THE EFFECT OF THE USE OF INSTAGRAM SOCIAL MEDIA ON THE EFFECTIVENESS OF DA'WA MESSAGES ON THE @GUSMIFTAH ACCOUNT AMONG TEENAGERS

Ummy Chairiyah[1], Fandi Achmad[2], Vera Arida[3], Nihlatul Falasifah[4]
[1,3,4]Sunan Ampel State Islamic University, Surabaya, [2]State University of Surabaya
[1]ummy.chairiyah@uinsby.ac.id, [2]fandi.alamal@gmail.com, [3]vera.arida@uinsby.ac.id,
[4]nihlatul.falasifah@uinsby.ac.id

Abstract: Social media is not only used to find information but also as a means of conveying religious teachings. Many clerics use social media to spread Islam. Currently, da'wa is packaged neatly, creatively, and innovatively without reducing the message conveyed. This research is entitled The Effect of Instagram social media on the Effectiveness of Da'wa Messages. This study aims to determine how much influence the use of social media Instagram has on the effectiveness of da'wa messages. This type of research is quantitative research. The instrument used is a questionnaire. Using the theory of mass communication effects and simple regression test in the data analysis technique. The validity of the data is obtained through validity and reliability. Based on the results of the simple regression test that has been carried out in this study, the value of r = 0,829 and has a coefficient of determination of 75,9%. This shows that there is a positive and very strong relationship between the effect of using social media on the effectiveness of da'wa by 75,9%.

Keywords: Da'wa, Effectiveness, Instagram, Social Media.

Abstrak: Media sosial tidak hanya digunakan untuk mencari informasi namun juga sebagai sarana dalam menyampaikan ajaran agama. Banyak ulama yang memanfaatkan media sosial dalam penyebaran agama Islam. Saat ini, dakwah dikemas secara apik, kreatif dan inovatif tanpa mengurangi pesan yang disampaikan. Penelitian ini berjudul Pengaruh Media Sosial Instagram Terhadap Efektivitas Pesan Dakwah. Penelitian ini bertujuan untuk mengetahui seberapa besar pengaruh penggunaan media social Instagram terhadap efektivitas pesan dakwah. Jenis penelitian ini yaitu penelitian kuantitatif dan instrument yang digunakan berupa kuesioner. Menggunakan teori efek komunikasi massa serta uji regresi sederhana dalam Teknik analisis datanya. Keabsahan data diperoleh melalui validitas dan reliabilitas. Berdasarkan hasil uji regresi sederhana yang telah dilakukan dalam penelitian ini, diperoleh nilai r = 0,829 dan memiliki nilai koefisien determinasi sebesar 75,9%. Yang menunjukkan bahwa adanya hubungan yang positif dan sangat kuat antara pengaruh penggunaan media sosial terhadap efektivitas dakwah sebesar 75,9%.

Kata kunci: Dakwah, Efektivitas, Instagram, Media social.

A. Introduction

Da'wa is etymologically derived from Arabic da'a (دعا), yad'u (يدعو), da'wa (دعوة) which means a call, invitation, or exclamation. Meanwhile, in terminology, the word da'wa is to encourage people to do good and according to the instructions to call them to do good and forbid them from evil deeds so that they get happiness in this world and the hereafter.

According to H. Mansyur Amin in Islamic Da'wa and Moral Messages, da'wa is an activity that encourages people to embrace Islam, wisely, with Islamic teachings. So that they get prosperity now (world) and happiness later (hereafter). Ibn Taymiyyah stated that dawah is a call to believe in Him and in the teachings brought by His messengers, confirming the news they convey and obeying His commands. Prof. Dr. Hamka stated that da'wa is a call or call to adhere to a stance that has a positive connotation with substance lying in activities that command Amar Ma'ruf Nahi Munkar. Based on this definition, it can be concluded that da'wa is an effort to call or invite people to the path of Allah SWT, which commands humans to do good and forbid evil.

In the Qur'an Surah An-Nahl[1] (16): 125:

$$اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ – ١٢٥$$

> Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows better those who are guided."

Referring to the verse, then we should call others to the way of Allah wisely and always give good lessons. The lesson can be in the form of verbal delivery or with attitudes and deeds. For example, spreading Islamic religious lessons through communication technology.

With the development of communication technology, many scholars use social media to spread Islam. Social media can be said as online media where users through internet-based applications can share, participate and create various content. Currently, social media is not only used to seek information but also as a means of conveying religious teachings to its adherents. Da'wa is packaged well, creatively, and innovatively without reducing the message conveyed. Like making a da'wa video content then upload on Instagram.

According to Miliza Ghazali (2016), Instagram[2] is "a social application that is popular among smartphones, the name Instagram is taken from the word "insta" which comes from "instant" and "gram" from the word "telegram". In other words, Instagram is a tool for sending information in the form of photos and videos.

One of the Instagram accounts that carry out da'wa through Instagram social media is @gusmiftah. The account has had 1,9 million followers[3] and 1,441 posts since December 14, 2013. The @gusmiftah account has a blue tick which means the account has been verified by Instagram. The account contains posts from Gus Miftah studies in the form of image and video content containing da'wa messages. Gus Miftah is a preacher who is active in playing social media, especially Instagram. It can be seen on his account feed page, which every day always makes posts, both on the feed and Instagram stories.

Miftah Maulana Habibur Rahman or better known as Gus Miftah is an ustad and leader of the Ora Aji Islamic Boarding School in Sleman, Yogyakarta. Gus Miftah is a young ustad who focuses on preaching to the marginalized. Gus Miftah conducts da'wa inside and outside the pesantren. With his distinctive style, long hair, blangkon, and wearing dark glasses, attracting the

---

[1] Qur'an Surah An-Nahl (16):125

[2] Miliza Ghazali. *Buat Duit Dengan Facebook dan Instagram: Panduan Menjana Pendapatan dengan Facebook dan Instagram*. Malaysia: Publishing House. 2016.

[3] Instagram accounts of @gusmiftah

interest of teenagers. Da'wa video content presented with jokes can give a distinct impression for young people, especially teenagers as followers.

Gus Miftah chose Instagram as a social media for preaching because this application is a social media platform with the seventh-largest number of users in the world. According to the WeAreSocial.net and Hootsuite[4] surveys in January 2018, Indonesia is in third place with 55 million users. Not only that, but Instagram is also the Z generation's favorite social media in the world. Referring to the results of a survey[5] in April 2021 which stated that 32.9% of female internet users aged 16-24 years made Instagram their favorite social media platform. Meanwhile, male internet users with a similar age range who like Instagram reached 28.3%.

Based on the above background, researchers are interested in studying the effect of using Instagram social media on the effectiveness of da'wa messages on the @gusmiftah account among teenagers.

B. Theoretical Review
1. Da'wa

The word da'wa is linguistically derived from the word *da'ā-yad'ū-da'watan*, which has the same meaning as *al-nidā'*, which means to call or call. While the definition of da'wa in terms according to some experts are as follows:

a. Ibn Taymiyyah stated that da'wa is a call to believe in Him and in the teachings brought by His messengers, confirming the news they convey and obeying His commands.[6]

b. Sheikh Ali Mahfudz stated that da'wa is to invite people to the goodness and guidance of Allah SWT. Calling them to good habits and forbidding them of bad habits so that they are lucky in this world and the hereafter.[7]

c. Prof. Dr. Hamka stated that da'wa is a call or call to adhere to a stance that has a positive connotation with the substance that lies in activities that command Amar Ma'ruf Nahi Munkar.[8]

Based on this definition, it can be concluded that da'wa is an effort to call or invite people to the path of Allah SWT, which commands humans to do good and forbid evil.

Da'wa is an inseparable part of one's Islam. Da'wa can be done in various ways by the rules of Islamic teachings. The essence of the purpose of da'wa is to lead to a change in the personality of a person, group, and society. Therefore, preaching should be dynamic and progressive.

In general, the purpose of da'wa is to invite people to the right path and be pleased with Allah SWT to be happy and prosperous in this world and the hereafter. The purpose of da'wa, in particular, is to change one's paradigm of thinking about the real meaning and purpose of life; Internalizing the teachings of Islam in the life of a Muslim so that it becomes an inner strength that can move a person in carrying out Islamic teachings; The manifestation of the internalization of Islamic teachings is that a Muslim has a desire to apply Islamic teachings in everyday life.

2. Social Media

Van Dijk in Nasrullah (2015)[9] states that social media is a media platform that focuses on the existence of users who facilitate them in their activities and collaboration. Therefore, social

---

[4] Databoks. "*10 Negara dengan Jumlah Pengguna Aktif Instagram Terbesar* (Jan 2018)," diakses pada 26 September 2021. https://databoks.katadata.co.id/datapublish/2018/02/09/berapa-pengguna-instagram-dari-indonesia

[5] Databoks. "*Tingkat Kesukaan Generasi Z terhadap Media Sosial Berdasarkan Jenis Kelamin* (April 2021)," diakses pada 26 September 2021. https://databoks.katadata.co.id/datapublish/2021/09/14/instagram-media-sosial-favorit-generasi-z-di-dunia

[6] Tata Sukayat. *Quantum Dakwah* (Jakarta: Rineka Cipta, 2009), 2.

[7] Ismail dan Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam.* Jakarta : Kencana, 2011.

[8] Saputra, Wahidin. *Pengantar Ilmu Dakwah*. Jakarta : RajaGrafindo Persada, 2011.

[9] Nasrullah, Rulli. *Media Sosial; Persfektif Komunikasi, Budaya, dan Sosioteknologi.* Bandung: Simbiosa Rekatama Media. 2015.

media can be seen as an online medium (facilitator) that strengthens the relationship between users as well as a social bond.

Meike and Young in Nasrullah (2015)[10] define the word social media as a convergence between personal communication in the sense of sharing between individuals (to be shared one-to-one) and public media to share with anyone without any individual specificity.

Boyd in Nasrullah (2015)[11] defines social media as a collection of software that allows individuals and communities to gather, share, communicate, and in certain cases collaborate or play with each other. Social media has the power of user-generated content (UGC) where content is generated by users, not by editors as in mass media agencies.

Based on the above opinion, social media is a medium for two-way communication in various forms of information exchange, collaboration, in the form of writing, visual and audiovisual. Social media starts from three things, namely Sharing, Collaborating, and Connecting (Puntoadi, 2011)[12].

3.   *Characteristics of Social Media*

The characteristics of social media are not much different from cyber media (cyber) because social media is one of the platforms of cyber media. However, according to Nasrullah (2015)[13] social media has a special character, namely network, information, archive, interactivity, simulation of society, and user-generated content.

First, the network is the infrastructure that connects computers with other hardware. This connection is necessary because communication can occur if between computers are connected, including data transfer. Second, Information becomes an important entity in social media because social media users create representations of their identities, produce content, and interact based on information.

The third characteristic of social media is that the archive becomes a character that explains that information has been stored and can be accessed anytime and through any device. Fourth, Interactivity (Interactivity). Social media forms a network between users that does not just expand friendships or followers but must be built with interactions between these users.

The fifth characteristic of social media is Social Simulation where social media has the character of being a medium for society (society) in the virtual world. Social media has a uniqueness and pattern that in many cases is different and is not found in a real society. The last characteristic of social media is user-generated content. On social media, the content is wholly owned and based on the contributions of users or account owners. UGC is a symbiotic relationship in a new media culture that provides opportunities and flexibility for users to participate. This is different from the old (traditional) media where the audience is limited to being a passive object or target in the distribution of messages.

4.   *Instagram*

Instagram is the fastest-growing social network in the world, soaring from 500 million to 1 billion active users in just two years. Users flock to the site thanks to its simplicity and use of the most popular social media features—image and video sharing, community, and personal insight. Instagram, as a photo-sharing social media has the basics in its use according to Landsverk[14] (2014) the use Instagram, includes:

 a.   Feed

In this feature, users can see posts uploaded by friends that have been followed.

 b.   Popular "tab"

---

[10] Ibid

[11] Ibid

[12] Puntoadi, Danis. *Menciptakan Penjualan Melalui Social Media*. Jakarta: Elex Media Komputindo. 2011.

[13] Nasrullah, Rulli. *Media Sosial; Persfektif Komunikasi, Budaya, dan Sosioteknologi.* Bandung: Simbiosa Rekatama Media. 2015.

[14] Landsverk, M., & Weitz, B. Retail Management 7th Edition. USA: McGraw-Hill. 2001.

The popular "tab" is used for users to view other uploaded photos and in this feature, users will see the photos that have been liked the most every time. If you want to see something more specific, write in the username and hashtags column.

c. News and updates

With this Instagram, one day interacting with friends, followed by photos uploaded with likes, or comments, and pops up notifications on our Instagram that give rise to Instagram user information.

d. Like and comment

Like or comment on Instagram is an appreciation and appreciation for Instagram users. If the user is interested in a photo then we can give a like to the photo by giving a double tab. Users can also leave comments if they want to interact with other users.

e. Your Profile

The profile can be seen on the square icon, on the profile, there is an archive of photos that have been uploaded.

f. Posting

Post is the language when uploading photos. Photos to be uploaded can be layered to make them look attractive using the features provided by Instagram.

According to Atmoko, Bambang Dwi[15] (2012:28-63) in his book Instagram Handbook, which states the indicators of social media are:

a. Hashtag

A label (tag) is a word prefixed with a # symbol. This fence (hashtag) feature is important because it makes it easy for users to find photos spread on Instagram with certain labels.

b. Location/geotag

Smartphones have been equipped with a geotag feature that is useful for knowing the location where the picture was taken.

c. Follow

A system to follow other user accounts, or have Instagram followers.

d. Share

This feature is used to share photos with fellow Instagram and other networks.

e.   Like

This feature is used as a marker that other users like photos that have been uploaded.

f. Comment

Part of the interaction on Instagram is to provide comments in the form of suggestions, praise, or criticism in the form of text or emoji.

g. Mention

Offending other users in the photo title and the photo comments section aims to communicate with the offended user.

5. *Uses and gratification theory*

The study of usability and satisfaction assumes that values, interests, social relationships, and social roles can influence audiences to receive what they see and hear effectively. In this case, several basic assumptions form the core of the theory of uses and gratification as stated by Katz, Blumler, and Gurevitch (1974) in Morissan[16] (2013: 509) who developed this theory. They state five basic assumptions of use and satisfaction theory, namely (1) The audience is active and goal-oriented when using media; (2) media satisfaction is determined by the audience; (3) The media compete with other sources of satisfaction; (4) The audience is fully aware of their interests, motives, and use of media; (5) The audiences determine the assessment of media content.

The uses and gratification model shows that the main problem is not how the media changes the attitudes and behavior of the audience, but how the media meets the personal and social needs

---

[15] Atmoko, Bambang Dwi. Instagram Handbook. Jakarta: Media Kita. 2012.

[16] Morissan. Teori Komunikasi Individu Hingga Massa. Jakarta: Kencana Prenada Media Group. 2013.

of the audience. So, the weight is on the active audience, who deliberately uses the media to achieve certain goals (Effendy, 1993). According to this theory, audiences can judge media content.

Audience needs are categorized into cognitive, affective, personality integration, social integration, and escape needs. About the use of media, the various types of needs are defined by Katz in Unde[17] (2014:66) namely, (1) Cognitive needs are needs related to the addition of information, knowledge, and understanding of the environment. This need is based on the desire to understand and master the environment, it also satisfies your curiosity and our urge to investigate; (2) Affective needs are needs related to the confirmation of anesthetic, pleasant, and emotional experience; (3) Personal integrative needs are needs related to the affirmation of credibility, trust, stability, and individual status. It is based on a desire for self-worth; (4) Social integrative needs are needs related to strengthening contact with family, friends, and the world. It is based on a desire for affiliation; (5) Escapist needs are needs related to efforts to avoid pressure, tension, and the desire for diversity. Media use consists of the amount of time spent in various media, the types of media content consumed and the various relationships between individual media consumers and the media content consumed or with the media as a whole.

C. Methods
1. Research design
This study aims to determine the effect of using Instagram social media on the effectiveness of da'wa messages. This research model is an effective model for collecting original data to describe the state of the population. The subject and place of this research are students of UIN Sunan Ampel Surabaya. This research was conducted in August 2021.

2. Population
This research is a population study. The total population in this study was 162 students of UIN Sunan Ampel Surabaya. The UIN Sunan Ampel Surabaya student became a follower of the @gusmiftah Instagram account.

3. Data Collection Techniques and Research Instruments
In this study, the data collection technique used was using the questionnaire method. The grid used as the basis for making the instrument in this study is as follows:

Table 1. Research Instrument Grid

No.	Research Variable	Indicator	Item Number (positive)	Item Number (negative)
1	Effects of using social media (variable x)	Cognitive Effect	1, 3	2, 4
		Affective Effect	5, 7	6, 8
		Behavior Effect	9, 11, 13, 15	10, 12, 14, 16
2	The effectiveness of da'wa (variable y)	Definition	17, 19	18, 20
		Pleasure	21, 23	22, 24
		Affect attitude	25, 27	26, 28
		Good social relations	29, 31	30, 32
		Action	33, 35	34, 36

4. Research Instrument Testing
The results of the validity test of the use of 4-items social media instruments are invalid. On the instrument of da'wa effectiveness, some 6-items are not valid. The reliability test of the

---

[17] Unde, Andi Alimuddin, M.Si. Televisi & Masyarakat Pluralistik. Jakarta: Prenada Media Group. 2014.

instrument for the variable of social media use is 0.775. The variable of the effectiveness of da'wa is 0.794. The magnitude of the reliability value is greater than the minimum alpha (a = 0.70). Based on these results, it can be concluded that the instrument of using social media and the effectiveness of da'wa is reliable.

D. Research Results and Discussion
1. Description of Respondent Data

This research was conduct at UIN Sunan Ampel Surabaya. The subjects of this study were 162 students of UIN Sunan Ampel Surabaya. The student of UIN Sunan Ampel Surabaya is a follower of the @gusmiftah Instagram account. The research was conducted in August 2021.

Table 2. Description of respondents by gender

Respondent	Amount	Percentage
Male	60	37 %
Female	102	63 %
Total amount	162	100 %

Based on the data above, the majority of respondents in this study were female, as many as 102 people or 63%. The rest were a man as many as 60 people or 37%. In conclusion, there are more female respondents than male respondents.

2. Research Instrument Test
a. Validity test

1) Validity test Variable X

To analyze whether the items on the questionnaire variable X are said to be valid, it must be compared between the calculated r values with r tables. With a total of 162 respondents, the r table value can be obtained through Pearson's r product moment table with a degree of freedom (df) = n-2, then df = 162-2 = 160 so that the r table value = 0.1543. The comparison between the calculated r and r table for each item on the tangible aspect can be seen in table 3. Below:

Table 3. X Variable Validity Test Results

Question	r Count	r Table	Information
X1	0,492	0.1543	Valid
X2	0,145	0.1543	Invalid
X3	0,329	0.1543	Valid
X4	0,342	0.1543	Valid
X5	0,150	0.1543	Invalid
X6	0,373	0.1543	Valid
X7	0,159	0.1543	Valid
X8	0,126	0.1543	Invalid
X9	0,149	0.1543	Invalid
X10	0,476	0.1543	Valid
X11	0,251	0.1543	Valid
X12	0,238	0.1543	Valid
X13	0,343	0.1543	Valid
X14	0,238	0.1543	Valid
X15	0,348	0.1543	Valid
X16	0,322	0.1543	Valid

The results of the calculation of the validity value in table 3 above, show that the 16 questionnaire items in the X variable have 4-invalids questionnaire items, then the items are deleted.

2) Y Variable Test

To analyze whether the items on the Y variable questionnaire are said to be valid, it must be compared between the calculated r values and r tables. With a total of 162 respondents, the r table value can be obtained through Pearson's r product moment table with a degree of freedom (df) = n-2, then df = 162-2 = 160 so that the r table value = 0.1543. The comparison between the calculated r and r table for each item on the tangible aspect can be seen in table 4. Below:

Table 4. Y Variable Validity Test Results

Question	r Count	r Table	Information
X1	0,630	0.1543	Valid
X2	0,420	0.1543	Valid
X3	0,359	0.1543	Valid
X4	0,702	0.1543	Valid
X5	0,759	0.1543	Valid
X6	0,448	0.1543	Valid
X7	0,323	0.1543	Valid
X8	0,627	0.1543	Valid
X9	0,522	0.1543	Valid
X10	0,139	0.1543	Invalid
X11	0,135	0.1543	Invalid
X12	0,120	0.1543	Invalid
X13	-0,233	0.1543	Invalid
X14	0,186	0.1543	Valid
X15	0,231	0.1543	Valid
X16	0,528	0.1543	Valid
X17	0,122	0.1543	Invalid
X18	0,1422	0.1543	Invalid

The results of the calculation of the validity value in Table 4 above show that for the 18-questionnaire items in the Y variable, 6-questionnaire items are not valid, so the researcher deletes these items.

b. Reliability Test

1) X Variable Reliability Test

Testing the reliability of the variable X was measured using the Cronbach alpha technique using SPSS 20 software. The results of the analysis of the X variable are as shown in Table 5.

Table 5. The SPSS output is the result of the X variable reliability test

Reliability Statistics X

Cronbachs Alpha	N of items
,897	14

Based on table 5, it is known that on average all statement items have a Cronbach's alpha value of more than 0.7 at a significance level of 5%, meaning that all statement items have high reliability.

2) Y Variable Reliability Test.
Testing the reliability of the Y variable was measured using the Cronbach alpha technique using SPSS 20 software. The results of the analysis of the Y variable are as shown in Table 6.

Table 6. The SPSS output is the result of the Y variable reliability test

Reliability Statistics Y

Cronbachs Alpha	N of items
,923	14

Based on table 6, it can be seen that on average all statement items have a Cronbach's alpha value of more than 0.7 at a significance level of 5% so that all statement items are reliable, which means that all statement items have high reliability.

3. *Classic assumption test*
a. *Normality test*

The results of the normality test were used to test whether the variable value data obtained were normally distributed or not. The normality test used is the Kolmogorov-Smirnov test. The results of the normality test using SPSS 20 software can be seen in Table 7.

Table 7. SPSS Normality Test output results

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		162
Normal Parameters[a]	Mean	56.93
	Std. Deviation	9.359
Most Extreme Differences	Absolute	.172
	Positive	.134
	Negative	-.172
Kolmogorov-Smirnov Z		.944
Asymp. Sig. (2-tailed)		.335

a. Test distribution is Normal.

Learning outcome data is said to be normal if the significance obtained from the normality test is > 0.05. Table 7 shows the results of the Unstandardized Residual normality test, namely the Kolmogorov-Smirnov significance value is 0.335. It can be concluded that the results of the Unstandardized Residual using the Kolmogorov-Smirnov test have a significance value of > 0.05. Thus, the results of the Unstandardized Residual data are normally distributed.

b. *Multicollinearity Test*

Table 8. SPSS Output Multicollinearity Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constanst) Media Sosial	10,788 ,639	4,873 ,079	,679	2,351 7,125	,021 ,000	1,000	1,000

Based on the table above, the Tolerance value of 1,000 > 0.1 and the VIF for the independent variable is 1,000 < 10, so it is said to have passed the multicollinearity test.

c. *Linearity Test.*

Table 9. SPSS Output Linearity Test

ANOVA Table

		Sum of Squares	df	Mean Square	F	Sig.
Y*X	Between Group (Combined)	2855,036	24	96,876	7,123	,000
	Linearity	2178,487	1	2168,487	82,666	,000
	Deviation from Linearity	876,549	82	39,415	4,578	,124
	Within Group	696,683	58	28,646		
	Total	3431,719	161			

From the table above, it can be seen that the sig deviation from linearity value is 0.124 > 0.05, so it can be concluded that there is a linear relationship between the X variable and the Y variable.

4. **Heteroscedasticity test.**
    The following are the results of the heteroscedasticity test on the Y variable.
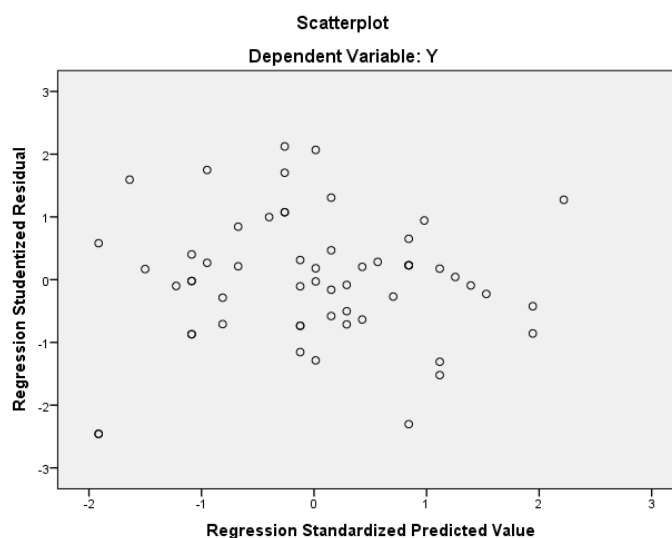

Figure 1. Heteroscedasticity Test Results

Based on the picture above, it can be seen that the points spread above and below the number 0 so, it can be concluded that there are no symptoms of heteroscedasticity.

5. *Simple Regression Test*

Table 10. SPSS output of Regression results

Model	Variables Entered	Variables Removed	Method
1	Penggunaan Media Sosial[b]		Enter

a.Dependent Variable : Efektifitas Dakwah

b. All requested variables entered

From the results of the simple regression test above, it can be concluded that the variables included are the use of social media as the independent variable and the effectiveness of da'wa as the dependent variable, and the method used is the enter method.

Table 11. SPSS output regression test results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,829[a]	,759	,769	3,87741

a.Predictors: (Constans), Penggunaan Media Sosial

b.Dependent Variable : Efektifitas Dakwah

Table 11 explains the magnitude of the correlation/relationship (R) value, which is 0.829. From the output, the coefficient of determination (R Square) is 0.759, which implies that the influence of the independent variable on the use of social media on the dependent variable of da'wa effectiveness is 75.9%.

Table 12. SPSS output regression test results

Model		Sun of Square	df	Mean Square	F	Sig.
1	Regression	1168,487	1	1168,487	55,475	,000[b]
	Residual	1273,232	160	23,150		
	Total		161			

a. Dependent Variable : Efektifitas Dakwah

b. Predictors: (Constans), Penggunaan Media Sosial

From the output above, it is known that the calculated F value = 55,475 with a significance level of 0.000 < 0.005, then the regression model can be used to predict the effectiveness of da'wa variables or in other words, there is an influence of variables on the use of social media on the effectiveness of da'wa.

Table 13. SPSS output regression test results

Model		Understand Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	11,468	4,903		2,381	,021
	Penggunaan Media Sosial	,828	,089	,692	4,705	,000

a.Dependent Variable Efektifitas Dakwah

From the table above, it is known that the Constant value is 11.888, while the value of social media use is 0.629, so the regression equation can be written:

Y = a + bX
Y = 11,468 + 0,828X

The equation can be interpreted:
1) The constant is 11,468, meaning that the consistent value of the propaganda effectiveness variable is 11,468.
2) The X regression coefficient of 0.828 states that for every 1% addition of the value of using social media, the value of the effectiveness of da'wa increases by 0.828. The regression coefficient is positive, so it can be said that the direction of the influence of the variable X on Y is positive.

Decision Making in the Simple Regression Test:
1) Based on the significance value: from the dip coefficient table: the coefficient table obtained a significance value of 0.000 <0.05, so it can be concluded that the variable use of social media (X) affects the variable effectiveness of da'wa (Y).
2) Based on the t value: it is known that the calculated t value is 4.705 > t table 1.974, so it can be concluded that the variable use of social media (X) affects the variable effectiveness of da'wa (Y).
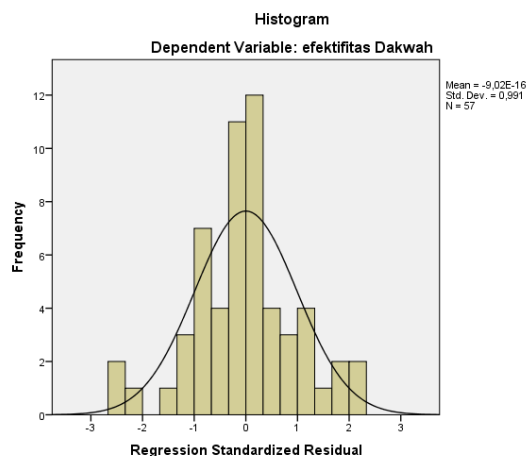

Figure 2. SPSS Histogram Output Regression Results

In Figure 2 it can be seen that the histogram display seems to meet the assumptions of the normality test. The histogram shows a normal distribution pattern, the data spread around the diagonal line and follows the direction of the diagonal line.

E. Conclusion

Based on the results of the above discussion, it can be concluded that:

1. In the case of simple regression testing, the variables included are the use of social media as the independent variable and the effectiveness of da'wa as the dependent variable, and the method used is the enter method.

2. Based on the results of the simple regression test that has been carried out in this study, the value of r = 0.829 is obtained. This value indicates that there is a positive and very strong relationship between the effect of using social media on the effectiveness of da'wa. The positive meaning is the relationship between the variables X and Y in the same direction. The meaning is unidirectional here, the longer the influence of the use of social media, the more the effectiveness of da'wa will increase.

3. The coefficient of determination is used to determine how much influence the use of social media has on the effectiveness of da'wa. In this study, the coefficient of determination was 75.9%. So it can be concluded that the contribution or contribution given by variable X to variable Y is 75.9%.

References

Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktik (Edisi Revisi VI)*. Jakarta: PT. Rineka Cipta. 2006.

Atmoko, Bambang Dwi. *Instagram Handbook*. Jakarta: Media Kita. 2012.

Azwar, Saifuddin, MA. *Sikap Manusia Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar. 2007.

Basit, Abdul. *Filsafat Dakwah*. Jakarta: Raja Grafindo Persada. 2013.

Cangara, Hafied, M.Sc. *Pengantar Ilmu Komunikasi*. Jakarta: PT. RajaGrafindo Persada. 2015.

Darmadi, Hamid, M.Pd. *Metodologi Penelitian Pendidikan*. Bandung: Alfabeta. 2011.

Darmawan, Deni, S.Pd., M.Si. *Metodologi Penelitian Kuantitatif*. Bandung: PT Remaja Rosdakarya. 2013.

Effendy, Onong Uchyjana. *Komunikasi; Teori dan Praktek*. Bandung: Remaja Rosdakarya. 2009.

Ismail dan Hotman, Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam. Jakarta : Kencana, 2011.

Landsverk, M., & Weitz, B. *Retail Management 7th Edition*. USA: McGraw-Hill. 2001.

Mhd. Latip Kahpi. *"Peran Media Sosial dalam Membangun Kerukunan Umat Beragama."* Hikmah, 2, 13 (September 2021): 225.

Miliza Ghazali. *Buat Duit Dengan Facebook dan Instagram: Panduan Menjana Pendapatan dengan Facebook dan Instagram*. Malaysia: Publishing House. 2016.

M. Munir. *Metode Dakwah*. Jakarta: Kencana. 2006.

Morissan. *Teori Komunikasi Individu Hingga Massa*. Jakarta: Kencana Prenada Media Group. 2013.

Nasrullah, Rulli. *Teori dan Riset Media Siber (Cybermedia)*. Jakarta : Kencana Prenadamedia Group. 2014.

Nasrullah, Rulli. *Media Sosial; Persfektif Komunikasi, Budaya, dan Sosioteknologi.* Bandung: Simbiosa Rekatama Media. 2015.

Puntoadi, Danis. *Menciptakan Penjualan Melalui Social Media*. Jakarta: Elex Media Komputindo. 2011.

Saputra, Wahidin. *Pengantar Ilmu Dakwah*. Jakarta : RajaGrafindo Persada, 2011.

Toha Yahya Oamr. *Islam dan Dakwah*. Jakarta: PT. Al Mawardi Prima. 2004.

Tata Sukayat. *Quantum Dakwah* (Jakarta: Rineka Cipta, 2009), 2.

Umar, Husein. *Metode Riset Komunikasi Organisasi*. Jakarta : Gramedia Pustaka Utama, 2002

Unde, Andi Alimuddin, M.Si. *Televisi & Masyarakat Pluralistik*. Jakarta: Prenada Media Group. 2014.

Databoks. "*10 Negara dengan Jumlah Pengguna Aktif Instagram Terbesar* (Jan 2018)," diakses pada 26 September 2021.

https://databoks.katadata.co.id/datapublish/2018/02/09/berapa-pengguna-instagram-dari-indonesia

Databoks. "*Tingkat Kesukaan Generasi Z terhadap Media Sosial Berdasarkan Jenis Kelamin* (April 2021)," diakses pada 26 September 2021.

https://databoks.katadata.co.id/datapublish/2021/09/14/instagram-media-sosial-favorit-generasi-z-di-dunia

Kemendag. "*Buku Media Sosial Kementerian Perdagangan*", diakses pada 15 September 2021. www.kemendag.go.id/files/pdf/2015/01/15/buku-media-sosial-kementerian-perdagangan-id0-1421300830.pdf

Kominfo. "*Pengguna Internet di Indonesia 63 juta orang*", diakses pada 16 September 2021.

https://kominfo.go.id/index.php/content/detail/3415/Kominfo+:+Internet+di+Indonesia+63+Juta+Orang/0/beritasatker