

THE EFFECT OF DAKWAH COMMUNICATION STYLE OF HABIB HUSEIN JA'FAR AL-HADAR IN SOCIAL MEDIA ON RELIGIOSITY OF UNIVERSITY STUDENTS

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Abstract

The development of technology has brought changes to the dissemination of religious information, where traditionally dakwah (Islamic preaching) was delivered from a pulpit, but now it is increasingly conducted through social media platforms, as done by Habib Husein Ja'far Al-Hadar, commonly known as Habib Ja'far. The aim of this research is to determine whether Habib Husein Ja'far Al-Hadar's dakwah communication style on social media affects the religiosity of students at Bhayangkara Jakarta Raya University. This research employs a quantitative method, using questionnaires distributed to respondents as a data collection technique. The sample used in this study consists of 99 respondents who are students at Bhayangkara Jakarta Raya University. The results of this study show a correlation coefficient of 0.694, indicating that the communication style variable (Variable X) has a fairly strong influence on the religiosity variable (Variable Y). Furthermore, the hypothesis testing using the t-test, which compares the t-value to the t-table value, concludes that the t-value of 9.483 is greater than the t-table value of 1.660, meaning that the alternative hypothesis (H_a) is accepted, and the communication style variable (Variable X) affects the religiosity variable (Variable Y). The coefficient of determination test results in this study shows a value of 0.481, indicating that the influence of the communication style on religiosity is 48.1%, with the remaining percentage influenced by other variables.

Keywords: *Communication Style, Religiosity, Habib Jafar, Social Media*

INTRODUCTION

Information about religion has also developed through digital platforms. This was utilized by Habib Husein Ja'far Al-Hadar as a preacher to create a preaching account on Youtube with the name "Jeda Nulis". Habib Husein Ja'far Al-hadar saw the effectiveness of this application (Youtube) to connect with young people which turned out to be quite easy.

The Jeda Nulis account itself already has 1.52 million subscribers with 355 videos, first created in 2018. Reporting from ZonaBanten.com Habib Jafar has experience writing since he was in grade 2 of high school and has been writing about religious preaching since the beginning. Habib Ja'far also often collaborates with various public figures, for example the most famous is with Onadio

Leonardo (Onad) on special Youtube content during the month of Ramadan with the title Login. Habib Ja'far's Instagram has around 5.6 million followers, where he usually uses Instagram as a medium to promote his preaching or to embrace his followers on Instagram social media more closely. With the popularity of this Habib, several platforms are flooded with clips of his preaching videos. Such as on Instagram Reels, Facebook Videos, Youtube Shorts, and many more that make Habib Ja'far famous on various platforms. Communication style is a type of communication used by someone in conveying a message or information to others, either through a platform or directly. Everyone has their own communication style, which is not all the same. Some have a cornering

communication style, some have a gentle communication style, and some have a communication style that can exchange information with each other. According to Yera in (Kodir & Rizkianto, 2021) in preaching, communication style is very important because it greatly influences the success of the preaching. So that Preachers have a responsibility so that the preaching delivered can change the behavior of their congregation or listeners of their preaching. By using an effective preaching communication style that is in accordance with the environment, it is one of the factors so that the preaching can be well received.

In his preaching, Habib Ja'far uses the Bil-Hikmah style of communication or gentle and wise preaching so that the desire to change arises or grows by itself without any forced encouragement or pressure on individuals, especially young people. Habib Ja'far is known among young people because his preaching is easy to understand, digest, and uses slang words for young people which makes his preaching or message easy to understand for young people. Habib Ja'far is also known as a Habib who likes to joke. Because Habib Ja'far himself likes to give answers that make some people think that he is not a Habib.

According to Rohman (2019) dakwah in terms of language means an invitation or call which can be concluded that dakwah is an activity to convey religious values that have a very important influence or role in human life or an individual in forming perceptions of life values. Dakwah is a persuasive communication activity or communication whose purpose is to influence respondents or communicants to be influenced and make changes in the attitudes or behavior of the targeted individual (Rohman, 2019). According to Maharani et al. (2023) Habib Husein Ja'far Al-Hadar has a dakwah style that he carries out, namely the mauidzah hasanah method, which means that the dakwah will contain stories or tales. In some of the

preaching that Habib Ja'far does on the YouTube platform, Habib usually tells stories or exemplary stories of the Prophet's companions or other Apostles so that those who watch or listen to Habib's preaching have new information in their lives that can be a guideline or motivation in changing their lives for the better in the future.

Religiosity or obedience to religion, especially Islam, is one of the important factors to be applied to today's young people. Moreover, about how the religion we adhere to views all of these delinquencies as a good view and a lesson or a good path of knowledge for us. Religiosity is something that is within the individual himself about religious values related to beliefs and knowledge, both for the heart and speech (Aviyah & Farid, 2014). Religiosity for someone is very important to make that person have a strong principle of life for his faith so that he does not fall into sin. With guidance or lessons, whether it is knowledge that is learned by oneself or through preaching, in order to have a good understanding of religion, especially in Islam. This study took samples from students of the University of Bhayangkara Jakarta Raya with the aim of finding out how much influence the style of preaching communication that Habib Ja'far did on social media on the religiosity of students of the University of Bhayangkara Jakarta Raya. The selection of students as research samples was because the researcher saw several deviations related to religion that occurred in the environment of the University of Bhayangkara Jakarta Raya, for example, not fasting in the month of Ramadan which seemed normal, getting drunk, and what is currently rampant is playing online gambling games. This is clearly a deviation from the Islamic religion where it is strictly prohibited and sinful. However, today's teenagers seem indifferent where it seems like it is a normal thing. This is interesting to study because of the shift in behavior, especially regarding views on

Islam and this phenomenon is also interesting to study because of the difference in preaching, where usually preaching is like enthusiastic then changes to full of laughter and easy to hear by young people because of the delivery of preaching that Habib Ja'far does. The researcher in this writing tries to find out whether Habib Ja'far's preaching communication style on social media also influences students at the University of Bhayangkara Jakarta Raya.

RESEARCH OBJECTIVE

Based on the explanation provided above, this research is conducted with the aim to explore the digital competence of preschool students using the educational app Sekolah Enuma run on tablets as a learning media.

LITERATURE REVIEW

1. Communication Style

According to Tubb & Moss in (Ruliana, 2014) communication style is an interpersonal behavior used in certain circumstances with its own characteristics so as to obtain a certain response or response from each communication style used. There are six types of communication styles proposed by Steward L. Tubbs with Sylvia Moss as quoted by Ruliana (2014) include:

1.1. The Controlling style

This communication style is in accordance with its name, namely a communication style that controls or regulates. The controlling style communication style aims so that the communication delivered is undeniable or has no response to the communicant so that the purpose of the communication can be achieved directly or in other

words the communicator can change the person's behavior.

1.2. The Equalitarian style

This equalitarian style is a communication style that we usually use every day when we discuss or chat with relatives or what is commonly called two-way communication. Because the essence of this communication style is the message that is conveyed.

1.3. The Structuring style

This communication style is structured or according to its name, structured. This structuring communication style records or makes all answers to responses according to what is desired. The communicator or person sending the message will pay more attention to this communication style

1.4. The Dynamic style

This dynamic communication style tends to be more aggressive. This has an effect because the communicator or sender of the message knows that the audience or recipient of the message in their environment is action-oriented

1.5. The Relinquishing style

This communication style tends to accept if given suggestions, ideas, or opinions from the communicant or person receiving the message, although in this communication style the communicator has the right to control and give orders.

1.6. The Withdrawal style

The communication style used in this type is passive, where the individual or communicator does not want to communicate or even avoids communication (individual). This style greatly weakens communication, because there are usually interpersonal problems that make this communication style rarely used in interpersonal communication.

2. Dakwah

Dakwah has a terminological meaning of calling or inviting Muslims to live a life that is blessed by Allah SWT. Masdar Helmy in Ritonga (2019) said that the dakwah that Islam brings is to move humans to be able to apply the knowledge of Allah and can create happiness in the world and the hereafter. Dakwah is an invitation to humans in a gentle way that guides them to the right path and in accordance with the sharia so that they are happy in the world and the hereafter. Dakwah today is not just a conveyance of Islamic religious values that we usually find in religious studies, Friday sermons, or lectures that are usually given by Da'i or the preacher himself (Ritonga, 2019). Dakwah is currently better known as the delivery of good values, both in terms of attitudes, norms, religious values or humanitarian values, and everything related to the delivery of goodness.

There are several methods of dakwah that are commonly used as effective methods explained as follows:

2.1. Dakwah Bil Hal

Dakwah bil-hāl literally means conveying Islamic teachings with real work (Noer, 2021). The term "bil-hāl" comes from the Arabic word "al-hāl", which means "action". Therefore, dakwah bil-

hāl can be defined as the process of conveying Islamic teachings with real examples and actions. Dakwah bil hāl is carrying out dakwah by providing examples through real actions or deeds that help increase human faith in all aspects of life.

2.2. Dakwah Bil Mal

Dakwah bil Māl is Islamic dakwah carried out through an economic system or alms. In history, several companions who were once slaves were freed using māl; one of them is Bilal bin Rabah, who is known as the Mu'adzin figure, when he is called to pray. In practice, this can be in the form of assistance during natural disasters or calamities, or providing funds to dakwah institutions.

2.3. Oral Dakwah

Dakwah bil lisan is the process of Islamization through speech and is different from Islamic dakwah which is conveyed verbally. During this process, it can be between individuals, individuals and groups, or groups and groups. They provide advice, fatwas, sermons, lectures, and questions about Islam. All of Allah's Messengers have used this dakwah bil lisan approach to convey the teachings of Allah SWT.

2.4. Dakwah Bil Hikmah

A Da'i and fighter for truth must follow the path of the Messengers of Allah SWT, which is known as dakwah bil hikmah. This dakwah means struggling with full knowledge, patience, awareness,

suitability to the person being faced, suitability between words and actions, and with noble character and exemplary behavior and never deviating from the right path and sharia.

3. Religiosity

Religiosity comes from the word religion where the Latin word for the word is religio or religare which if defined means to bind (Darmawan, 2023). The meaning of binding is an obligation and rules as humans must carry it out so that the relationship between God and humans is bound so that a sense of individual beliefs arises. According to Sayyidah et al., (2022) religiosity can also be defined as a group consisting of several broad aspects that make someone religious not just have a religion.

There are several factors that influence the religiosity of individual Fitriani in (Umam, 2021) including the following. The first is Education Factors and Social Pressure. This affects religiosity, both school education and with parents at home, so that there is a change in a person's religiosity. Next is Experience Factor, which is related to religious experiences, conflicts, beauty, to emotional experiences towards the individual himself in terms of religion. The third is Needs Factor. Changes in religiosity occur due to the need factor where this need includes the need for affection, for a sense of security, a person's self-esteem, to the threat of death. The fourth is the Intellectual Factor. In influencing a person's religiosity, the intellectual factor is a factor that influences attitudes in thinking about religious beliefs, religious teachings, to events that occur in their environment.

Glock and Stark has developed dimensions of individual religiosity (Yanuarti, 2018), namely:

- a. Religious Belief (The Ideological Dimension) is a

dimension of religiosity that assesses a person from how confident and acknowledging the Islamic religion such as the existence of Allah SWT. the One, the Prophet Muhammad as His messenger.

- b. Religious Practice (The Ritual Dimension) is the level of religiosity in this dimension related to activities that must be carried out by individuals towards their religion.
- c. Religious Feeling (The Experimental Dimension) where this dimension is in the form of personal experiences that have been experienced or felt.
- d. Religious Knowledge (The Intellectual Dimension) or religious related to knowledge about religion. This dimension shows how far a person is in the knowledge taught by his religion, how far a person knows the basics of his religious knowledge, how far a person knows the holy book of the Qur'an to the customs or habits in that religion.
- e. Religious Effect (The Consequential Dimension) is a dimension that explains how far an individual's attitude and behavior are when given motivation or enthusiasm from the teachings of his religion related to community life. For example, helping neighbors, visiting people who have been hit by disasters, and others.

4. S-O-R Theory

This study uses the S-O-R (Stimulus Organism Response) theory which was

developed by Houland, et. al in 1953. According to Natassja, (2022) this S-O-R theory includes aspects of opinion, attitude, behavior, cognition, conation (attitude in action), and affection (attitude from feelings) where the assumption of this theory is that changes in behavior depend on how the stimulus or stimulation is caused when communication occurs. The main components in this study are divided into three parts, namely Stimulus (message conveyed), then Organism (communicant/recipient of the message), and finally Response (feedback effect from the communication that occurs). S-O-R is a communication process of reaction-action. In other words, this theory states that individuals will react in a certain way to certain words, symbols, or nonverbal cues so that a reaction stimulus occurs. This model can be a stimulus in the form of positive or negative. For example, when we greet, then we are greeted back, then this is a good response, but if the response from the person in question is indifferent and doesn't care, then this response is negative.

From the explanation of the S-O-R model above, the meaning of Stimulus, Organism, and Response in this study is as follows:

- a. Stimulus here is a message where the style of dakwah communication carried out by Habib Husein Ja'far Al-Hadar can influence religiosity.
- b. Organism means the audience, which here are students of the University of Bhayangkara Jakarta Raya who watch Habib's dakwah on Youtube
- c. The response or effect of the style of dakwah communication carried out by Habib Husein Ja'far Al-Hadar on Youtube does it have an influence on the religiosity of students at the University of Bhayangkara Jakarta Raya

Drawing conclusions from existing concepts and theories explained above, this study is done to test the hypothesis as follows: Null hypothesis (H0): dakwah communication style has no effect on the student's religiosity at Universitas Bhayangkara Jakarta Raya.

Alternative hypothesis (Ha): dakwah communication style has an effect on the religiosity of Bhayangkara University students in Greater Jakarta.

METHODOLOGY

This research utilizes the quantitative descriptive approach. The population of the research is students of University of Bhayangkara Jakarta Raya. Sampling was done using simple random sampling, yielding the sample to be 100 respondents. Data was obtained through a survey questionnaire. The data was analyzed using descriptive statistics and inferential statistics through regression analysis. Validity and reliability of the questionnaire was calculated, all items were considered valid based on Rank Spearman correlations and reliable based on Cronbach's alpha method with reliability coefficient of 0,875 for Variable X (Communication Style) and 0,922 for Variable Y (Religiosity). IBM SPSS Statistics 29 was used to aid in data analysis.

RESULTS

1. Descriptive Analysis

The purpose of descriptive analysis is to find out the answers of respondents such as strongly agree, agree, disagree, or strongly disagree from each variable studied as in this study, namely on variable X with Communication Style and on Variable Y with Religiosity. Umar in (Fauziah, 2019) said that to find out the frequency of respondents from each variable using multiplication between the highest scores owned in the variable and then the results of the

score are divided into 5 categories as follows:

$$RS = (m-n) / k > RS = (5-1) / 5 = 0.08$$

Description:

RS = Scale Range, n = Minimum Score, m = Maximum Score, k = Number of Categories

From the data above, we can categorize the answers to the respondent's score results to determine the number of respondents who have the following categories:

1.00 -1.80: Very low or not good. Indicates the variable is very low or very small.

1.81 - 2.60: Low or not good. Indicates the

variable is still quite small.

2.61 - 3.40: Moderate or sufficient. Shows sufficient or moderate variables.

3.41 - 4.20: High or good. Shows good or fairly high variables.

4.21 - 5.00: Very High or very good. Shows very high and very good variables.

In the descriptive analysis of this study there are 34 questions, of which 11 questions are on the X variable (Communication Style) and 23 questions are on the Y variable (Religiosity) as follows:

Table 1. Descriptive analysis of Variable X (Communication Style)

Item	STS		TS		S		SS		N	Total	Mean	Dimension Mean
	F	FxS	F	FxS	F	FxS	F	FxS				
The Controlling Style												
X1	1	1	3	3	32	96	63	254	99	354	3,58	3,09
X2	2	2	13	26	56	112	28	112	99	256	2,59	
The Equalitarian Style												
X3	3	3	2	4	46	138	48	192	99	337	3,40	3,48
X4	2	2	2	4	35	105	60	240	99	351	3,55	
The Structuring Style												
X5	2	2	1	2	43	129	53	212	99	345	3,48	3,50
X6	2	2	2	4	38	114	57	228	99	348	3,52	
TheDynamic Style												
X7	3	3	4	8	28	84	64	256	99	351	3,55	3,50
X8	2	2	2	4	45	135	50	200	99	341	3,44	
The Relinquishing Style												
X9	2	2	5	10	45	135	47	188	99	335	3,38	3,37
X10	2	2	2	4	49	147	46	184	99	337	3,40	
X11	3	3	5	10	48	144	43	172	99	329	3,32	
Mean of X (Communication Style)											3,38	

From the results of the data analysis in table 4.10 above, we can conclude that the total average for variable X or the Communication Style variable is 3.38, which is in the "moderate" variable category. These results indicate that the Communication Style carried out by Habib Ja'far on social media is sufficient or moderate in influencing students at the University of Bhayangkara Jakarta Raya. The highest average value is in item X7 and the lowest average value is in item X2. The conclusion is that one of the improvements related to communication style is not one of the main factors in influencing young people to listen to preaching. However, this has quite a significant influence on people who see or listen to Habib Ja'far's preaching on social media.

Table 2. Descriptive analysis of Variable X (Communication Style)

Item	STS		TS		S		SS		N	Total	Mean	Dimension Mean
	F	FxS	F	FxS	F	FxS	F	FxS				
Religious Belief												
Y1	0	0	0	0	0	0	99	396	99	396	4,00	3,83
Y2	2	2	0	0	15	45	82	328	99	375	3,79	
Y3	2	2	0	0	19	57	78	312	99	371	3,75	
Y4	2	2	0	0	9	27	88	352	99	381	3,85	
Y5	2	2	0	0	16	48	81	324	99	374	3,78	
Religious Practice												
Y6	1	1	4	8	42	126	52	208	99	344	3,47	3,49
Y7	1	1	6	12	41	123	51	204	99	341	3,44	
Y8	1	1	2	4	47	141	49	196	99	342	3,45	
Y9	3	3	0	0	40	120	56	224	99	347	3,51	
Y10	2	2	1	2	32	96	64	256	99	356	3,60	
Religious Feeling												
Y11	2	2	0	0	20	60	77	308	99	370	3,74	3,74
Y12	2	2	1	2	27	81	69	276	99	361	3,65	
Y13	2	2	0	0	11	33	86	344	99	379	3,83	
Y14	2	2	0	0	20	60	77	308	99	370	3,74	
Religious Knowledge												
Y15	3	3	16	32	51	153	29	116	99	304	3,07	3,34
Y16	1	1	6	12	56	168	36	144	99	325	3,28	
Y17	2	2	6	12	45	135	46	184	99	333	3,36	
Y18	2	2	1	2	26	78	70	280	99	362	3,66	
Religious Effect												
Y19	2	2	1	2	40	120	56	224	99	348	3,52	3,45
Y20	2	2	2	4	37	111	58	232	99	349	3,53	
Y21	2	2	2	4	46	138	49	196	99	340	3,43	
Y22	2	2	3	6	52	156	42	168	99	332	3,35	
Y23	2	2	2	4	49	147	46	184	99	337	3,40	
Mean of Y (Religiosity)											3,57	

Based on the data analysis results in table 2 above, we can conclude that the total average for variable Y or Religiosity is 3.57, which falls into the "high" category. These findings show that religiosity among Bhayangkara University Jakarta Raya students is quite high or classified as good, with the highest average value in item Y1 and the lowest average in item Y15. The conclusion is that the dimensions of the religiosity variable are very high among

Bhayangkara University students in Jakarta who attend dakwah.

2. Regression Analysis

Regression analysis or simple linear regression test is a test used to examine how influential the variable X with variable Y. Variables that researchers use here is the style of communication for variable X and religiosity as a variable Y.

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1	(Constant)	33.737	5.153	6.547	<,001
	Gaya Komunikasi	1.283	.135	.694	<,001

a. Dependent Variable: Religiusitas

Picture 1. Regression analysis

In Picture 1 above we can see that the constant value is 33,737 and the communication style value is around 1,283. Then we use the following formula:

$$Y = a + bX$$

$$Y = 33.737 + 1.283 X$$

It can be explained that the value of the variable constant Y or religiosity has a value of 33,737 while the value of the variable X or communication style has a value of 1.283. This gives the conclusion that every addition of 1% or the addition of a value of 1 on the

communication style, then the variable Y or religiosity increased by 1.283. The value of the coefficient in this test is positive, which means that the effect between variable X and variable Y.

Coefficient of determination R-Square is a test used to measure how the influence of the results of the percentage of variable X or communication style with variable Y or religiosity. The greater the value of the variable X in explaining the variable Y, The coefficient of determination has a positive effect.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.694 ^a	.481	.476	6.831

a. Predictors: (Constant), Gaya Komunikasi

Picture 2. R-square analysis

Determination test results in Picture 2 showed that the value of the relationship R is 0.694 while for the value of R Square has a result of 0.481. This gives the conclusion that the effect of variable X, namely the style of communication to variable Y, namely religiosity has a fairly strong effect, which is about 48.1% and the remaining 51% have the influence of other factors.

3. Hypotesis Testing

T-test or test the hypothesis that if the t-value > t-table with probability 0.05, then the null hypothesis is rejected and alternative hypothesis is accepted, which means that the variable X affects the variable Y. If the t-value < t-table with probability 0.05, then null hypothesis is is accepted and alternative hypothesis is rejected, which means that variable X has no effect on variable Y.

Coefficients^a

Model	Unstandardized Coefficients			Standardized Coefficients	t	Sig.
	B	Std. Error		Beta		
1	(Constant)	33.737	5.153		6.547	<.001
	Gaya Komunikasi	1.283	.135	.694	9.483	<.001

a. Dependent Variable: Religiusitas

Picture 3. t-test results

Based on Picture 3 above that the communication style as a variable X has a count of 9.483 while for a table of 1.660. The conclusion is that the results of the t-test is greater than the ttable with the provisions of 0.05 then null hypothesis H0 is rejected and alternative hypotesis Ha is accepted which means that variable X style of communication affects the variable Y religiosity.

DISCUSSION

Based on the test results conducted by the researcher, it was found that the communication style variable has an effect on the religiosity variable and the test conducted obtained a positive and significant value, such as the results of the T test conducted previously, making the final conclusion, namely with a calculated t value of 9.483 which is greater than the t table where the provision is 0.05 with 99 respondents, namely 1.660. This result is like the conclusion of a qualitative study conducted by Kodir and Rizkianto (2021) entitled Husein Ja'far Al-Hadar's Preaching Communication Style in his lectures on Youtube, where the study provides a conclusion from the application of the communication style used by Habib Ja'far in one of his videos entitled "The Greatness of Asking for Forgiveness and Forgiving: Learning from the Prophet and Companions" that communication style is one of the methods or techniques that influences the preaching carried out by Habib Ja'far, where Youtube social media is one of the compatible media for embracing young people. Because

the communication style used by Habib is preaching that is bil hikmah or slowly without any coercion and uses the mauidzah hasanah method, which means that the preaching carried out by him is formed or tells stories (storytelling).

The results of this study are also in line with quantitative research from Rizal et al., (2019) entitled The Influence of Youtube Dakwah Accounts on Students' Religious Behavior at MAN 2 Palembang with the conclusion of the results of the ttable with a greater tcount tcount with a result of 8.35 at a level of 5%, the result of which Ha is accepted and the X variable used in this study is the Youtube Dakwah Account and the Y variable uses Religiosity. Where the Youtube Dakwah Account has an influence on the Religious behavior of students at MAN 2 Palembang. The variables in this study are one of the variables that researchers do not explain the significance of the influence of social media accounts on religiosity. Then with quantitative research from Suhartini et al., (2021) with the title of the study, namely The Influence of Youtube Dakwah Accounts on Adolescents' Religious Attitudes at Link. Luwungsawo Citangkil where the results of using the F test in this study resulted in Ha being accepted because Fcount was greater than Ftable, which was 6.005> 2.77, which means that the variable X Youtube Dakwah Account has a linear pattern or influences the attitude of the Y variable or Religiosity in the Link. Luwungsawo Citangkil.

This study also has a fairly diverse number of social media as in table 4.9 where

Tiktok is the application or media with the most users with a percentage of 51%. Then there is Youtube with a percentage of 37%. Instagram which has a percentage of around 11% and the last is Twitter with a percentage of around 1%. This is in line with previous research from Kodir and Rizkianto (2021) where the final results of the conclusion section of the study stated that Youtube is a media that is integrated with dakwah that utilizes technology because Youtube is actually a social media for video sharing and this is also in accordance with research conducted by Allisa and Triyono (2023) where in their research, Tiktok social media is very influential and can provide a stimulus or effect that appears when watching dakwah because in the study it was stated that dakwah viewers who use the Tiktok application can watch more than half an hour every day and the results of the hypothesis test of this study produced $0.002 < 0.1$ which means H_a is accepted with variable X, namely dakwah on Tiktok social media, influencing the Y variable used, namely the level of Religiosity. However, according to Syah (2019) in his research entitled *The Influence of Youtube Social Media Dakwah on Adolescent Religiosity in MA. Al-Muhtadi Sendagagung* concluded that Youtube social media is indeed one of the powerful media to give effects, but it is not the main factor that makes changes in a person. For example, other factors that can change or give effects such as having a figure that suits their wishes, a teacher, mentor and parents who they can see directly or in real terms before their eyes. For the results obtained, there is an influence of Youtube social media preaching on the religiosity of adolescents at MA. Al-Muhtadi Sendangagung. Although as explained above, this influence is not the main factor in giving effects or changes to a person.

CONCLUSION

Based on the results of the research, the

conclusion obtained is that communication style has a positive significant effect on religiosity. This is in accordance with the results of the hypothesis test where the results of the calculation between t-value and t-table have a greater value than t-table with the final result of t-value of 9.483 and t table with the provisions of 0.05 in the table of 99 respondents, namely 1.660. The results of this hypothesis test produce accept the alternative hypothesis (H_a) d which means that the communication style used by Habib Ja'far on social media has an effect on the religiosity of students at the University of Bhayangkara Jakarta Raya. Then the significance of the determination coefficient of this study has an R-Square result of 0.481 which means that communication style has an influence on religiosity of 48.1%. The S - O - R theory in this study is also still very relevant even though the theory has been refuted by current theories that continue to develop, in fact the stimulus in this theory is still one of the factors that someone has feedback or the effect of the stimulus, for example in this study where communication style is still one of the factors of change to someone.

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