

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

**PENGARUH MOTIVASI INTRINSIK DAN RELIGIOSITAS TERHADAP KESADARAN
MEDIA SOSIAL DI TIM YOUTUBE FODAMARA TV**

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ABSTRACT

One of youth mosque community who are moving to become virtual preachers is Forum Pemuda Masjid Raya (Fodamara) Senapelan, Pekanbaru. They started its 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 a quantitative descriptive using a census sampling technique in which 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 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*

ABSTRAK

Salah satu kelompok remaja masjid yang bergerak menjadi dai virtual adalah Forum Remaja Masjid Raya (Fodamara) Senapelan, Pekanbaru. Mereka memulai aktivisme dakwahnya di media sosial melalui kanal Youtube "Fodamara TV". Penelitian ini bertujuan untuk mengetahui apakah ada pengaruh antara motivasi intrinsik dan religiusitas terhadap kesadaran dakwah media sosial di kalangan tim youtube 'Fodamara TV'. Penelitian ini merupakan deskriptif kuantitatif dengan teknik sampling sensus di mana seluruh populasi dijadikan sampel yang berjumlah 35 orang. Hasil penelitian dari uji regresi berganda menunjukkan bahwa variabel motivasi intrinsik dan religiusitas sama-sama berpengaruh terhadap variabel kesadaran dakwah dengan sebesar 85,4%. Selain itu, besarnya pengaruh antara motivasi intrinsik dan religiusitas (secara simultan) terhadap kesadaran berdakwah signifikan sebesar 0,636. Begitu juga untuk variabel religiusitas memberikan pengaruh yang signifikan sebesar 0,467.

Kata Kunci: Motivasi Intrinsik, Religiositas, Kesadaran Dakwah, Fodamara TV

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INTRODUCTION

The rapid development of the media triggers people's lives to become increasingly complex which cannot be avoided. This complexity arises from people's acceptance of the presence of the 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, states 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 ages 15-19 reaching 91%, ages 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 Indonesian netizens 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 (Ade 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).

Hasan Bisri (Bisri, 2017) 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. "The content of da'wah must appear to be a panacea for the disease of alienation of the human soul". 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.

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, here he must be able to use it well,

Fahmi Anwar (Anwar, 2017) in his research entitled "Changes and Problems in Social Media" 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 (Abdul 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 Fadly 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 (Carinta 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. 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 S, 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 (Arung 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."* Said M Alam Zumiraj, a coordinator of ikhwan in Fodamara.

Mutohharun Jinan, 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 (Jinan, 2013). 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 activities, 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 (Abdullah et al, 2018).

This study will focus 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 (Hadrana, 2014) and cash waqf. 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, a psychiatrist who pioneered the existential approach cited by Fuad Hassan, 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.

Based on these findings, indicate the need for further research related to religiosity and its relationship with awareness of preaching. Therefore, the author is interested in writing a thesis which is rarely discussed in previous studies. The title of this research is: "The Effect of Intrinsic Motivation and Religiosity on Awareness of Social Media Da'wah Aruond Fodamara TV Youtube Channel Team."

METHOD

This type of research is descriptive with a quantitative approach. Descriptive quantitative research is a study whose analysis generally describes and 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. In this study using a total sampling technique because the population is relatively small. Total sampling is a sampling technique when all members of the population are used as samples. Another term for total sampling is census, in which all members of the population are sampled (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. There are 30 questions must answered by respondents. Then, the instrument is tested by using validity and reliability tests. Finally, the analysis technique consists of two stages, it is requirements testing and then data analysis or 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 data analysis in this study using multiple linear regression test. Multiple linear regression test consists of partial t test and simultaneous F test.

RESULT AND 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 formation of the previous youth mosque, one of which is Jaya (Remaja Mesjid Raya) (Ali, 2022).

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.

They active participate in this study and active preach through social media platforms such as Facebook, Instagram, and YouTube which are often used to announce study schedules, 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 (Ali, 2022).

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: Fodamara's vision is to form the younger generation of Islam so that they become leaders for pious people and become 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 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 with the existence of the Fodamara da'wah community, Forum pemuda masjid raya aims to collect, foster, explore, 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 ukhuwah 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.

Research Result

1. Instrument Test

a. 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

Item	r_{table}	R_{count}
I upload da'wah content because I hope our YouTube channel gets verified.	0.3338	0.737
I uploaded da'wah content on social media because the team gave me an award.		0.765
I am involved in creating da'wah content as a form of participation in advancing Islam.		0.537
I was involved in a team to hone my digital da'wah skills.		0.757
I am sure that the da'wah content that we upload is in accordance with the knowledge.		0.675
I feel to have a responsibility to spread the da'wah of Islam.		0.695
I preach to develop the potential that inside me.		0.775
I hope the video uploaded gets a positive response		0.659
I'm worried that if I don't preach on social media, I won't be able to develop my preaching skills.		0.748
I feel I have a great urge to preach		0.718

The table above shows that the value of r_{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

Item	r_{table}	R_{count}
I will preach because I know that preaching is an obligation for every Muslim.		0.712
I preach on social media with full sincerity on the basis of my personal awareness.		0.765
I upload da'wah content on social media to gain the pleasure of Allah.		0.682
I feel something is missing if I don't upload da'wah content.		0.649
I am sure that the da'wah content that I upload will be rewarded by Allah SWT.	0.3338	0.738
I know that preaching is part of the struggle of Islam.		0.740
If the majority of the "FODAMARA TV" channel team preaches on their respective social media, then I will also do the same thing.		0.741
I realize that in the da'wah content that I uploaded there are still many shortcomings.		0.839

I preach because I have religious knowledge.	0.485
I have a feeling of relief after preaching on social media.	0.681

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

Item	r_{table}	R_{count}
I regularly preach on social media every month.		0.760
I upload da'wah content to make myself more self-aware as a servant of Allah.		0.801
I uploaded the da'wah that I have applied in my life.		0.797
I preach actively on social media because I want to help people who need spiritual cleansing.		0.734
I am confident that I can contribute to the development of Islamic da'wah.	0.3338	0.780
I am aware that my religious knowledge is limited.		0.648
I improve the quality of da'wah content when there is criticism from the audience.		0.737
I upload da'wah content by thinking about the risks that may occur in the future.		0.750

I dare to face all criticism regarding the da'wah content that I upload.	0.771
I am willing to sacrifice time and energy for the sake of da'wah content	0.735

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.

b. 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 4:
Reliability Test

Item	Cronbach Alpha	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			
X.2.3	0.876	0.6	Very Reliable
X.2.4			
X.2.5			

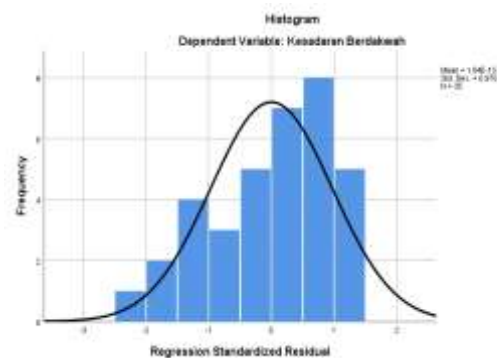
X.2.6			
X.2.7			
X.2.8			
X.2.9			
X.2.10			
Da'wah Awareness			
Y.1.1			
Y.1.2			
Y.1.3			
Y.1.4			
Y.1.5	0.914	0.6	Very Reliable
Y.1.6			
Y.1.7			
Y.1.8			
Y.1.9			
Y.1.10			

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.

2. Requirement Test

a. Classic Assumption Test

1.) Normality Test

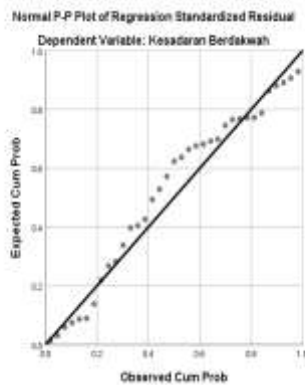


Picture 1. Histogram Graphic

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.

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

a. Dependent Variable: Kesadaran Berdakwah

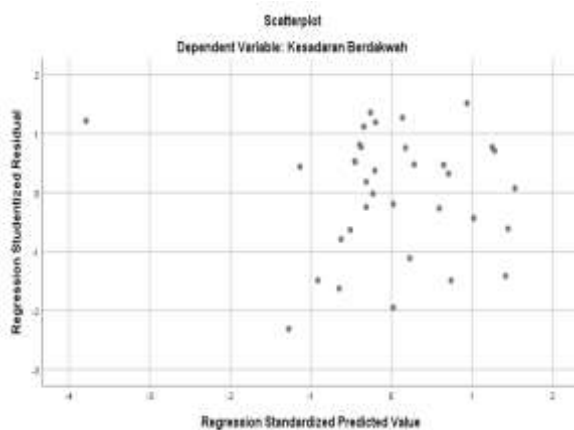


Picture 2. Normal Probability

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 3.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 Tet

Table 5. Multiple Linear Regression Tet

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:

$$Y = a + b1X1 + b2X2 + e$$

$$Y = -4.268 + 0.636X1 + 0.467X2 + e$$

The interpretation of the regression equation model is as follows:

- 1) 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).
- 2) 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.
- 3) 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 6.

Determination Coefficient

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.924 ^a	.854	.845	2.372

a. 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.

3. Hypothesis Test

t Test

Table 7.

t Test

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

a. Dependent Variable: Kesadaran Berdakwah

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

$$t_{table} = n - k - 1: \alpha/2$$

$$= 35 - 2 - 1: 0.05/2$$

$$= 32 : 0.025$$

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

a. 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 Ha₁ is accepted and H0₁ is rejected.

b. Religiosity Variable

The hypothesis of the religiosity variable is:

H0₂: The religiosity variable has no significant/positive effect on awareness of preaching on social media by the "Fodamara TV" youtube channel team.

Ha₂ : 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 Ha₂ is accepted and H0₂ is rejected.

F Test

Table 8.

F Simultaneous Test

ANOVA ^a					
Model	Sum of Squares	Df	Mean Square	F	Sig.
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.

Discussion

a. 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.

b. 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.

c. Most Dominant Dimension

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. So, 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%.

CONCLUSION

Based on the results of research conducted by researchers regarding the influence between intrinsic motivation and religiosity on awareness of social media da'wah among the YouTube team 'Fodamara TV', it can be concluded that : first, the results of the measurement of da'wah awareness on social media among the YouTube team 'Fodamara TV' is that FODAMARA TV is already aware of the obligation to preach, especially on social media. This is based on the acceptance of the two hypotheses proposed, namely the hypothesis of intrinsic motivation and religiosity with a variable contribution to awareness of preaching by 0,854 simultaneously.

Then, based on the accumulation of respondents' answers, it can be understood that the dimension of the most dominant variable that contributes to shaping awareness of social media da'wah among the YouTube team 'Fodamara TV' is the intrinsic motivation dimension of 0.636 and followed by the dimension of religiosity of 0.467. Both of them contribute positive values.

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