Analysis of Variables Influencing Sense of Community and Religious of Muslim Preachers in Using Social Media in Central Sulawesi, Indonesia

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ABSTRACT: This study aims to determine the behavior of the preachers by using variables taken from previous research. This study uses a mixed method between quantitative and qualitative. Data were collected through a survey approach, focus group discussions, and in-depth interviews. The sample of this study was selected using a random sampling technique selected in several districts with a total of 90 samples. Surveys are shared online. The object of this research is the young preachers who enter the millennial generation and are active in lecturing. Quantitative data from the survey results were processed using a descriptive statistical approach, while the interview results were processed using a qualitative approach. The results of this study indicate that the variables of seeking information, hedonic behavior, close friendships, expanding friendships, and the behavior when spreading Islamic symbols have contributed significantly to the social behavior and lecturing of young lecturers in Central Sulawesi. This research contributes to the development of future da'wah strategies.

KEYWORDS: Muslim preachers, sense of community, sense of religion, Islamic preaching

I. INTRODUCTION

The presence of three new types of information technology (IT), namely computers, software, and the Internet, has significantly changed how we communicate. Previously, we tended to communicate face-to-face, which required a certain allocation of time and space to do so. This way of communication may no longer be effective and efficient in the technological era where people have little time because of the many activities. Therefore, the presence of new IT, especially the Internet, has had a positive impact where people can communicate with friends, business partners, and other colleagues without time and geographical restrictions with the same interests. (R. S. B. J. V. A. Kraut, 2002).

The presence of the second generation of the Internet (web 2.0) has also opened the possibility for more interactive and real-time communication among the community. For this study, we define web 2.0 as the Internet or a new generation of media that leverages collective intelligence and facilitates participatory participation. computing (Ganesh & Padmanabhuni, 2007; O'Reilly, 2006, 2007; Wigand, Wood, & Mande, 2010). The impact of the presence of web 2.0 technology is the emergence of new ways to communicate that focus on collaborative and participatory communication. Web 2.0 is then used as an instrument for the evolution of social media *(Kaplan & Haenlein, 2010a).*

Today, the adoption and use of social media have expanded in every aspect of human life. The Muslim community is like any other society, where the trend of social media adoption and use has been increasing over the last few years. It has brought about significant changes to the way Muslim communities interact at the personal and group levels. For a Muslim, social media offers the ability to communicate through perceived ease of use (Davis, 1989), speed, and availability (Kini, 2009; Yaros, 2011). Meanwhile, at the community group level, social media provides an opportunity to strengthen alliances and relationships, which are often referred to as *silaturrahim*. As a result, these social media capabilities can increase accessibility and use in a way that empowers Muslim individuals and user groups

Social media has changed the nature and scope of social networks, enabling users to express their identities, and build, expand and maintain their social networks (Ellison, Steinfield, & Lampe, 2007). For example, Facebook has more than 1.2 billion users, with the number of users interacting daily about 22 percent year over year (Albergotti, 2014). Then Facebook is the most used social media. Then followed by other social media such as Instagram, Pinterest, Twitter, LinkedIn, and others. The purposes of this study, social media are defined as an electronic platform that allows users to create profiles within a restricted system, to maintain a list of other users with whom they share connections, and to view and browse their list of connections and those of others (Boyd & Ellison, 2008). Hence, a social media site is a World Wide Web page wherein a particular site facilitates interaction between its various participants.

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The use of social media has considerable implications for the way people interact both personally and within organizations. For individuals, social media is easy to use and offers enhanced communication skills. Within the organization, the people in it can communicate through these social media platforms, and can also be used as a means of promotion (Mangold & Faulds, 2009). This shift is driven by the development of user-centric technologies that improve accessibility and use in ways that empower individual users. These changes have also led to a highly dynamic and unstructured environment in which actors give way to an emphasis on social (Kaplan & Haenlein, 2010b).

The use of social media has reached people at the grassroots and is driven by the community, so it is a major contributor to the shift in the role of individuals in social media networks (Preece & Shneiderman, 2009). Changes in the social structures are understood as individual-centered networks that reflect their identities, which is also called a community that develops from a household social network to an individual social network (Lin & Lu, 2011). The emphasis on the individual relates to the ability of people to move beyond geographic and spatial communities to form or choose their online communities based on personal and group interests. This highly dynamic environment allows temporary membership in multiple communities that offer rich content and high scalability (Guo, Li, & Tian, 2016). This requires some exploration as social media is growing everywhere, and communities built around social media platforms like Facebook are becoming a common phenomenon.

Likewise, communication activities related to da'wah also continue to experience shifts. Previously, conventional preachers dominated da'wah activities, especially in the face-to-face realm. However, since the presence of social media, da'wah activities have shifted to the virtual world. As a result, many new speakers suddenly became popular (Nurdin & Rusli, 2013). They have many followers, and a lot of people watch their stories without being limited by time and geography. Some lecturers, such as Ustadz Abu Somad, Adi Hidayat, AA Gym, and others, have millions of followers and tens of millions of subscribers on their various personal social media accounts.

Other unpopular lecturers have used social media actively for da'wah activities, both in mass form and individually. Not much is known about the motives and behavior of these young speakers in using social media. Research related to this is also still very limited. For this reason, this study will examine the behavior and motivations of young or millennial lecturers in using social media for lecture activities using the theory of independent variables in social media.

II. THEORETICAL CONSTRUCT AND HYPOTHESIS

Although there is a lot of research on the use and benefits of social media, there is still a lack of theory development in this area (Preece & Shneiderman, 2009). Established theories of technology adoption and use tend toward organizational perspectives, and social theories, such as social capital, examine the relational interactions of trust, norms, and reciprocity between participants.

In the previous case, the variable in social media that has been extensively studied in the adoption of work-related information systems is used, as reflected in theories such as TAM that examine the relationship between perceived ease of use and usability as an indicator of adoption(DeLone & McLean, 1992). However, they are not indicators of the successful use of social media (Zhang, Li, Ge, & Yen, 2012). This study moves to a social perspective that deals with how and why individuals use social media, using constructs drawn from the literature on social interaction. This includes hedonic reasoning, information seeking, and the maintenance and formation of established and new bonds(Lee & Cho, 2011; Ridings & Gefen, 2004). A further theme that runs extensively through social media reporting is community and belonging. The formation of community-based social media platforms like Facebook is now a common phenomenon (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011).

A. Society and Social Media

The concept of community is an abstract concept with little agreement on what the term actually means, although formalization of the study of 'community' dates back to the early 19th century (Castells, 2004). Villages, or gemeinschaft, is one model of community based on geographic and demographic boundaries (Fornell & Larcker, 1981), then it has shifted in the form of an online environment where the community transcends spatial or temporal boundaries and encourages interaction between members based on various interests (Wellman, 2005). What remains is a sense of community and a depth of affiliation for the individual that arises from the degree of perceived influence, integration, and shared emotional connection (R. Kraut, Patterson,, Michael, Vicki, Sara, & Tridas, 1998). Rheingold (2008)argues that online communities attract common interests where communication of ideas is an important focus. It argues that, contrary to the case in conventional physical communities, friendships in the online world may emerge as a result of interactions.

Social media has expanded the opportunities for interaction between people to a new level due to its easy-to-use nature of communication (Parameswaran & Whinston, 2007). The character of social media is very dynamic and operable and gives users a high locus of control. Social media also allows access to more and more scalable content while increasing opportunities for community decentralization (Parameswaran & Whinston, 2007). Such communities are highly unpredictable and fluid due to the speed with which they form, activity, and spread which is often reflected in the needs of the individual members of the time. In the

context of social media, the results also show that a sense of belonging and identity with the group encourages increased use of social media (Pelling & White, 2009).

Social media platforms such as Facebook allow multiple memberships to create a community around family and friends (maintaining and re-creating past connections) and make new connections based on shared interests or lifestyles(N. B. Ellison, C. Steinfield, & C. Lampe, 2011). Social media tools offer richer relationship opportunities than those found in previous forms of online community and generate a deeper level of trust. However, there are differences in how the tools are used to build, enhance, and maintain these relationships(Kietzmann et al., 2011). For example, Facebook, as a social media platform, supports connections between strong and weak ties, while LinkedIn supports the formation of weaker ties in a work-based context.

There is ample evidence that the concept of community is closely related to and influenced by the development of social media. The real need for individuals to communicate and connect with others in a community is being met by the facility of social media tools to offer a new level of interactivity (Kietzmann et al., 2011). This has shifted the emphasis of dispersed networks to individual-centered networks rather than more traditional geographic and demographic concepts (Castells, 2004). The study stated that the main driver for participating in social media activities is to create a 'sense of community.

B. Sense of Community

One of the main advantages of social media is the ability to interact with others and share information (Bernoff & Li, 2008). Wikipedia is a great example of the capacity to contribute and share information(Davidson, 2011). Content generated is a key feature of social media, and individuals contribute by uploading content in a variety of formats, such as photos, videos, blogs, wikis, and news articles, to their online contacts. They also search for information using various social media tools, especially wikis and blogs. In the more established field of web-based online communities, the most frequently cited reason for joining online communities is information seeking, where the content on offer comes from member or user contributions. The more content created, the more membership levels will increase, even though the content must be interesting to sustain the community (Ridings & Gefen, 2004; Scheepers, Scheepers, Stockdale, & Nurdin, 2014).

Hiltz (2007)found out that the communication of relevant and up-to-date information that meets individual needs is a key element of continued membership; very well-presented interaction attributes through the use of social media(Kim, Jeong, & Lee, 2010). The exchange of information is an aspect of social behavior that enhances a sense of togetherness. The sharing of such information, without any apparent personal gain, has been recorded in various virtual communities(Parameswaran & Whinston, 2007). Parameswaran and Whinston(2007) recorded rewarding behavior in online game players where user anonymity precludes benefiting from reputational effects beyond personal self-respect. Such pro-social behavior, or contributions to the public interest, have also been noted by Wasko and Faraj(2005)in professional community practice when contributing information, they argue, can be seen as benefiting self-esteem and enhancing the contributor's online reputation. Contributors will, in turn, seek information when they have a need, hence the importance of the concept of reciprocity in the community.

In their study of students' use of Facebook, Park, et al., (Park, Kee, & Valenzuela, 2009)found that information seeking is a major need for young people that are accessing Facebook, with students accessing information about their friends' activities and campus and social events. High-level users tend to expand their information-seeking activities to a wider community, such as civic and political interests. Therefore, in the context of social media use, we hypothesize that:

H1. A sense of community is reflected in the information-seeking behavior of network participants

Another key feature of using social media is convenience and sociability(Boyd & Ellison, 2008). IT applications that deliver fun are often not oriented toward productivity but are aimed at entertainment and gaming. The use of social media applications by individuals can be considered hedonic, which carries the value of self-fulfillment, fulfills personal goals rather than external goals, and is used primarily for fun and entertainment in non-work contexts.(Wang & Scheepers, 2012). The interactivity inherent in social media contributes to the use of hedonism in supporting the creation, re-establishment, and maintenance of friendships(Wise, Alhabash, & Park, 2010). This echoes research findings on why people are attracted to web-based online communities. Ridings and Gefen(2004) identify friendship and social support as key factors in addition to information seeking. Although tentative, their conclusions suggest that membership's social aspect is critical to building and maintaining community. The extent to which participants' social needs are met in a continued membership. This social need is related to the individual's desire to get a sense of belonging, affiliation, encouragement(Ridings & Gefen, 2004)history together(Wang & Scheepers, 2012)emotional support, and friendship(Wasko & Faraj, 2005). The fulfillment of these needs, along with identity and expression, is seen as fulfilling a basic sense of psychological benefit that is a powerful force in a community. Psychological well-being contributes to a sense of enjoyment or satisfaction in participation. We, therefore, hypothesize that:

H2. The sense of community is reflected in the hedonic behavior of the network participants

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C. Social Bonds

An important aspect of social networks is the strength of dyadic bonds. Granovetter(1973)identified the importance of weak ties, which were seen as indispensable for the individual to integrate into the community. Instead, they argue that strong ties reflect connections in which strong social circles exist for reasons related to family or close interests shared with friends. Strong ties can foster local cohesion and lead to community fragmentation by setting barriers for those excluded. In contrast, weak ties bridge networks that give individuals access to circles of people with whom they are not directly connected. Therefore, individuals can access information that is not part of their own circle, leading to increased connection and flow of ideas that promote a sense of community.

Haythornthwaite(2002)asserts that for personal interactions, "online exchanges are just as real in terms of their impact on bonding as offline exchanges" [p.388]. It is also found that weak ties were more at risk from media change, whereas, where ties were strong, individuals would use some form of communication medium, including face-to-face, to maintain relationships. The internet and, more recently, social media appear to offer opportunities that favor this mix of communication media for strong bonds. Ellison et al.,(2011)found that while social networking sites support existing bonds and the formation of new connections, there is evidence that individuals tend to use online spaces to support offline connections. They found people overuse Facebook to keep in touch with old friends, to maintain/intensify offline connections (like old school friends), and to rebuild lost offline connections. This clarifies the finding of Wellman (2005)Previously, emails are used to maintain long-distance friendships rather than as a substitute for geographic proximity. There is also emerging evidence that social media users engage with a variety of tools to maintain high levels of contact with family and friends. A recent US study reports that college students currently feel closer to their families than older siblings as a result of this interaction (Brown, 2011).

These ties are maintained through easy-to-use, relatively low-cost social media tools, and Facebook lowers barriers and encourages participation that might not otherwise have happened [22]. This allows latent bonds, identified as possible but not socially activated bonds [29], to be more easily converted into weak bonds. The Internet is very suitable as a medium for developing many weak ties. The online environment allows for a more egalitarian view of the individual, where social characteristics are less visible, and judgments are based on virtual interactions [6]. It easily and inexpensively allows a large number of overlapping networks, which does not affect the strength of weak bonds(Haythornthwaite, 2002). Indeed, weak ties create bridging social capital from the interactions of various people, which offers benefits such as increased information and employment, and social opportunities(N. Ellison et al., 2011). The facility for individuals to easily 'friend' others on Facebook provides the capacity for some connections that may be latent or weak bonds. A similar capacity to encourage weak ties is seen in Twitter, enabling asynchronous tweeting where newcomers are easily integrated into interactions on a specific topic(Gruzd, Wellman, & Takhteyev, 2011). For that we hypothesize as follows:

H3. A sense of community is reflected in maintaining strong bonding interactions by network participants
H4. The sense of community is reflected in expanding the weak bonds by network participants

D. Sense of willingness to spread Islamic Teaching

The advantages offered by social media are used effectively to convey da'wah messages. Clearly, da'wah is one of the successful activities carried out through social media when several well-known preachers also use this method. Therefore, the role of social media in disseminating da'wah messages to the public is very important. This indicates the function of social media in influencing the publication of Islamic information. Various aspects, such as the effectiveness of the message, the role of the preacher, the media used, the right approach, and the concept of amarma'ruf nahimunkar are important to be noticed by the da'i in using social media. Social media also needs to be used by the public to be more exposed to Islamic messages. Likewise, the need for awareness of all parties to the importance of social media as a medium of da'wah communication in this information age(Omar, Hassan, & Sallehuddin, 2015).

Islamic teachings will be easier to do through social media because of the broad reach and not limited by time(Nurdin, 2014). By using social media, a lecturer will be able to communicate with a large number of people. For example, Felix Siauw has been noted for their affiliation with a more devout society through their extensive use of social media and visual aesthetics. They have more than four million followers on Facebook, two million followers on Twitter, one million followers on Instagram, and 20,000 subscribers on YouTube, making them one of the leading social media speakers in Indonesia today(Hew, 2018). Because of that, we hypothesize that:

H5. The use of social media by lecturers is influenced by the desire to spread Islamic symbols to the wider community

E. Research Model

The behavior of using social media by the community of preachers is reflected in five types of variables, namely seeking information, hedonic behavior, maintaining close relationships, maintaining relationships, and wanting to spread Islamic symbols. This study uses a theoretical construct adopted from Scheepers et al.,(2014) namely the theory of variables in social media, and

added to the theoretical concept of Hew(2018)about the preaching behavior on social media, there is a sense of community which is a complex construction and the theoretical model proposed in this theory is shown in Figure 1 below. Certain preachers or individuals will be part of many communities, but we look at a single community and examine the activities that preachers or *da'i* undertake when a sense of community and broadcasting of religion is created.
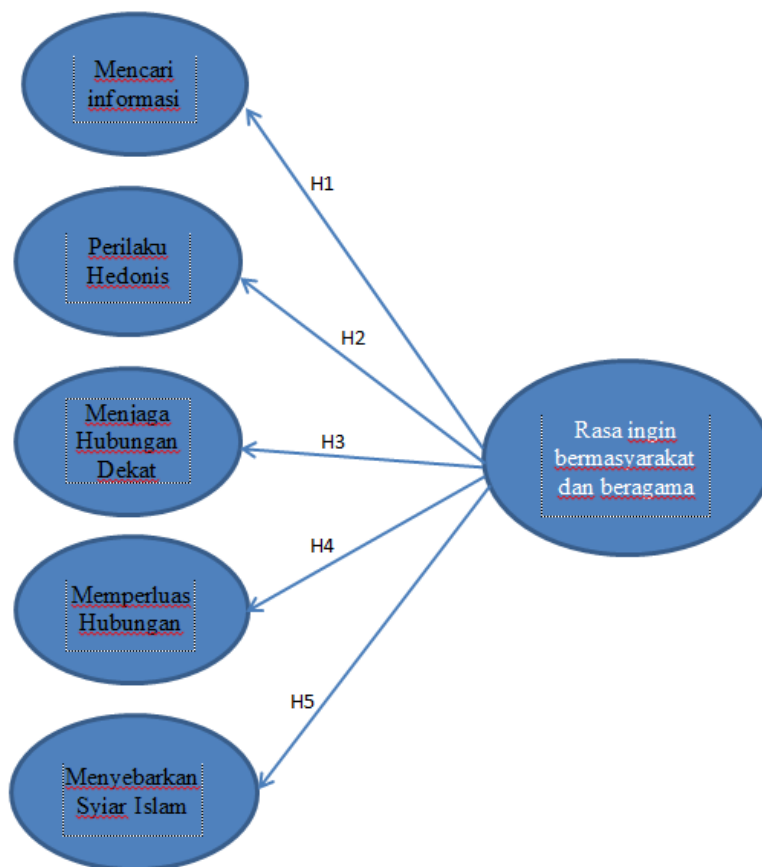
Source: adopted fromScheepers et al.,(2014)and Hew (2018)
Table 1. Research Model

III. METHODOLOGY

This type of research uses a quantitative descriptive method. This type of research aims to make a systematic, factual, and accurate description of the facts and characteristics of a particular population or object (Nurdin, Pettalongi, & Mangasing, 2019). This type of research also describes the reality that is happening without explaining the relationship between variables. The researcher only acts as an observer that only makes behavioral categories, observes symptoms, and records it in their observation book.

This study uses a survey method. The survey method is a research method using questionnaires as the data collection instrument. The aim is to obtain information about a number of respondents who are considered to represent a particular population. In the survey, the process of collecting social data is highly structured and detailed through questionnaires as the main instrument to obtain information from a number of respondents who are assumed to represent a specific population.

The sample of this study is taken in the Central Sulawesi region. The sample is defined as part of the population that is the actual source of data in a study (Nawawi, 2004). The sampling plan that will be carried out using the quota sampling technique is as follows:

Table 2. **Planned Number of Samples**

Regencies	Number of People
Palu	21
Sigi	18
Parimo	13

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Poso	15
Tojo Una Una	11
ToliToli	10
Banggai	2
Total	90

Selection samples in each district and city will be done randomly. But is still focused on the Muslim community only. Data analysis is the process of simplifying data into a form that is easier to read and present(De Vaus, 2002; Gable, 1994). The data obtained from the research results will be analyzed and interpreted (Rusli, Hasyim, & Nurdin, 2021). It is an analysis conducted by dividing research variables into categories based on frequency and percentage (Nurdin, Pettalongi, Askar, & Hamka, 2021). A single table is the first step in analyzing data consisting of columns, a number of frequencies, and percentages for each category(Johnson, 2001). The collected data is processed according to the stages set, then tabulated and analyzed. Next, the researcher will discuss and interpret it.

IV. RESULTS AND DISCUSSION

In this section, we are going to present the results of survey. The results are presented according constructs developed in the theoretical section. The results of the survey of each question will be presented in a table as depicted in the tables below. The first table below shows the types of social media used by the respondents as follows:

Table 1. Type of Social Media used

Force	frequency	Percentage
Facebook	34	39,8
WhatApps	28	31
Instagram	12	14
YouTube	14	15
Twitter	2	0,2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the table data above, it is seen that some of the respondents use Facebook social media, which is around 39 percent, which is then ranked as the second largest user, namely WhattApps as much as 31 percent. Meanwhile, the number of Instagram users is 14 percent, and YouTube users are 15 percent. While the type of social media that is least used is Twitter, which is only 0.2 percent of the number of respondents. The high use of Facebook and WhatApps as social media is in accordance with the results of a survey conducted by Wordstatistik, which states that Indonesia is the third largest Facebook user in the world. This also happens among millennial scholars.

The results of the processing of the questionnaire related to the length of use of social media by the respondents, the following results are presented in table 2 below.

Table 2. Amount of time Daily using Social Media

Time	Frequency	Percentage
< 1 hour	25	22.2
1 hour	34	31.1
2 hour	14	15.6
3 hour	12	13.3
>4 hour	15	17.8
Amount	**90**	**100.0**

Data source: primary data processing 2022.

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Based on the data in table 2 above, it is seen that the majority of respondents use social media every day, with an average of 1 hour. But overall, the average length of use of social media is more than 2 hours, namely 46.7 percent of respondents. In fact, 17 percent of the respondents admitted to using social media more than 4 hours a day. This data shows that most millennial clerics are very active in using social media.

The majority of respondents admitted to using social media to find various information, especially related to the Islamic world. The results of the survey related to the purpose of using social media can be illustrated in table 3 below:

Table 3. Variable Finding and Sharing Information
Using Social Media to share information

Information	Frequency	Percentage
Strongly agree	28	31.1
Agree	32	35.6
Neutral	18	20.0
Disagree	10	11.1
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 3 above, the majority of millennial ulemas use social media to share information in the form of text, images, and various videos related to religion and social, namely with a total of 32 people or with a percentage of 35.6%, then the informants strongly agree with the number of frequencies 28 or 31.1%, then 20 percent of the informants answered neutrally about the purpose of using social media or in other words they did not know the purpose of using social media. The rest of the informants said that they did not use social media to seek information. It could be that they use social media for other purposes that are not known.

The habit of the speakers looking for and sharing information when using social media was also strengthened by one of the informants as stated below:

"When I use social media, I am sure I will share information about religion, society, economics, and politics. If there is important information, especially regarding religion and politics, I will definitely pass it on to my friends. I also often receive various information from my friends and family, either through WA or Facebook. I think when social media is getting more and more popular, then sharing information is normal, right?". (PRG 2)

Regarding the question of whether informants use social media to view information or pictures or links sent by their friends, the results are as shown in table 4 below:

Table 4. Variables Finding and Sharing Information
Using social media to view information or images shared by friends.

Information	Frequency	Percentage
Strongly agree	26	28.9
Agree	26	28.9
Neutral	22	24.4
Disagree	14	15.6
Strongly Disagree	2	2.2
Total	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 4 above, it is seen that most of the respondents strongly agree that they use social media to view information shared by friends, around 57.8 percent or 52 respondents. Meanwhile, the rest of them do not use social media not solely to view information, but it could be for other purposes, such as entertainment.

The behavior of millennial clerics regarding the use of social media to share information related to religion can be seen in table 5 below:

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Table 5. Variable Finding and Sharing Information

Using social media to share religious-related information

Information	Frequency	Percentage
Strongly agree	26	28.9
Agree	22	24.4
Neutral	26	28.9
Disagree	14	15.6
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 5 above, most respondents (53.3%) admit that they use social media to share various information and content related to religion. Information related to religion is in the form of sharing pictures related to prayer, hadith, and verses of the Al-Qur'an that are related to daily life. The use of social media to share religious information is also related to ways of preaching through social media. Most of the respondents agree that social media can be used as a means of learning religious knowledge.

Furthermore, a survey related to the hedonic behavior variable of millennial scholars was carried out by asking questions related to the use of media for pleasure, to view entertainment, and to share information related to entertainment, such as music and games (Ridwan, Nurdin, & Fitriningsih, 2019), which can be seen in the following two tables. Table eight below describes the results of the survey related to the use of social media for pleasure, such as playing games or having fun with friends, and the results are as follows:

Table 6. Hedonic Behavior

Using social media for fun

Information	Frequency	Percentage
Strongly agree	18	20.0
Agree	38	42.2
Neutral	24	26.7
Disagree	5	6.7
Strongly Disagree	4	4.4
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 6 above, it is seen that more than 60 percent of millennial scholars strongly agree that social media is used for fun. Only a small proportion of people do not agree that social media can be used as a medium for fun. Regarding whether millennial clerics use social media to view entertainment shared by others, most of the millennial clerics answered strongly agree and agree, as illustrated in table 7 below:

Table 7. Hedonic Behavior

View entertainment shared by others on social media.

Information	Frequency	Percentage
Strongly agree	12	13.3
Agree	40	44.4
Neutral	18	20.0
Disagree	14	15.6
Strongly Disagree	6	6.7
Amount	**90**	**100.0**

Data source: primary data processing 2022.

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Based on the data in table 7 above, it is seen that most of the respondents (57.7%) admit that seeing entertainment on social media can provide a sense of pleasure, especially through songs and movie clips that people on social media share. While those who answered neutrally were 20.0%, the rest did not agree with the statement, around 22.1%.

Furthermore, questions related to the variable of maintaining close relationships, a survey was conducted by making three questions related to these variables, which include the use of social media to share information with close friends, pass on the information obtained to close friends, and inform friends on social media where they are located. . The results of the survey on the statement that they use social media to share information with close friends, the results obtained are as follows:

Table 8. Variables Maintain Close Relationships
Sharing information with close friends

Information	Frequency	Percentage
Strongly agree	14	15.6
Agree	34	37.8
Neutral	28	31.1
Disagree	12	13.3
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 8 above, it is seen that most of the respondents (53.3%) strongly agree that they like to share information with their close friends. This indicates that maintaining close relationships with both millennial preachers and other close friends can be done by sharing information. Only a small percentage (15.5%) said that sharing information on social media could not strengthen their relationship. Respondents in this group may not understand how social media can strengthen the relationship between friends in the online realm.

The results of the survey on whether they use social media to pass on various information to their close friends, the answers are obtained as follows:

Table 9. Close Relationship Variables
Using social media to pass on information to close friends.

Information	Frequency	Percentage
Strongly agree	10	11.1
Agree	28	31.1
Neutral	44	48.9
Disagree	6	6.7
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

From the results of processing the table in table 9 above, it is seen that most millennial lecturers (48.9%) admit that they like to pass on information obtained online to their friends on social media. It also shows that their courage to pass on information to others indicates that they have a close relationship. However, when compared with the number of those who disagree with those who agree and strongly agree, then the number of those who strongly agree and agree is much larger, namely 45.2%, while those who disagree are only 8.9%. This finding means that there is a tendency that young speakers can identify themselves with close friends when sharing information on social media.

Furthermore, related to the variable of expanding friendships, a survey was conducted by providing three related questions, such as the use of social media to expand networks. The results of the survey using statements on the use of social media to expand the network obtained the following answers:

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Table 10. Variable Expanding Friendship

Using social media to expand your network

Information	Frequency	Percentage
Strongly agree	14	15.6
Agree	42	46.7
Neutral	26	28.9
Disagree	6	6.7
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data processing in table 10 above, it is then seen that the use of social media can be used to expand networks in the online world, both with individuals and with organizational groups. This is reflected in that most of the lecturers (56%) strongly agree that using social media can expand their network of relationships both with individuals and organizational groups.

Furthermore, the survey on the variable spread of Islamic teachings then used four questions related to the use of social media to spread Islamic symbols or to preach. This is done because the main respondents in this study were young preachers, especially millennial preachers who were born after the 1980s.

The questions in this variable include the use of social media to post religious advice, the use of social media to post verses and hadiths, the use of social media to expand the symbols of Islam, and the use of social media to send information related to Islamic teachings. The results of the survey related to whether the respondents use social media to post religious advice, the results are presented in table 11 below.

Table 11. Variable Spreading of Islamic teachings

Using social media to post religious advice

Information	Frequency	Percentage
Strongly agree	12	13.3
Agree	34	37.8
Neutral	22	24.4
Disagree	16	17.8
Strongly Disagree	6	6.7
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 11 above, it is seen that another dimension related to the use of social media by young preachers is that they like to post various Islamic advice for their friends on social media. It then can be seen that 61% of the respondents stated that they strongly agree and agree that they use social media to post various religious advice to their friends in the form of text, images, and video lectures. This is also reinforced by the confession of one of the respondents in the interview process as follows:

> "I like to send messages of advice to my friends on Facebook and also WhatsApp to remind fellow Muslims. For example, I send touching videos of lectures that I get on other social media such as Youtube or WhattApps. I think it's good and interesting so friends who watch can get intercession, and I also get a reward while playing social media". (PLU 1)

Advising fellow Muslims has been common since before the existence of social media in the form of lectures. However, after the existence of social media, efforts to advise each other are done individually through social media. Regarding the use of social media to post verses and hadith, the results of the survey are as follows:

Table 12. Variables of Broadcasting Islamic Syiar

Using social media to post verses and hadiths

Information	Frequency	Percentage
Strongly agree	28	31.1
Agree	34	37.8
Neutral	16	17.8
Disagree	10	11.1
Strongly Disagree	2	2.2
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 10 above, it was found that the majority of respondents (77%) strongly agree and agree that they also use social media to post verses and hadiths related to certain topics, such as prayers and advice. There are even respondents who show their WhattApps which have examples of prayer memes sent to their friends as follows.

Image one shows a prayer meme from the hadith of Ibn Majah shared by an informant, and there is also a prayer meme sourced from the verse of Surah An-Nahl: 93.

Picture 1. Prayer Memes from Hadith

Picture 2. Meme prayer from the verse

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The phenomenon of using social media to share verses and hadiths shows that Islamic symbols can also be spread through social media effectively and attractively because they use new media. The results of the survey related to the use of social media to expand Islamic symbols obtained results as shown in table 13 below.

Table13. Variables of Broadcasting Islamic Syiar
Using social media to expand Islamic teachings

Information	Frequency	Percentage
Strongly agree	26	28.9
Agree	22	24.4
Neutral	24	26.7
Disagree	10	11.1
Strongly Disagree	8	8.9
Amount	**90**	**100.0**

Data source: primary data processing 2022.

Based on the data in table 13 above, it is then seen that about 63.3 percent of respondents strongly agree that the social media they use can help expand the teaching of Islam among the community because its reach is not limited by time and place. One of the respondents who became an informant even said the following:

> I think that by using social media, I can give lectures more broadly and without limits. For example, I can broadcast broadcasts to my friends and other people who are not in the same area as me, even abroad, if they understand Indonesian. With me posting my lectures on WhattApps or YouTube then, the whole area people can see them anytime for 24 hours. So I think this Islamic teaching can be expanded by using social media nowadays.[1]

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Related social media users share information related to religion, the survey results obtained the following results:

Table 14. Variable Broadcasting Islamic teachings
Using social media to share religious information.

Information	Frequency	Percentage
Strongly agree	43	46.7
Agree	36	40.0
Neutral	10	11.1
Disagree	2	2.2
Strongly Disagree	-	-
Amount	**90**	**100.0**

Data source: primary data processing 2022.

The number of respondents who agree and strongly agree that social media can be used to share information related to religion is very significant, namely 86.7 percent. The results of this survey indicate that the results of this study are in accordance with the current religious trend, such as the increasingly widespread use of online means to spread religious teachings both through social media and other applications on the Internet. A number of previous studies (e.g. Achmad, 2010; Ahmad, 2014; Saniyah, 2012) have confirmed the widespread use of online means to spread various religious teachings online.

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[1]Wawancara dengan informan AMR dari Poso

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From the results of the analysis of the survey results above, the authors found that almost all variables have significantly contributed to the sense of religion and lecturing of young preachers in Central Sulawesi (Latepo, Suharto, & Nurdin, 2021). However, there is one variable that does not contribute significantly, namely the variable of multiplying friends. This could be due to the behavior of the lecturers, who did not aggressively seek friends on social media. But the speakers voluntarily accept friendship if someone asks to be friends.

V. CONCLUSION

Based on the results and discussion above, it can be concluded that some of the conclusions that young lecturers today use social media to communicate and also give lectures because they are influenced by several variables, such as the desire to share and get information, behave hedonically, build close relationships, expand friendships. , and also because they want to broadcast Islamic symbols. Then even though the hedonic variable also contributed significantly to this study, it did not mean that it had a negative meaning. Hedonic behavior can be understood as the lecturer's instinctive behavior because the lecturers are also ordinary people, especially young lecturers who still need a sense of social comfort when using social media without violating Islamic law. The results of this study can contribute to our understanding of the behavior of lecturers in using social media in socializing and lecturing. In the future, it may be necessary to make improvements in the education of lecturers, for example, by integrating the use of social media or other online means in the educational curriculum of prospective lecturers, such as in the Department of Communication and Islamic Broadcasting in Islamic colleges.

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