

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	August 2024	e-ISSN: 2988-7925

Behavior of the People of Kulisusu District, North Buton Regency Towards Islamic Content on Digital Communication Media (Youtube, Facebook, TikTok, Whatsap, Instagram)

*Perilaku Masyarakat Kecamatan Kulisusu Kabupaten Buton Utara Terhadap
Konten Islami Pada Media Komunikasi Digital (Youtube, Facebook, TikTok,
Whatsap, Instagram)*

**Srilestina¹, Andi Abd. Muis², Rajemma³, Titin Ayu Astriana Putri⁴
Herlin⁵, Nur Isasti⁶**

Universitas Muhammadiyah Parepare 1 | slestina2020@gmail.com
Universitas Muhammadiyah Parepare 2 | muisandiabd@gmail.com
Universitas Muhammadiyah Parepare 3 | rajemma83@gmail.com
University of Muhammadiyah Parepare 4 | astrianaputrititinayu@gmail.com
Universitas Muhammadiyah Parepare 5 | herlin.lipu@gmail.com
University of Muhammadiyah Parepare 6 | nurisasti.smanti@gmail.com

Abstract

Keywords: Digital
Communication;
Islamic Content;
Media; Community
Attitude

The main problem raised in this study is the unknown tendency of public attitudes towards Islamic da'wah content in digital communication media, the difficulty of determining the platform and form of Islamic educational content that is most in demand by the public. This research aims to describe the attitude of the people of Kulisusu District, North Buton Regency towards Islamic Content on Digital Communication Media (Youtube, Facebook, Tiktok, Whatsap, Instagram). The type of research used in this study is survey research. This research was conducted in Kulisusu District, North Buton Regency in 2024. The approach of this research is qualitative with respondents in Kulisusu District who access Islamic content on digital communication media. The instrument in this study is the Questioner (questionnaire). Data was collected through the distribution of questionnaires. The collected data is analyzed through data tabulation, data presentation and conclusion drawn. The results of this study are as follows: 1) From the cognitive aspect (knowledge): a. Most people who access the internet know that in digital communication media there is Islamic content that they understand is beneficial for the safety and happiness of the world and the hereafter, b. most people access Islamic content from various platforms or digital communication media and

the most frequently accessed form of content is audio visual or video. 2) From the affective aspect (feelings): a. The people of Kulisusu District tend to strongly support the spread of Islamic teachings through digital communication media b. People like to access Islamic content and belong to Islamic groups where they can discuss and share Islamic information c. The community is satisfied because the Islamic content they access according to their needs and is helped in understanding Islamic teachings and strengthening their Islamic personality. 3) From the Conative Aspect (behavioral tendencies): a. The people of Kulisusu District access Islamic content mostly because it is shared by others and only a small part searches for themselves, besides that they access because of the impulse of the need for appropriate life solutions b. Most people tend to often access Islamic content in digital communication media and give a positive response, and continue by forwarding or sharing it with others, then applying it in their lives. In discussing Islamic content with the closest people in the real world, people tend to be moderate or sometimes, d. The community that makes Islamic content is still less intensive. From this study, we can conclude that the attitude of the people of Kulisusu District, North Buton Regency towards Islamic content contained in digital communication media tends to be positive and interpret it as something important to be applied and disseminated for the happiness and safety of the world and the hereafter.

Abstract

Kata Kunci:	Masalah pokok yang diangkat dalam penelitian ini
Komunikasi	yaitu tidak diketahuinya kecenderungan sikap masyarakat
Digital; Konten	terhadap konten dakwah Islam dalam media komunikasi
Islam; Media ;	digital, sulitnya menentukan platform dan bentuk konten
Sikap Masyarakat	edukasi Islam yang paling diminati masyarakat. Penelitian ini bertujuan untuk mendeskripsikan sikap masyarakat Kecamatan Kulisusu Kabupaten Buton Utara terhadap Konten Islam pada Media Komunikasi Digital (Youtube, Facebook, Tiktok, Whatsap, Instagram). Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian survey. Penelitian ini dilakukan di Kecamatan Kulisusu Kabupaten Buton Utara tahun 2024. Pendekatan penelitian ini adalah kualitatif dengan responden masyarakat Kecamatan kulisusu yang mengakses konten Islam pada media komunikasi digital. Instrumen dalam penelitian ini yaitu Questioner (angket). Data dikumpulkan melalui penyebaran angket. Data yang sudah terkumpul dianalisis melalui tabulasi data, penyajian data dan penarikan kesimpulan. Hasil dari penelitian ini sebagai berikut: 1) Dari aspek kognitif (pengetahuan): a. Sebagian besar masyarakat yang mengakses internet

mengetahui bahwa di dalam media komunikasi digital terdapat konten Islam yang mereka pahami bermanfaat bagi keselamatan dan kebahagiaan dunia dan akhirat, b. sebagian besar masyarakat mengakses konten Islam dari berbagai platform atau media komunikasi digital dan bentuk konten yang paling sering diakses yaitu audio visual atau video. 2) Dari aspek afektif (perasaan): a. Masyarakat Kec. Kulisusu cenderung sangat mendukung penyebaran ajaran Islam melalui media komunikasi digital b. Masyarakat senang mengakses konten Islam dan berada dalam grup Islam di mana mereka bisa diskusi dan berbagi informasi Islam c. Masyarakat merasa puas karena konten Islam yang mereka akses sesuai kebutuhan mereka dan terbantu dalam memahami ajaran Islam dan menguatkan kepribadian Islam mereka. 3) Dari Aspek Konatif (kecenderungan berperilaku) : a. Masyarakat Kec. Kulisusu mengakses konten Islam sebagian besar karena dibagikan oleh orang lain dan hanya sebagian kecil yang mencari sendiri, selain itu mereka mengakses karena dorongan kebutuhan untuk solusi kehidupan yang sesuai b. Sebagian besar masyarakat cenderung sering mengakses konten Islam di media komunikasi digital dan memberikan respon positif, dan dilanjutkan dengan meneruskan atau membagikannya kepada orang lain, lalu mengaplikasikannya dalam kehidupan c. Dalam mendiskusikan konten Islam dengan orang terdekat di dunia nyata, masyarakat cenderung bersikap moderat atau kadang-kadang, d. Masyarakat yang membuat konten Islam masih kurang intensif. Dari penelitian ini kami dapat menyimpulkan bahwa sikap masyarakat Kecamatan Kulisusu Kabupaten Buton Utara terhadap konten Islam yang terdapat dalam media komunikasi digital cenderung bersikap positif dan memaknainya sebagai sesuatu yang penting untuk diaplikasikan dan disebarluaskan demi kebahagiaan dan keselamatan dunia dan akhirat.

INTRODUCTION

According to the nature of humans, apart from being individual creatures, they are also social creatures. The term "social" means friends or society. So basically every individual cannot be separated from other humans.

In Surah Al-Hujurat 13 it is said that human beings were created consisting of men and women, tribes and nations so that they would know each other. Quraish Shihab in Mahmud

(2017) states that humans are social creatures and living in society is a necessity for them. Nabila et al. (2023). The teachings of Islam are perfect teachings, which come from Allah SWT with the main sources being the Kitabullah (Qur'an) and As Sunnah (Hadith). Islam as the secret of lil alamin revealed by Allah to His messenger the Prophet Muhammad (saw), which contains sharia law, the stories of the previous ummah and various lessons from the Lord of the Universe, can be a

complete solution to the problems of the ummah, both personal, family, social and state problems.

However, the existence of noble Islamic teachings and teachings has not been evenly spread and understood by the majority of the ummah, as evidenced by the fact that there are still many vices, the neglect of mahdhah worship and ghairu mahdhah, the lack of adab, the inculcation of secular and liberal thoughts and behaviors in Muslims, the weakness of the struggle to exalt the words of Allah and the sharia of Islam, the lack of faith in Allah and the Last Day. and so on.

Meanwhile, the condition of the ummah in various Muslim countries such as Indonesia, and especially the community in Kulisusu District, North Buton Regency, is very minimal, there are very few communities and assemblies of knowledge that study Islam and educate the ummah about Islamic teachings such as aqidah and sharia law so that they have an Islamic personality in kaffah.

It is an observed fact that almost all of the people of Kulisusu District, especially young people, have smartphones that can access the internet and social media. Therefore, by looking at the behavior of the people who are attached to the gadget in hand, and follow the flow of information that is trending and viral.

This is because we are in the age of globalization and the age of the Internet. Where the main function of the internet is as a medium for communication and information exchange. Deni Darmawan (2018) stated that E-mail allows us to send letters and other types of files to internet users. There are also newsgroups that allow people to discuss various things,

there are chat programs and chatgroups that allow people to be able to communicate (chat) with other people directly, whether text messages, audiocalls, or video calls.

With the sophistication of digital technology, information and communication that used to be difficult, expensive and took a long time, now we can easily access it through electronic devices such as smartphones and computers with a wider and more diverse scope in a short time. Andi Abd. Muis (2021). Especially with the birth of various digital communication media such as Whatsap, Facebook, TikTok, Instagram, Youtube, and others. On the platform, there is Islamic da'wah content that colors thousands of other content in various forms such as writing, images, audio and video. Andi Abd. Muis (2018).

According to Notoatmodjo in Retnaningsih (2016), in its application there are four levels of attitude/behavior. The levels are (1) Receiving, i.e. the person or subject is willing and pays attention to the stimulus given or object; (2) Responding is providing answers when asked or given information or treatment and doing the tasks given; (3) Valuing, here a person is able to invite others to work or discuss a problem, so that he already has a positive attitude towards certain objects; (4) Responsible, which is able and ready to accept risks from everything that has been chosen; (5) Applying, which is actualizing concepts, information or understanding in real life.

The components of attitude according to Damiani in Laoli (2022) are a. The cognitive component is an individual's knowledge or beliefs that relate to how individuals perceive

certain objects, with what is known (knowledge), or in the form of views, beliefs, thoughts, personal experiences. b. Affective component, which is a feeling that concerns the emotional aspect and subjectivity of the individual towards the object of attitude, both positive (pleasure) and negative (displeasure). c. Conative component, which is an aspect of behavioral tendencies that exist in a person, is related to the object of the attitude he is facing.

Albert Bandura in Suyono & Hariyanto (2017) with his social learning theory which is part of the learning theory of *behaviorism* states that individual behavior is not solely an automatic reflex to stimuli but also the result of reactions that arise as a result of the interaction between the environment and the individual's own cognitive scheme. Muhammad Siri Dangnga and Andi Abd. Muis Dangnga (2015).

Given the importance of Islam being grounded in people's lives, it is a form of awareness and effort as well as a contribution to maximize the education of the ummah on Islamic teachings through digital communication media, and so that Muslims, especially da'wah bearers, can spread Islamic teachings better and confidently, in the sense of providing da'wah content that suits the interests and needs of the people, choosing platforms and content forms. Therefore, we need to know the tendency of people's attitudes and behaviors towards the content of Islamic da'wah on digital communication media.

Therefore, we raised a study with the title "The Attitude of the People of Kulisusu District, North Buton Regency towards Islamic Content on

Digital Communication Media (Youtube, Facebook, TikTok, Whatsap, Instagram)".

RESEARCH METHODS

This type of research is Survey *Research* using a qualitative approach. The research variables are public attitudes and Islamic content on digital communication media. The data collection technique used is the dissemination of research instruments in the form of Questionnaires or Questioners. The data source was 30 respondents, namely the people of Kulisusu District who accessed Islamic content on digital communication media. Respondents were deliberately selected with different characteristics of gender, age, occupation, and education. The type of data is descriptive data. Data was collected through the distribution of questionnaires. The collected data is analyzed through data tabulation, data presentation and conclusion drawn.

RESULTS AND DISCUSSION

Profil Respond

a. By Age

Table 1
Respondent Description By Age

RESPONDENTS BY AGE	
Age	Sum
10-20 Years	14
21-30 years old	3
31-40 years old	10
41-50 years old	3
Sum	30

Source: Primary Data, 2024

In the table above, out of a total of 30 respondents, there are 14 people aged 10-20 years, there are 3 people aged 21-30 years, there are 10 people aged 31-40 years, there are 3 people aged 41-50 years.

b. By Gender

Table 2
Respondent Description by Gender

RESPONDENTS BY GENDER	
Gender	Sum
Man	10
Woman	20
Sum	30

Source: Primary Data, 2024

The table above explains that based on gender, the number of male respondents is 10 people and female respondents are 20 people.

c. Based on Employment

Table 3
Respondent Description By Job

RESPONDENTS BY JOB	
Job Type	Sum
Student	14
ASN	8
Honorary	6
Private	2
Sum	30

Source: Primary Data, 2024

The table above explains that based on employment status, student respondents totaled 14 people, civil servants 8 people, honorary 6 people and private workers 2 people who were distributed

Discussion

A. Cognitive Attitude (Knowledge) Components

From the results of data analysis obtained from respondents' answers to the questionnaire and based

on the research variables, the results of the study were obtained as follows:

Table 4
Distribution of Frequency of Respondents' Attitudes Regarding Knowledge/Understanding of Da'wah Content and Its Benefits

No	Aware of Social Media Da'wah	SS	S	R	TS	STS
1	I know that in digital communication media (Youtube, Facebook, etc.) there is Islamic Da'wah content created by other people.	22 (73%)	8 (27%)	0	0	0

2	I understand that the content of Islamic da'wah is important for the salvation and happiness of the world and the hereafter	23 (77%)	7 (23%)	0	0	0
---	---	-------------	------------	---	---	---

Ket: SS=strongly agree, S=agree, R=hesitant, TS=disagree, STS= strongly disagree

The variable of knowledge was measured using an instrument consisting of 4 questions. As seen in the table above, out of 30 respondents, there were 22 (73%) respondents who strongly agreed with the statement about the existence of Islamic content that colored digital communication media, and 8 respondents agreed. Meanwhile, 23 (77%) respondents strongly agreed that the content of Islamic da'wah has an important

meaning for the life of the world and the hereafter, while 7 others stated that they agreed. None of the respondents were hesitant or disagreed.

This shows that most people who access the internet know and have the idea that in digital communication media there is Islamic content that they understand is beneficial for the safety and happiness of the world and the hereafter.

Table 5
Distribution of Selected Frequencies of Digital Communication Platforms or Media Used to Access Islamic Content

No	Platform/ Communication Media	Whatsap just	Youtube just	Tiktok just	Faceb ook just	Inst agra m just	Multi Platf orm
1	The digital communication media that I know and often access are (can be more than 1): Youtube, Facebook, Tiktok, Whatsap, Instagram	2 (6.7%)	0	7 (23%)	4 (13%)	0	17 (57%)

From the table above, more than half (57%) of respondents actively use various platforms or digital communication media to access Islamic content. This shows that Muslims in Kulisusu District are quite literate in

terms of social media. It is interesting that as many as 23% of respondents do not use other communication media to access Islamic content other than TikTok.

Table 6

Distribution of Frequency of Islamic Content Forms Accessed in Digital Communication Media

No	Content Form	Writing	Picture	Images & Writing	Audio	Video
1	The forms of content that I often access on digital communication media are: Writing, Images, Audio, Video	2 (6.7%)	2 (6.7%)	2 (6.7%)	0	24 (80%)

From the table above, as many as 24 (80%) respondents accessed video content and no one accessed audio content (0%). This shows that the most frequent and most interesting form of Islamic content to access is audio visual or video.

The appeal of multimedia, for example, video as a medium to convey information has become an open secret. Video is an electronic media that can combine audio and visual technology to produce a dynamic and attractive display.

According to Setiawan (2022), video has several functions, namely the attention function (attention-grabbing),

affective function, cognitive function and compensation function (substitute). The attention function of video media can attract attention and direct the audience's concentration to the content contained in the video. The affective function is that the video is able to evoke the emotions and attitudes of the audience. The cognitive function is to accelerate the achievement of understanding and remember the message or information to be conveyed contained in images or symbols. Meanwhile, the substitute function is to provide context for the audience who are less able to organize and remember the information obtained.

B. Affective Component (Feelings)

The affective component is measured by 6 questions on the *questioner* as shown in the table below:

Table 7
Frequency of Respondents' Feelings Regarding Islamic Content and Its Impact on Their Lives

No	Feeling	SS	S	R	TS	STS
1	Islamic content containing Islamic teachings needs to be disseminated through digital communication media (Yotube, Facebook, etc.)	22 (73%)	8 (27%)	0	0	0
2	Islamic content on digital communication media helps me understand Islamic Teachings	19 (77%)	11 (23%)	0	0	0

3	The Islamic content that I access is relevant to my daily life and according to my needs	10 (33%)	20 (67%)	0	0	0
4	I like to access Islamic content on digital communication media	10 (33%)	19 (63%)	1 (3.3%)	0	0
5	Islamic content from the internet changed my personality and my life was more Islamic	9 (30%)	17 (57%)	4 (13%)	0	0
6	I am happy to be in a discussion group or Islamic recitation through digital communication media	2 (6.7%)	24 (80%)	2 (6.7%)	2 (6.7%)	0

Ket: SS=strongly agree, S=agree, R=hesitant, TS=disagree, STS= strongly disagree

Based on the table above, as many as 73% of respondents strongly agree with the statement of the need for Islamic teachings to be preached through digital media. This indicates that most people strongly support the spread of Islamic teachings through the internet, namely various platforms or digital communication media.

As many as 77% of respondents strongly agree that Islamic content helps them in understanding Islamic teachings, 67% agree that the content they access is appropriate or relevant to their daily lives, and another 57% feel a stronger Islamic personality after getting education and inspiration from the Islamic content they access. This shows that the people of Kulisusu District feel the benefits of the Islamic Content and are positive and critical towards it.

As many as 80% of respondents are willing and happy to be in an Islamic chat group that discusses Islamic content. This data shows that most of the people of Kulisusu District like activities to explore Islamic teachings in the virtual community.

The discovery of the fact that people are happy to be in Islamic education groups, both WhatsApp

Group, Facebook, and other platforms and accessing Islamic content that educates through digital communication media has influenced the personality of the people of Kulisusu District to be better or more Islamic.

The element of pleasure is in the digital communication media group because human nature can be said to be social creatures. As stated by Mahmud (2017), where in a person there is an urge to relate or interact with others, where there is a need to make friends with other people which is often based on the same characteristics or interests of each other.

This is the basis for the community to always communicate and interact in various forms, both directly and in new ways, namely through digital communication media.

In this media, people learn, share, and imitate each other. Both the attitude and thoughts of other people both interact directly and indirectly. From here comes learning. Where learning according to experts is a change in behavior as a result of experience.

In the *social learning theory* proposed by Albert Bandura in Suyono & Haryanto (2018), individual behavior

is not solely an automatic reflex to stimuli but also the result of reactions that arise as a result of the interaction between the environment and the individual's own cognitive schema.

This is what happened to the Kulisusu District Community. Because they interact with others who have a high understanding and passion of Islam and preach massively through social media or digital communication media, either through discussions in social media groups or shared personally, this affects their behavior tends to be affected because of such a great

attraction and in accordance with their needs as human beings who need safety and happiness. The behavior and thinking of cyber preachers who have become public figures, along with the Islamic content they create have become magnets and models that can be imitated by social learners. Where they prioritize something trendy, viral, and they don't want to be left behind with existing developments.

If the public media is filled with amar ma'ruf and nahi munkar, then it will lead the community into a circle of goodness.

C. Components of Conative Attitudes (Behavioral Tendencies)

The tendency aspect of people's attitudes was measured with 8 questions with different answer criteria. As in the table below.

Table 8
Distribution of Frequencies, Methods and Motivations of the Community in Accessing Islamic Content Accessed in Digital Communication Media

No	Face	Search for yourself	Shared by Friends	Search for Yourself & Share
1	I access Islamic content by: a. Shared by friends b. Search for yourself	7 (23%)	19 (63%)	4 (13%)

It	Motivation (encouragement)	Happy	Need	Have to	Happy and Necessary
1	I access Islamic content because: a. Happy, b. Needy, c. Forced d. Happy and necessary	5 (17%)	19 (63%)	3 (10%)	3 (10%)

From the two tables above, people access Islamic content mostly

because it is shared by others and only a small part searches for

themselves, besides that they access because of the drive for a suitable life solution.

This is in accordance with the motivation theory stated by Maslow in Bari (2022), that there are five levels of basic needs, namely: 1) physiological needs (eating, drinking, defecating, sleeping), 2) the need for a sense of security, 3) the need for belonging and affection, 4) the need for appreciation and 5) the need for self-actualization.

According to Maslow, the satisfaction of these various needs is driven by two forces, namely deficiency *motivation* and growth *motivation*. Deficiency motivation aims to overcome the problem of human tension due to various shortcomings. Meanwhile, growth motivation is based on the capacity of every human being to grow and develop. This capacity is innate from every human being.

After basic needs (food, drink, sleep) are met, then humans need a sense of security and compassion. The needs for this sense of security include a sense of physical security, stability, dependence, protection and freedom from threats such as crime, war,

terrorism, disease, fear, anxiety, danger, torture, riots and natural disasters. As well as psychological needs that threaten psychological conditions such as not being ridiculed, not being demeaned, not stressed, and so on.

Security is synonymous with safety, which is being away from bad things, or threats that reduce the happiness of life. In terms of achieving salvation and happiness in this world and the hereafter, and achieving the highest affection, namely the compassion and pleasure of Allah SWT, as well as keeping away from the wrath and punishment of Allah SWT, being put in the safest place, namely His paradise, then man will be encouraged to find a way with the first step of seeking information about what he should do.

In terms of a complete source of information that contains instructions on the path to salvation and happiness, then the teachings of Islam are the most appropriate. Where comes from the Creator, the Almighty and the Most Wise. Which can be learned from various sources, including online in the form of Islamic content on digital media.

Table 9
Distribution of Frequency of People's Behavior Trends in Accessing Islamic Content Accessed in Digital Communication Media

No	Behaviour	Frequency				
		Always	Often	Kdng2	Infrequently	T. Ever
1	How often do you access Islamic content on digital communication media (Youtube, Facebook, etc.)?	2 (6.7%)	14 (47%)	12 (40%)	2 (6.7%)	0

2	I give a positive response in the form of emojis and positive comments on the Islamic content I access	4 (13%)	15 (50%)	5 (17%)	4 (13%)	2 (6.7%)
3	I use digital communication media to share with others.	2 (6.7%)	10 (33%)	9 (30%)	4 (13%)	5 (17%)
4	I discuss Islamic content that I access on the Internet with people closest to me in real life	0	9 (30%)	14 (47%)	4 (13%)	3 (10%)
5	I apply/apply Islamic knowledge or information that I get on the internet in my daily life	2 (6.7%)	11 (37%)	13 (43%)	4 (13%)	7 (23%)
6	I create Islamic content and share it	1 (3.3%)	0	12 (40%)	3 (10%)	14 (47%)

From the table above, most people tend to frequently access Islamic content on digital communication media (47%) respondents and those who give a positive response (50%) respondents. Respondents who pass it on or share it with others (33%), then (43%) respondents apply it in their lives. In discussing Islamic content with the closest people in the real world, people tend to be moderate or sometimes (43%). Participants who have applied information obtained from digital communication media in daily life as many as (43%) are at the stage sometimes. People who create Islamic content are quite a lot but less intensive, and many have never made Islamic content (47%).

CONCLUSION

From the discussion above we can draw several conclusions, namely:

First, the people of Kulisusu District, North Buton Regency are well aware that in digital communication media such as Youtube, Facebook, Whatsap, TikTok, and Instagram, there is Islamic content that is useful for the

According to Aminah (2017), a Muslim's attachment or commitment to Islam is reflected in QS. Al-Ashr verses 2-3 are: Faith is believing in Islam; knowledge, namely studying Islam; charity, namely implementing Islam; da'wah is preaching or disseminating Islam; as well as patience and steadfastness in practicing Islam.

From this, it can be concluded that the people of Kulisusu sub-district have a fairly high interest in Islamic content but have a considerable attachment or commitment in terms of implementing it in daily life, but in terms of preaching Islam with their own creativity is still in less proportion.

safety and happiness of the world and the hereafter.

Second, most people access Islamic content from various digital communication media platforms and the most frequently accessed form of content is audio visual or video. Third, the people of Kulisusu District have a positive attitude towards Islamic

content and use it for Islamic learning media according to their needs. Fourth, the urge to access Islamic content because it is necessary and relevant to daily life and for happiness and salvation in this world and the hereafter. Fifth, the community is happy to be in an Islamic group chat because they can learn from each other, share with each other, and imitate each other in positive

ways, namely Islamic teachings. Sixth, Although the community has a high positive attitude towards Islamic content, the commitment of the community to apply Islamic teachings in a considerable proportion, is still lacking in creativity to create their own Islamic content and share it with others through digital communication media.

BIBLIOGRAPHY

- Aminah, Nina. (2017). *Islamic Religious Studies*. Bandung, Indonesia: PT Remaja Rosdakarya.
- Bari, Ardiansyah., Hidayat, R. (2022). *Maslow's Hierarchy of Needs Theory on Gadget Brand Purchase Decisions*. University of Muhammadiyah Palembang. *Motivation Journal*. Volume.7 No.1, 10.
- Darmawan, Deni. (2018). *Information and Communication Technology Education, Theory and Application*. Bandung, Indonesia: PT Remaja Rosdakarya.
- Dangnga, M. S., & Muis, A. A. (2015). Innovative learning and learning theories. *Makassar: Makassar's mother*.
- Hidayat, Dasrun. (2017). *Media Public Relations*. Yogyakarta: Indonesia: Graha Ilmu.
- Laoli, Jasamantrin., Lase, J., Waruwu, Suka'aro. (2022). Analysis of the Relationship between Personal Attitudes and Work Harmonization at the Gunungsitoli Alo'oa District Office, Gunungsitoli City. *Simantek Scientific Journal*. Vol.6 No.4, 147.
- Muis, A. A., & Jannah, M. (2018). The Influence of Facebook Social Media on the Formation of Students' Character. *Al-Ibrah Journal*, 7(2).
- Mahmud. Siregar, H.S., Khoerudin, K. (2017) *Socio-Cultural Environmental Education*. Bandung, Indonesia: PT Remaja Rosdakarya.
- Muis, A. A. (2021). The role of the internet as a learning resource in increasing the interest in learning Islamic Religious Education of grade XI students at Muhammadiyah Parepare High School. *Al-Ibrah Journal*, 10(1), 189-222.
- Nabila, A. S., Idris, N. A., Arimbi, S. N., Rahmadani, S., Ramadhani, F., Ferawaty, F., ... & Abd Muis, A. (2023). The Nature of Man in the Islamic View: Welfare and Equality. *At-Tuhfah: Journal of Islamic Studies*, 12(2), 1-14.
- Retnaningsih, Ragil. (2016). *The Relationship between Knowledge and Attitudes About Ear Protectors and Their Use in Workers at PT.X*. Universitas Darussalam Gontor, *Journal of Industrial Hygiene and Occupational Health* Vol.1, No.1, 72
- Purnama, B.E. (2018). *Basic Concepts of the Internet*. Yogyakarta, Indonesia: Teknosain.

- Setiawan, Heru. C., Nugroho, W., Rofi, H.A. (2022). *The Importance of Video as Learning Media According to Principle of Media Production (Visuals): Interdisciplinary Journal and Humanity (Injury)*, Volume.1, 92-93.
- Slavin, R.E. (2016). *Educational Psychology, Theory and Practice*. Jakarta, Indonesia: PT Indeks.
- Suyono & Hariyanto. (2017). *Learning and Learning-Basic Theories and Concepts*. Bandung, Indonesia: PT Remaja Rosdakarya.
- Syarif, Faqih. (2019). *Tips for Becoming a Successful Dai*. Bandung, Indonesia: PT Remaja Rosdakarya.