

## **Scrolling with Belief: Understanding the Millennial Generation's Perception of Religious Knowledge on Social Media**

Norliza Ab Halim\*

*Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Gong Badak Campus, Terengganu.*

*\*Corresponding author: [norliza@warga.cckk.edu.my](mailto:norliza@warga.cckk.edu.my)*

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### **Abstract**

In an age marked by the widespread adoption of social media, the millennial generation's perception of religious knowledge has emerged as a prominent research area. This inquiry delves into how millennials interpret religious values in the digital realm, with a particular focus on the role of social media in shaping and disseminating these beliefs. Scholars have sought to uncover the opportunities and challenges faced by Muslim scholars as they engage in dakwah and knowledge sharing through online platforms. Additionally, the study explores the essential role played by social media in facilitating Islamic learning, especially considering unprecedented global events such as the COVID-19 endemic. These investigations collectively illuminate the complex relationship between millennials, social media, and religious values interpretation. This study uses quantitative methods and data is analyzed using SPSS software. Out of the total 150 participants, 49 were actively involved in the survey process indicate that there is a positive but weak relationship between the daily duration of surfing YouTube content and participants' perceptions of YouTube's influence on their belief system. While a relationship exists, its relatively weak nature suggests that the influence of time spent on YouTube on participants' beliefs may be influenced by additional factors not considered in this analysis. However, while these studies have enriched our understanding of this dynamic intersection, further research is needed. Future inquiries should delve into specific strategies for effective dakwah on diverse social media platforms and consider the evolving nature of social media usage among millennials.

*Keywords:* Millennials, Social Media, Religious Knowledge, Islamic Education, Digital Era.

## 1.0 INTRODUCTION

In recent years, the pervasive influence of digital technology and its integration into various aspects of daily life have sparked significant transformations in how information is disseminated, shared, and consumed. This is particularly evident in the domain of religious communication and propagation, commonly referred to as dakwah. The emergence of social media platforms as tools for communication, engagement, and interaction has introduced a new dimension to the way religious messages are conveyed and received. This paper seeks to explore the multifaceted intersection of the millennial generation, social media, and their perception of religious knowledge, a topic that is gaining prominence within contemporary discourse.

Enhancing the process of dakwah and knowledge dissemination through social media platforms has garnered substantial attention in recent scholarship (Ajmain@Jima'ain, 2023; Alimom, 2020; Ridzuan et al., 2015; Saleh, Cangara, Sabreen, & AB, 2022; Sule & Sulaiman, 2021; Wahab, Muhamad, & Ismail, 2019). The digital age has brought about unprecedented opportunities for Muslims to engage with a broader audience, transcending geographical boundaries and enabling the sharing of religious teachings on a global scale. Muslim scholars have recognized the potential of social media in propagating their ideas and teachings, while also grappling with challenges arising from the dynamic nature of online spaces (Ajmain@Jima'ain, 2023; Nuraeni & Kurniasih, 2021; Rubino & Multazam, 2022; Sule, 2020) presence of these opportunities and challenges invites further inquiry into strategies that can optimize the use of social media platforms for effective dakwah.

Within the specific context of Malaysian Muslims, the integration of new media, particularly social media, into dakwah initiatives has been a topic of exploration. Scholars have recognized the potential for spiritualizing new media, leveraging these platforms to disseminate religious content and engage with online audiences in ways that align with Islamic teachings. However, this approach necessitates a comprehensive investigation into the impact of spiritualized dakwah on social media engagement, an area deserving of continued exploration (Adnan, 2019; Aiman Noh, Lokman, Suyurno, & Ayub, 2023; Hashmi, Rashid, & Ahmad, 2020). The objectives of this paper summarized as bellow:

1. To study the influence of social media on religious knowledge among Muslim students.
2. To identify the differences between education level with the utilization of social media related regarding religious issues and their belief system.
3. To see the relationship between time spending on social media could affect their religious belief system.

## 2.0 LITERATURE REVIEW

### 2.1 The Effectiveness of Dakwah on Different Social Media Platforms

As social media platforms have become increasingly integrated into contemporary society, there has been a growing emphasis on their role in disseminating dakwah (Briandana, Doktoralina, Hassan, & Hasan, 2020; Majid & Noor, 2017; Omar, Hassan, & Sallehuddin, 2015). These platforms offer unique opportunities for Muslims to share religious messages and engage with a diverse audience. Nevertheless, the effectiveness of dakwah on different social media platforms

remains an area that warrants closer examination. Such an investigation would shed light on the reach and impact of religious messages across various online channels.

The advent of the COVID-19 pandemic has further accentuated the significance of social media as a means of learning religion, especially for the millennial generation (Adeni, Koroglu, & Hasanah, 2022; Nasution, 2019; Rubino & Multazam, 2022; Thaib, 2019). With traditional modes of religious education facing disruptions, the millennial generation has turned to social media platforms as alternative solutions for acquiring religious knowledge. This shift in approach merits a comprehensive exploration of the long-term implications of utilizing social media for religious education during challenging times.

The prevalence of social media in contemporary society has also prompted inquiries into its influence on various aspects of Muslim communities. From an Islamic perspective, examining the impact of social media on Muslim society is essential (Minarti, Norhidayati Rahmah, Khalilurrahman, Samsir, & Mardiana, 2023). This perspective offers insights into the ethical, moral, and cultural implications of engaging with these platforms and provides a framework for assessing how social media shapes various dimensions of Muslim communities.

Understanding how Muslim students utilize social media as a tool for sharing religious teachings has become a significant area of interest. Exploring their practices and the effectiveness of using social media platforms to enhance their preaching skills provides insights into the role of digital media in fostering religious knowledge dissemination. As a forum for millennials who enjoy watching YouTube, YouTube is great for preaching (Briandana et al., 2020). Some study considers YouTube usage due to its role in exploring usage patterns and related factors that affect students' acceptance of YouTube as a supplementary learning resource (Hashim, Rashid, & Atalla, 2018). The combination of long-form content, search capabilities, diverse content types, community engagement, and analytics features sets YouTube apart from other social media platforms and makes it a valuable resource for examining usage patterns in the context of religious educational content consumption.

## **2.2 The Exposure of Young Users of Social Media regarding Online Dakwah Messages**

The exposure of young users of social media regarding online dakwah messages offers an avenue for examining how online interactions shape their religious knowledge and perspectives. Through investigating the influence of online educational messages on shaping opinions and beliefs adds depth to the study of the digital engagement of young users see in Gorina, Gordova, Khristoforova, Sundeeva, & Strielkowski, 2023; Hashmi et al., 2020; Mutia, 2022.

The application of Islamic teachings to the realm of social media communication is a topic that invites exploration. The convergence of Islamic principles and the ethical and moral ramifications of utilizing social media for dakwah warrants ongoing examination (Huda, Muthohirin, & Mas'udi, 2022; Karim & Wajdi, 2019; Mubarak, Muntaqa, Abidin, Sudrajat, & Syakhrani, 2022) as its inadequate or excessive utilization may either advance or damage Islamic Civilization (Ahmad, Ghani, & Khoso, 2021). Amidst the myriad of perspectives, it is essential to recognize the variation in approaches to dakwah on social media across different contexts. Additionally, the utilization of technology and social media in spreading Islamic teachings requires an analysis of the effectiveness of different multimedia formats in conveying religious messages (Mohd Amirul & Hafizhah, 2022; Nawi, Hashim, & Muhamad, 2020).

The dynamic nature of social media platforms and their convergence with contemporary challenges and opportunities have prompted the emergence of creative strategies for dakwah communication (Ajmain@Jima'ain, 2023; Huda et al., 2022; Mubarak et al., 2022; Mutia, 2022; Rubino & Multazam, 2022). Understanding the impact of creative communication approaches on audience engagement offers insights into innovative methods for promoting religious teachings. Amid the ongoing digital transformation, the role of online Islamic learning platforms and their accessibility for Muslim communities has come under scrutiny. Investigating the effectiveness and reach of online Islamic learning initiatives contributes to understanding their transformative potential for fostering religious knowledge.

As society grapples with the evolving perceptions of Islam in the context of social media, an examination of attitudes and views is warranted. Tracking the changing dynamics of how Islam is portrayed and perceived on social media contributes to understanding the complex relationship between religious identity and online engagement.

### **3.0 PROBLEM STATEMENT**

The increasing prevalence of social media platforms in the digital age has sparked significant interest in understanding how the millennial generation perceives religious knowledge within this context. Specifically, researchers have examined the ways in which social media influences the understanding and propagation of religious values among millennials (Ajmain@Jima'ain, 2023; Fahyuni, Wasis, Bando, & Arifin, 2020; Nuraeni & Kurniasih, 2021). In recent years, scholars have concentrated their efforts on investigating how improved dakwah (Islamic preaching) and knowledge dissemination occur through these platforms (Aiman Noh et al., 2023; Alhussain, 2020; Majid & Noor, 2017; Saputra, Ghazali, Mukmin, Wiranto, & Yanti, 2021). This phenomenon has led to the exploration of opportunities and challenges that Muslim scholars encounter while utilizing social media as a tool for religious communication (Ajmain@Jima'ain, 2023). Moreover, a focus has emerged on understanding the role of social media in facilitating Islamic learning, particularly during the unprecedented challenges posed by events such as the COVID-19 pandemic. These explorations collectively underscore the evolving relationship between the millennial generation, social media and the interpretation of religious values (Ajmain@Jima'ain, 2023; Nasution, 2019). However, while these studies have provided valuable insights into the ways in which social media intersects with religious communication, there remain areas that warrant further investigation. The existing research has opened the door to future inquiries that could deepen our understanding of this dynamic landscape. One avenue of exploration entails investigating the impact of social media usage on religious knowledge among young Muslim millennials, while also examining the extent to which educational level influences their engagement in filtering religious messages disseminated through social media channels. Additionally, this study aims to ascertain whether the time spent consuming such content correlates with variations in religious knowledge acquisition among this demographic thus contributing to both academic discourse and practical interventions aimed at promoting informed engagement with religious content in the digital age.

### **4.0 METHODOLOGY**

This research employs a statistical description design to address its initial objective and inference description approach to tackle its second and third objectives. To gather quantitative

data, an online survey was utilized. The survey was divided into five sections. Section A focused on obtaining demographic information about the participants, including gender, age, and current education level. Section B delved into participants' background of using social media, while Section C aimed to explore the usage of social media in relation to religious content. Section D centered around a survey on the utilization of social media to discuss religious issues, while Section E was devoted to assessing the utilization of social media in relation to participants' belief system.

#### 4.1 Sampling

Purposive sampling was employed for our pilot study, which was constrained by a relatively small sample size. The pilot study, as a preliminary endeavor, was intended to pave the way for a more extensive study (Connelly, 2008). Participants for the pilot study were randomly drawn from higher education students in Malaysia and included those studying Islamic Studies subjects. Out of the total 150 participants, 49 were actively involved in the survey process. This adherence to Connelly's suggestion that the pilot study sample size should be around 10% of the intended main study sample size. Hill, (1998) posits that the pilot study sample size should be 100 participants. Isaac, S., & Michael, (1995) advocate for a pilot test group of 10-30 individuals. Researchers typically aim for Cronbach alpha values above 0.80 to indicate acceptable reliability. A value of 0.935 significantly exceeds this threshold, indicating a very high level of consistency between the items and underlining the trustworthiness of the questionnaire as a measurement tool. This level of reliability suggests that the items in the questionnaire are trustworthy indicators of the construct being measured. Respondents' answers to the questionnaires can be considered reliable and consistent, which may increase confidence in the validity of the collected data.

## 5.0 RESULTS AND DISCUSSIONS

The findings concerning gender distribution among respondents indicate that the majority of participants were women, constituting approximately 77.6% of the total sample. In contrast, men accounted for a smaller proportion, making up around 22.4% of the participants. The following is the result shown in Table 1.

### 5.1 Demographics information

**Table 1:** Demographics information

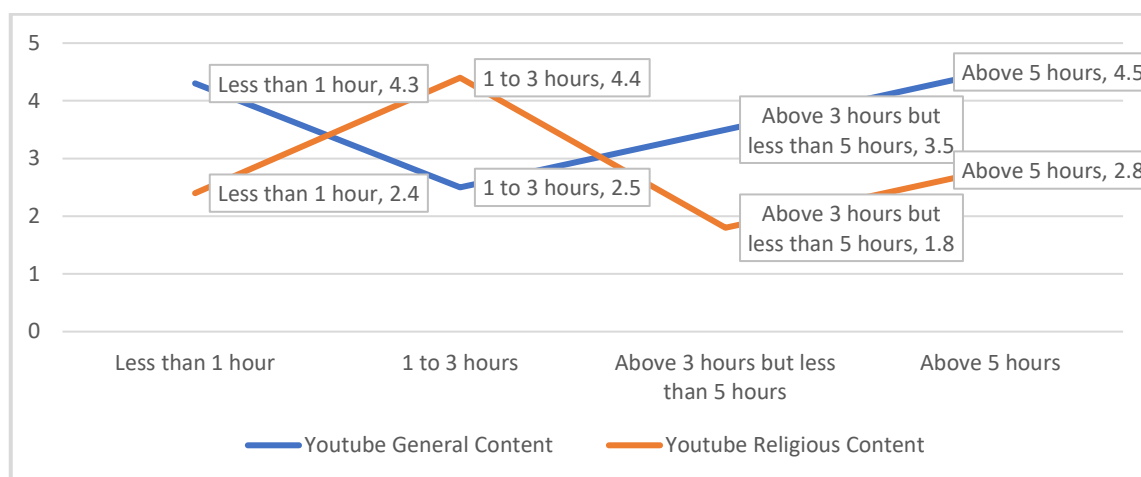
Variables		
Sex	Male (22.4%)	Female (77.6%)
Age	18-22 years (63.3%)	Above 22 years (36.7%)
Education	SPM (14.3%)	Certificate (24.5%)
	Diploma (59.2%)	First degree (2.0%)

The distribution of respondents across different age groups reveals distinct patterns in the perception of religious knowledge on social media within the millennial generation. Among the participants, a significant proportion, accounting for 63.3%, fell within the age range of 18 to 22 years. On the other hand, those aged 22 and above constituted 36.7% of the sample. The predominance of respondents in the 18 to 22 years age range suggests that younger individuals within the millennial generation are more actively engaged in discussing and exploring religious knowledge on social media platforms. This observation aligns with the broader trends indicating

that younger generations tend to be more digitally connected and invested in online dialogues. The analysis of respondents' education levels in the context of their perception of religious knowledge on social media provides valuable insights into the diverse perspectives that exist within the millennial generation. The data reveals that the majority of participants possess a diploma, constituting 59.2% of the total sample. Additionally, 24.5% of respondents hold certificates qualifications, while 14.3% have completed their Sijil Pelajaran Malaysia (SPM). Only a marginal portion, 2.0%, reported having a first degree.

## 5.2 The Influence of Social Media on Religious Knowledge among Muslim Students

A comparative analysis of respondents' daily time consumption on YouTube and their engagement with religious content on the platform provides valuable insights into the viewing habits and interests of the millennial generation. The two distinct categories shed light on how participants allocate their time and attention within the digital realm. Figure 1 displayed the detail as follows:



**Figure 1:** Time Spent on Youtube between Religious and Standard Content

In terms of daily time spent on YouTube, the data illustrates a diverse distribution. Notably, a significant portion of respondents (32.7%) indicated spending less than an hour daily on the platform, suggesting that a considerable number of millennials engage with YouTube in a relatively limited capacity. This finding aligns with the notion that digital interactions are often quick and fragmented, reflecting the fast-paced nature of modern information consumption.

In contrast, 42.9% of participants reported dedicating 1 to 3 hours daily to YouTube activities. This segment represents individuals who engage with online content more extensively, potentially indicating a higher level of interest in digital media. The willingness to invest this amount of time in YouTube could imply that millennials within this range value the platform as a source of diverse information and entertainment.

Moreover, the data reveals that 16.3% of respondents allocate 5 to 10 hours daily for YouTube engagement. This group demonstrates a heightened level of digital immersion, reflecting an inclination towards extended online interactions. The findings suggest that these individuals are likely to engage in a variety of content genres, including discussions related to religious knowledge.

Comparing the daily time consumption on YouTube to engagement with religious content on the platform provides intriguing insights. In the context of religious content, the highest

proportion of respondents (44.9%) reported spending less than an hour daily, indicating a consistent pattern with the general trend observed in YouTube usage. However, it is noteworthy that a larger percentage of participants (38.8%) indicated dedicating 1 to 3 hours daily specifically to religious content. This suggests that while participants might spend a significant amount of time on YouTube overall, they allocate a substantial portion of this time to religious discussions.

Furthermore, 8.2% of respondents reported spending 5 to 10 hours daily on YouTube for religious content, demonstrating an elevated level of engagement with religious discussions. Interestingly, a similar percentage of participants (8.2%) mentioned not engaging with religious content on the platform at all. This subset might either prefer to consume religious content through alternative means or might not be interested in this type of content.

### 5.3 Descriptive Analyses

The participants were asked to rate their agreement with several statements that gauged their engagement with Islamic content on YouTube. The resulting descriptive statistics reveal as follows:

**Table 2:** Survey on the Utilization of Youtube Related to Religious Issues

	Mean	Std Deviation
I often use YouTube as a reference source in learning Islamic religious issues	3.80	0.979
I feel that Islamic videos on YouTube help me understand the values of the Islamic religion	4.08	0.862
I feel that the use of YouTube in studying Islam helps to improve my understanding of the religion	4.12	0.832
I feel that Islamic videos on Youtube motivate me to improve religious practices	4.20	0.816
I feel that Youtube provides easy access to sermons, lectures and religious lectures that I could not access otherwise	4.18	0.808
I think Islamic videos on Youtube help me answer my doubts or questions about Islamic religions	4.06	0.827
I tend to follow YouTube channels that provide Islamic content	3.78	0.896
I believe that Islamic videos on Youtube provide a balanced and true view of Islam	3.84	0.773
I use Youtube to find inspiration in improving my faith and practice	3.8	0.949
I believe that YouTube gives space to young Muslims to share their experiences and opinions about Islam	4.02	0.878

The resulting descriptive statistics reveal the participants’ average scores for each statement, which ranged from 3.78 to 4.20. These scores indicate a generally positive disposition towards the potential of YouTube as a medium for religious exploration and learning.

Among the statements, the highest mean score (4.20) was recorded for the assertion “*I feel that Islamic videos on YouTube motivate me to improve religious practices.*” This suggests that a significant proportion of participants derive motivational value from the Islamic content available on YouTube, encouraging them to enhance their religious practices. This observation underscores the platform’s role in fostering commitment and personal growth in religious beliefs and practices.

The results underscore participants' positive outlook on YouTube's potential to motivate, educate, and foster a sense of community around religious matters. Nonetheless, the observed variability in responses emphasizes the need to acknowledge the heterogeneity within this demographic when considering their engagement with social media platforms for religious exploration. A high Cronbach's alpha coefficient, as observed in this study, calculated at a value of .940, suggests that the items comprising the measures are closely interconnected and collectively measure the underlying construct of interest.

This following section explores the ways in which the millennial generation perceives the utilization of social media, specifically YouTube, in relation to their belief system, particularly within the context of Islam. The table explained as below:

**Table 3:** Examining Participants' Perceptions of YouTube's Influence on Their Belief System

	Mean	Std Deviation
I believe there is negative content on Youtube that can cloud my understanding of Islam	3.96	0.978
I feel that religious videos on YouTube often do not provide a comprehensive explanation of Islam	3.16	0.921
I am concerned that Islamic videos on YouTube often present extreme or unbalanced views of Islam	3.53	1.023
I think the use of Youtube can affect my understanding of the laws in Islam	3.90	0.872
I tend to be influenced by controversy and negative content on YouTube related to the Islamic religion	3.02	1.108
I feel that Islamic videos displayed on YouTube often do not reflect the true values of Islam	3.12	1.033
I feel exposed to untrue or wrong views about Islam through videos on Youtube	3.14	1.118
I am worried that Islamic videos that contradict the teachings of Islam can confuse my understanding of religion	3.55	1.156
I believe the use of Youtube can cause Muslim teenagers to be influenced by ideologies or trends that are contrary to Islamic teachings	3.98	1.031
I am concerned that videos that insult or distort the teachings of Islam may affect my beliefs and attitude towards religion	3.53	1.293

The obtained Cronbach's Alpha value of .885 indicates a reasonably high level of internal consistency among the survey items. This suggests that the participants' responses, reflecting their perceptions and concerns about YouTube's influence on their belief systems, are relatively coherent and aligned with one another. The data analysis provides insights into participants' perspectives on how YouTube content might impact their understanding of religious principles, values, and teachings. The results indicate that the participants show a moderate level of agreement with certain concerns regarding the influence of YouTube on their beliefs. For instance, the mean score for the item "*I believe there is negative content on Youtube that can cloud my understanding of Islam*" was 3.96, suggesting that participants generally recognize the presence of potentially misleading or harmful content on the platform that could impact their comprehension of their faith.



Similarly, participants expressed concern about the comprehensiveness of religious content on YouTube. The item “*I feel that religious videos on YouTube often do not provide a comprehensive explanation of Islam*” received a mean score of 3.16, highlighting that some participants feel that the platform might lack comprehensive educational content that aligns with their faith. Furthermore, participants acknowledged the potential for extremist or unbalanced views. The item “*I am concerned that Islamic videos on YouTube often present extreme or unbalanced views of Islam*” garnered a mean score of 3.53, indicating that respondents recognize the presence of polarized perspectives within the content available on YouTube.

On the other hand, participants also recognized the potential for positive influence. The item “*I believe the use of Youtube can cause Muslim teenagers to be influenced by ideologies or trends that are contrary to Islamic teachings*” received a mean score of 3.98, suggesting that participants acknowledge the platform’s potential impact on younger generations’ beliefs and practices.

Overall, the descriptive statistics reveal a mix of perceptions and concerns. While participants acknowledge the potential for negative content and unbalanced views on YouTube, they also recognize the platform’s capacity to influence beliefs, particularly among younger Muslims. These results provide valuable insights into the complexity of participants’ interactions with social media in relation to their belief system.

#### 5.4 The Differences Between Education Level with the Utilization of Social Media Related Regarding Religious Issues and Their Belief System.

The normality test, as depicted in Table 4, was conducted to assess whether the data adhered to a normal distribution. This step is crucial because it helps determine the appropriate statistical analysis to employ, whether parametric or non-parametric. For this study, the null hypothesis was that the data followed a normal distribution, which would suggest parametric tests. However, the results indicated that the data did not meet the normality assumption, with p-values of 0.002 (Kolmogorov-Smirnov) and <0.001 (Shapiro-Wilk). Consequently, non-parametric tests were deemed more suitable for subsequent analyses.

**Table 4:** Normality Test

Tests of Normality						
	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Utilization of Youtube Regarding Religious Issues	.165	49	.002	.844	49	.000

<sup>a</sup>Lilliefors Significance Correction, p>005.

In this section, we discuss the results obtained from the normality test and the subsequent Kruskal-Wallis test to explore whether there are significant differences in the utilization of YouTube regarding religious issues across different education levels among millennials.

Given the non-normal distribution of the data, the Kruskal-Wallis test was employed to investigate potential differences in the utilization of YouTube regarding religious issues across various education levels. The null hypothesis ( $H_0$ ) posited no significant differences among education levels, while the alternative hypothesis ( $H_a$ ) suggested that significant differences existed.

**Table 5:** Kruskal Wallis Test

Test Statistics <sup>a,b</sup>	
Utilization of Youtube Regarding Religious Issues	
Chi-Square	8.552
df	3
Asymp. Sig.	.036

a. Kruskal Wallis Test

b. Grouping Variable: Education,  $p > 0.05$

Table 5 displays the results of the Kruskal-Wallis test, revealing a chi-square statistic of 8.552 with 3 degrees of freedom, resulting in an asymptotic significance (p-value) of 0.036. Here, the significance level was set at 0.05. Thus, if the p-value is less than 0.05, there is sufficient evidence to reject the null hypothesis, signifying the presence of significant differences.

In this case, the p-value (0.036) is less than 0.05, providing enough evidence to reject the null hypothesis. Therefore, it can be concluded that there are indeed significant differences in the utilization of YouTube regarding religious issues across various education levels among millennials.

In summary, the findings from the normality test and Kruskal-Wallis test demonstrate that the data did not conform to a normal distribution and that there are significant variations in the utilization of YouTube concerning religious issues among millennials at different education levels. These results contribute to a deeper understanding of how education levels may influence millennials' engagement with social media, particularly with regard to religious content.

Next section delves into the discussion of the results obtained from both the normality test and the subsequent one-way ANOVA test, with the primary focus on understanding the influence of education levels on millennials' perceptions of YouTube regarding religious issues and its impact on their belief systems.

Firstly, the normality test, as illustrated in Table 6, was conducted to ascertain whether the data adhered to a normal distribution. The purpose of this test is to determine the appropriate statistical analysis to employ, whether parametric or non-parametric. The results showed that the p-values for both the Kolmogorov-Smirnov ( $p = 0.177$ ) and Shapiro-Wilk ( $p = 0.148$ ) tests were greater than 0.05, suggesting that the data indeed follows a normal distribution. Consequently, parametric tests, specifically one-way ANOVA, were chosen as the appropriate analytical tools for the subsequent investigation.

**Table 6:** Normality Test

Tests of Normality						
	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Perceptions of YouTube's Influence on Their Belief System	.111	49	.177	.965	49	.148

<sup>a</sup>Lilliefors Significance Correction,  $p > 0.05$

To explore whether education levels had a significant impact on millennials' perceptions of YouTube regarding religious issues, a one-way ANOVA test was conducted. The null hypothesis ( $H_0$ ) posited that there were no differences in perceptions across different education levels, while the alternative hypothesis ( $H_a$ ) suggested the presence of such differences.

**$H_0$ : There is no difference between education level with the influence of YouTube on their belief system.**

**$H_a$ : There is a difference between education level with the influence of YouTube on their belief system.**

The results of the one-way ANOVA test are presented in Table 7, revealing a between-groups sum of squares of 3.120, with 3 degrees of freedom and a mean square of 1.040. The F-statistic was calculated to be 1.999, and the corresponding p-value was 0.128.

**Table 7:** Perceptions of YouTube's Influence on Their Belief System

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.120	3	1.040	1.999	.128
Within Groups	23.405	45	.520		
Total	26.525	48			

$p > 0.05$ , so  $p = 0.128$  is  $>$  than 0.05, null hypothesis accepted. No differences.

The significance level ( $\alpha$ ) was set at 0.05. If the p-value is less than  $\alpha$ , there is enough evidence to reject the null hypothesis, indicating the presence of significant differences. Conversely, if the p-value exceeds  $\alpha$ , the null hypothesis is accepted, suggesting no significant differences.

In this instance, the p-value (0.128) is greater than 0.05, leading to the acceptance of the null hypothesis. Therefore, it can be concluded that there are no significant differences in millennials' perceptions of YouTube regarding religious issues across different education levels.

In the context of the second objective, which aimed to identify whether students in different academic levels use social media differently, it can be summarized that educational backgrounds do lead to variations in the utilization of YouTube regarding religious issues. However, no significant differences were observed concerning millennials' perceptions of YouTube's influence on their belief systems.

In conclusion, the results suggest that education levels play a role in shaping millennials' interactions with social media in terms of religious content, highlighting the importance of considering educational backgrounds in studies examining social media behavior.

### 5.5 Relationship Between Time Spending on Social Media and Their Religious Belief System.

The discussion now turns to addressing the third research objective, which endeavors to examine the relationship between the time spent on social media and its potential impact on the religious knowledge of millennial participants. To investigate this association, a regression analysis was conducted, specifically utilizing the Pearson regression test. This analysis aims to establish the connection between two variables: 1) the daily duration of surfing YouTube content and 2) participants' perceptions regarding the influence of YouTube on their Islamic beliefs.

The hypothesis is as follows:

**H<sub>0</sub>: There is no relationship between the length of time spent browsing YouTube content and its influence on students' belief.**

**H<sub>a</sub>: There is a relationship between the length of time spent browsing YouTube content and its influence on students' belief.**

In preparation for the regression analysis, it is essential to ensure that the data adheres to normality assumptions. The normality test conducted on the perception variable yielded results indicating that the data follows a normal distribution. Consequently, the Pearson regression test is deemed appropriate for this hypothesis test.

**Table 8:** The Relationship Between the Daily Duration of Surfing Youtube Content and Participants' Perceptions of Youtube's Influence on Their Belief System.

Correlations			
		Duration of surfing Youtube every day	Perceptions of YouTube's Influence on Their Belief System
Duration of surfing Youtube every day	Pearson Correlation	1	.193
	Sig. (2-tailed)		.183
	N	49	49
Perceptions of YouTube's Influence on Their Belief System	Pearson Correlation	.193	1
	Sig. (2-tailed)	.183	
	N	49	49

Table 8 displays the correlation coefficients between the two variables of interest. The Pearson correlation coefficient for the relationship between the daily duration of surfing YouTube content and participants' perceptions of YouTube's influence on their religious knowledge is 0.193. The corresponding two-tailed significance value (Sig. 2-tailed) is 0.183.

The interpretation of these findings follows a few key steps:

- i) Referring to the formulated hypothesis:  $H_0$  posited that there is no relationship between the length of time spent browsing YouTube content and its influence on students' belief.
- ii) The acceptance or rejection of the null hypothesis hinges on the significance value (Sig. 2-tailed). If the significance value exceeds 0.05 ( $p > 0.05$ ), the null hypothesis is accepted.
- iii) The Pearson correlation coefficient (0.193) signifies the strength and direction of the relationship (Table 9). In this case, the positive correlation coefficient suggests a relationship in the same direction.

**Table 9:** The Strength of the Relationship Is According to the Correlation Value

Correlation Index Value	Relationship Interpretation
0.01-0.09	No relationship
0.10-0.29	Weak
0.30-0.49	Moderate
0.50-0.69	Strong
0.70-0.99	Very Strong
1.00	Perfect

(Source: Chuan Yan Piaw, 2013)

In conclusion, the results of the Pearson regression analysis indicate that there is a positive but weak relationship between the daily duration of surfing YouTube content and participants' perceptions of YouTube's influence on their belief system. While a relationship exists, its relatively weak nature suggests that the influence of time spent on YouTube on participants' belief may be influenced by additional factors not considered in this analysis.

## 6.0 CONCLUSION

In conclusion, the exploration of the millennial generation's perception of religious knowledge on social media reveals complex dynamics. Despite spending significant time on social media platforms, a substantial portion is dedicated to religious content, indicating an active engagement with religious discussions. While acknowledging the potential drawbacks, participants recognize social media's influential role in shaping beliefs, especially among younger Muslims. Education levels significantly influence social media utilization regarding religious issues, highlighting the importance of considering educational backgrounds in understanding millennials' interaction with social media. Moreover, the weak but positive relationship between time spent on YouTube and participants' perceptions of its influence on their belief system suggests additional factors at play. These findings underscore the complexity of millennials' engagement with religious knowledge on social media, urging further research into effective dakwah strategies across diverse social media platforms amidst evolving social media usage patterns.

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