Digital Da'wah via Social Media and Its Impact on Islamic Religious Education Learning Motivation among Informatics Engineering Students at Universitas Pelita Bangsa

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Article Info

ABSTRACT

The rapid development of digital technology and the widespread use of social media have transformed the landscape of Islamic religious communication and learning in higher education. This study aims to examine the effectiveness of social media–based digital da'wah in influencing students' learning motivation in Islamic Religious Education (IRE) among Informatics Engineering students at Universitas Pelita Bangsa. This study employed a descriptive quantitative approach with a survey method. The population consisted of Informatics Engineering students in semesters 1, 3, and 5, with a sample of 108 respondents selected using purposive and simple random sampling techniques. Data were collected using a structured questionnaire with a five-point Likert scale. The data were analyzed using descriptive statistics, reliability testing, and simple linear regression. The results show that the digital da'wah variable and learning motivation variable demonstrated excellent reliability, with Cronbach's Alpha values of 0.952 and 0.944, respectively. The regression analysis indicated that digital da'wah has a significant positive effect on learning motivation ($\beta = 0.973$, $p < 0.001$), with a coefficient of determination of $R^2 = 0.718$, indicating that 71.8% of the variance in learning motivation is explained by digital da'wah. These findings suggest that social media–based digital da'wah plays a strategic role in enhancing students' motivation to learn Islamic Religious Education. Integrating digital da'wah content into formal learning strategies can improve students' engagement and support the internalization of Islamic values in higher education.

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1. INTRODUCTION

The rapid development of digital technology and the increasing use of social media among university students have transformed the ways religious knowledge is accessed, interpreted, and internalized. Social media is no longer merely a space for entertainment and interpersonal communication but has also become an influential medium for digital da'wah that shapes the religious attitudes and orientations of younger generations [9]; [8]. In higher education, particularly in Islamic Religious Education (IRE) courses, this phenomenon presents both opportunities and challenges in enhancing students' learning motivation.

The massive adoption of digital platforms such as Instagram, YouTube, and TikTok among digital native students has significantly altered religious learning practices in universities. These platforms function not only as communication tools but also as primary sources of religious knowledge and attitude formation. This shift has resulted in a transformation of da'wah practices from conventional face-to-face preaching to social media–based digital da'wah [7].

Digital da'wah is characterized by visually appealing, concise, and interactive Islamic content. Preachers and religious content creators utilize social media algorithms to reach broader audiences, including students from non-religious academic backgrounds. Previous studies suggest that digital da'wah has strong potential to shape religious understanding and attitudes among youth due to its contextualized and audience-oriented presentation [9].

However, Islamic Religious Education in higher education still faces significant challenges, particularly related to students' low learning motivation. For students in general academic programs such as Informatics Engineering, IRE courses are often perceived as supplementary subjects, resulting in limited engagement and attention. Low motivation to learn IRE may lead to insufficient internalization of Islamic values in academic and social contexts [17].

Learning motivation is influenced by internal and external factors, including learning environments, instructional media, and external stimuli [15]. Digital da'wah, as an external stimulus, has the potential to strengthen students' motivation to learn IRE if delivered in a credible, relevant, and engaging manner. However, empirical studies examining the relationship between social media–based digital da'wah and learning motivation in Islamic Religious Education among technology students remain limited.

Therefore, this study aims to provide empirical evidence on the effectiveness of social media–based digital da'wah in enhancing learning motivation in Islamic Religious Education among Informatics Engineering students at Universitas Pelita Bangsa.

1.1 Da'wah Communication

Da'wah communication represents the intersection between communication science and Islamic preaching as a theological obligation. Communication is defined as the process of transmitting messages to achieve shared meaning, while da'wah adds a spiritual and ethical dimension to this process [21]. Da'wah communication involves delivering Islamic teachings (aqidah, sharia, and morality) from a preacher (da'i) to an audience (mad'u) using mutually understood symbols to influence attitudes, opinions, and behaviors.

Jalaluddin Rakhmat emphasizes that the Qur'an provides distinctive communication ethics that serve as pillars for effective da'wah, including qaulan sadidan, qaulan baligha, qaulan ma'rufa, qaulan layyina, and qaulan maysura [22]. These principles highlight truthful, persuasive, polite, gentle, and accessible communication strategies.

Adopting Harold D. Lasswell's communication model, da'wah communication consists of five integrated elements: communicator (da'i), message (maddah), media (wasilah), audience (mad'u), and effects (athar) (Ilaihi, 2010). In the contemporary era, digital media and social media have expanded da'wah channels beyond geographical limitations [23].

1.2 Digital Da'wah And Social Media

The advancement of information technology has fundamentally transformed the da'wah communication landscape from linear traditional communication to circular digital communication, leading to the emergence of Cyber-Da'wah or E-Da'wah. McLuhan's concept that "the medium is the message" explains how media characteristics reshape religious messages into concise and popular formats [11].

McQuail identifies new media characteristics such as interactivity, demassification, and asynchronicity [10]. In digital da'wah, audiences shift from passive recipients to prosumers who actively comment, share, and reconstruct religious messages. Uses and Gratifications Theory explains that audiences select media to satisfy psychological and social needs, including information seeking, identity construction, and entertainment [7].

Computer-Mediated Communication (CMC) theory highlights the reduction of non-verbal cues in digital environments, requiring preachers to translate credibility and charisma through digital visual elements and content design (Haryanto, 2018). Social media democratizes religious discourse, enabling anyone to disseminate religious content. However, this also creates an authority crisis, where religious validity is often measured by popularity rather than scholarly credibility, potentially leading to echo chambers and religious polarization [19]; [20].

1.3 Learning Motivation In Islamic Religious Education

Learning motivation is a fundamental psychological factor that determines the intensity, direction, and sustainability of students' learning behavior [17]. Motivation functions as a driving force that encourages students to actively engage in learning, maintain persistence, and achieve learning goals [14].

Motivation is classified into intrinsic and extrinsic motivation. Intrinsic motivation originates from internal factors such as interest and curiosity, whereas extrinsic motivation arises from external stimuli such as rewards and social recognition [16]. Self-Determination Theory [12] posits that motivation develops optimally when autonomy, competence, and relatedness needs are fulfilled. Motivated students show higher engagement, persistence, and resilience in learning [13].

Goal orientation theory distinguishes mastery goals and performance goals, which influence learning strategies and responses to failure. In Islamic Religious Education, learning motivation includes cognitive, affective, and spiritual dimensions, emphasizing understanding, internalization, and practice of Islamic values [18]. Thus, motivation in IRE is a multidimensional construct influenced by internal and external factors, including digital da'wah as an external motivational stimulus.

1.4 Research Objectives and Novelty

This study aims to analyze the effectiveness of social media–based digital da'wah in terms of content quality, preacher credibility, media attractiveness, exposure intensity, and interactivity. Analyze students' learning motivation in Islamic Religious Education, including intrinsic motivation, extrinsic motivation, learning persistence, attention, and goal orientation. Statistically examine the influence of social media–based digital da'wah on learning motivation among Informatics Engineering students at Universitas Pelita Bangsa. This research contributes novelty by positioning digital da'wah as an empirical external variable influencing learning motivation in Islamic Religious Education, particularly among technology students. Unlike previous studies focusing on religiosity or religious behavior, this study integrates digital da'wah into the educational motivation framework using a quantitative empirical approach.

2.   METHOD

This study employed a descriptive quantitative research approach, which aims to objectively and systematically describe the phenomena under investigation based on numerical data obtained from respondents [1]. This approach was used to describe the level of effectiveness of social media–based digital da'wah and the level of students' learning motivation in Islamic Religious Education (IRE), without conducting complex inferential generalizations.

The study was conducted at Universitas Pelita Bangsa, with the research subjects being students from the Informatics Engineering Study Program who had taken the Islamic Religious Education course. Informatics Engineering students were selected due to their high intensity of social media usage, which makes them relevant subjects for studying digital da'wah exposure [2].

The population consisted of Informatics Engineering students in semesters 1, 3, and 5 at Universitas Pelita Bangsa. The sampling technique used was purposive sampling, with criteria including active students who use social media and have accessed digital da'wah content. A total of 108 students were selected as respondents. Within this purposive sampling frame, simple random sampling was applied to reduce selection bias [3].

The research instrument was a closed-ended questionnaire using a 5-point Likert scale, which is commonly used to measure attitudes and perceptions in educational and social research [4]; [5].

The questionnaire was distributed online via Google Forms and developed based on indicators for each research variable.

Data were collected by asking respondents to complete the questionnaire independently based on their experiences and perceptions of digital da'wah content on social media and their motivation to learn Islamic Religious Education. Data analysis was conducted using Microsoft Excel, descriptive statistical analysis, and simple linear regression analysis to examine the influence of digital da'wah (X) on learning motivation (Y) [6].

Each variable was measured using indicators formulated in the questionnaire. The operationalization of research variables is presented in Table 1.

Table 1. Research Variables and Indicators

Research Variable	Dimension	Indicators
Independent Variable (X): Social Media–Based Digital Da'wah	Quality of da'wah content	Message clarity, depth of material, relevance to students' lives
	Preacher/creator credibility	Scholarly competence, role modeling, message consistency
	Media attractiveness	Visual quality, audio, editing, creative presentation
	Frequency and intensity of exposure	Frequency of accessing digital da'wah content
	Content interactivity	Comment sections, discussions, live streaming, audience responses
Dependent Variable (Y): Learning Motivation in Islamic Religious Education	Intrinsic motivation	Learning interest, religious awareness, desire to understand Islamic teachings
	Extrinsic motivation	Influence of environment, lecturers, media, and public figures
	Learning persistence	Attendance, reading materials, task completion
	Attention to IRE learning	Focus, enthusiasm, active participation
	Goal orientation	Application of IRE values in academic and social life

Source: Author's Data Processing (2025)

3. RESULTS AND DISCUSSION

3.1. Composite Scores of Research Variables

Composite scores for each variable were calculated by averaging the Likert-scale items for each respondent. The independent variable was social media–based digital da'wah (X), while the dependent variable was learning motivation in Islamic Religious Education (Y).

3.1.1 Reliability Analysis (Cronbach's Alpha)

The reliability of the research instrument was tested using Cronbach's Alpha. The results are presented in Table 1.

Table 2. Reliability Test Results

Variable	Cronbach's Alpha	Interpretation
Digital Da'wah (X)	0.952	Excellent reliability
Learning Motivation (Y)	0.944	Excellent reliability

The Cronbach's Alpha coefficients for both variables exceeded the threshold of 0.70, indicating that the questionnaire items were highly reliable and internally consistent.

3.1.2 Descriptive Statistics

Descriptive statistics were conducted to examine the level of digital da'wah effectiveness and students' learning motivation.

Table 3. Descriptive Statistics

Variable	N	Mean	Std. Deviation	Minimum	Maximum
Digital Da'wah (X)	107	3.82	0.83	1.30	5.00
Learning Motivation (Y)	108	4.22	0.95	1.00	5.00

The results indicate that the effectiveness of digital da'wah was at a high level, while students' learning motivation in Islamic Religious Education was at a very high level.

3.2. Simple Linear Regression Analysis

A simple linear regression analysis was conducted to examine the effect of digital da'wah on learning motivation.

Table 4. Regression Results

Variable	Coefficient (β)	t-value	Sig. (p)
Constant	0.501	2.152	0.034
Digital Da'wah (X)	0.973	16.338	0.000

Table 5 . Model Summary

Statistic	Value
R^2	0.718
Durbin–Watson	2.096

The results of the simple linear regression analysis indicate that social media–based digital da'wah has a significant positive effect on students' learning motivation in Islamic Religious Education. The regression coefficient (β = 0.973) suggests that an increase of one unit in digital da'wah effectiveness leads to an increase of 0.973 units in learning motivation.

The t-value of 16.338 with a significance level of p = 0.000 (p < 0.05) indicates that the effect is statistically significant. The coefficient of determination (R^2 = 0.718) shows that 71.8% of the variance in students' learning motivation can be explained by digital da'wah, while the remaining 28.2% is influenced by other factors not included in this model. Therefore, the research hypothesis stating that social media–based digital da'wah influences students' motivation to learn Islamic Religious Education is accepted.
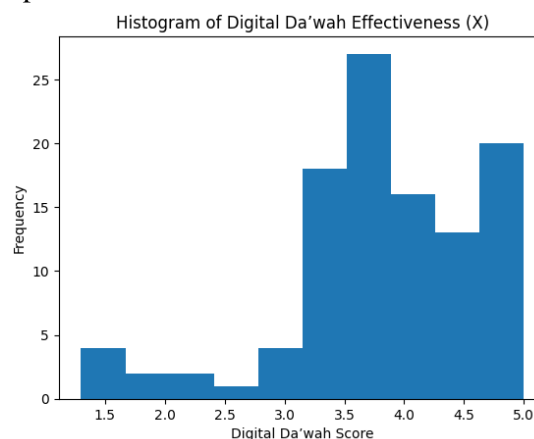

Figure 1. Histogram of Digital Da'wah Effectiveness

Figure 1 presents the distribution of students' perceptions of the effectiveness of social media–based digital da'wah. The histogram shows that most respondents rated digital da'wah effectiveness at a high level, with scores concentrated between 3.5 and 5.0.
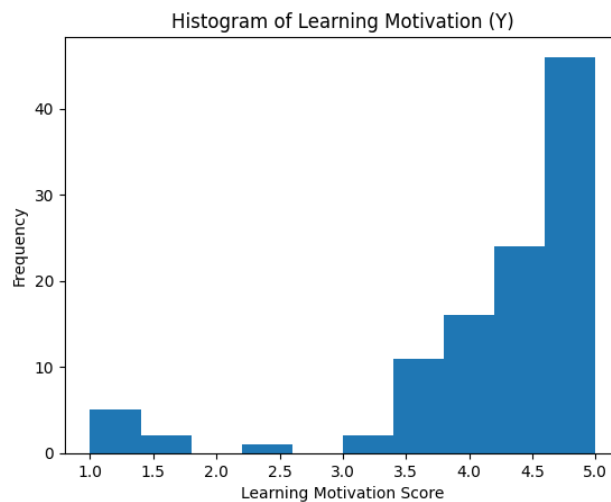

Figure 2. Histogram of Learning Motivation (Y)

The histogram of learning motivation indicates that the majority of respondents reported scores above 4.0, demonstrating that students' motivation to learn Islamic Religious Education is very high. The distribution shows a clustering at higher values, reflecting strong internal and external motivation factors.
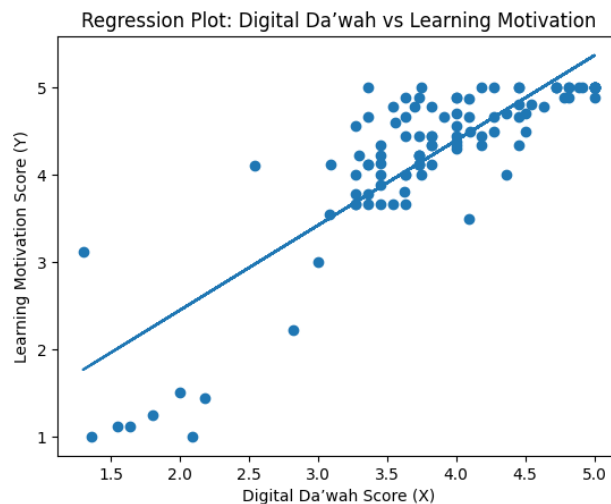

Figure 3.Regression Plot: Digital Da'wah vs Learning Motivation

The regression scatter plot shows a clear positive linear relationship between digital da'wah effectiveness and learning motivation. The upward regression line indicates that higher exposure and perceived effectiveness of digital da'wah are associated with higher levels of learning motivation. This visual result supports the statistical regression findings ($\beta = 0.973$, $p < 0.001$).
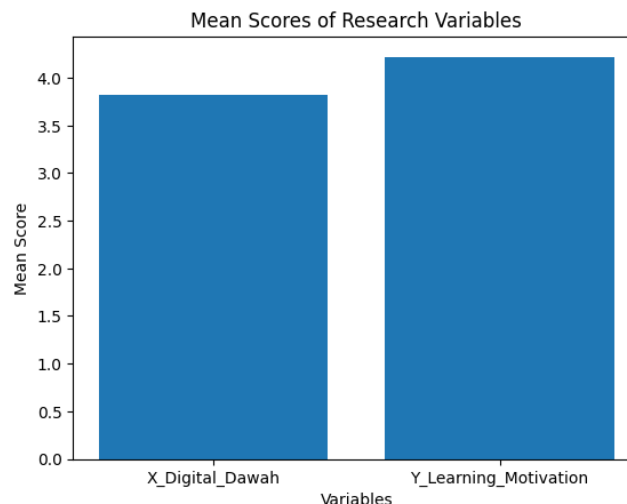
Figure.4 Descriptive Mean Bar Chart

The bar chart illustrates the mean scores of both research variables. The mean score for digital da'wah effectiveness (M = 3.82) is categorized as high, while the mean score for learning motivation (M = 4.22) is categorized as very high. This indicates that digital da'wah contributes positively to students' learning motivation in Islamic Religious Education.

The graphical analysis indicates that the effectiveness of social media–based digital da'wah among Informatics Engineering students is categorized as high, while their motivation to learn Islamic Religious Education is categorized as very high. The regression plot demonstrates a positive linear relationship between digital da'wah and learning motivation, confirming that increased exposure and effectiveness of digital da'wah content are associated with increased learning motivation. These findings visually support the regression analysis results, which show a significant positive effect of digital da'wah on learning motivation.

This study examined the effectiveness of social media–based digital da'wah in influencing students' learning motivation in Islamic Religious Education (IRE) among Informatics Engineering students at Universitas Pelita Bangsa. The findings provide empirical evidence that digital da'wah plays a significant role in shaping students' motivation to learn religious subjects in higher education.

The descriptive analysis revealed that the effectiveness of digital da'wah was perceived at a high level (M = 3.82), while students' learning motivation in Islamic Religious Education was categorized as very high (M = 4.22). These findings indicate that digital da'wah content disseminated through social media platforms such as Instagram, YouTube, and TikTok is not only widely accessed but also perceived as meaningful and relevant by students. This result supports the notion that digital media has become a primary source of religious knowledge and value formation among digital native students [7]; [9].

The reliability analysis showed excellent internal consistency for both variables, with Cronbach's Alpha coefficients of 0.952 for digital da'wah and 0.944 for learning motivation. These results confirm that the measurement instruments used in this study were highly reliable and suitable for assessing students' perceptions of digital da'wah and their learning motivation. High reliability indicates that the indicators used to measure content quality, preacher credibility, media attractiveness, and motivational dimensions consistently captured the constructs under investigation.

The regression analysis demonstrated a strong and statistically significant effect of digital da'wah on learning motivation. The regression coefficient (β = 0.973) and significance level ($p < 0.001$) indicate that digital da'wah significantly increases students' motivation to learn Islamic Religious Education. Furthermore, the coefficient of determination (R^2 = 0.718) suggests that 71.8% of the variance in learning motivation can be explained by the effectiveness of digital da'wah. This indicates a strong predictive relationship between digital religious content and students' motivational engagement in religious learning.

These findings are consistent with motivational theories in educational psychology, particularly Self-Determination Theory, which emphasizes the role of external stimuli in fostering intrinsic and

extrinsic motivation [12]. Digital da'wah can be considered an external motivational factor that provides meaningful religious content, role models, and interactive engagement, thereby enhancing students' autonomy, competence, and relatedness. Additionally, the results align with previous studies that highlight the role of media and learning environments in influencing students' motivation and engagement [15]; [13].

From the perspective of communication theory, the findings support the Uses and Gratifications Theory, which posits that individuals actively use media to fulfill cognitive, affective, and social needs [10]; [7]. Students may access digital da'wah content to gain religious knowledge, strengthen their identity, and seek spiritual inspiration, which subsequently enhances their motivation to learn Islamic Religious Education formally in academic settings.

The strong influence of digital da'wah on learning motivation also reflects the transformation of da'wah communication in the digital era. Social media platforms provide interactive, visual, and personalized religious content that resonates with students' learning styles and preferences. This supports McLuhan's assertion that media shapes the message and influences how religious teachings are interpreted and internalized [11]. The participatory nature of social media, including comment sections, live streaming, and content sharing, enables students to engage actively with religious content, thereby strengthening their motivational and affective engagement.

However, despite the strong influence of digital da'wah, it is important to note that 28.2% of the variance in learning motivation is explained by other factors not included in this model. These factors may include teaching methods, lecturer competence, peer influence, family background, and institutional learning environments. Future research should incorporate additional variables and employ more advanced analytical models, such as multiple regression or structural equation modeling (SEM), to provide a more comprehensive understanding of factors influencing learning motivation in Islamic Religious Education.

Overall, this study highlights the strategic role of digital da'wah in enhancing students' motivation to learn Islamic Religious Education in higher education. Integrating social media–based religious content into formal learning strategies can be an effective approach to engaging digital native students and strengthening the internalization of Islamic values in academic and social contexts.

4. CONCLUSION

This study examined the effectiveness of social media–based digital da'wah in influencing students' learning motivation in Islamic Religious Education (IRE) among Informatics Engineering students at Universitas Pelita Bangsa. The findings provide strong empirical evidence that digital da'wah plays a significant role in enhancing students' motivation to learn religious subjects in higher education.

The descriptive results indicated that the effectiveness of digital da'wah was perceived at a high level, while students' learning motivation in Islamic Religious Education was categorized as very high. This suggests that digital religious content disseminated through social media platforms has become an important source of religious knowledge, inspiration, and value formation for digital native students.

The reliability analysis confirmed that the research instruments were highly reliable, demonstrating strong internal consistency in measuring digital da'wah and learning motivation constructs. Furthermore, the regression analysis revealed a strong and statistically significant positive effect of digital da'wah on learning motivation, with a substantial proportion of variance in students' learning motivation explained by the effectiveness of digital da'wah.

Overall, this study highlights the strategic role of digital da'wah in contemporary Islamic education. Integrating social media–based religious content into formal learning strategies can enhance students' motivation and contribute to the internalization of Islamic values in academic and social contexts. Therefore, universities, lecturers, and da'wah practitioners are encouraged to develop structured, credible, and pedagogically oriented digital da'wah content to support Islamic Religious Education in the digital era. This study contributes to the literature on Islamic education, digital religious communication, and educational psychology by empirically demonstrating that digital da'wah significantly influences learning motivation. The findings extend Self-Determination Theory

by identifying digital religious content as an external motivational factor that supports students' autonomy, competence, and relatedness. Additionally, this research advances da'wah and communication studies by positioning digital da'wah as an empirical educational variable rather than merely a sociocultural phenomenon. By integrating Uses and Gratifications Theory and Computer-Mediated Communication theory, the study provides evidence that digital da'wah fulfills cognitive, affective, and social needs that enhance students' engagement and motivation in learning Islamic Religious Education.

From a practical perspective, the findings suggest that digital da'wah can be strategically integrated into Islamic Religious Education curricula to increase students' motivation. Lecturers and universities can utilize social media as supplementary learning platforms by curating credible and pedagogically structured religious content aligned with learning objectives. Da'wah practitioners and content creators are encouraged to design educationally oriented digital content that emphasizes clarity, credibility, interactivity, and relevance to students' academic and social contexts. Universities should also incorporate digital literacy and digital preaching competencies into Islamic education programs to ensure that digital da'wah remains credible, moderate, and educationally meaningful.

Despite its contributions, this study has several limitations. First, the research employed a descriptive quantitative design with a simple linear regression model, which limits the ability to explain complex relationships among variables. Second, the sample was restricted to Informatics Engineering students at a single university, which limits the generalizability of the findings to other disciplines and institutional contexts. Third, the data were collected through self-reported questionnaires, which may be influenced by social desirability bias and subjective perceptions. Fourth, this study focused only on digital da'wah as an external factor influencing learning motivation, while other important variables such as teaching methods, lecturer competence, peer influence, and institutional learning environments were not included in the model.

Future research should expand the sample to include students from various academic disciplines and universities to improve the generalizability of the findings. Employing more advanced analytical methods such as multiple regression, structural equation modeling (SEM), or longitudinal designs is recommended to explore causal relationships and mediating variables. Future studies should also incorporate additional variables such as religiosity, digital literacy, teaching strategies, learning environments, and academic performance to develop a more comprehensive model of factors influencing motivation in Islamic Religious Education. Qualitative or mixed-method approaches are recommended to explore students' lived experiences and deeper interpretations of digital da'wah in their academic and spiritual lives. Finally, future research should examine the pedagogical effectiveness of integrating digital da'wah into formal curriculum design and evaluate its impact on learning outcomes, character development, and ethical behavior among university students.

ACKNOWLEDGEMENTS

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