The Influence of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior

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ABSTRACT

Digital media literacy impacts not only the education sector but also the religious field, as in the case with the development of digital da'wah. On the other hand, the pandemic due to SARS-CoV-2 has affected various activities, including religious activities. Specifically, Ustaz Hanan Attaki's (UHA) podcast emerged as an option to replace conventional religious activities, which were hampered by the ban on crowding during the pandemic. Not many preachers manage and produce their podcasts, one of which is UHA. The *da'i*, famous for his distinctive youth style, has been active in podcast digital da'wah since June 2020. For this reason, this study aims to determine whether there is an effect of UHA's podcast digital da'wah on religious behavior. The research population was UHA podcast listeners. The sampling was determined by a simple random sampling technique. The samples used in this study were 110 people. This study also employed quantitative analysis with a correlational approach. The results uncovered that the regression coefficient was positive with the equation Y = 7.027 + 0.276X, so the direction of the influence of the UHA podcast digital da'wah variable on religious behavior was positive. UHA podcast digital da'wah had an effect of 24.4% on religious behavior, while the remaining 75.6% were influenced by other factors outside this research. Regarding religious behavior in the category of behavior towards Allah and His Messenger, oneself, family, neighbors, and society, the category more likely to be affected by the UHA podcast was the behavior towards Allah and His Messenger, with the percentage reaching up to 96%.

Keywords: Digital Da'wah, Digital Media Literacy, Religious Behavior, Podcasts, Mass Media Exposure.

1. INTRODUCTION

Advances in digital technology have made it easier for users. In this digital era, humans are greatly facilitated by the presence of the internet, which helps all needs. The internet itself is defined as the formation of a global computer network interconnected with the Internet Protocol Suite (TCP/IP) standard to provide services to billions of users worldwide [1]. Now, in the digital era, the internet has become an inseparable part of people's lives. The services obtained from using the internet are also diverse and are still growing according to the community's needs [1]. Correspondence is replaced by e-mail, face-to-face shopping is replaced by e-commerce, and even religious recitations can also be facilitated through the internet. While conventional media literacy focuses on understanding media messages [2], digital media add a new dimension to create and communicate messages [3].

Religious recitations can no longer only take place conventionally as activities attended by preachers and recitation congregations in one place at the same time to discuss science about religion. In this digital era, religious studies or da'wah have a new form called digital da'wah. Digital da'wah is defined as a model of Islamic teaching that adapts to the use of digital media or social media. The implementation of digital da'wah provides several advantages, such as adjusting the audience's tastes, matching the audience's needs, instant feedback, practical, and efficient in its use [4]. The sophistication of information and communication technology helps optimize da'wah activities, especially in the da'wah

media. Da'wah media can be interpreted as a form of religious material delivered in the form of images, videos, and audio.

Digital da'wah materials are easily found when someone accesses social media, such as Instagram, Facebook, and YouTube. Not to forget, electronic media such as television are also included among them [5]. Meanwhile, the most recent one is podcast. Podcast is defined as audio or video file that can be accessed on the web. Podcast can be utilized by individuals, whether with a subscription or not. In use, podcast can be listened to or watched using a digital media player or computer [6]. In this case, podcast is different compared to radio. Podcast belongs to the group of non-streaming audio since podcast users do not have to listen to the podcast when the podcast is being produced. Of course, it is different from radio, where listeners have to listen to radio broadcasts when the broadcast is being produced or when the radio announcer is speaking [7]. In addition, podcasts have been widely used to listen to news, knowledge, and discussions about knowledge, which have the property of being repeated later. The use of podcasts continues to increase in several fields, such as tourism, entertainment, research, library, and education [8]. Even in the United States, podcasts have long been adopted as national park tour attendants called podcast tours [9]. It is one of the calculated advantages of podcasts compared to radio [10]. People nowadays use podcasts as an alternative medium to enjoy audio content.

On the other hand, on March 1, 2020, Indonesia confirmed its first positive case of SARS-CoV-2 [11]. The pandemic condition due to SARS-CoV-2 has forced all community activities to run differently than before. The prohibition of crowding is highlighted to break the chain of spreading the virus. This condition certainly impacts conventional da'wah activities since people cannot attend religious recitations as before. Hence, they switch to digital da'wah, the primary solution to keep studying religious knowledge without causing crowds of people amid a pandemic.

Furthermore, since June 2020, a preacher (*da'i*) who is popular in Indonesia realized this opportunity to preach with podcasts and started creating a digital da'wah program called UHA Podcast. Tengku Hanan Attaki, Lc. or who is more familiarly called Ustaz Hanan Attaki (UHA), is one of the religious leaders of Islam in Indonesia. UHA is a preacher who actively delivers lectures about Islam through YouTube and Instagram. Not only did UHA deliver Islamic religious lectures, but also he established an Islamic youth movement in Bandung, West Java, known as THE SHIFT *Pemuda Hijrah* [5]. UHA is also a preacher who is famous for his distinctive young style, whose speaking style is simple and interesting, especially for those who are just learning to explore the basics of Islam that are often forgotten.

The segmentation of UHA's religious lectures is young people. His popularity can be proven by his Instagram followers reaching 8.8 million, more than any other popular preacher. UHA lectures actively deliver material close to the daily life of the youth. The titles of the materials presented are also related to the lives of young people so that they feel interested in deepening their religious knowledge.

Table 1. List of Popular *Da'i* Instagram Followers in Indonesia

No	Name of *Da'i*	Instagram Username	Followers
1	Ustaz Hanan Attaki	hanan_attaki	8.8 million
2	Ustaz Abdullah Gymnastiar	Aagym	6.7 million
3	Ustaz Abdul Somad	ustadzabdulsomad_official	5.6 million
4	Ustaz Adi Hidayat	Adihidayatofficial	3.3 million

Moreover, UHA podcast is a digital da'wah program in the form of an online boarding school pioneered by UHA. Although many da'wah podcast accounts are scattered on the internet, these accounts are not directly managed by the preacher or his team, but only accounts that repost material originally sourced from YouTube videos converted into audio files. Among the few preachers who use podcast media, UHA regularly works with his team to produce da'wah podcast content. This UHA podcast program provides 30 podcast materials for 30 days, which are sent through the Telegram channel every period.

On the other hand, the hypodermic needle theory is the first communication theory [12] developed by Harold Lasswell (1920). This theory explains that messages are conveyed in one direction from the sender of the message

to the recipient of the message and with a very strong influence. This theory conveys the message like injecting a drug that can directly enter the body of the recipient of the message. This theory assumes that the recipient of the message will simply accept all the information presented without any consideration or thought beforehand [13] so that the information will affect the recipient of the message. This theory also compares the message to a bullet fired without being avoided by the target, so this theory is also called the bullet theory.

In his book, *the Diffusion of New Ideas and Practices*, Elihu Katz mentions two interesting aspects of the hypodermic needle theory. First, the extraordinary power of the mass media can inject ideas into the minds of helpless recipients of messages. Second, the mass audience is separate atoms and only relates to the mass media. If people have the same opinion about an issue, it is because they get the same message from the media [12].

In this study, hypodermic needle theory predicts the effects of mass communication, including UHA podcasts, that are strong and universally applicable to all masses [14]. Then, the basic statements in this theory are, first, that the mass media quickly, directly, and has a strong influence on the masses. Second, the mass media is described as smarter and superior in all respects compared to the masses. Third, the mass is considered a homogeneous and passive collection of individuals so that whatever is given and informed by the media can be taken for granted and become a new culture in life [14].

Furthermore, the theory that emerged between the first and second world wars explained that the media has an unlimited influence on the people who receive information. Hypodermic needle theory places the media as a unidirectional message giver, repeated to get the response desired by the message giver through the mass media. To avoid differences in the response of the message recipients, the message must be delivered continuously and addressed to the intended recipient of the message.

In this study, the influence of mass media in UHA podcast digital da'wah was measured through media exposure. Exposure is defined as the activity of seeing, hearing, and reading the information in the media. Exposure can also be described as experience and attention to messages in individuals or groups [15]. According to McQuail (1994), media exposure is the level of audience consumption of the program under study and can be seen through its duration and frequency [16].

Furthermore, duration is the length of time to use the media. The duration of media use calculates how long the audience relates to or follows a program in the media [17]. Frequency describes the routine, continuity, and frequency of consuming media content. The frequency of media use includes the number of times a person uses the media in a certain period. In the theory of media exposure, there is also a much-needed factor, namely attention. Attention is intended as the attention given in using a media, the focus of attention, and intentional in following the development of the media [18]. Thus, the influence of mass media on the digital da'wah of the UHA podcast in this study was measured through three dimensions of media exposure [19]: frequency, duration, and attention of UHA podcast listeners on the UHA audio podcast they listened to.

In 2020, a study was conducted on the effects of using podcasts. From the research results by Oktaviani and Thresia, the effect of using podcasts on listening comprehension revealed a significant difference, comparing between students taught using podcasts and those not taught using podcasts [20].

As a religious activity, of course, the UHA podcast will be related to the religious behavior of its listeners. H. M. Taher (1980) stated that religious behavior is an attitude based on awareness of the existence of God Almighty. Religious behavior is not only defined as ritual behavior but more than that, religious behavior is also described as other actions driven by divine power. More than just visible actions that the eye can see, religious behavior also includes actions that are not visible and occur within the individual [21]. In this case, faith is defined as a belief in the heart, verbal pronunciation, and commitment to implementing the practice with all body parts. From these definitions, it is clear the importance of implementing Islamic teachings through religious behavior [22].

In this study, the measurement of religious behavior based on various religious behaviors is divided into the following five categories [21]:
1. Behavior towards Allah and His Messenger

Behavior towards Allah and His Messenger is to do good things, including believing that Allah is one and has no partners, *taqwa*, *tawakkal*, gratitude, and repentance.

2. Behavior towards oneself
   Behavior to oneself is to do good things and avoid harming oneself in bad things. For example, discipline, forgiveness, honesty, and living life with simplicity.
3. Behavior towards family
   Behavior towards the family is to do good things to people included in the family circle, comprising filial piety, doing good, respecting and obeying the orders of father and mother, and always doing good things to siblings.
4. Behavior towards neighbors
   Behavior to neighbors is to do good things to people who belong to the circle of neighbors. It includes keeping neighbors' secrets by not sharing things that would embarrass them, not making a fuss, and helping them when they are in trouble.
5. Behavior towards society
   Behavior to society is doing good things to others, including saying and answering greetings, saying thank you, not breaking promises made, keeping feelings, and not berating others.

Previously, research on the influence of mass media on religious behavior has been carried out by other researchers. The research results conducted by Ariawan and Putri showed that Instagram videos, namely One Minute Booster @pecepatijrah, had a moderate influence on the religious behavior of Instagram followers @pecepatijrah [23]. Similar research by Kuncoro also revealed a significant influence by the official *Da'wah Islam* account on Line's social media on religious behavior [16].

From the description presented above, the authors conducted a study entitled *"The Effect of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior"* to test and see whether the use of UHA podcasts influences religious behavior. The uniqueness of this study from previous research is that podcast media, which specifically focuses on the field of Islamic da'wah, have never been studied for its influence on the religious behavior of its listeners.

Meanwhile, the hypotheses in this study are as follows:

a. H_o: There is no influence of the UHA podcast digital da'wah on religious behavior.
b. H_a: There is an influence of the UHA podcast digital da'wah on religious behavior.

2. METHOD

2.1. Approach

This study used quantitative analysis with a correlational approach. In quantitative research, data are presented in the form of numbers, which are analyzed using statistics [24]. Meanwhile, the correlational approach is utilized by connecting a variable with other variables to determine a fact by determining the level or degree of relationship between the variables in question [25]. This study employed quantitative analysis since it was conducted to determine the UHA podcast's effect on religious behavior.

2.2. Population and Sample

The population involved in this study was individuals who listened to the UHA podcast. The sampling from the population was then determined by a simple random sampling technique. A simple random sampling technique is carried out with everyone in the population having an equal chance of being selected [26]. This technique was chosen because it is considered fair that everyone can be chosen. The number of samples was determined using the Lemeshow equation formula. The Lemeshow equation formula was selected since the population size was unknown.

Lemeshow equation formula [27]:

$$n = \frac{z^2.p.(1-p)}{d^2}$$

Description:
n = Number of samples
z = Standard value = 1.96
p = Estimated maximum = 50% = 0.5
d = Alpha (0.10) or sampling error = 10%

Thus, the results obtained from the minimum number of samples required in this study were 96 respondents. This number was then rounded up to 100 respondents.

2.3. Instruments

To conduct the research, two types of instruments were used in the form of questionnaires and literature studies from previous studies. The questionnaire consisted of thirty items, with details of eight items for the independent variable, namely the UHA podcast digital da'wah, and 22 items for the dependent variable, namely religious behavior. This questionnaire adapted a five-point Likert scale consisting of strongly disagree, disagree, neutral, agree, and strongly agree.

2.4. Data Analysis Procedures

After distributing the questionnaire, the authors utilized SPSS to analyze the data obtained. The questionnaire validity was tested as a quantitative research instrument by adapting item analysis. The calculation for item validity was done by connecting the score of each item with the total score. Then, the Cronbach alpha reliability test was carried out, with a value of 0.6.

The Kolmogorov-Smirnov normality test was also conducted to check whether the data used in this study were normally distributed, with a significance value limit of 0.05. The linearity test was then carried out to check whether the two variables had a linear and significant relationship with the limit value of sig. deviation from linearity at 0.05. Then, the technique employed to analyze the research data was a simple linear regression analysis technique. Simple linear regression analysis is a data analysis technique to analyze whether there is an influence between one independent variable and one dependent variable. This technique also predicts the dependent variable by using the independent variables.

3. RESULTS

Respondents in this study (N=110) consisted of more women (92%) and were in the age range of 19-25 years (46%). The respondent's education was more at undergraduate (50%). Respondents were also mostly employees (64%) and had listened to the UHA podcast for at least the last three months (87%).

The variables of UHA podcast digital da'wah and religious behavior were then tested for validity and reliability tests. From the validity test results, both variables passed the threshold of 1.96. Meanwhile, the Cronbach alpha value test of the two variables also showed numbers above 0.6. Based on these two tests, both variables were considered valid and statistically reliable.

Based on the Kolmogorov-Smirnov normality test carried out with a significance value limit of 0.05, the normality test results revealed a significance value of 0.200; thus, it can be concluded that the residual value was normally distributed because $0.200 > 0.05$. Furthermore, based on the linearity test with the limit value of sig. deviation from linearity 0.05, the linearity test results showed the value of sig. deviation from linearity at 0.951; hence, it can be concluded that there was a linear relationship between UHA podcast digital da'wah and religious behavior because $0.951 > 0.05$.

Table 2. Simple Linear Regression Test Results

Variable	B	t-count	Sig. t
Constant	7.027		
UHA Podcast Digital Da'wah	0.276	5.910	0.000
F-count	34.931		
Significance of F	0.000		
R square	0.244		

Based on Table 2, it can be concluded that the F-count was 34.931, with a significance level of $0.000 < 0.05$; thus, the regression model could be used to predict religious behavior variables. In other words, there was an influence of the UHA podcast digital da'wah variable on the variable of religious behavior. It indicates that Ha was accepted, and Ho was rejected. From a simple linear regression test, the coefficient of determination or R square of 0.244 was also obtained, meaning that the influence of the UHA podcast digital da'wah variable on religious behavior was 24.4%.

In addition, it is known that the constant value (a) was 7.027, while the regression coefficient (b) of UHA podcast digital da'wah was 0.276. Thus, the regression equation can be written:

Y = a + bX

Y = 7.027 + 0.276X

Based on the above equation, it can be seen that the constant value of 7.027 can be

interpreted as the consistent value of the religious behavior variable being 7.027. Every 1% addition of the value of the UHA podcast digital da'wah variable causes the value of the religious behavior variable to increase by 0.276. The regression coefficient was positive so that the direction of the influence of the UHA podcast digital da'wah variable on religious behavior was also positive.

Moreover, the constant value of 7.027 indicates that the total score of religious behavior was 7.027 if it was not influenced by UHA podcast digital da'wah. Constant value is another variable that also influences religious behavior but is not included in this study. These variables may include experience, family environment, educational institutions, surrounding communities, and others.

Furthermore, the b value of 0.276 is a correlation coefficient, which indicates that UHA podcast digital da'wah had a positive correlation with religious behavior. Thus, the higher the media exposure, the better the religious behavior.

4. DISCUSSION

The results showed a positive and significant influence of UHA podcast digital da'wah on religious behavior. The results of this study indicate that this study had a significance of 0.000, meaning that the result was smaller than the alpha of 0.05; hence, the regression model could be used to predict religious behavior variables. In other words, there was an effect of the UHA podcast digital da'wah variable on the variable of religious behavior. In other words, Ha was accepted, and Ho was rejected.

From a simple linear regression test, the coefficient of determination or R Square was 0.244, indicating that the influence of the UHA podcast digital da'wah variable on religious behavior was 24.4%. Furthermore, the remaining 75.6% were influenced by other variables not included in this study. The increased exposure to UHA podcast digital da'wah media will be followed by increased religious behavior.

Table 3. Percentage of Respondents' Responses to UHA Podcast Digital Da'wah Variable

Item Number	Statement Items	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
2	I often reflect on the content of UHA's audio podcasts.	0 %	1 %	3 %	53 %	43 %
4	I am interested in listening to the content of the UHA audio podcast.	0 %	0 %	1 %	44 %	55 %
8	I have been listening to the UHA podcast for three months or so.	0 %	3 %	8 %	41 %	48 %
	Total	0 %	4 %	12 %	138 %	146 %
	Mean	0 %	1 %	4 %	46 %	49 %

Table 3 shows that 43% of respondents strongly agreed that they often reflected on the content of the UHA audio podcast they listened to. As many as 55% of respondents stated that they strongly agreed that they were interested in listening to the contents of the UHA audio podcast. As measured by this media exposure, the high percentage of respondents' responses to the UHA podcast digital da'wah variable indicates that UHA's podcast digital da'wah media exposure was classified as good. Table 4

then displays that 92% of respondents strongly agreed that they testified that there is no god but Allah. On the other hand, 2% of respondents strongly disagreed that they respected fathers and mothers and protected the feelings of non-Muslims. However, the percentage of respondents' responses to this variable of religious behavior showed high results and the religious behavior of UHA podcast listeners was classified as good.

Table 4. Percentage of Respondents' Responses to Religious Behavior Variables

Item Number	Statement Items	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
9	I testify that there is no god but Allah.	0 %	0 %	0 %	8 %	92 %
14	I protect myself from evil.	0 %	4 %	5 %	47 %	44 %
19	I respect my father and mother.	2 %	2 %	2 %	21 %	73 %
23	I keep the neighbors' secret.	0 %	2 %	3 %	34 %	61 %
30	I take care of the feelings of non-Muslims.	2 %	1 %	2 %	28 %	67 %
	Total	4 %	9 %	12 %	138 %	337 %
	Mean	1 %	2 %	2 %	28 %	67 %

Based on Table 5, it can be concluded that viewed in terms of religious behavior in the behavior towards Allah and His Messenger, oneself, family, neighbors, and society, the category more likely to be influenced by UHA podcasts was the category of behavior towards Allah and His Messenger, with the percentage reaching up to 96%. The importance of good behavior towards Allah and His Messenger is recorded in an authentic hadith narrated by Malik and al-Hakim, which reads, *"I leave you two things, if you stick to them, you will not go astray. These two things are the Book of Allah and the Sunnah of His Messenger."* [22]

Table 5. Percentage of Religious Behavior Category Affected

No	Categories of Religious Behavior	Percentage
1	Behavior towards Allah and His Messenger	96%
2	Behavior towards oneself	81%
3	Behavior towards family	90%
4	Behavior towards neighbors	87%
5	Behavior towards society	88%

Furthermore, the process of mass communication through mass media, especially UHA podcast digital da'wah, can be a means of mass communication that can help change the religious behavior of the audience. High media exposure from UHA podcast digital da'wah can add information, knowledge, awareness and, in turn, change the religious behavior of the listeners for the better.

Meanwhile, the relationship between theory and this research is that this research is based on hypodermic needle theory. The basic statements in this theory are, first, that the mass media quickly, directly, and strongly influence the masses. Second, the mass media is described as smarter and superior in all respects compared to the masses. Third, the mass is considered a homogeneous and passive collection of individuals so that whatever is given and informed by the media can be taken for granted and become a new culture in life [14].

Also, according to the hypodermic needle theory model, messages are conveyed in one direction from the sender of the message to the recipient of the message and with a very strong influence. The message giver in this research was the media manager of UHA podcast digital da'wah chaired by UHA. This theory conveys that the message is like injecting a drug that can directly enter the body of the recipient of the message. This theory assumes that the recipient of the message will simply accept all the information presented without any prior consideration or thought [13] so that the information will influence the recipient of the message. The UHA podcast digital da'wah message effect was evidenced by the 24.4% influence of the UHA podcast digital da'wah message on the religious behavior of listeners.

These results align with research on the influence of mass media on religious behavior conducted by other researchers. The research results conducted by Ariawan and Putri showed that Instagram videos, namely One Minute Booster @pecepatijrah, had a moderate

influence of 32.6% on the religious behavior of Instagram followers @pecepatijrah [23]. A similar study by Kuncoro also uncovered a significant effect of 17.3% by the official *Da'wah Islam* account on Line's social media on religious behavior [16].

5. CONCLUSION

Based on the results of data analysis and processing carried out in the research *"The Effect of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior,"* it can be concluded that there was an influence of UHA podcast digital da'wah on religious behavior, which can be seen from the accepted Ha hypothesis.

In this case, the hypodermic needle theory proposes that messages are conveyed in one direction from the sender of the message to the recipient of the message and with very strong effects. The messenger in this study was the UHA podcast digital da'wah media manager chaired by UHA. The UHA podcast digital da'wah messages effect was evidenced by the 24.4% effect of UHA podcast digital da'wah on the religious behavior of listeners. Then, the remaining 75.6% were influenced by other factors not examined in this study.

The study results also uncovered that the regression coefficient was positive, with the equation $Y = 7.027 + 0.276X$, so the direction of the influence of the UHA podcast digital da'wah variable on religious behavior was also positive. Furthermore, in terms of religious behavior in the behavior category towards Allah and His messenger, oneself, family, neighbors, and society, the category more likely to be affected by the UHA podcast was the category of behavior towards Allah and His messenger, with the percentage reaching up to 96%.

However, this research limited the UHA podcast digital da'wah on religious behavior. It is hoped that further research can utilize other digital da'wah media. Research on religious behavior in this study also focused on religious behavior towards Allah and His Messenger, oneself, family, neighbors, and society only. For further research, religious behavior in other dimensions can be investigated.

AUTHORS' CONTRIBUTION

The two authors discussed and contributed to the research and preparation of the paper.

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