1 | Student | 13 | 11,2% |
| 2 | Student | 82 | 60,8% |
| 3 | Teacher | 6 | 5,2% |
| 4 | Honorary | 1 | 0,9% |
| 5 | Entrepreneurial | 2 | 1,8% |
| 6 | Interns | 1 | 0,9% |
| 7 | Housewives | 3 | 2,7% |
| 8 | Civil servants | 1 | 0,9% |
| 9 | Fresh Grad | 2 | 1,8% |
| 10 | Self employed | 1 | 0,9% |
| 11 | Private Employees | 2 | 1,8% |
| 12 | Field Teacher | 1 | 0,9% |
| 13 | Police | 1 | 0,9% |



Based on Table 3, it can be seen that the majority of the work respondents of this study are students with a total of 82 respondents (60.8 percent). Next are 13 students (11.2 percent), 6 teachers (5.3 percent), 3 housewives (2.7 percent), fresh grads, entrepreneurs and private

employees 2 people each (1.8 percent), honorary, interns, civil servants, self-employed field teachers and police as many as 1 person each (0.9 percent).

e. Respondent Data Based on Frequency of Access to Hanan Attaki's YouTube Channel

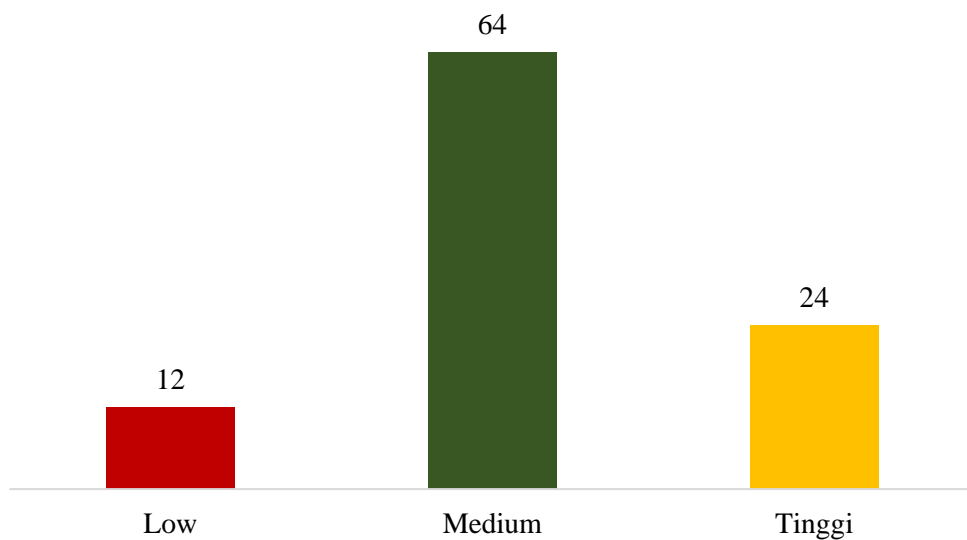


Figure 2 Frequency of Respondents Accessing Hanan Attaki's YouTube Channel

Based on Figure 2, it can be seen that respondents in frequency include routines or how many times someone uses and consumes message content from Hanan Attaki's YouTube Channel. The results of the analysis based on frequency

showed that *YouTube Channel* viewers had a medium category with a percentage of 64 percent (74 respondents), while the rest had low and high categories with percentages of 12 percent (14 respondents) and 28 percent (24 respondents) respectively.

f. Respondent Data Based on Attention Accessing Hanan Attaki's YouTube Channel

Attention is the level of attention given by viewers in using and consuming the content

of messages from Hanan Attaki's YouTube Channel. The results of attention-based analysis showed that Hanan Attaki's YouTube Channel viewers had a medium category with a percentage of 53



percent, while the rest had low and high categories with percentages of 18 percent and 29

percent respectively. This can be seen in Figure 3.

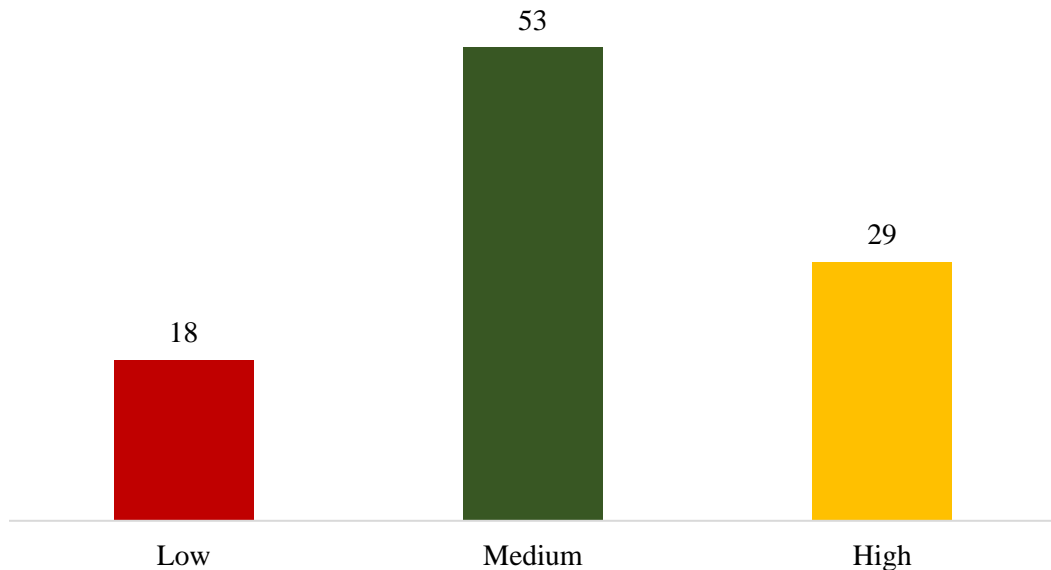


Figure 3. Respondent Data Based on Attention Accessing Hanan Attaki's YouTube Channel

In general, high audience attention to Hanan Attaki's YouTube Channel affects the absorption of information by viewers, because the higher the audience's

attention, the more efficient the absorption of information or messages given.

g. Respondent data based on duration of access to Hanan Attaki's YouTube channel

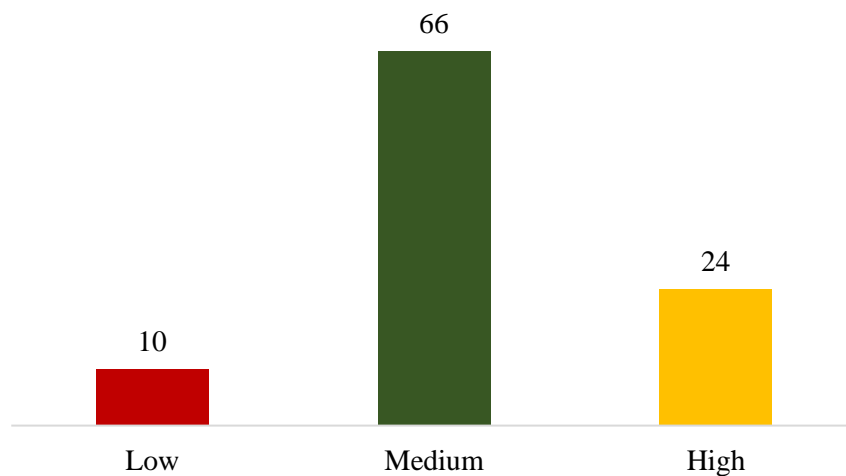


Figure 4. Respondent data based on duration of access to Hanan Attaki's YouTube channel

It can be seen that respondents in duration include how long someone uses and consumes the content of messages from Hanan Attaki's YouTube Channel. Figure 4. Shows that watching *Hanan Attaki's YouTube Channel* has a moderate category with a

percentage of 66 percent (76 respondents), a high category with a percentage of 24 percent (28 respondents), while the rest has a low category with a percentage of 10 percent (12 respondents).

h. Respondent Data Based on Religious Attitudes

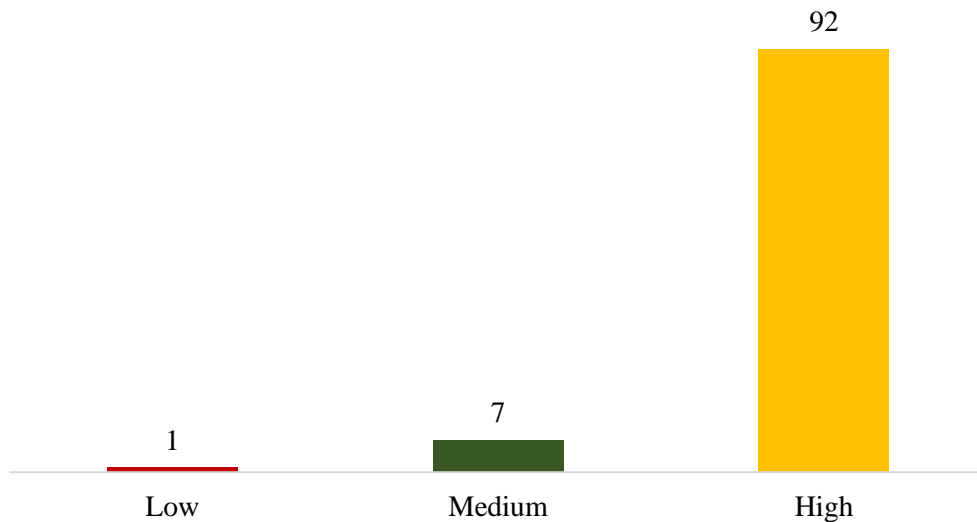


Figure 5. Respondent Data Based on Religious Attitudes

Figure 5 shows that Hanan Attaki's YouTube Channel viewers have a high religious attitude with a percentage of 92 percent, while the rest have low and medium categories with percentages of 1 and 7 percent respectively. The high religious attitude of viewers of Hanan Attaki's YouTube Channel is allegedly influenced by the frequency, attention and duration of viewers in watching

Hanan Attaki's YouTube Channel.

E. Data Analysis Results

1. Classical Assumption Test

a. Normality Test

This normality test is carried out with the aim of knowing whether the data population is normally distributed or not. If the data is normally distributed, then a parametric type statistical test can be used. Meanwhile, if the data is not normally distributed,



then a nonparametric statistical test is used. The method used is the *Kolmogorov-Smirnov method*. Based on the results of

research that has been analyzed with *SPSS for Windows Version 26*, the results are obtained as can be seen in Table 4.

Table 4. Kolmogorov Smirnov Normality Test Results

| One-Sample Kolmogorov-Smirnov Test | | |
|------------------------------------|----------------|---------------------|
| Unstandardized Residual | | |
| N | | 116 |
| Normal Parameters ^{a,b} | Mean | .0000000 |
| Most Extreme Differences | Std. Deviation | 5.89499197 |
| | Absolute | .057 |
| | Positive | .049 |
| | Negative | -.057 |
| Test Statistics | | .057 |
| Asymp. Sig. (2-tailed) | | .200 ^{c,d} |

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

Based on Table 4. it can be seen that the value of Asymp. Sig. (2-tailed) is 0.200. Therefore, the significance value is greater than *alpha* , which is $0.200 > 0.05$, so it can be concluded that the variable data of Da'wah Material and Religious Attitudes are normally distributed.

a. Heteroscedasticity Test

If in the heteroscedasticity test a regression model contains heteroscedasticity problems, then it means that in the model it is not constant. The problem of heteroscedasticity often appears in *crodd section data*. Cross-section data often raises heteroscedasticity problems due to variation of units in individuals.



Table 5. Heteroscedasticity Test Results

| Coefficientsa | | | | | |
|----------------|----------------|------------|--------------|--------|------|
| Type | Unstandardized | | Standardized | t | Sig. |
| | Coefficients | | | | |
| | B | Std. Error | Beta | | |
| 1 (Constant) | 11.405 | 4.848 | -.103 | 2.352 | .020 |
| Material | -.107 | .100 | -.069 | -1.071 | .287 |
| Media Exposure | -.063 | .088 | | -.712 | .478 |

a. Dependent Variable: Abs_RES

Based on Table 5, the results of the heteroscedasticity test using the Glesjer *Test show significant results of the da'wah material variable (X1)*, namely 0.287 media exposure variables (X2), which is 0.478 or with the > equation of 0.05 so that the results of the heteroscedasticity test of the material material variable (X1) and media exposure (X2) can be concluded There are no symptoms of heteroscedasticity but symptoms of homokedasticity occur.

b. Multicollinearity Test

In testing, the multicollinearity test has the aim of determining whether or not one or more independent variables have a relationship with other independent variables. The multicollinearity test is seen from the values of *Tolerance* and VIF (*Variance Inflation Factor*) and the amount of correlation between independent variables. A regression model is said to be multicollinearity-free if it has a VIF value of > 0.10 and has a tolerance period of < 10.00.

Table 6. Multicollinearity Test Results

| Coefficientsa | | | |
|---------------|-----------------|-------------------------|-------|
| Type | | Collinearity Statistics | |
| | | Tolerance | VIF |
| 1 | Da'wah Material | .938 | 1.066 |
| | Media Exposure | .938 | 1.066 |

a. Dependent Variable: Religious Attitude

Based on Table 6 Multicollinearity test results are obtained from material variables (X1) and media exposure (X2)

where both variables have a tolerance value of 0.938 or > 0.10. In addition, the material variable (X1) and media



exposure (X2) together have a VIF value of 1,066 or < 10.00 then the data is declared free from the symptoms of multicollinearity.

2. Multiple Linear Regression Test

Multiple regression is a development of simple linear regression, which is both tools used to predict future demand based on past data or to determine the effect of one or more independent variables on non-free variables

Table 7. Multiple Linear Regression Test Results

| Type | Coefficients ^a | | | | |
|----------------|-----------------------------|------------|---------------------------|--------|------|
| | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
| | B | Std. Error | Beta | | |
| 1 (Constant) | 2.762 | 7.684 | | .359 | .720 |
| Material | 1.756 | .159 | .685 | 11.046 | .000 |
| Media Exposure | .496 | .140 | .220 | 3.555 | .001 |

a. Dependent Variable: Religious Attitude

The multiple linear regression equation in this study is as follows:

$$Y = + b\alpha_1 X1 + b2 X2$$

$$Y = 2.762 + 1.756 X1 + 0.496 X2$$

Based on the value of the equation, it can be interpreted as follows:

- 1) The constant value () is 2.762 which is a positive value. A positive sign means that it shows a unidirectional influence between the independent variable and the dependent variable. Therefore, the value of the Religious Attitude Variable (Y) is 2.762.α
- 2) The value of the coefficient of the material da'wah variable (X1) is 1,756, so it can be interpreted that there will be a positive increase in

the religious attitude variable (Y) of 1,756 based on changes in the material variable (X1).

- 3) The value of the media exposure variable coefficient (X2) is 0.496, so it can be interpreted that there will be a positive increase in the religious attitude variable (Y) of 0.496 based on changes in the media exposure variable (X2).

From the results of multiple linear regression analysis above, Da'wah Material and Religious Attitudes have a unidirectional and positive



influence. Therefore, the conclusion is that if the Da'wah Material increases, the Religious Attitude will increase in a positive direction.

3. Correlation Coefficient Test

The correlation coefficient test is used to determine the direction and strength of the relationship between two or more variables. This study used *Pearson correlation* or *Product Moment Correlation*.

Table 8. Correlation Coefficient Test Results

| Correlations | | | | |
|---------------------|--------------------|-------|-------|-------|
| Pearson Correlation | Religious Attitude | 1.000 | .740 | .391 |
| | Material | .740 | 1.000 | .249 |
| | Media Exposure | .391 | .249 | 1.000 |
| Sig. (1-tailed) | Religious Attitude | . | .000 | .000 |
| | Material | .000 | . | .004 |
| | Media Exposure | .000 | .004 | . |
| N | Religious Attitude | 116 | 116 | 116 |
| | Material | 116 | 116 | 116 |
| | Media Exposure | 116 | 116 | 116 |

Based on Table 8, the value of the correlation coefficient is obtained as follows:

- 1) The material variable (X1) has an r value of 0.740 which has a strong correlation because it is at $0.60 < 0.740 < 0.799$ and a significant value of $0.000 < 0.05$.
 - 2) The media exposure variable (X2) has an r value of 0.391 which has a low correlation because it is at $0.30 < 0.391 < 0.399$ and a significant value of $0.000 < 0.05$.
4. Test Coefficient of Determination (R^2)

The coefficient of determination is often symbolized by the R^2 purpose of measuring how much the model is able to explain the variation of the dependent variable. The value of the coefficient of determination is $0 < R^2 < 1$. If the value of the coefficient of determination is close to number one, then the regression model is considered better, because the independent variable used in the study has been able to explain the dependent variable. The results of the coefficient of determination test are shown



R^2 value in the Model Summary table in explaining the influence of

material variables (X1) and media exposure (X2) on religious attitudes (Y).

Table 9. Coefficient of Determination Test Results Model Summary

| | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|---|-------|----------|-------------------|----------------------------|
| 1 | .770a | .593 | .585 | 5.94693 |

a. Predictors: (Constant), Media Exposure, Material

Based on Table 9, the value of the R Square coefficient is influenced by 0.593 or 59.3%, so it can be concluded that the influence of da'wah material on religious attitudes of 0.593 means that the contribution is significant because it > 0.05. α Furthermore, calculations are carried out with the following formula:

$$KD = r^2 \times 100\%$$

So the results show that 59.3% of the variables of da'wah

material are influenced by material (X1) and media exposure (X2). While the rest (100 - 59.3 = 40.7%) were influenced by other variables outside of this study.

5. T Test (Partial Correlation Coefficient)

The t-test is a test of significance of individual parameters. The statistical value t shows how far the independent variable is influential.

Table 10. Test Result T (Partial Correlation Coefficient)

| Type | Coefficientsa | | | |
|----------------|-----------------------------|---------|---------|------|
| | Unstandardized Coefficients | | | Sig. |
| | B | t table | t count | |
| Material | 1.756 | 1.981 | .11.046 | .000 |
| Media Exposure | .496 | 1.981 | .3.555 | .001 |

a. Dependent Variable: Religious attitude

In this study, ttable obtained a number of 1,981 which is formulated that the value of ttable can be seen in the statistical table at a degree of

freedom of 0.05. Based on Table 10, the partial coefficient test results are as follows:

- 1) Material variable (X1) on religious attitudes (Y)



The material variable (X1) obtained a significance value of $0.000 < 0.05$ and a calculated value of $11,046 > 1,981$ meaning that H_0 was rejected, so it can be concluded that the material variable (material) (X1) has a positive effect on religious attitudes.

2) Variable media exposure (X2) to religious attitudes (Y)
The media exposure variable (X2) obtained a significance

value of $0.001 < 0.05$ and a calculated value of $3,555 > 1,981$ meaning that H_0 was rejected, so that the da'wah material variable (media exposure) (X2) had a significant and positive effect on religious attitudes (Y).

6. F Test (Simultaneous)

In statistical testing F this is done to find out whether all independent variables together can affect the dependent variable.

Table 11. F Test Results (Simultaneous)

| ANOVA ^a | | | | | | |
|--------------------|------------|----------------|-----|-------------|--------|------|
| Type | | Sum of Squares | Df | Mean Square | F | Sig. |
| 1 | Regression | 5811.333 | 92 | 2905.666 | 82.160 | .000 |
| | Residuals | 3996.357 | 113 | 35.366 | | b |
| | Total | 9807.690 | 115 | | | |

a. Dependent Variable: Religious attitude

b. Predictors: (Constant), Media Exposure, Material

Based on Table 11, it can be seen that the significant value for the influence of da'wah material (X1) and media exposure (X2) on religious attitudes is $0.000 < 0.05$ and $F_{\text{calculate}} = 77,952 > 3.08$. This proves that H_0 is rejected and H_a is accepted means that there is a significant influence of da'wah material (X1) media exposure on religious attitudes (Y).

CONCLUSIONS AND SUGGESTIONS

After analyzing the research on the influence of da'wah material on the religious attitudes of Hanan Attaki's YouTube channel viewers, the conclusions were obtained, namely (1) There is a positive and significant influence between da'wah material on the religious attitudes of Hanan Attaki's YouTube channel viewers. This means that the higher the da'wah material, the positive level of religious attitudes in respondents will also increase, on the contrary, the lower the da'wah



material, the lower the religious attitudes (2) Da'wah material, the material aspects are strongly correlated and positively related to the religious attitudes of Hanan Attaki's YouTube channel viewers. This can be seen from the results of the correlation coefficient test which shows that the Da'wah Material aspect of matter (X1) has an r of 0.740 which has a strong correlation because it is at $0.60 < r < 0.79$. Da'wah material in the aspect of media exposure (X2) has an r of 0.391 which has a weak correlation because it is $0.30 < r < 0.399$. Based on the results of the coefficient of determination test which shows an R value of 0.770 and R Square of 0.593, which means that da'wah material contributes to the religious attitude of Hanan Attaki's YouTube channel viewers by 59.3% and the remaining 40.7% is influenced by other variables outside of this study.

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