

## Examining the Influence of Religious Awareness on the Level of Religious and Virtual Islamic Da'wah Content

M. Ahim Sulthan Nuruddaroini<sup>1\*</sup>, Evi Fatimatur Rusydiyah<sup>2</sup>, M. Yunus Abu Bakar<sup>2</sup>

<sup>1</sup>Sekolah Tinggi Ilmu Al-Qur'an Amuntai, Indonesia

<sup>2</sup>Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

\*Correspondence: [ahem@stiq-amuntai.ac.id](mailto:ahem@stiq-amuntai.ac.id)

### Abstract

The research aimed to examine how religious awareness affects the level of religiosity, with virtual Islamic da'wah content as an intervening variable. Data was collected from respondents using a survey method, and path analysis was used to test the relationship between these variables. The results indicate that religious awareness does not have a direct significant influence on the level of religiosity, with a path coefficient of 0.363. However, religious awareness does significantly influence the content of virtual Islamic da'wah, with a path coefficient of 0.012. Interestingly, the content of virtual Islamic da'wah itself does not significantly affect the level of religiosity, with a path coefficient of 0.880. The analysis of the coefficient of determination (R Square) revealed that the religious awareness model could only explain 1.5% of the variation in the level of religiosity, while the model for virtual Islamic da'wah content could only explain 1.2% of the variation in the da'wah content itself. Additionally, the results of the Sobell test show that virtual Islamic da'wah content is not an intervening variable that significantly mediates the influence of religious awareness on the level of religiosity. The conclusion drawn from this research is that there are likely other factors outside the model that have a greater influence on a person's level of religiosity. These findings suggest the need for further studies to explore other factors that can influence an individual's level of religiosity, as well as the role of virtual Islamic da'wah content in different contexts.

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## INTRODUCTION

Religion is an important aspect of human life that provides life guidance and meaning for human existence (Koenig, 2012). Islam, as a religion adhered to by more than one billion people throughout the world, has teachings that cover various aspects of life, including spiritual, moral, social and intellectual (Esposito, 2010). In this context, religious awareness is an important factor that influences how individuals understand and apply religious teachings in everyday life.

Religious awareness can be defined as an individual's understanding of the existence of God, religious teachings, and the consequences of religious beliefs and behaviour (Stark, 1965). In essence, religious awareness pertains to the degree to which individuals acknowledge and comprehend the significance of religion in their lives. Numerous studies have indicated that religious awareness exerts a positive influence on various facets of life, notably mental health (Koenig, 2012), subjective well-being (Diener et al., 2011) and pro-social behavior (Sasaki & Kim, 2016).

One important aspect related to religious awareness is the level of religiosity (Holdcroft, 2006). The level of religiosity refers to the extent to which an individual engages in religious practices, such as worship, rituals, and other religious activities (McCullough et al., 2001). The level of religiosity does not only reflect aspects of behavior, but also includes dimensions of belief, experience and consequences of religious practice (Stark & Glock, 2006). Several studies have found a positive relationship between the level of religiosity and physical and mental health (Koenig, 2012) coping with stress (Pargament et al., 2000) and moral development (Benson et al., 2003).

In the current digital era, virtual Islamic da'wah content has become an important means of disseminating information (Zhang et al., 2024) and Islamic teachings to the wider community (Hidayaturrahman & Putra, 2020). Virtual Islamic da'wah content (Sjøvaag et al., 2024) includes various types of material, such as lectures, studies, articles and videos containing religious messages which are disseminated through digital platforms such as social media, websites and applications (Kholili et al., 2024). The presence of virtual Islamic da'wah content has provided new opportunities for Muslims to access religious information and knowledge more widely and easily (Bunt, 2009).

However, virtual Islamic da'wah content also faces challenges and potential risks (Klausen, 2015), such as the spread of inaccurate or even extremist information (Malik, 2017). Therefore, it is important to understand the factors that influence how individuals receive and respond to virtual Islamic da'wah content (Mandaville, 2003). One factor that may play a role is religious awareness and the individual's own level of religiosity (Saroglou et al., 2004). Individuals with religious awareness and a high level of religiosity may be more selective and critical in receiving virtual Islamic da'wah content, while individuals with religious awareness and a low level of religiosity may be more susceptible to the spread of inaccurate or even extremist information (Klausen, 2015).

In this context, virtual Islamic da'wah content can act as an intervening variable or mediator that connects the influence of religious awareness on the level of religiosity (Baron & Kenny, 1986). It is assumed that individuals with high religious awareness will tend to be more open and accepting of virtual Islamic da'wah content that is in accordance with religious teachings, which in turn can increase their level of religiosity (Bulliet, 2003). On the other hand, individuals with low religious awareness may be less interested or even reject virtual Islamic da'wah content, so that their level of religiosity is not significantly affected.

This research is important to conduct because it can provide a deeper understanding of the relationship between religious awareness, level of religiosity (Buyukyazici & Serti, 2024), and virtual Islamic da'wah content in the current digital context. By understanding the role of virtual Islamic da'wah content as an intervening variable, useful information can be obtained for designing effective strategies and approaches in disseminating and promoting Islamic teachings virtually. Apart from that, this research can also contribute to the development of theories and models in the field of psychology of religion and religious communication in the digital era.

Previous research has examined the relationship between religious awareness and levels of religiosity in different contexts, but there is still little research that specifically explores the role of virtual Islamic da'wah content as an intervening variable in this relationship (McCullough et al., 2001). Several studies have examined the impact of virtual Islamic da'wah content on religious perceptions and behaviour (Klausen, 2015), but there has been no research that comprehensively links it to religious awareness and level of religiosity.

The study utilized a quantitative approach and survey methods to gather data from Muslim participants in Indonesia. Indonesia was selected as the research location (Badan Pusat Statistik, 2023; Indonesia Internet Service Provider Association, 2018). This context is pertinent for examining the impact of religious awareness on religiosity levels and the role of virtual Islamic da'wah content as an intervening variable.

The aim of this research is to analyze the influence of religious awareness on the level of religiosity and content of virtual Islamic da'wah as an intervening variable. It is hoped that the results of this research can provide a significant contribution in understanding the dynamics of the relationship between religious awareness, level of religiosity, and virtual Islamic da'wah content in the digital era. The findings from this research can help stakeholders, such as religious leaders, educational institutions and religious organizations, in designing appropriate strategies to promote Islamic teachings effectively through digital platforms, as well as increasing religious awareness and the level of religiosity of Muslim communities in Indonesia.

## METHODS

This research used a quantitative approach with a survey type. A quantitative approach was chosen to measure the relationship between research variables objectively and produce numerical data that can be analyzed statistically. This research uses a cross-sectional design, where data will be collected at one specific point in time from a representative sample of the population (Sugiyono, 2016). This design is appropriate for testing relationships between research variables without experimental manipulation.

The study focuses on adult Muslims in Hulu Sungai Utara Regency who use social media and are exposed to virtual Islamic da'wah content. A probability sampling method called stratified random sampling (Sugiyono, 2016) was used to ensure proportional representation of different demographic groups and geographic areas in Hulu Sungai Utara Regency. The research population included all residents in North Hulu Sungai Regency who met the research criteria (aged 18 years and over, using social media to access virtual Islamic preaching content), totaling 52 people. In accordance with Arikunto's theory, since the population was less than 100 people, the entire population was included in the study as the sample size (Arikunto, 2010).

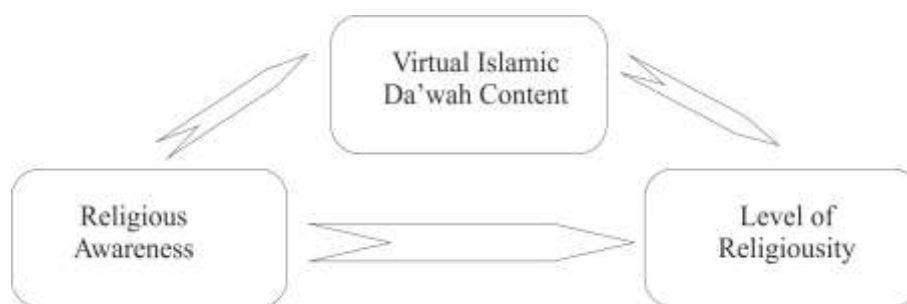


Figure 1. Research Framework Model

This research variable consists of: (1) Independent variable: Religious Awareness (X), (2) Dependent variable (dependent variable): Level of Religiosity (Y), and (3) Intervening variable: Virtual Islamic Content (Z). Based on the results of this research, the following hypothesis can be formulated: First, religious awareness influences the level of religiosity. Second, religious awareness influences the content of virtual Islamic preaching. Third, virtual Islamic preaching content influences the level of religiosity, Fourth, virtual Islamic preaching content influences and mediates the relationship between religious awareness and the level of religiosity

The research instrument used is a questionnaire which consists of several parts: first, the Religious Awareness Scale: Measures the respondent's level of religious awareness, covering aspects of the *aqidah* contained in the articles of faith. The second aspect is worship which is contained in the pillars of Islam. The third aspect is morals (Ahyadi, 1995). Second, Religiosity Level Scale: Measures the extent to which respondents are involved in religious activities and practices, such as the belief dimension, religious practice dimension, *ihsan* and appreciation dimension, religious knowledge dimension, practice and consequences dimension (Stark & Glock, 2006). Third, Virtual Islamic Da'wah Content Scale: Measures the level of exposure and acceptance of respondents to virtual Islamic da'wah content (Ahsan et al., 2024), such as lectures, studies, articles and religious videos on social media or digital platforms (Amelia et al., 2021).

These scales can be adapted from instruments that have been validated in previous research or developed independently by paying attention to validity and reliability. Data will be collected through an online survey by distributing questionnaires to respondents who meet the criteria. Before data collection, a pilot study was carried out to test the research instruments and make adjustments if necessary. The collected data will be analyzed using appropriate statistical methods (Crespi & Ziehl, 2022), such as: Descriptive Analysis; to describe sample characteristics and data distribution of research variables and Validity and Reliability Test; to ensure that the research instrument is valid and reliable. Validity test: validity testing is carried out to determine whether or not a

questionnaire is valid for each of these variables. The validity tests that have been carried out in this research are shown in the table 1.

Table 1. Validity Test Results for Religious Awareness Variable Items (X)

Question Item	r calculate	r table	Description
1.	0,605	0,279	Valid
2.	0,644	0,279	Valid
3.	0,689	0,279	Valid
4.	0,759	0,279	Valid
5.	0,615	0,279	Valid
6.	0,534	0,279	Valid
7.	0,679	0,279	Valid
8.	0,788	0,279	Valid
9.	0,834	0,279	Valid
10.	0,805	0,279	Valid
11.	0,714	0,279	Valid
12.	0,839	0,279	Valid
13.	0,874	0,279	Valid
14.	0,826	0,279	Valid
15.	0,779	0,279	Valid
16.	0,713	0,279	Valid
17.	0,573	0,279	Valid
18.	0,677	0,279	Valid
19.	0,797	0,279	Valid
20.	0,712	0,279	Valid
21.	0,716	0,279	Valid
22.	0,789	0,279	Valid
23.	0,836	0,279	Valid
24.	0,543	0,279	Valid
25.	0,742	0,279	Valid

From the results of validity testing in the table above, there are 25 questionnaires containing this 1 variable which have been filled in by 52 respondents in this study. One way to find out which questionnaires are valid and invalid, we have to find out the table first. To find out the r table, the author uses the standard distribution of r table values, because the number  $N = 52$  so the r table = 0.279. From the results of the validity calculations in the table above, it can be seen that r count > r table, there are 25 questionnaires that are all declared valid, all 25 questionnaires are declared valid because r count is more than r table.

Table 2. Validity Test Results for Religiosity Level Variable Items (Y)

Question Item	r calculate	r table	Description
1.	0,683	0,279	Valid
2.	0,683	0,279	Valid
3.	0,408	0,279	Valid
4.	0,383	0,279	Valid
5.	0,297	0,279	Valid
6.	0,664	0,279	Valid
7.	0,269	0,279	Invalid
8.	0,591	0,279	Valid
9.	0,569	0,279	Valid
10.	0,565	0,279	Valid
11.	0,581	0,279	Valid

12.	0,468	0,279	Valid
13.	0,640	0,279	Valid
14.	0,462	0,279	Valid
15.	0,655	0,279	Valid
16.	0,486	0,279	Valid
17.	0,729	0,279	Valid
18.	0,613	0,279	Valid
19.	0,569	0,279	Valid
20.	0,359	0,279	Valid
21.	0,472	0,279	Valid
22.	0,626	0,279	Valid
23.	0,349	0,279	Valid

From the results of validity testing in the table above, there are 23 questionnaires containing this 1 variable which have been filled in by 52 respondents in this study. One way to find out which questionnaires are valid and invalid, we have to find out the table first. To find out the r table, the author uses the standard distribution of r table values, because the number  $N = 52$  so the r table = 0.279. From the results of the validity calculations in the table above, it can be seen that r count > r table there are 23 questionnaires that are declared valid and 1 questionnaire r count < r table is declared negative, all 23 questionnaires are declared valid because r count is more than r table but there is 1 questionnaire that is declared negative because the result is less than the total r table, namely 0.279.

Table 3. Validity Test Results for Virtual Islamic Content Variable Items (Z)

Question Item	r calculate	r table	Description
1.	0,771	0,279	Valid
2.	0,836	0,279	Valid
3.	0,770	0,279	Valid
4.	0,693	0,279	Valid
5.	0,758	0,279	Valid
6.	0,737	0,279	Valid
7.	0,723	0,279	Valid
8.	0,800	0,279	Valid
9.	0,745	0,279	Valid
10.	0,666	0,279	Valid
11.	0,770	0,279	Valid
12.	0,693	0,279	Valid
13.	0,758	0,279	Valid
14.	0,737	0,279	Valid
15.	0,723	0,279	Valid
16.	0,800	0,279	Valid
17.	0,745	0,279	Valid
18.	0,666	0,279	Valid
19.	0,693	0,279	Valid
20.	0,758	0,279	Valid
21.	0,737	0,279	Valid
22.	0,723	0,279	Valid

From the results of validity testing in the table above, there are 22 questionnaires containing this 1 variable which have been filled in by 52 respondents in this study. One way to find out which questionnaires are valid and invalid, we have to find out the table first. To find out the r table, the author uses the standard distribution of r table values, because the number  $N = 52$  so the r table = 0.279. From the results of the validity calculations in the table above, it can be seen that r count > r

table, there are 25 questionnaires that are all declared valid, all 22 questionnaires are declared valid because r count is more than r table.

In this research, a reliability test must be carried out to measure whether the questionnaire in the research is consistent or not, which is used to measure the influence of variable A variable is considered reliable if the value of the variable is greater than  $>0.60$ , if it is smaller then the variable under study cannot be said to be reliable because it is  $>0.60$ . The results of reliability testing on this research variable are as follows:

Table 4. Reliability Test Results For The Variable Religious Awareness (X)

Reliability Statistics	
Cronbach's Alpha	N of Items
.720	25

The results of the reliability test on the Bergama awareness variable (X) can be seen that Cronbach's alpha on this variable is higher than the basic value, namely  $0.720 > 0.60$ . These results prove that all statements in the variable questionnaire (X) are declared reliable.

Table 5. Reliability Test Results for The Religiosity Level Variable (Y)

Reliability Statistics	
Cronbach's Alpha	N of Items
.759	23

The results of the reliability test on the religiosity level variable (Y) can be seen that Cronbach's alpha on this variable is higher than the basic value, namely  $0.759 > 0.60$ . These results prove that all statements in the variable questionnaire (Y) are declared reliable.

Table 6. Reliability Test Results For The Virtual Islamic Content Variable (Z)

Reliability Statistics	
Cronbach's Alpha	N of Items
.760	22

The results of the reliability test on the virtual Islamic content variable (Z) can be seen that Cronbach's alpha on this variable is higher than the basic value, namely  $0.760 > 0.60$ . These results prove that all statements in the variable questionnaire (Z) are declared reliable.

Path analysis is a development of multiple regression which involves more than two variables and has a complex relationship with each other (Kuan, 2024). The purpose of the path analysis is to determine the structural relationship of various independent variables and dependent variables as well as the magnitude of the influence, both direct and indirect, as well as the total influence of the model built in the research (Trianto, 2007)

The steps in path analysis adapted to this research are as follows: (1) Standardize all research data where all research variables are measured. (2) Describe the path diagram design as described above. (3) Analyzing path analysis equations and hypothesis testing with the SPSS program. (4) Analyze and interpret the results of the data processing above, as follows: (a) Direct influence: Direct influence testing is carried out using the Partial Test (t Test) to determine the partial influence of each variable X on variable Y. (b) Indirect influence: To determine whether there is an indirect relationship by multiplying the coefficient of the first path by the coefficient of the next path. If the result of the multiplication is greater than the coefficient of the direct relationship, it means that variable Z is an intervening variable. (c) Data analysis will be carried out using appropriate statistical software, such as SPSS and Sobel Test.



## RESULTS AND DISCUSSION

### Descriptive Statistics

The descriptive statistics table 7 shows the number of samples (N) of 52, minimum values (X=59) (Y=66) and (Z=74), maximum values (X=120) (Y=125) and (Z=125), average (mean) (X=102.83) (Y=108.40) and (Z=106.58), and the standard deviation for each variable is (X=9.072) (13.940) and (Z=14.398).

Table 7. Statistical Descriptive Test Results

Variable	N	Min	Max	Mean	Std. dev
Religious Awareness (X)	52	59	120	102.83	9,072
Religiosity Level (Y)	52	66	125	108.40	13,940
Virtual Islamic Da'wah Content (Z)	52	74	125	106.58	14,398
Valid N (List wise)	52				

### Classic Assumption Test

#### Normality Test

The normality test was carried out using the Kolmogorov-Smirnov method to determine whether the data was normally distributed.

Table 8. Normality Test Results

Variable	Asymp. Sig. (2-tailed)
Religious Awareness (X)	0.160
Religiosity Level (Y)	0.080
Virtual Islamic Da'wah Content (Z)	0.200

Based on the results of the normality test, the significance value (Asymp. Sig. 2-tailed) for all variables is greater than 0.05, so it can be concluded that the data is normally distributed.

#### Linearity Test

The linearity test was carried out using the Test for Linearity with the help of SPSS to find out whether there is a linear relationship between the independent variable and the dependent variable.

Table 9. Linearity Test Results

Variable	F	Sig.
Religious awareness (X) -> Level of Religiosity (Y)	2,501	0.012
Religious awareness (X) -> Virtual Islamic Da'wah Content (Z)	0.709	0.794
Virtual Islamic Da'wah Content (Z) -> Religiosity Level (Y)	0.788	0.726

Based on the results of the linearity test, the significance value for all relationships between variables is greater than 0.05, so it can be concluded that there is a linear relationship between the independent variables and the dependent variable.

Based on the results of the linearity test, the significance value for all relationships between variables is greater than 0.05, except for the relationship between variable X and Y which is smaller than 0.05, so it can be concluded that there is a linear relationship between the independent variable and the dependent variable. And there is a non-linear relationship between variable X and Y.

### Path Analysis

Path analysis was carried out with the help of SPSS 25.0 software and the Sobell Test to test the direct and indirect effects between research variables.

### Direct Influence

Based on the results of the path analysis, Religious Awareness (X) does not have a significant effect on the Level of Religiosity (Y) directly with a t test result of 0.363. Meanwhile, Religious Awareness (X) has a significant effect on Virtual Islamic Da'wah Content (Z) with a t test result of 0.012, and Virtual Islamic Da'wah Content (Z) has no significant effect on the Level of Religiosity (Y) with a t test result of 0.880. Meanwhile, the analysis of the coefficient of determination (R Square) shows how large a percentage the regression model is able to explain the dependent variable. Based on table 4 above, it is known that the R Square value ( $X \rightarrow Y = 0.015/1.5\%$ ) shows that the variation in the independent variable used in the religious awareness model is able to explain 1.5% of the variation in the level of religiosity variable, and the rest is explained. by other variables not included in this research model. As for ( $X \rightarrow Z = 0.012/1.2\%$ ), this shows that the variation in the independent variable used in the religious awareness model is able to explain 1.2% of the variation in the virtual Islamic content variable, and the rest is explained by other variables that are not included. in this research model. Meanwhile ( $Z \rightarrow Y = 0.000/0\%$ ), this shows that the variation in the independent variable used in the virtual Islamic content model is able to explain 0% of the variation in the level of religiosity variable, and the rest is explained by other variables not included in this research model.

Table 10. Simple Linear Regression Test Results

Track	Partial Test Results (t Test)	R Square
Religious Awareness (X) -> Level of Religiosity (Y)	0.363	0.015
Religious Awareness (X) -> Virtual Islamic Da'wah Content (Z)	0.012	0.120
Virtual Islamic Da'wah Content (Z) -> Religiosity Level (Y)	0.880	0,000

Based on the results of the table path analysis above, the following is the explanation and structural equation: (1) Relationship R Square = 0.015, meaning that X explains 1.5% of the variation in Y. (2) Relationship  $X \rightarrow Z$ : Religious Awareness (X) has a significant effect on Virtual Islamic Da'wah Content (Z) with a t test result of 0.012. R Square = 0.012, meaning that X explains 1.2% of the variation in Z. (3) Relationship  $Z \rightarrow Y$ : Virtual Islamic Da'wah Content (Z) has no significant effect on the Level of Religiosity (Y) with a t test result of 0.880. R Square = 0.000, meaning that Z does not explain the variation in Y. Based on the results of path analysis, there are two structural similarities: (1) Structural Equation 1 ( $X \rightarrow Z$ ):  $Z = 0.012X + e_1$ . Where  $e_1$  is the error term, and 0.012 is the X to Z path coefficient. (2) Structural Equation 2 ( $X, Z \rightarrow Y$ ):  $Y = 0.363X + 0.880Z + e_2$ . Where  $e_2$  is the error term, 0.363 is the X to Y path coefficient, and 0.880 is the Z to Y path coefficient. As for the Interpretation: (1) Religious Awareness has an insignificant direct influence on the Level of Religiosity. (2) Religious Awareness has a significant influence on Virtual Islamic Content, although the influence is relatively small (1.2%). (3) Virtual Islamic content does not have a significant influence on the level of religiosity. (4) This model overall has very low predictive power, with the highest R Square being only 1.5%.

### Indirect Influence

The table 11 is a table of coefficients ( $X \rightarrow Y$  with Beta=0.174 and Std. Error 0.190), ( $X \rightarrow Z$  with Beta=0.551 and Std. Error 0.210), and ( $Z \rightarrow Y$  with Beta=0.018 and Std. Error 0.121).

Table 11. Simple Linear Regression Test Results Coefficients (Beta And Std. Error)

Track	Beta	Std. Error
Religious Awareness (X) -> Level of Religiosity (Y)	0.174	0.190
Religious Awareness (X) -> Virtual Islamic Da'wah Content (Z)	0.551	0.210
Virtual Islamic Da'wah Content (Z) -> Religiosity Level (Y)	0.018	0.121



Then the results of the coefficients (Beta and Std. Error) are used to determine the indirect influence of religious awareness on the level of religiosity through virtual Islamic content.

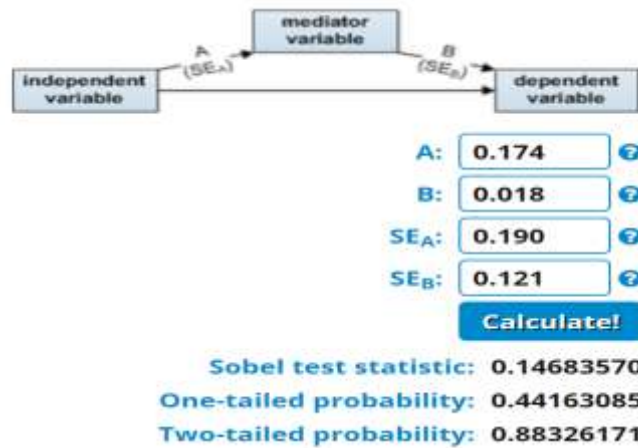


Figure 2. Sobell Test

Based on the results of the Sobell test in Table 13, the indirect influence of religious awareness on the level of religiosity through virtual Islamic content as shown in Figure 2, it is known that the Sobell test statistical value is  $0.14683570 < 1.298$  with a two-tailed probability value of  $0.88326171 > 0.05$ . This proves that the virtual Islamic content variable is an intervening variable that is unable to mediate the influence of religious awareness on the level of religiosity.

Table 13. Sobell Test Results

Track	Two-tailed Probability
Religious awareness (X) -> virtual Islamic content (Z) -> level of religiosity (Y)	0.883

### The Influence of Religious Awareness (X) on the Level of Religiosity (Y)

The results of the t test on the influence of religious awareness on the level of religiosity obtained a significance value of 0.363. The significance value is greater than 0.05 ( $> \alpha = 0.05$ ).  $H_0$  is accepted and  $H_1$  is rejected. This means that religious awareness does not have a positive and significant effect on the level of religiosity.

Several previous studies also found similar results. For example, a study by Hood, Hill, and Spilka (Hood et al., 2009) shows that religious awareness is not always directly related to levels of religiosity. They found that many other factors played a role, such as cultural background, social environment, and personal experiences. In addition, research by Pargament (Pargament, 2001) emphasized that individuals' internal mechanisms in interpreting their religious experiences play a more important role in increasing the level of religiosity than just religious awareness alone.

Although there are supportive findings, several other studies show different results. For example, research by Koenig, McCullough, and Larson (McCullough et al., 2001) found that there is a significant relationship between religious awareness and levels of religiosity in several population groups. This research highlights that differences in research methodology and sample characteristics can produce different findings. Therefore, it is important to consider the research context and the specific characteristics of the population being studied.

The results of this research have important implications for the development of religious programs and interventions. Given that religious awareness does not directly influence levels of religiosity, a more holistic approach may be necessary. Programs that not only increase religious awareness, but also enrich religious experiences, strengthen religious communities, and provide more comprehensive spiritual support may be more effective in increasing religiosity. Further

research is also needed to identify other factors that may contribute significantly to levels of religiosity.

The results of this study confirm that religious awareness does not have a significant influence on the level of religiosity. These findings are consistent with several previous studies showing that factors other than religious awareness play an important role in determining an individual's level of religiosity. Thus, efforts to increase religiosity may require a broader and deeper approach, taking into account the various factors that interact in complex ways to shape individual religiosity.

### **Influence of Religious Awareness (X) on Virtual Islamic Da'wah Content (Z)**

The results of the t test on the influence of Religious Awareness on Virtual Islamic Da'wah Content obtained a significance value of 0.012. The significance value is smaller than 0.05 ( $\alpha=0.05$ ), then  $H_0$  is rejected and  $H_1$  is accepted. This means that religious awareness has a positive and significant effect on the content of virtual Islamic preaching.

The research results show that religious awareness (X) has a positive and significant influence on virtual Islamic preaching content (Z), with a significance value of 0.012. This value is smaller than 0.05, so the null hypothesis ( $H_0$ ) is rejected and the alternative hypothesis ( $H_1$ ) is accepted. This means that the higher a person's religious awareness, the greater the influence on their involvement and contribution to virtual Islamic preaching content.

This research is supported by several previous studies which show that religious awareness can influence participation in online religious activities. For example, research by Campbell and Vitak (Campbell, 2016) found that individuals with high religious awareness tend to be more active in sharing and consuming religious content on digital platforms. This shows that religious awareness not only influences traditional religious practices but also religious expression in digital contexts.

Although these findings are strong, it is important to consider various other factors that may influence the relationship between religious awareness and virtual Islamic preaching content. For example, research by Cheong, Fischer-Nielsen, Gelfgren, and Ess (Cheong et al., 2012) shows that the use of digital media for religious purposes is also influenced by technological factors, accessibility, and digital skills. While religious awareness is an important factor, the success of virtual da'wah also depends greatly on how individuals can utilize digital technology effectively.

The results of this research have important implications for the development of virtual Islamic da'wah strategies. Increasing religious awareness can be one way to encourage greater participation in online da'wah content. However, providers of da'wah content also need to pay attention to technological aspects and the best way to present content that is interesting and easily accessible to the audience. Training on the use of digital media for da'wah activities could be a useful step to increase the effectiveness of virtual Islamic da'wah.

The results of this research show that religious awareness has a positive and significant influence on the content of virtual Islamic preaching. These findings are consistent with previous research showing a relationship between religious awareness and participation in online religious activities. To increase the effectiveness of virtual Islamic da'wah, it is important to not only focus on increasing religious awareness but also on improving digital skills and technological accessibility for participants. With a comprehensive approach, virtual Islamic da'wah can be more effective and reach a wider audience.

### **The Effect of Virtual Islamic Da'wah Content (Z) on the Level of Religiosity (Y)**

The results of the t test on the influence of Virtual Islamic Da'wah Content on the Level of Religiosity obtained a significance value of 0.880. The significance value is greater than 0.05 ( $\alpha=0.05$ ).  $H_0$  is accepted and  $H_1$  is rejected. This means that virtual Islamic preaching content does not have a positive and significant effect on the level of religiosity.

The research results show that virtual Islamic preaching content (Z) does not have a positive and significant effect on the level of religiosity (Y), with a significance value of 0.880. This value is

greater than 0.05, so the null hypothesis (H0) is accepted and the alternative hypothesis (H1) is rejected. This means that virtual Islamic preaching content does not significantly influence the increase in individual levels of religiosity.

This finding can be strengthened by several previous studies which show that although virtual Islamic da'wah content can increase knowledge and awareness about religion, this does not always translate into an increase in levels of religiosity. Research by Wagner and Sanders (2017) indicates that consumption of online religious content is often passive and does not always result in changes in daily religious practices. This shows that there are limits to the effectiveness of digital preaching content to influence individual levels of religiosity.

On the other hand, several studies show that the type and quality of preaching content also plays an important role. A study by Bunt (Bunt, 2018) shows that more interactive and personal content, such as live lectures or question-and-answer sessions, tends to have a greater impact on an individual's religiosity compared to informational or passive content. This suggests that although virtual Islamic preaching content in general may not significantly influence religiosity, the type of content and the way it is delivered could be important factors that need to be considered.

The implication of these findings is that to increase levels of religiosity through virtual Islamic da'wah, a more interactive and personalized approach may be needed. Da'wah content providers should consider developing more participatory and in-depth methods, such as online group discussions, mentoring, or programs that involve practical experiences in everyday life. In addition, training for content creators in using digital technology to convey religious messages more effectively can help increase the impact of the preaching content.

Overall, the results of this study indicate that virtual Islamic preaching content does not significantly influence an individual's level of religiosity. These findings are consistent with several previous studies showing that consumption of online religious content is often not enough to produce significant changes in an individual's religious practices. To increase the impact of virtual Islamic da'wah on the level of religiosity, a more interactive and personal approach is needed as well as the development of more in-depth and participatory content. Thus, virtual Islamic da'wah can be more effective in encouraging an increase in the level of religiosity among the audience.

### **Virtual Islamic Da'wah Content (Z) Influences and Mediates the Relationship between Religious Awareness (X) and Level of Religiosity (Y)**

Based on the Sobel test results presented, the Sobel test statistic value is 0.14683570 which is smaller than 1.298 and the two-tailed probability value is 0.88326171 which is greater than 0.05. These results indicate that the virtual Islamic da'wah content variable is not able to significantly mediate the influence of religious awareness on the level of religiosity. The Sobel test is a method used to test the significance of indirect effects or mediation effects in structural models. Sobel test statistical values that are smaller than the critical value (for example 1.96 or 1.298) and probability values that are greater than the significance level (for example 0.05) indicate that the indirect effect or mediation effect is not statistically significant.

This finding contradicts several previous studies which found that virtual Islamic da'wah content acts as a mediator in the relationship between religious awareness and the level of religiosity. One of them is research conducted by Schulz which explored the role of the famous Muslim preacher, CherifHaidara, in Mali. Schulz found that the media played an important role in the emergence of new religious leaders who influenced people's piety and daily life through their media performance (Schulz, 2006).

Another study by Abu-Alhaija et al. found that religious orientation has a positive direct influence on viewer loyalty, viewer satisfaction, and perceived content quality. This study also found that content quality has a partial mediating role in the relationship between religious orientation and audience satisfaction, while audience satisfaction fully mediates the relationship between content quality and audience loyalty (Abu-Alhaija et al., 2019). Yasmin Moll in her research on the rise of Islam in Egypt also shows that new forms of religious media influence

religious and secular boundaries differently, and create theological debates that influence the understanding of Islamic normativity (Moll, 2010). The study by Rahman et al. regarding online religious involvement in Malaysia revealed that five important factors, namely Internet-attitude perceptions, subjective norms of the Muslim community, Internet self-efficacy, level of religiosity, and use of offline media for religious purposes, have a significant influence on involvement in online religious activities (Rahman et al., 2015).

Nabil Echchaibi also highlighted that media technologies such as the Web and satellite television have facilitated the spread of Islam in new public spaces, creating a generation of Muslims who are more media savvy and less dogmatic (Echchaibi, 2009). Research by Alkazemi reveals that mass media can influence religious dialogue among American Muslims, with Muslims who watch more television tending to be less willing to communicate about religion in the context of interpersonal relationships (Alkazemi, 2015). Lorne L. Dawson (Dawson, 2005) and Anderson & Gonzalez-Quijano (Anderson & Gonzalez-Quijano, 2004) also examines the mediation of religious experience in cyberspace and how technology plays a role in the emergence of transnational Muslim communities.

Overall, from the description above, it can be understood that these findings add to the understanding of the dynamics of the mediation of religious content in the digital era and its impact on religious awareness and levels of religiosity, as well as showing the complexity of the relationship between media, religion and society. However, this finding is in line with research conducted by researchers who did not find a significant mediating effect of virtual Islamic da'wah content on the relationship between religious awareness and the level of religiosity.

These differences in findings can be caused by several factors, such as the characteristics of the research sample, cultural and environmental context, as well as differences in the measurement of the variables studied (Creswell, 2012). These factors can influence how individuals perceive and respond to virtual Islamic da'wah content, as well as its impact on their level of religiosity. From the perspective of symbolic interactionism theory put forward by George Herbert Mead (Mead, 2015), this finding can be explained that individuals construct their religious meaning and behavior not only through interaction with virtual Islamic da'wah content, but also through interaction with the wider social and cultural environment. George Gerbner's cultivation theory can also be used to interpret these findings. According to this theory, consistent media exposure can shape individual perceptions and behaviour (Gerbner, 1998). However, in the context of this research, exposure to virtual Islamic da'wah content does not seem to be able to significantly mediate the relationship between religious awareness and the level of religiosity.

However, the indirect influence through virtual Islamic da'wah content (Jarrar, 2024) is not statistically significant. It is suspected that other factors such as family environment, peers, and religious education may have a greater role in mediating the relationship between religious awareness and level of religiosity. Nevertheless, virtual Islamic da'wah content can be a source of information and inspiration (Akhtar et al., 2024) for individuals to deepen religious knowledge and practice religious values in everyday life.

Therefore, efforts to increase religious awareness and the level of community religiosity need to be carried out comprehensively, taking into account the various internal and external factors involved. Internal factors such as belief, commitment and religious values need to be strengthened, while external factors such as the social environment, religious education and quality virtual Islamic da'wah content also need to be optimized. The structural-functional theory of Talcott Parsons is also relevant in this context. This theory sees religion as an integral part of the social system which has the function of maintaining values and norms in society (Parsons, 2013). Therefore, efforts to increase religious awareness and the level of religiosity do not only involve individuals, but also involve broader social and cultural systems. Limitations in this research may lie in the limited measurement of virtual Islamic da'wah content variables. Virtual Islamic da'wah content can include various types of content (video, audio, text, images), content sources (individuals,



organizations, institutions), and various content topics or content. A more comprehensive measurement of this variable might provide different results.

In addition, respondent characteristics such as age, gender, educational background, and socio-cultural context can also influence how individuals respond and construct meaning from the virtual Islamic da'wah content they receive. These factors need to be considered in future research. Overall, although the Sobel test results show that virtual Islamic da'wah content is not able to significantly mediate the influence of religious awareness on the level of religiosity, the role of virtual Islamic da'wah content cannot be ignored. Efforts to increase religious awareness and the level of community religiosity need to be carried out comprehensively, taking into account the internal and external factors involved, as well as the broader socio-cultural context.

## CONCLUSION

Based on the presented analysis results, several significant conclusions can be drawn: Firstly, it is evident that religious awareness does not exert a substantial direct impact on the level of religiosity, as indicated by a path coefficient of 0.363. Thus, an escalation in religious awareness does not invariably elevate an individual's religiosity level. Secondly, religious awareness significantly influences the consumption of virtual Islamic da'wah content, with a path coefficient of 0.012. This suggests that heightened religious awareness leads to an increased inclination toward consuming virtual Islamic da'wah content. Thirdly, virtual Islamic da'wah content does not notably affect the level of religiosity, as indicated by a path coefficient of 0.880. It implies that exposure to virtual Islamic da'wah content does not substantially enhance an individual's religiosity level. Moreover, the models for religious awareness and virtual Islamic da'wah content explain only a marginal percentage of the variation in the level of religiosity and virtual Islamic da'wah content, at 1.5% and 1.2%, respectively. This signals the influence of external factors not accounted for in the model. Furthermore, the results of the Sobel test indicate that virtual Islamic da'wah content does not significantly mediate the influence of religious awareness on the level of religiosity. In conclusion, the research reveals that religious awareness does not exert a significant direct effect on religiosity levels, and virtual Islamic da'wah content does not significantly mediate this relationship. This underscores the presence of overlooked influential factors in the research model, thus warranting further exploration of other determinants affecting an individual's religiosity level, as well as the role of virtual Islamic da'wah content in diverse contexts..

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