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Jurnal Studi Keislaman



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Dedi Sahputra Napitupulu, Saiful Akhyar Lubis, Yuliana Siregar

Lembaga Penerbitan, Penelitian, dan
Pengabdian kepada Masyarakat (LP3M)

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Nurfauzy Lubis¹, Rubino², Nur Hanifah³

THE EFFECT OF INTRINSIC MOTIVATION AND RELIGIOSITY TO SOCIAL MEDIA AWARENESS AROUND 'FODAMARA TV' YOUTUBE TEAM

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Abstract: *One of the youth mosque communities that are moving to become virtual preachers is Forum Pemuda Masjid Raya (Fodamara) Senapelan, Pekanbaru. They started their da'wah activism on social media through the "Fodamara TV" Youtube channel. This study aims to determine whether there is an effect between intrinsic motivation and religiosity to awareness of social media da'wah among the youtube team 'Fodamara TV'. This research is quantitative descriptive using a census sampling technique, where the entire population is used as a sample of 35 people. The results of the multiple regression test show that the variables X1 and X2 are equally influential and correlated to the Y variable with a value contribution of 85.4%. In addition, the magnitude of the influence between intrinsic motivation and religiosity (simultaneously) on awareness of preaching has a significant effect of 0.636. Also, the religiosity variable has a significant effect of 0.467 on awareness of preaching.*

Keywords: *Intrinsic Motivation, Religiosity, Awareness of Preaching, Fodamara TV.*

INTRODUCTION

The rapid development of the media triggers people's lives to become increasingly complex. This complexity arises from people's acceptance of the presence of media in their lives. The evolution of the media from a simple reality to a more globalized state has resulted in a broad public response to the dynamic growth of life (Mas'udi, 2013).

Data from the Indonesian Internet Service Providers Association (APJII) in 2018, show that the majority of internet and social media users in Indonesia are junior high, high school, and college students, as indicated by the details of age 15-19 reaching 91%, age 20-24 reaching 88,5%. This shows that the majority of internet and social media users in Indonesia are teenagers who are also known as the *net* generation, which is the generation that was born and grew up with the development and sophistication of technology.

The fact shows that the large number of internet users in Indonesia, as well as the high frequency of accessing information content and social media, are not necessarily guarantee the 'maturity' of Indonesia in using the internet. In addition to the gaps that occur, various cases of internet abuse are also rampant, ranging from internet fraud, addiction or addiction, invasion of privacy, reality bias, to the most recent of which is the spread of hoaxes. If we traced data, a number of these cases lead to one thing, is the low digital literacy of the Indonesian people. Advances in digital technology and the widespread use of social media lately have had social implications in society. Both positive and negative, such as getting information quickly, efficiency in learning, running a business, and bonding between people are positive impacts, for examples of negative impacts such as the spread of hoax news, cyber bullying (Triastuti et al., 2017).

The world now has entered the information age (Harytamoko, 2011), the development of the media (Putra, 2019) also affects for da'wah activities (Suharto, 2019). Islamic *da'wah* activities have experienced a massive evolution in the public sphere, where da'wah as a process of offering spiritual teachings appears in various forms. The diversity of *da'wah* activities is, of course, strongly encouraged by one of important element, which is the *da'wah* media (Rustandi, 2019). Offers three da'wah strategies in navigating this information age, First, related to the issue of content (content). The rapid flow of information has consequences for post-modern humans. The characteristics of independence and individualism have led them to a lifestyle that is alienated

from the roots of spiritualism and divinity. Second, the format of *da'wah* no longer relies on the ability of oral rhetoric and subtleties of character. Third, the tendency of corporations in all fields, so the mission of *da'wah* can be organized by an institution that has a special program in the field of *da'wah*. *Da'wah* in Islam is generally addressed in several forms (Bisri, 2017).

The use of internet media as a *da'wah* activity is still a discussion considering the impact caused by the media. The positive or negative impact must be a concern for the user, where he must be able to use it well (Anwar, 2017). In his research, concluded that the breadth of information should be sorted wisely without violating the norms and values that apply in social life. Freedom of expression must adhere to the ethics of communication and good self-control. The selection of *da'wah* media must be adjusted to the *da'wah* content, *da'wah* materials and *da'wah* partners, this is one of the triggers for the effectiveness of the media used in the *da'wah* process (Aziz, 2019).

In other studies, it is said that online media is starting to become an alternative choice as a means of *da'wah*. The results of Usman's research show that from student to working age, 46% of the 200 respondents use smartphones to search for information on Islamic *da'wah* (Usman, 2017). Also, *da'wah* becomes more effective by using social media as much as 64.3% of 98 respondents (Putri, 2018).

Along with the APJII data presented earlier, it is common for the younger generation to have social media such as WhatsApp, Twitter, Facebook, Path, and Instagram. Teenagers understand how to use online media more than parents. This has even initiated groups of young people to preach on social media.

As Fahul Wahid described the difference between conventional *da'wah* and e-*da'wah* in the expertise of the preacher, for conventional *da'wah* only "religious knowledge" is needed, but for e-*da'wah* the preacher needs to have knowledge of information technology (Yoga S, 2017). Actually, the meaning of *dai* in e-*da'wah* has expanded in meaning, not just people who have religious knowledge, people who help convey (having communication technology skills) are also considered *dai*, in this context it is defined as information technology as a preacher's tongue. One of the platforms commonly used is YouTube (Yoga, 2017).

One of the youth community of mosques who are moving to become virtual preachers is *Forum Pemuda Masjid Raya (Fodamara)* Senapelan,

Pekanbaru. This forum was founded in 2014. Interestingly, this forum consists of various educational and professional backgrounds, ranging from students, university students, and employees. They make sure that *da'wah* is not only for adulterers but teenagers can become an *e-dai* (Triantoro, 2020).

This forum has started its *da'wah* activism on social media through the "Fodamara TV" Youtube channel. On May 2, 2022, this channel has 788 thousand subscribers. Based on the preliminary research conducted by the researchers, not all of the members who are members of this forum have religious education backgrounds: "*The members are not only students or alumni of the pesantren, but anyone who has a genuine intention to preach.*"

Mutohharun Jinan, (Jinan, 2013) considers the existence of social media, making religious authorities experience a shift. The existence of "*ulama rejuvenation*" does not require a preacher on social media to have a *pesantren* education background. Moreover, in *Fodamara*, the task of the team is not to be a messenger of *da'wah* messages, but only to upload the content to social media, so that the *da'wah* activities do not challenge religious authorities. The media is indeed important in carrying out *da'wah* activities. However, what is more important is the motivation of a preacher. In the process of *da'wah*, motivation is the determinant of the success of the *da'wah*. It has become human nature to like motivation and encouragement and is afraid of bullying and anger.

This study focused on the intrinsic motivation variable as a variable that has an influence on awareness of preaching. Intrinsic motivation is motives that are active or function without external stimulation, because in every individual there is an urge to do something. If a person already has intrinsic motivation within himself, he will consciously carry out an activity that does not require motivation from outside himself. Intrinsic motivation is motivated by positive thinking. This intrinsic motivation arises based on awareness with an essential purpose, not just attributes and ceremonial.

Then, in several previous studies, religiosity also has an influence on the factors that stimulate the emergence of awareness and interest in relation to *da'wah* activism. For example, its effect on interest in paying *zakat* and cash *waqf* (Hadrana, 2014). Therefore, in this study, the level of religiosity will be tested with awareness of *da'wah* carried out by the "Fodamara Tv" YouTube channel team.

Furthermore, according to May's, opinion in a study, explains that self-awareness is a capacity that allows humans to observe themselves and distinguish themselves from the world (others), as well as a capacity that allows humans to be able to place themselves in time. (present, past and future) (Hassan, 2014).

Simply, that awareness allows a person to do something by seeing reality and being able to be a different person from others. If it is related to the da'wah carried out by the "*Fodamara Tv*" YouTube Channel Team which consists of teenagers from the Ar- Rahman Mosque in Pekanbaru, it means that they position themselves as preachers by looking at the reality of society that needs *da'wah* content for the advancement of the spirituality of the people.

This study aims to analyze the intrinsic motivation of the YouTube *Fodamara Tv* team as a medium for preaching on social media and also discusses the correlation between intrinsic motivation, religiosity, and awareness of da'wah on social media YouTube *Fodamara Tv* team. Because considering that in this modern era, YouTube is one of the media that is widely used by the public, one of which is in the field.

METHOD

The research method used in this research is the descriptive analysis method, with a quantitative approach. Descriptive quantitative research is a study whose analysis generally describes in the field using numbers and calculations against reality as it is. Then it is presented following the frequency and described in the form of a sentence, then analyzed to get a conclusion (Sugiyono, 2011).

The population in this study were the members of the "*Fodamara Tv*" YouTube channel team, totaling 35 people. This study used a total sampling technique because the population is relatively small. Total sampling is a sampling technique, where all members of the population were used as samples (Sugiyono, 2011).

Data collection techniques were taken by questionnaires and documentation. In addition, the scale used in this study was modified using alternative choices of 1 to 4 answers to questions with the provisions of a Likert scale. This scale is modified using choices of 1 to 4 answer questions

with the provisions of the Likert scale, with a weighted score, namely: Strongly Disagree (SDS): 1 Disagree (DS): 2 Agree (S): 3 Strongly Agree (SS): 4 The modified Likert scale aims to avoid neutral or hesitant answers so that the number expression is more directed.

There are 30 questions that must be answered by respondents. Then, the instrument was tested by using validity and reliability tests. Finally, the analysis technique consisted of two stages namely data analysis and hypothesis testing. The requirements test was used to prove that there were no problems in the research data. The requirements test in this study consisted of the classical assumption test in the form of a data normality test and a heteroscedasticity test. Test on data analysis used a multiple linear regression test. The multiple linear regression test consists of a partial t-test and simultaneous F test.

The formula that can be used using the original values is as follows:

After each item of the instrument is calculated, the magnitude of the correlation coefficient with the total score. The next step is to calculate the t-test with the following formula:

Information :

r = correlation coefficient result r count

t = value t count

n = number of respondents/individuals in the sample

X = raw number for variable X

Y = raw number for variable Y .

In addition, validity testing can be done by comparing the correlation between r arithmetic and r table with the test criteria: 1) If r arithmetic r table, then the question items are declared valid. 2) If the r count r table, the question items are declared invalid.

As for how to detect the presence or absence of heteroscedasticity by looking at the plot graph method. Looking at the graph plot between the precision value of the dependent variable, namely ZPRED and the residual SRESID. Detection of the presence or absence of heteroscedasticity can be done by looking at the presence or absence of a certain pattern on the scatterplot graph between SRESID and ZPRED where the Y axis is the Y that has been predicted, and the X axis is the residual (Y predicted - Y actually) that has been studied. The basis of the analysis: a) A specific pattern, such as

the existing dots forming a specific regular pattern, indicates that heteroscedasticity has occurred. b) If there is no clear pattern, and the points spread above and below the number 0 on the Y axis, there is no heteroscedasticity.

Meanwhile, multiple linear regression is used to predict future conditions based on past data to determine the effect of independent variables on the number of dependent variables. 175 The data analysis technique uses statistics with the SPSS program. with the following equation: $Y = a + b_1X_1 + b_2X_2 + e$ Description: Y : Predicted value of dependent variable (Dakwah Awareness) a : Constant value b : Regression coefficient i.e. value of increasing or decreasing variable YX : Independent Variable X1 : Intrinsic Motivation X2 : Religiosity.

DISCUSSION

GENERAL PROFILE OF FORUM PEMUDA MASJID RAYA

Forum Pemuda Masjid Raya (Fodamara) was formed at the end of 2014 to be exact on 14 Rabi'ul Awal 1436 H. *Forum Pemuda Masjid Raya (Fodamara)* is a mosque youth community that is sheltered by the Senapelan Grand Mosque Pekanbaru. You could say it's a community considering that this association already has good flying hours in the world of da'wah in Indonesia, especially in Pekanbaru. *Fodamara* is the fifth formhe previous youth mosque, one of which is Jaya (*Remaja Mesjid Raya*).

Forum Pemuda Masjid Raya (Fodamara) is a community formed from a group of young people living around the Senapelan Grand Mosque area of Pekanbaru which at first was a collection of young people who studied Arabic in class, and because they saw the high enthusiasm of them in the end, an association was formed and coaching was carried out. However, there are other sources who say that this youth association was honored when performing tarawih prayers at the Senapelan Grand Mosque, Pekanbaru. The young people who are members of *Fodamara* are not only students or students but also employees, traders, and sellers in the market.

The active participation in this study and active preach media platforms such as Facebook, Instagram, and YouTube which are often used to announce stuschedules anand, share study results videos, essentially covering all activities that *Fodamara* does both at the Senapelan Grand Mosque or other

activities. *Fodamara* also uses the concept of multimedia *da'wah* following the developments of the current era, and also to expand the reach of *da'wah* and the useful knowledge provided by the *da'i*. short, who had several times provided support on the comment page of the *Fodamara* YouTube channel. The implementation of *Fodamara* itself is none other than wanting to spread *da'wah* and revive *da'wah* and obtain goodness and blessings in this world and the hereafter (Mas'udi, 2013).

In achieving a goal and creating a community that is beneficial to all people, *Fodamara* has a vision and mission to realize this, such as to form the Moslem younger generation, so that they become leaders for pious people and an element of glue, cooperation, communication and brotherhood among Muslim youths that lead to the unity of Islamic youth, and form the intellectual and independent personality of Islamic youth on the basis of a straight Islamic creed in accordance with the guidance of the Qur'an al-Karim and the Hadith of the Prophet Muhammad.

Fodamara mission is as follows:

1. Explore, develop, and mobilize all the potential and creativity of Muslim youth and accept and channel the aspirations of Muslim youth.
2. Improving the level of knowledge, knowledge, fighting power, and expertise sourced from the Qur'an and the Sunnah of the Prophet Muhammad so as to produce an Islamic mindset and personality of the youth.
3. Increase cooperation, communication, and brotherhood, among fellow Muslim youth.
4. Broadcasting Islamic values through various telecommunications and information media in all aspects of the life of Muslim youth and society, especially in enforcing *Amar ma'ruf nahi munkar*.
5. Take an active role in developing the quality of human resources with a mission to bring good and prevent evil for all people.
6. Fostering piety, faith, and morality of Muslim youth in accordance with the Qur'an and the sunnah of the Prophet Muhammad.

Also the goal of the existence of the *Fodamara da'wah* community, foster, explore, and direct, all the potential and creativity of Islamic youth in a forum of cooperation that breathes Islam in order to form a straight Islamic faith/*aqidah*, leadership spirit, independence, and social sensitivity. Islamic youth through *ukhawah Islamiyah*-based coaching activities in the mosque

environment, in order to spread Islam according to the guidance of the Qur'an and the Hadith of the Prophet Muhammad, as well as improve the quality and role of Islamic youth in improving the quality of the people in order to achieve civil society.

INSTRUMENT TEST

1. Validity Test

A questionnaire item is declared valid if $r_{\text{count}} > r_{\text{table}}$. The r_{table} value with a significance level of $\alpha = 0.05$ and $df = n - 2$, so $df = 35 - 2 = 33$ is 0.3338. The results of the SPSS output obtained for testing the validity of the variables Intrinsic Motivation (X1), Religiosity (X2), and Awareness of Preaching (Y).

Table 1. Validity Test for Variable X1

Instrument	r_{table}	R_{count}	Explanation
X.1.1	0.3338	0.737	Valid
X.1.2		0.765	Valid
X.1.3		0.537	Valid
X.1.4		0.757	Valid
X.1.5		0.675	Valid
X.1.6		0.695	Valid
X.1.7		0.775	Valid
X.1.8		0.659	Valid
X.1.9		0.748	Valid
X.1.10		0.718	Valid

The table above shows that the value of count for each statement on the X1 variable is in the range of (0.537) to (0.775). The test results of all r_{count} values for each statement are bigger than r_{table} (0.3338), which means that each statement item in this study is valid.

Table 2. Validity Test for Variable X2

Instrument	r_{table}	R_{count}	Explanation
X.2.1	0.3338	0.712	Valid
X.2.2		0.765	Valid
X.2.3		0.682	Valid
X.2.4		0.649	Valid
X.2.5		0.738	Valid
X.2.6		0.740	Valid
X.2.7		0.741	Valid
X.2.8		0.839	Valid
X.2.9		0.485	Valid
X.2.10		0.681	Valid

The table above shows that the value of r_{count} for each statement on the X2 variable is in the range of (0.485) to (0.839). The test results of all r_{count} values for each statement are bigger than r_{table} (0.3338), which means that each statement item in this study is valid.

Table 3. Validity Test for Variable Y

Instrument	r_{table}	R_{count}	Explanation
Y.1	0.3338	0.760	Valid
Y.2		0.801	Valid
Y.3		0.797	Valid
Y.4		0.734	Valid
Y.5		0.780	Valid
Y.6		0.648	Valid
Y.7		0.737	Valid
Y.8		0.750	Valid
Y.9		0.771	Valid

Y.0	0.735	Valid
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The table above shows that the value of r_{count} for each statement on the Y variable ranges from (0.648) to (0.801). The test results of all r_{count} values for each statement are bigger than r_{table} (0.3338), which means that each statement item in this study is valid.

2. Reliability Test

The statement item is called reliable if a person's answer to the statement is consistent. A data is said to be reliable if it has a Cronbach Alpha value bigger than or equal to 0.6. The following is the calculation of the reliability test carried out using SPSS 25 Statistics for windows:

Table 5. Reliability Test

Instrument	<i>Cronbach Alpha</i>	Alpha	Explanation
Intrinsic Motivation			
X.1.1			
X.1.2			
X.1.3			
X.1.4			
X.1.5	0.889	0.6	Very Reliable
X.1.6			
X.1.7			
X.1.8			
X.1.9			
X.1.10			
Religiosity			
X.2.1			
X.2.2	0.876	0.6	Very Reliable
X.2.3			

X.2.4			
X.2.5			
X.2.6			
X.2.7			
X.2.8			
X.2.9			
X.2.10			
Da'wah Awareness			
Y.1.1			
Y.1.2			
Y.1.3			
Y.1.4			
Y.1.5	0.914	0.6	Very Reliable
Y.1.6			
Y.1.7			
Y.1.8			
Y.1.9			
Y.1.10			

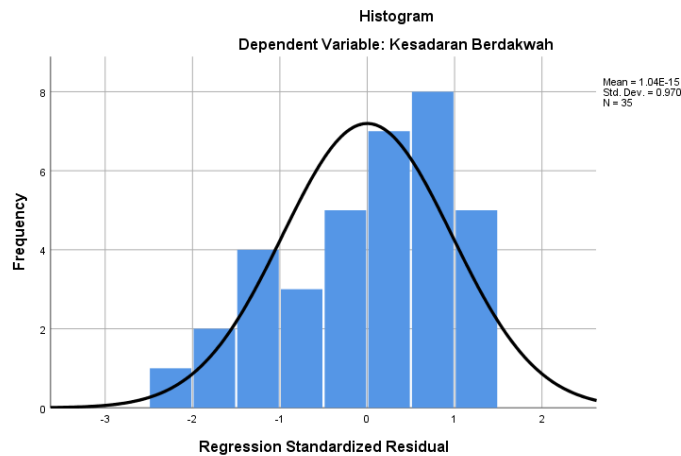
Based on the table above, it can be seen that the results of the reliability tests carried out on all variables X1, X2 and Y have values in the 0.80-1.00 category with the level of reliability being very reliable.

REQUIREMENT TEST

Classic Assumption Test

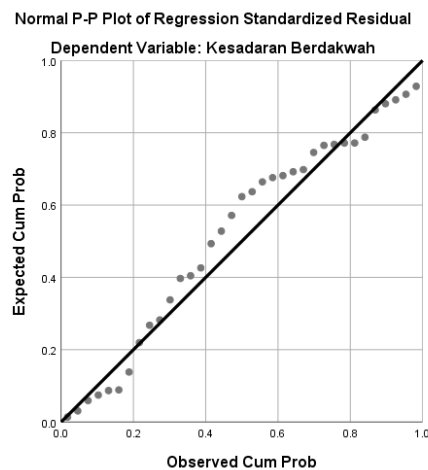
1. Normality Test

Picture 1 Histogram Graphic



The histogram graph of the X1, X2 and Y variables shows that the normality assumption is fulfilled because the graph depicts the existence of extreme low and high extreme values which mostly gather in the middle.

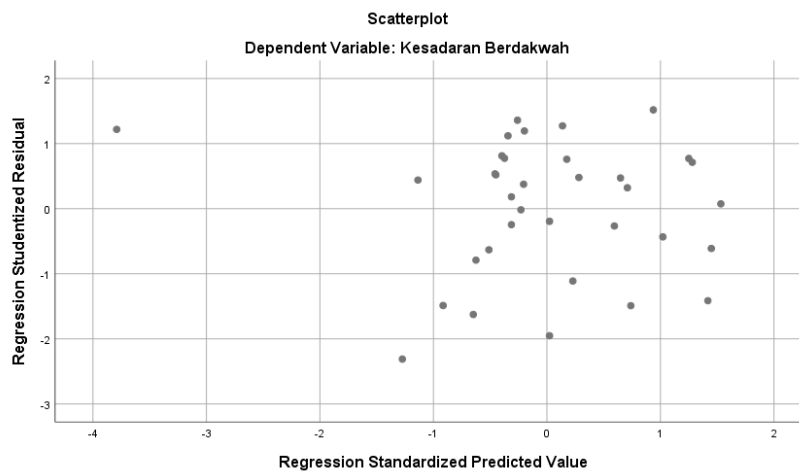
Picture 2 Normal Probability



Based on the picture above, it can be seen that the dots formed spread around the diagonal line. Therefore, the data in this study were normally distributed.

2. Heterodexity Test

Picture 5 Heterodexity Test



From the picture above, it can be seen that the two residual patterns are spread above and below point 0, neither forming a U pattern nor an inverted U pattern, and spreading not to form certain regular patterns (wavy, widening and then narrowing), so it can be concluded that the model in this study there was no heterodexity.

3. Multiple Linear Regression Test

Table 6. Multiple Linear Regression Test

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-4.268	2.825		-1.511	.141
	Motivasi Intrinsik	.636	.114	.593	5.578	.000
	Religiusitas	.467	.128	.386	3.637	.001

Dependent Variable: Kesadaran Berdakwah

The use of multiple regression data analysis techniques is to find the effect of the independent variable, they are Intrinsic Motivation (X1), and Religiosity (X2) on the dependent variable, namely Awareness of

Preaching on the social media team of the YouTube channel "*Fodamara Tv*" (Y).

Based on table 6, the multiple linear regression equation model is obtained as follows:

$$Y = a + b_1X_1 + b_2X_2 + e$$

$$Y = -4.268 + 0.636X_1 + 0.467X_2 + e$$

The interpretation of the regression equation model is as follows:

- The value of constant (a) is (-4.268). This means that if the independent variable is assumed to be zero (0), then the value of Awareness of Preaching on the YouTube channel team "*Fodamara Tv*" is equal to (-4.268).
- The regression coefficient value of the Intrinsic Motivation variable is 0.636. This means that every 1 unit increase in the value of Intrinsic Motivation will increase the value of Preaching Awareness on the social media team of the YouTube channel "*Fodamara Tv*" by 0.000 assuming other variables remain.
- The regression coefficient value of the religiosity variable is 0.467. This means that every 1 unit increase in the value of Religiosity will increase the value of Preaching Awareness on the social media team of the YouTube channel "*Fodamara Tv*" by 0.467 assuming other variables remain. The standard error (e) is a random variable and has a probability distribution that represents all factors that have an influence on Y but are not included in the equation.

4. Correlation and Determination Test

Table 7. Determination Coefficient

Model Summary				
Model	R	R Square	Adjusted Square	RStd. The error in the Estimate
1	.924 ^a	.854	.845	2.372

Predictors: (Constant), Religiusitas, Motivasi Intrinsik

Based on table 7 above, it is known that the R Square value is 0.854. This means that the contribution of the influence of the independent variable

on the dependent variable is 85.4%. While the remaining 14.6% is influenced by other variables that are not included in this regression model.

HYPOTHESIS TEST

Table 8. t Test

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-4.268	2.825		-1.511	.141
	Motivasi Intrinsik	.636	.114	.593	5.578	.000
	Religiusitas	.467	.128	.386	3.637	.001

Dependent Variable: Kesadaran Berdakwah

Based on the data from table 8 above, it is known that the ttable value at a significance level of 5% with the following equation:

$$\begin{aligned}
 t_{\text{table}} &= n - k - 1: \alpha/2 \\
 &= 35 - 2 - 1: 0.05/ 2 \\
 &= 32 : 0.025
 \end{aligned}$$

From these results, the ttable results are 2,037 (can be seen in the distribution table for the ttable values).

1. Intrinsic Motivation Variable

The hypothesis of the intrinsic motivation variable is:

H01: The intrinsic motivation variable has no significant/positive effect on awareness of preaching on social media by the "Fodamara Tv" YouTube channel team.

Ha1 : Intrinsic motivation variable has a significant/positive effect on awareness of preaching on social media by the "Fodamara Tv" YouTube channel team.

In the intrinsic motivation variable with a value of $t_{count} > t_{table}$, namely $(5.578) < (2.037)$ and $sig\ 0.000 < 0.05$, thus H_{a1} is accepted and H_{01} is rejected.

2. Religiosity Variable

The hypothesis of the religiosity variable is:

H_{02} : The religiosity variable has no significant/positive effect on awareness of preaching on social media by the "Fodamara Tv" YouTube channel team.

H_{a2} : The religiosity variable has a significant/positive effect on awareness of preaching on social media by the "Fodamara Tv" YouTube channel team.

On the religiosity variable with a value of $t_{count} > t_{table}$, namely $(3.637) > (2.037)$ and $sig\ (0.001) < 0.05$, thus H_{a2} is accepted and H_{02} is rejected.

Table 9. F Simultaneous Test

ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1051.438	2	525.719	93.407	.000 ^b
	Residual	180.104	32	5.628		
	Total	1231.543	34			

a. Dependent Variable: Kesadaran Berdakwah

b. Predictors: (Constant), Religiusitas, Motivasi Intrinsik

In table 8 above, it turns out that F_{count} is 93,407 with a probability of 0.000, while F_{table} is 3.25 ($F_{table} = F(k; n - k) = F(2; 33) = 3.25$) with a significant level (alpha) 5%, so it can be concluded that $F_{count} = 93,407 > 3.25$. Thus, the overall indicators of intrinsic motivation and religiosity together have a significant effect on awareness of preaching on social media by the "Fodamara Tv" YouTube channel team.

The effect of intrinsic motivation variables on awareness of preaching on social media by the YouTube channel team "Fodamara Tv"

Based on the results of data processing, it was found that intrinsic motivation had a significant effect of 5,578 on awareness of preaching on social media by the YouTube channel team "Fodamara Tv" or in other words if intrinsic motivation increased then awareness of preaching on social media by the YouTube channel team "Fodamara Tv" will increase and vice versa.

The influence of the religiosity variable on awareness of preaching on social media by the YouTube channel team "Fodamara Tv" Based on the results of data processing, it was found that religiosity has a significant effect of 0.637 on awareness of preaching on social media by the YouTube channel team "Fodamara Tv" or in other words if religiosity increases, awareness of preaching on social media by the YouTube channel team "Fodamara Tv" will increase and vice versa.

Based on the regression results in the previous table, it is found that the independent variable that has the most dominant influence on awareness of preaching on social media by the YouTube channel team "Fodamara Tv" is the dimension of Intrinsic Motivation of 0.636, and the variable of Religiosity of 0.467. The values that have a more dominant effect on awareness of preaching on social media by the YouTube channel team "Fodamara Tv" are the Intrinsic Motivation variable at 63.6%, and the Religiosity variable at 46.7%.

INTRINSIC MOTIVATION LEVEL

The frequency and percentage of respondents' answers with 10 question items related to the intrinsic motivation variable (X1) show that the average score is 3.09 and is in a suitable category. The highest intermediate answer is on the statement item X1.3, namely: "I am involved in making da'wah content as a form of participation in advancing Islamic da'wah", with a score of 3.45.

This fact means that the biggest trigger for the intrinsic motivation of the Fodamara Tv youtube team is the responsibility sub-indicator. Findings in the field show that the Youtube Fodamara Tv Team is always willing to be prosecuted and blamed for being sued. They are responsible for 109 risks if it turns out that the video they upload offends certain parties, contains elements of SARA (Ethnic Religion, Race and Intergroup), fair, wise, not cowardly and independent. With a sense of responsibility, the Fodamara Tv youtube team always tries to fulfil their obligations. This can be seen clearly with their work

deadlines and ready to accept punishment from the supervisors if they are not implemented.

When they are tasked with recording Ustaz on air while streaming, they follow the Ustaz wherever they fill in the study. Therefore, responsibility is a symbol of the high status of the Fodamara Tv team. When conducting research, for example, the author followed a team to work on a live broadcast from the Annur Mosque, Riau Province. May 9, 2022, the study was completed by Ustadz Dr. Dony Putra, M. Hum.

Suppose it is associated with spreading the propaganda of the Fodamara Tv youtube team. In that case, all actions will be held accountable before Allah and will get a reply according to what is done. This inherent responsibility cannot be separated from the role of the coaches and mentors at Fodamara. Islamic communication ethics express all matters in wise sentences without hurting the team's heart. This is called qoulan baligha. This ethic allows all orders to be clear to the communicant. For example, when Allah in QS Annisa verse 63 ordered to give lessons with words that made an impression on the soul of the communicant.

Qaulan baligha occurs when the communicator, in this case, the caregivers and coaches of the Fodamara team, adjusts his conversation to the characteristics of the audience he faces by the frame of reference and field of experience. So it is not surprising that the coaches often use contemporary terms when discussing with the Fodamara team. Second, qaulan baligha occurs when the coach simultaneously touches his heart and brain so that the team has the spirit and is responsible for whatever mandate is given.

However, when M Alam Zumiraj explained, it turned out that some members were unable to work in a team. They feel depressed when they feel unworthy of the sin they have committed. Some opted out, and some were even more motivated and responsible to the team.

THE LEVEL OF RELIGIOSITY OF THE FODAMARA TV YOUTUBER TEAM

The results of the frequency and percentage of respondents' answers with 10 question items related to the religiosity variable (X2) show the average score is 3.42 and is in the very high/excellent category. The highest intermediate answer is on the statement item X2.6: "I know that preaching is part of the Islamic struggle", with a score of 3.83.

The data shows that the most dominant sub-indicator in the religiosity of the Fodamara Tv youtube team is knowledge. In the Qur'an, a person's level of religiosity is measured by his understanding of the faith. So, it is also mentioned that the more religious a person is because of his knowledge, the more afraid he is of violating Allah's provisions. Allah says the characteristics of a knowledgeable human who with knowledge becomes more fearful of Allah SWT. They are called scholars.

Based on the explanation above, the religiosity of the YouTube *Fodamara Tv* team shows their knowledge of the importance of *da'wah*. Islam is a religion of *da'wah* and will not develop without *da'wah*. In this case, they do *da'wah bil-hal* by uploading lecture content to the YouTube channel. The team only hopes for a reward from Allah SWT because there is no fixed salary in this community. Although there is AdSense money from youtube, it is not accepted as a salary for the team.

In doing *da'wah bil-things* that must be considered in addition to knowledge of *da'wah* is knowing the communicant of *da'wah*. Do not get the wrong target, and do not use equivalent words that the listener understands. This is essential knowledge for the *Fodamara Tv* team to know. In Islamic communication ethics, it is called *qaulan ma'rufan*, because, in ethics, *qaulan ma'rufan* means giving expertise and providing solutions. If you look at the reality on the ground, more and more young people who love mosques support the Pekanbaru government's movement to make it a Sorcerer City. *Qaulan ma'rufa* in the *Fodamara* team started by getting used to good speech, for example, the coach always said "*antum*" to the team as a form of respect for them. Another example, in Ligo, which is usually held at *Ustadz*, he invites the team to leave the immorality of adultery and courtship so that they know it. In the end, they became more religious in practising their religion.

CORRELATION OF INTRINSIC MOTIVATION AND RELIGIOSITY WITH AWARENESS OF DA'WAH

Based on the results of the analysis of research data obtained from multiple linear regression analysis, it can be concluded that H_a is accepted and H_o is rejected, which means that there is a significant correlation between intrinsic motivation and religiosity with the awareness of *Da'wah* of the *Fodamara Tv* youtube team of 0.924. This shows a robust correlation. While the simultaneous contribution of inherent motivation and religiosity variables with attention to preaching is 84.5%, other variables determine 14.6%.

Concerning the *Fodamara Tv* YouTube team, the high motivation of team members to preach is determined by their awareness to preach. This means that the motivation theory presented by Malayu Hasibuan is in line with the findings in the field.

The higher the motivation, the more awareness of doing something increases. The study results also state that if it increases by 1 unit of intrinsic motivation, the value of understanding of preaching also increases by 0.636, assuming other variables remain. Likewise, with religiosity, increasing the value of religiosity by 1 unit will increase the value of awareness of social media preaching by 0.467, assuming other variables remain.

In the calculation, there is a random variable with a distribution with a constant of 2.825 (meaning that if the independent variable is assumed to be 0, then the value of da'wah awareness is 2.825) and has the probability of representing all factors but not included in the equation. The results of this study corroborate some of the effects of previous studies. However, it is scarce for research to combine variables (intrinsic motivation, religiosity, and awareness). We will look at the results of previous research, using aspects of similar variables, including a). The relationship between self-awareness and discipline with student achievement motivation and its implications for tutoring (study on students of MAN 1 Magelang). The results showed that one's awareness is related to achievement motivation. This then has implications for tutoring so that no students sleep while studying. b). The relationship between work motivation and nurses' awareness of personal protective equipment use in Dr. Hospital. Oen Surakarta by Susana Fajar Wati.

The results showed a positive relationship with a strong correlation. Likewise, religiosity often determines a person's understanding of carrying out da'wah activism. The research below will explain this and is supported by the results of previous studies, including The relationship between work motivation and nurses' awareness of the use of personal protective equipment in Dr. Hospital. Oen Surakarta by Susana Fajar Wati. The results showed a positive relationship with a strong correlation. Likewise, religiosity often determines a person's awareness to carry out da'wah activism. The research below will explain this and is supported by the results of previous studies, including The relationship between work motivation and nurses' awareness of the use of personal protective equipment in Dr. Hospital. Oen Surakarta

by Susana Fajar Wati. The results showed a positive relationship with a strong correlation. Likewise, religiosity often determines a person's awareness to carry out da'wah activism. The research below will explain this and is supported by the results of previous studies, including:

1. The effect of religiosity of civil servants (PNS) on interest in paying zakat malls in Bongki Village, North Sinjai District by Hadrania. The results showed a significant effect of 74.6% between the variables of religiosity and interest in paying zakat mal.
2. The influence of religiosity and fundraising on interest in cash waqf with awareness as an intervening variable for regional office employees of the Ministry of Religion of South Sumatra Province by Dwi Kurniawati et al. The results of study 114 indicate that the religiosity variable has a significant effect on the interest in paying cash waqf, with awareness as an intervening variable of 83.2%.

CONCLUSION

Based on the results of research conducted on the intrinsic correlation and religiosity with awareness of social media *da'wah* among YouTube *Fodamara Tv*, it can be concluded that the intrinsic motivation of the YouTube team *fodamara tv* average of 3.09, which means it is in the high category. While the level of religiosity of the YouTube *Fodamara Tv* team is 3.42 on average, which means it is in the very high class. Based on the data processing results, it was found that intrinsic motivation had a significant correlation of 0.636 to awareness of preaching on social media by the *Fodamara Tv* YouTube Channel team. Likewise, the religiosity variable has a significant correlation of 0.467 to understanding preaching. The relationship between intrinsic motivation and religiosity (simultaneously) on awareness of preaching is calculated by the multiple correlation coefficient is 0.924. This shows a robust correlation.

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