The Influence of Motivation for Sharing Gen-Z Islamic Content on Social Media

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Abstract. *UIN Antasari students like and post Islamic websites through announcements of religious assemblies, videos of religious lectures, and motivational sentences, and are even active as volunteers for Islamic media such as Aswaja Net and Al Jami. The behavior of sharing Islamic content becomes interesting when it is associated with their motivational background in sharing content with others. The initial hypothesis is that there is a desire to invite others to do good, provide assistance, support each other, and prevent reprehensible actions. This study uses a mix method approach. The data collection technique is by distributing google form questionnaires and FGDs. Data analysis technique was performed by multiple linear regression analysis. The results of the study based on a sample of 566 students found that motivation and intensity simultaneously influence the behavior of sharing Islamic content. The effect value of the independent variable on the dependent variable is 58.5%. The motivation for sharing Islamic content includes self-actualization motivation in preaching as much as 75.6% and to get responses from other people as much as 72.4%. Meanwhile, the intensity of accessing Islamic content was 45.9% 2-5 times per day and 41.3% less than 10 minutes*

Keywords: *the influence, motivation, sharing, islamic content, gen-Z*

INTRODUCTION

The Indonesian Internet Service Providers Association (APJII) survey in 2022 revealed that there were 210.03 million internet users in Indonesia, with the highest penetration rate in the 13-18 year age group of 99.16% and 19-34 year age group of 98.64 % (Dimas Bayu, 2022). This age group is known as generation Z which is discussed by academics in various studies. Generation Z studies focus on their daily activities spent on the internet (Kusumalestari et al., 2021). This is due to the habits of generation Z which are more flexible, intelligent, and very tolerant due to the openness of knowledge and the acquisition of wide-open insights in cyberspace. Teenagers who are known to be in the digital native era have a birth range from 1995 to 2010. They have the ability to carry out activities simultaneously (multi-tasking), such as operating social media using a mobile phone, accessing the internet using a PC, and listening to music with headphones. Most of their main activities are carried out online (Helsper & Eynon, 2010). Generation Z is categorized as early adolescents to late adolescents and their role is highly anticipated as a motivator for the people around them. Youth should always set an example in society and be willing to teach others. Young people must demonstrate their da'wah through verbal and nonverbal actions when sharing their spiritual experiences on social media.

Social media plays an important role in community interaction and communication (Mustafa & Hamzah, 2011; Szell et al., 2010). Research has found that students often interact with technology and produce content that

they then share with the public (Jones & Healing, 2010). Research results show that Internet sites drive important changes to the way video content is delivered (Hanson & Haridakis, 2008). YouTube makes it easy for viewers to access videos and share them with others. The same pattern occurs in Indonesia. In an interesting study, Olivia L. Pramesti (Pramesti, 2022) stated that the content creation profession is of great interest to generation Z. They often share information with their community or reference media (Hidayat et al., 2017). For generation Z, social media is a suitable and convenient platform for many things. As stated in research by Steinfield, C., Ellison, N., Lampe, C., and Vitak, J. (Ha et al., 2013), social media is used to communicate, get to know and network with others through common interests.

This opinion is in accordance with the results of Zaini's research (Zaini, 2013) that da'wah can be done via the internet. As a means of information and knowledge, digital media can be used as a means of learning as well as propagation of Islam. Fadly's research strengthens this assumption. According to Fadly Usman (Usman, 2016), dissemination of Islamic da'wah messages via the internet is very effective. Motivation to access smartphones to update information, read Islamic da'wah sites, join da'wah communities, access Islamic content applications, such as the Digital Qur'an, Athan, Dzikr, and daily prayers are often carried out by students up to working age. The use of smartphones and the intensity of delivering da'wah material via the internet has led to a very significant success rate.

In this era, there are many communication media that convey Islamic information. These Islamic websites provide the public with the latest Islamic teachings, insights, and knowledge about the Islamic world. Islamic messages in online media are beneficial for people who are unfamiliar with Islamic principles. The appeal of this Islamic message is getting stronger through packaging and formats that are adapted for the younger generation. In addition, information about the Islamic world is designed to be more fair and valuable for Muslims to provide advocacy for opinions about the struggles of Muslims, build and strengthen Muslim unity, and provide information about the values of learning in Islam. In this study, researchers underline Generation Z at the student level as one of the entities that productively access and spread Islamic messages. One of them is a well-known Islamic university in South Kalimantan, namely UIN Antasari. The practice of disseminating Islamic information is beneficial for educational institutions. This effort will generate trust for stakeholders and create a positive image for the institution. UIN Antasari's policy targets quality graduates through innovation in disseminating more massive Islamic content. Moreover, social media in Banjarmasin has synergized with Islamic boarding schools, religious assemblies, prayer and study assemblies, as well as forming a da'wah community via the internet in which UIN Antasari scholars take part. It is hoped that, apart from studying religion, UIN students will also be able to manage digital media, especially producing and distributing Islamic content to the public.

In the pre-survey, researchers observed UIN Antasari students liking and posting assembly announcements, video lectures, or motivational sentences on their WhatsApp, Instagram, and Facebook accounts. There are also students who are members of the Aswaja and Al Jami networks. The behavior of sharing Islamic content becomes interesting when it is related to the interest factor behind it. Interest in sharing information with other people can be studied from intentions,

emotional aspects (Ferrara & Yang, 2015), pleasure aspects (Dzar Nurul Halimah & Nawangsih, 2021; Sulthan & Istiyanto, 2019), business aspects (Kasdi et al., 2018; Kurnia, 2017), political aspects (Ardha, 2014; Wibowo, 2018), and social aspects (Nugroho & Irwansyah, 2021). Many studies examine the benefits of sharing. However, it remains unclear why individuals are willing to share knowledge with strangers.

Especially because there are different cultures. A study found a relationship between knowledge of Korean culture and the decision to buy a cell phone from Korea (Satriani & Rinawati, 2020). In addition, research shows that Instagram is not only used for fun but also as a source of political information (Handoko & Stellarosa, 2020). President Joko Widodo is one of those who uses Instagram content as a source of political information.

There is a study that questions the factors that influence sharing behavior through the paradox of the concept of social capital and individual motivation in virtual communities (Chang & Chuang, 2011). In line with that, Mohammad Salehan (Salehan et al., 2017) stated that social networking services are platforms for forming and managing personal connections for human relations. His team agrees that this research contributes to social network knowledge related to user motivation, participation, and performance. He found that there were four significant motivations, namely vertical social, horizontal social, hedonic, and utilitarian motivations. Meanwhile, two elements of participation (sharing and collaborating) are produced, while the end result of this sharing concept is personal and work performance.

Researchers estimate that one of the factors influencing the spread of Islamic content is the desire to be at the forefront of obtaining and disseminating information. The initial hypothesis is the desire to invite others to do good, help each other, support each other, and prevent reprehensible actions. The right motivation and intensity are expected to encourage students to choose, filter, sort, and decide to share content according to Islamic norms, not just for entertainment or to fill their free time. This research emphasizes the motivation of Generation Z to share Islamic content on social media. It is hoped that this research will provide an important contribution to the motivational factors underlying Generation Z.

The theoretical study in this study is the new version of uses and gratification of Palmgreen and Rayburn (Karman, 2013; Ruggiero, 2000). Palmgreen states that uses and gratification are very important for mass communication researchers both now and in the future. Palmgreen proposes an integrative gratification model which suggests a multivariate approach. Likewise, Thomas E. Ruggiero's research (Ruggiero, 2000) states that mass communication researchers must have broad insight into the concepts of uses and gratification. He argues that uses and gratification are not strict social science theories. In his article, Thomas E. Ruggiero (Ruggiero, 2000) states that the future of uses and gratification theory in this era stands out because of its ability to answer cutting-edge issues (interactivity, demassification, hypertextuality, and asynchronous). He argues that researchers must be willing to explore the interpersonal and qualitative aspects of mediated communication in a more holistic methodology. In this study, researchers strongly agree that the focus of the problem regarding the use of social media is studied through the uses and gratification theory. The application of uses and gratification on social media sites according to (Falgoust et al., 2022; Gallion, 2014; Makam, 2013) can be

classified into four things, namely socializing, entertainment, self-status seeking, and information.

Meanwhile, according to (Browman, 2017; Stiveni Isadora, Shinta Pratiwi, 2012), motivation is a driving need that encourages a person to take action to meet these needs. Motivation, as defined by Jalaluddin Rakhmat (Millanyani & Pramiyanti, 2015), is referred to as gratifications sought (GS) in Palmgreen's expected value model (Ruggiero, 2000). Gratifications sought (GS) is the satisfaction sought or desired by users when using a particular type of media. The decision to use or not use a particular media is determined by several factors based on the desire to meet various needs. The activity of spreading da'wah content requires intrinsic motivation. In contrast, extrinsic motivation comes from external sources, such as family, neighborhood, and campus. Dennis McQuail (Falgoust et al., 2022) divides four categories of motivation for media use: information seeking, personal identity, integrity and social interaction, and entertainment.

As for intensity, the researcher uses the notion of The Graphic, Visualization, and Usability Center, Georgia University of Technology (in Surya: 2002), which classifies internet users into three categories based on the intensity of internet use, namely heavy users, medium users, and light users. According to Nuraini (Maria, 2017), intensity indicators include: 1) Motivation, 2) Frequency, 3) Duration, 4) Presentation, 5) Direction of attitude, and 6) Interest. From the previous definitions it can be concluded that intensity is a quantitative measure of a sensation that is used to quantify the size of physical energy or sensory data that tends to hate, avoid, and dislike certain objects.

The paradigm of thought in this study is that motivation (X1) and intensity (X2) are X variables that act as independent or free variables. Meanwhile, the behavior of sharing Islamic content is a Y variable that acts as a dependent or bound variable. The conclusion is that motivation and intensity factors will influence the behavior of sharing Islamic content.

METHODS

This study used a mixed methods approach, using questionnaires and focus group discussions as primary data collection techniques. The population in this study are students of UIN Antasari who engage with and are familiar with smartphones, have a frequency and intensity that is in accordance with technology, and are proficient in utilizing and accessing technology.

The entire study population was 11,324 people with random cluster sampling of five faculties who were then selected by purposive sampling by considering students who have Instagram accounts and actively access Islamic information. The research sample consisted of 566 participants.

The research variable is the variable (X1) motivation which is divided into personal relationship motivation, personal identity motivation, and entertainment motivation (Child & Haridakis, 2018). The researcher also added the motivation for preaching from Frendsen (Karman, 2013). Variable (X2) is the intensity of accessing social media which is divided into attention, appreciation, duration and frequency. Meanwhile, the Y variable is the behavior of sharing Islamic content which is divided into sharing intentions and individual factors. The X and Y variables were then lowered back to the points on the questionnaire.

Based on the uses and gratifications theory, it is then revealed to be an indicator of motivation and an indicator of intensity, namely the extent to which a

person discloses information about Islam through the internet and indicators of sharing behavior.

The data analysis technique used is multiple linear regression analysis. This analysis technique is used to determine the effect of several independent variables on the dependent variable. This analysis is used because this research only analyzes two or more independent variables and one dependent variable. For the purposes of this analysis, the researcher collected and processed the data obtained from the questionnaire by giving each question a score based on a Likert scale with the favorable option.

RESULTS AND DISCUSSION
Respondents' Characteristics

Based on the results of the questionnaire distributed to UIN Antasari Banjarmasin students, researchers obtained 566 data from various faculties: FTK 285 students (50.4%), FEBI 88 (15.5%), FS 77 (13.6%), FUH 55 (9, 7%), and FDIK 61 (10.2%). There were 352 female respondents (62.2%) and 214 male respondents (37.8%). The age group with the highest proportion of respondents was 20 years with 161 people (28.4%), followed by respondents aged 19 with 154 people (27.2%). While the smallest age group is 17 years as many as one person (0.2%). Based on the class, the highest number of respondents was the class of 2020 with 220 people (38.9%) followed by the class of 2021 with 176 people (31.1%). The 2019 class is in third

place with a total of 94 people (16.6%). In fourth place are students from class 2018, totaling 74 people (13.1%). The 2017 class has the smallest proportion of respondents, only 2 people (0.4%). Based on the membership status of the Campus Da'wah Institute (LDK), 84.5% (478 people) are not members of the LDK while the remaining 15.5% (88 people) are members. According to the social media platforms used by respondents, 26.4% use Instagram, 22.2% use YouTube, 19.4% use WhatsApp, 18.6% use TikTok, 6.5% use Facebook, and 3.9% use Twitter . The majority of respondents in this survey use multiple social media platforms. So that the total number of respondents based on social media users is more than 566 respondents.

Descriptive Analysis

In this research , descriptive statistical analysis will be carried out which includes the mean value and standard deviation. Following are the results of descriptive statistical data from the variables in this research (Table 1.)

From the results of descriptive statistics, it can be seen that the average value of the variable Motivation to Access Social Media is 39.1643, with a standard deviation of 4.63150. The Intensity of Accessing Social Media variable has an average value of 19.6608 with a standard deviation of 2.63095. Furthermore, the Islamic Content-Sharing Behavior variable has an average value of 24.9505 with a standard deviation of 3.69659.

TABLE 1. Descriptive Statistics

	Mean	Std. Deviation	N
Motivation to Access Social Media	39.1643	4.63150	566
The intensity of Accessing Social Media	19.6608	2.63095	566
Islamic Content-Sharing Behaviour	24.9505	3.69659	566

Source: Appendix
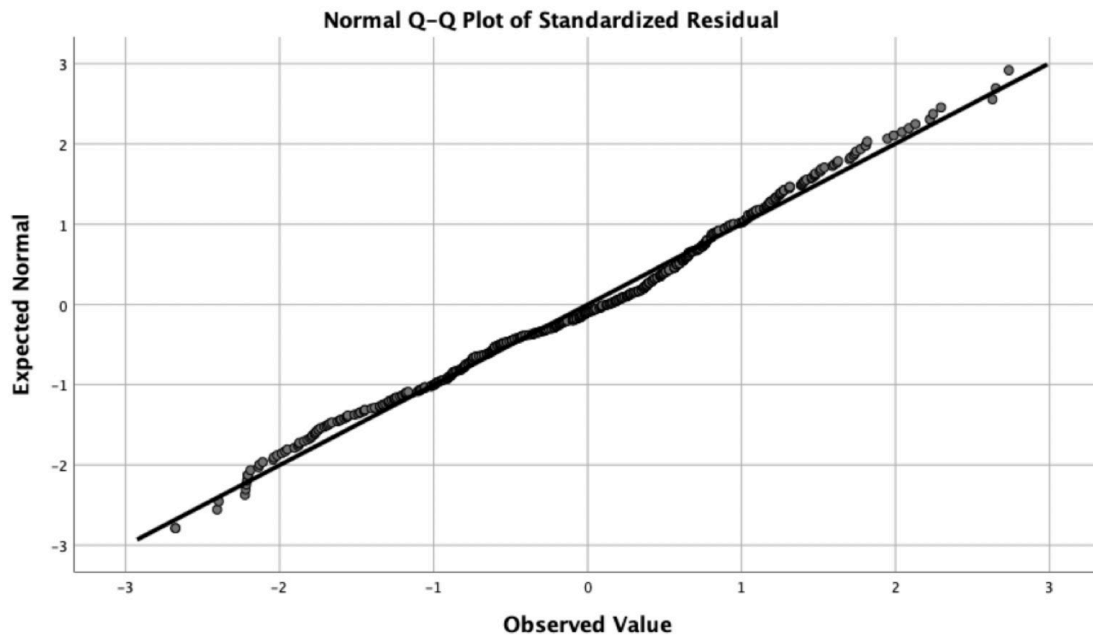Source : results of data processing, 2021

FIGURE 1. Normality Test

The Influence of Motivation to Access Social Media and Intensity of Accessing Social Media on Islamic Content-Sharing Behaviour

Figure 1 is the results of the normality assumption test through the Q-Q plot show that the data points are not far from the diagonal line so that it can be concluded that the normality assumption is almost fulfilled.

Figure 2 Assessing the assumption of homogeneity in the case of multiple regression via standardized residuals vs. predicted values. From the picture above, it can be seen that the data points are not scattered and patterned so it can be concluded that the assumption of homogeneity is not fulfilled.
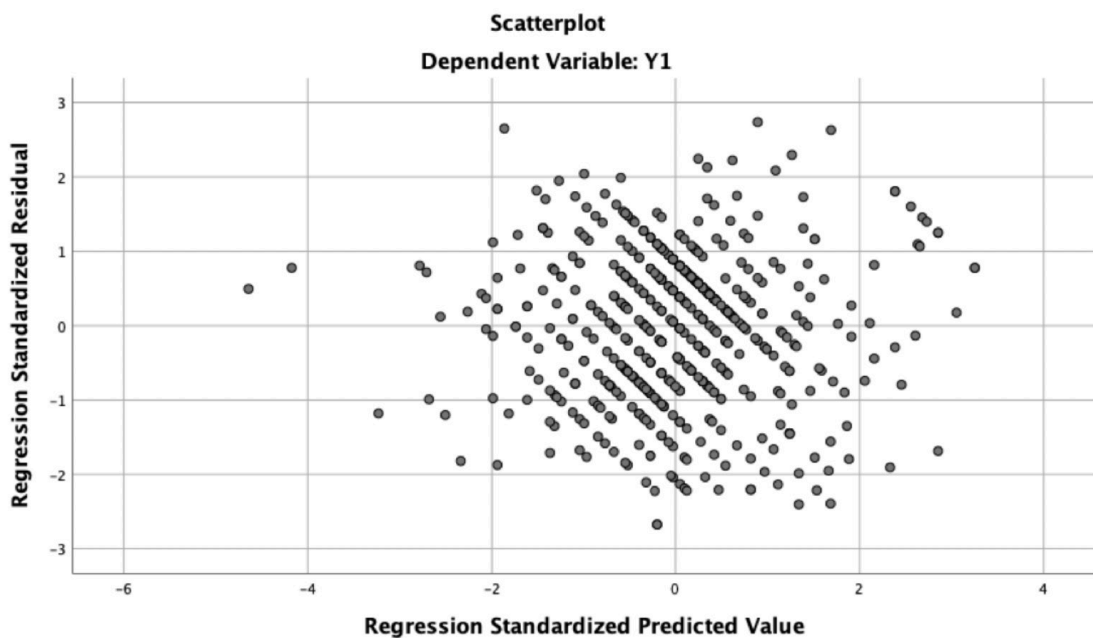

FIGURE 2. Homogeneity Assumption Test

TABLE 2. Autocorrelation Assumption Test

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.765	.585	.584	2.38544	1.812

a. Predictors: (Constant), X2, X1
b. Dependent Variable: Y1

Source: results of data processing, 2021

Table 2 is the diagnosis of autocorrelation was carried out using the Durbin-Watson test. If the Durbin-Watson test value (DW test) is in the range of 1.5-2.5, then it can be said that there is no autocorrelation in the data. Based on the output above, the Durbin-Watson score is 1.812. This value is in the range of 1.5-2.5. Therefore, it can be stated that there is no autocorrelation in this case.

Table 3 Suppose the VIF (Variance Inflation Factor) is more than 10. In this case, it means that there are symptoms of severe multicollinearity and further treatment is needed. However, if the VIF value is less than 10, it means that multicollinearity does not occur. Based on the picture above, there is no VIF of variable X that exceeds 10. So it can be concluded that there is no multicollinearity between variables X.

Multiple Regression

Table 4, The R. Square value of 0.585 means that 58.5% of the diversity of content sharing is influenced by motivation and intensity. The remaining 41.5% is influenced by other variables not included in the study.

TABLE 3. Multicollinearity Assumption Test

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.155	.892		.174	.862		
	X1	.350	.029	.439	12.172	.000	.567	1.764
	X2	.563	.051	.401	11.117	.000	.567	1.764

a. Dependent Variable: Y1

Source: results of data processing, 2021

TABLE 4. Variables Tested

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.765	.585	.584	2.38544	1.812

a. Predictors: (Constant), X2, X1
b. Dependent Variable: Y1

Source: results of data processing, 2021

TABLE 5. Table Test F

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4516.955	2	2258.478	396.897	.000ᵇ
	Residual	3203.660	563	5.690		
	Total	7720.615	565			

a. Dependent Variable: Y1
b. Predictors: (Constant), X2,X1

Source: results of data processing, 2021

TABLE 6. Multiple Linear Regression Analysis Test Results

Coefficientsᵃ

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.155	.892		.174	.862		
	X1	.350	.029	.439	12.172	.000	.567	1.764
	X2	.563	.051	.401	11.117	.000	.567	1.764

a. Dependent Variable: Y1

Source: results of data processing, 2021

Table 5, Sig spss results. = 0.000 < 5% (significance level) indicates that X1 motivation to use social media and X2 intensity of accessing social media simultaneously influence Y1's behavior in sharing Islamic content.

Table 6, Sig spss value 0.000 means that separately, X1 motivation to use social media influences Y1 behavior in sharing Islamic content, and X2 intensity of accessing social media influences Y1 behavior in sharing Islamic content.

DISCUSSION

The results of hypothesis testing show that the variables X1 and X2 have a significant favorable effect. The regression value of the influence of social media motivation and the intensity of accessing social media with the behavior of sharing Islamic content on students of UIN Antasari Banjarmasin is R. Square = 0.585. This figure of 58.5 percent indicates that there is a significant positive correlation between social media motivation and the intensity of accessing social media of UIN Antasari students and the behavior of sharing Islamic content. That is, the higher or greater the motivation to use social media and the intensity of accessing social media, the higher or greater the ability to share Islamic content.

The emergence of specific incentives behind the use of social media accounts by UIN Antasari students is an alternative form of fulfilling their need for Islamic information. Expectations of motivation and fulfillment of satisfaction with social media can be measured using the perspective of the Uses and Gratifications communication theory (Grellhesl & Punyanunt-Carter, 2012; Kaspar & Müller-Jensen, 2021). They see the development and widespread use of social networking sites at this time

has attracted the attention of a number of communication experts by applying the Uses and Gratifications Theory to explain why users are attracted to the use of these new media. The social media platforms used by Generation Z display Islamic content containing interesting da'wah messages to meet their need for Islamic information both in terms of message content, packaging, and selected reference sources. While the frequency of its use varies, it is known that 26.5% of Generation Z use Instagram to access Islamic content on social media. The rest can be found on YouTube (22.2%), WhatsApp (19.3%), TikTok (18.6%) and Facebook (6%). This shows that the selection of social media is not dictated by the type of media but by the content. Based on these findings, researchers believe Instagram makes it easier for users to share information, including Islamic content. Instagram is able to become a media of da'wah in the digital era. Specifically for Islamic content, they tend to explore and understand the messages more intensely driven by their desire to explore existing Islamic issues as a whole.

The results of the data analysis show that the influence of the variable motivation on social media use and the intensity of accessing social media on the behavior of sharing Islamic content is 0.585. From multiple regression testing, a regression coefficient of 0.352 is obtained with a significant value (0.007 < 0.05), which means that the diversity of content sharing is influenced by motivation and intensity. The remaining 41.5% is influenced by other variables not included in the study. This shows that the higher the motivation to use social media and the intensity of accessing social media, the behavior of sharing Islamic content will increase. The results of this study indicate that the emergence of social media motivation and the intensity of accessing

social media is caused by students' need to fulfill Islamic content. The high need for fulfilling religious knowledge, especially in Islamic content, has also increased the behavior of sharing Islamic content among genZ.

This is in line with Elizabeth B. Hurlock's grand theory regarding interest in religious learning which states that pleasure is related to interest (Kahar, 2018). If a person feels satisfied, intensity and motivation will appear to accompany their interest (Darmawan, 2020; Mahmudah, 2019). Another study from Maulidiyah Putri also supports the results of this study. Mauldiyah stated that there was a relationship between the intensity of accessing the Instagram Media Cordova account (@cordova.media) and the da'wah motivation of members of the Dakwah Institute of the Sunan Kalijaga Campus, with a low relationship category and a positive direction, namely the higher the intensity of accessing the Instagram Media Cordova account (@ cordova.media), the higher the da'wah motivation of members of the Dakwah Institute of the Sunan Kalijaga Campus.

An excerpt from the results of a student FGD at LDK UIN Antasari stated that: Sharing knowledge is jihad in the way of Allah SWT, and students have a strong desire to share Islamic content. Even though the content is created by other parties, a strong desire to share Islamic knowledge is an indicator to improve oneself and provide benefits to others. In other words, the behavior of sharing Islamic content shows an effort to improve self-quality.

When accessing da'wah media, they are reminded of what they have learned so that their hearts are moved. God willing, they will return to practice the contents of the religious knowledge they have learned (Hambali et al.)

Social Media Motivation Variables on Islamic Content Sharing Behaviour.

There are four indicators of social media motivation variables (X2): personal relationships, identity, entertainment, and the search and spread of Islamic messages. From the data obtained, most UIN students stated that their motivation for social media was internal, for themselves, and tended towards entertainment. Based on the four typologies of media interaction by Dennis McQuail, the authors argue that: 1) Entertainment that leads to mood diversion, in which students take advantage of social media with Islamic content as a form of diversion because they are bored with videos or material that they feel is not useful; 2) Personal relationships, where UIN Antasari students access social media to support themselves or colleagues through status posts in the form of da'wah videos or memes; 3) Self-actualization, messages uploaded to online media represent their identity in public spaces; and 4) They spread Islamic da'wah by first carrying out *tabayyun*, carefully verifying the viral problems, followed by thought solutions.

This result is in line with research result which states that doctors prefer online media to access religious studies rather than attending in person due to tight schedules at work locations (Mahmuddin & Halik, 2019). They agreed to increase religious knowledge using various online communication media, not only from conventional sources (mosques). The convenience of watching da'wah videos is very beneficial for social media users. The author argues that someone who has a high curiosity about da'wah will watch da'wah videos on social media more intensively.

In seeking information, motivation becomes a trigger factor for someone to carry out information search activities that are adapted to existing conditions and situations. The motivation is in the form of the need for information felt by students of UIN Antasari with little religious knowledge or wanting to expand their religious knowledge.

As religious people, generation Z seeks to fulfill their need for Islamic knowledge through social media. PH Saputra's research results (Saputra, 2017) show that increased awareness of spirituality is shown through efforts to deepen knowledge about Islam. Muallaf in Surabaya started seeking information driven by the need to be a good Muslim, which encouraged conversions to seek information through the right channels. Satisfaction and sharing of information found is the end result of the information search process that replaces anxiety and confusion at the beginning of the information search process.

Respondents were asked to choose their motivation for using social media. The results of the questionnaire based on social media motivation variables in this study are as follows Table 7.

Based on the average results of social media motivational variables in table 7, 428 students agree that preaching on social media is a form of self-actualization. There are two reasons behind the student's choice, namely their dependence on gadgets as part of their self-actualization expression through social media, and gadgets as part of religious reference sources. Gadgets as a medium for self-actualization of UIN students are not only related to lecture activities but also elements of personality as a central part of actualization. Their opinions and ideas should be presented in cyberspace. This statement is in accordance with the results of the FGD. Rizky agrees that people who have knowledge must pass it on to society. He views social media as a field to spread kindness. In line with that, Akmal, one of the LDK activists, said that any interesting content would be shared so that many people would know about

TABLE 7. Average social media motivation variable

Social Media Motivation	Strongly Agree	Agree	Disagree	Strongly Disagree
Make friends with other people	231	330	27	8
Share experiences with others	167	389	32	7
Da'wah on social media makes me recognized by others.	35	309	226	25
Da'wah on social media as a form of self-actualization.	56	428	100	11
Da'wah on social media elicits responses from other people.	36	410	132	17

Source: results of data processing, 2021

it. Social media as a means for studying religion with various reference sources motivates students in FGDs to carry out follow-up discussions in their study groups. They invite teachers or ustad who are able to provide a more comprehensive explanation.

The Variable Intensity Of Accessing Social Media On The Behaviour Of Sharing Islamic Content

The results of research on the variable intensity of accessing social media messages (X1) can be seen in the results of each indicator's score. Intensity indicators consist of attention, appreciation, duration, and frequency. Attention is the interest of followers in accessing da'wah messages that are relevant in everyday life. Appreciation is understanding and absorbing da'wah messages as knowledge by reading them repeatedly or by saving Islamic content posts. Duration is how long students access Islamic content, which is between 10 and 30 minutes. Meanwhile, frequency is the number of times students read or watch newly uploaded Islamic content in a day when they have free time and need new Islamic insights.

In Table 8, the average intensity of UIN students accessing social media that contains Islamic content is generally 2 to 5 times a day with a duration of 10 to 30 minutes each time. This shows that students of UIN Antasari tend to use social media as an alternative source of religious studies. In one day, students spend at least 30 minutes surfing social media

Ali also responded that preaching does not always mean preparing da'wah content every day and sharing it, but also includes asking for da'wah content from friends. Ali also responded that preaching does not mean having to access da'wah content every day and share it, having simple conversation with a friend is also a form of da'wah. In general, students like *tausiyah* from ustadz or scholars whom

TABLE 8. Average Social Media Intensity Variable Based on Number of Accesses Per Day

Social Media Intensity	1 time per day	2-5 times per day	6-9 times per day	>10 times per day	total
Times accessing Islamic content on social media	194	260	75	37	566

Source: result of data processing, 2022

TABLE 9. Average Social Media Intensity Variable
Based on Accessing Time Per Minute

Social Media Intensity	<10 minutes	10-30 minutes	31-59 minutes	>60 minutes	Total
The duration of accessing Islamic content on social media each time it is accessed	234	218	80	34	566

Source: result of data processing, 2021

they admire. The enthusiasm of students to learn religion from their chosen ustad on social media is sometimes also based on admiration which encourages them to share with those closest to them.

Respondents were asked to choose their duration on social media. The results of the questionnaire are based on the variable motivation for using social media in this study: Generally, students like *tausiyah* from ustadz or scholars they admire.

Slameto (Muyasaroh, 2020) explains that the intensity of the needs met by individuals significantly affects their level of interest. Therefore, someone who carries out religious activities with high enthusiasm will have a great interest in studying religion. Like most people, some youths (in this case UIN Antasari students) believe that religion plays an important role in their lives. This can be seen from their participation in various religious activities on campus and in the community.

Furthermore, at this time the surge in interest in studying Islamic sciences can be fulfilled in various ways. Students can explore Islamic knowledge through social media on various platforms. Dakwah activities on social media have proven to be effective in fulfilling religious needs, especially through browsing religious material, religious discussions, and personal uploads related to religion through statuses in the form of writing, pictures or videos.

Knowledge sharing is an integral component of knowledge management that must be owned by individuals. Sharing knowledge is one way for individuals to achieve success because it reflects their ability to share knowledge to increase their competitive value in the wider social environment. According to Lee (Wang & Wang, 2012), sharing knowledge is the act of transmitting or spreading knowledge from one person, organization, or group to another. Knowledge sharing can be defined as behavior that transmits knowledge from one organizational member to another. Islam strongly recommends sharing knowledge as stated in the words of Allah SWT "So ask people who have knowledge if you don't know it". An-Nahl: 43 (QS). The hadith of the Prophet SAW, also explained the importance of sharing knowledge "May Allah give beauty to someone who hears something from us and communicates it exactly as he heard it, because maybe the person who receives it understands it better than the person who heard it" (Ibn Maajah - At-Tirmidhi - Ahmad). Islam emphasizes the importance of sharing knowledge so that others can gain knowledge or understanding, and Allah SWT commends people who are willing to share knowledge with others.

CONCLUSION

The results of this study, based on a sample of 566 active undergraduate students from 5 faculties at UIN Antasari,

reveal that motivation (X1) and intensity (X2) influence the behavior of sharing Islamic content (Y). The independent variable has a 58.5% influence on the dependent variable. Apart from the independent variables in this study, the remaining 41.5% is another variable that influences the behavior of sharing Islamic content. Therefore, this study hypothesizes that motivation and intensity of social media access influence the behavior of sharing Islamic content among students of UIN Antasari.

There are two motivations that encourage UIN Antasari students to share Islamic content after accessing social media. The first motivation is as a form of self-actualization in da'wah accounting for 75.6%. The second motivation is the desire to receive feedback from others which accounts for 72.4% of the total. Meanwhile, the intensity of accessing Islamic content was 45.9% 2-5 times per day and 41.3% accessed less than 10 minutes.

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