

# LAMPIRAN

Lampiran 1 Skala *Psychological Well-Being* dan Intensitas Mengakses Konten Dakwah di Media Sosial untuk Riset

### ANGKET PENELITIAN

Nama/Inisial:

Jenis Kelamin:

Usia:

Fakultas:

Kesibukan: Kuliah/Kuliah dan Bekerja (coret yang tidak perlu)

Bersedia Mengisi Kuesioner: Ya/Tidak (coret yang tidak perlu)

Memiliki Akun Media Sosial: Ya/Tidak (coret yang tidak perlu)

Sering atau Pernah Mengakses Konten Dakwah: Ya/Tidak (coret yang tidak perlu)

Ustadz, Pendakwah, atau Akun Dakwah Favorit saya adalah :

Petunjuk Pengisian: Berilah tanda checklist (√) pada jawaban dari pernyataan yang anda anggap benar-benar menggambarkan diri anda.

**Ket: SS (Sangat Setuju), S (Setuju), TS (Tidak Setuju) dan STS (Sangat Tidak Setuju)**

#### Skala *Psychological Well-Being*

No.	Pernyataan	SS	S	TS	STS
1.	Penampilan yang rapi membuat Saya merasa percaya diri				
2.	Saya merasa beruntung masih diberi rezeki oleh Sang Khalik				
3.	Kesalahan di masa lalu membuat saya menjadi lebih taat menjalankan ibadah				
4.	Kejadian di masa lalu menjadi pembelajaran terbaik bagi saya untuk meningkatkan ketaqwaan				
5.	Saya memiliki empati yang tinggi terhadap orang lain				
6.	Orang lain melihat saya sebagai pribadi yang penuh kasih sayang				
7.	Kemauan untuk mendengar pendapat orang lain adalah hal yang sulit saya lakukan				
8.	Mempertahankan tali silaturahmi merupakan hal yang sulit saya lakukan				

9.	Tindakan yang saya lakukan berdasarkan norma agama bukan karena perintah orang lain				
10.	Saya mengalami kesulitan memegang teguh keputusan sendiri				
11.	Saya melakukan muhasabah/ introspeksi diri atas segala tindakan yang dilakukan				
12.	Saya merasa masa bodoh dengan nasehat dari orang lain				
13.	Saya mampu mengajak orang lain melakukan kebaikan dan meninggalkan kejahatan				
14.	Saya mampu menjaga amanah dalam kehidupan sehari-hari				
15.	Saya Lari dari tanggung jawab terhadap kesalahan yang dilakukan				
16.	Saya merasa nyaman dengan orang-orang yang berada di lingkungan saya				
17.	Saya sulit bekerjasama dengan orang-orang yang berada di lingkungan kampus				
18.	Saya berusaha mewujudkan cita-cita dengan ikhtiar dan doa				
19.	Bagi saya agama adalah pedoman dalam menjalankan hidup				
20.	Saya merasa hidup ini bermanfaat bagi orang lain				
21.	Bagi saya, apa saja yang saya lakukan/kerjakan setiap hari terasa tidak bermanfaat bagi diri sendiri maupun orang lain				
22.	Saya merasa pesimis perbuatan baik akan mendapatkan ganjaran pahala				
23.	Saya dapat lebih berkembang di masa mendatang				
24.	Saya sudah merasa cukup dengan pengetahuan kegamaan yang saya miliki				
25.	Saya berusaha menjadi pribadi yang lebih baik dari hari kemaren terutama dalam ibadah				
26.	Bagi saya, hidup adalah suatu proses untuk terus belajar dan meningkatkan keimanan				
27.	Saya merasa hidup ini biasa saja sekedar menjalani takdir yang maha kuasa				

#### Skala Intensitas Mengakses Konten Dakwah di Media Sosial

No.	Pernyataan	SS	S	TS	STS
1.	Mengakses konten dakwah merupakan hal yang				

	menarik bagi saya				
2.	Apapun kondisinya saya menyempatkan diri untuk mengakses konten dakwah di media sosial karena saya tertarik dengan itu.				
3.	Saya mengikuti akun-akun yang menampilkan konten dakwah di media sosial				
4.	Saya <i>up to date</i> mengenai informasi terbaru dalam konten dakwah di media sosial				
5.	Saya tidak suka diganggu saat mengakses konten dakwah di media sosial				
6.	Saya meluangkan waktu khusus untuk mengakses konten dakwah media di media sosial				
7.	Saya memilih untuk tidak mengerjakan hal lain saat mengakses konten dakwah di media sosial				
8.	Saya akan menyimak konten dakwah yang ada di media sosial sampai selesai, sebelum menyimak konten dakwah lainnya				
9.	Saya memperhatikan dengan sungguh-sungguh konten dakwah yang muncul di media sosial				
10.	Saya senang melihat konten dakwah di media sosial				
11.	Saya sering lupa waktu ketika mengakses konten dakwah di media sosial				
12.	Terkadang saya lebih mengutamakan untuk mengakses konten dakwah daripada melakukan aktivitas lain				
13.	Saya dapat memahami konten dakwah di media sosial				
14.	Saya sering tersentuh saat mengakses konten dakwah media sosial				
15.	Saya mengingat konten dakwah yang telah saya akses				
16.	Saya menyampaikan isi dari konten dakwah di media sosial yang sudah saya pahami kepada teman saya				
17.	Saya mengikuti saran atau masukan yang terdapat dalam konten dakwah di media sosial				
18.	Konten dakwah di media sosial mempengaruhi cara dalam berperilaku dan berpikir sehari-hari				
19.	Konten dakwah di media sosial membantu saya memahami perkara agama yang masih belum saya pahami				
20.	Konten dakwah di media sosial mempengaruhi cara dalam berpakaian sehari-hari				

21.	Saya bisa menghabiskan waktu berjam-jam untuk mencari konten dakwah di media sosial				
22.	Saat waktu luang saya membuka konten dakwah di media sosial				
23.	Saya tidak membatasi waktu dalam mengakses konten di media sosial				
24.	Saya menghabiskan sebagian besar waktu di media sosial untuk mencari konten dakwah				
25.	Saya mengakses konten dakwah di media sosial setiap hari				
26.	Saya sering melihat konten dakwah di media sosial saya				
27.	Setiap kali saya membuka media sosial, konten dakwah biasanya muncul dengan sendirinya				
28.	Saya menyimak konten dakwah yang tiba-tiba muncul saat saya membuka media sosial				
29.	Saya mengulang konten dakwah yang saya akses ketika tidak memahaminya				
30.	Saya melihat konten dakwah pagi, siang, dan malam				
31.	Ketika waktu luang saya mengakses konten dakwah di media sosial				

- Jika diakumulasikan berapa lama waktu yang anda habiskan untuk mengakses konten dakwah dalam sehari? (jawab dengan angka dalam hitungan menit, contoh jawaban “45”)

Jawab:

- Dalam sehari, berapa kali rata-rata anda mengakses konten dakwah di media sosial? (silang jawaban)

1. 1-3 kali
2. 4-6 kali
3. 7-9 kali
4. >10 kali

Lampiran 2 Hasil Uji Validitas Skala *Psychological Well-Being*

<b>Item</b>	<b>Corrected Item Total Correlation (R hitung)</b>	<b>R tabel</b>	<b>Keterangan</b>
Item 1	0,433	0,312	Valid
Item 2	0,510	0,312	Valid
Item 3	0,578	0,312	Valid
Item 4	0,561	0,312	Valid
Item 5	0,366	0,312	Valid
Item 6	0,419	0,312	Valid
Item 7	0,359	0,312	Valid
Item 8	0,358	0,312	Valid
Item 9	0,367	0,312	Valid
Item 10	0,442	0,312	Valid
Item 11	0,362	0,312	Valid
Item 12	0,468	0,312	Valid
Item 13	0,343	0,312	Valid
Item 14	0,385	0,312	Valid
Item 15	0,501	0,312	Valid
Item 16	0,339	0,312	Valid
Item 17	0,414	0,312	Valid
Item 18	0,486	0,312	Valid
Item 19	0,489	0,312	Valid
Item 20	0,455	0,312	Valid
Item 21	0,574	0,312	Valid
Item 22	0,507	0,312	Valid
Item 23	0,378	0,312	Valid
Item 24	0,393	0,312	Valid
Item 25	0,444	0,312	Valid
Item 26	0,641	0,312	Valid
Item 27	0,361	0,312	Valid

Lampiran 3 Hasil Uji Validitas Skala Intensitas Mengakses Konten Dakwah di Media Sosial

<b>Item</b>	<b>Corrected Item Total Correlation (R hitung)</b>	<b>R tabel</b>	<b>Keterangan</b>
Item 1	0,595	0,349	Valid
Item 2	0,712	0,349	Valid
Item 3	0,506	0,349	Valid
Item 4	0,758	0,349	Valid
Item 5	0,305	0,349	Tidak Valid
Item 6	0,621	0,349	Valid
Item 7	0,319	0,349	Tidak Valid
Item 8	0,216	0,349	Tidak Valid
Item 9	0,367	0,349	Valid
Item 10	0,377	0,349	Valid
Item 11	0,157	0,349	Tidak Valid
Item 12	0,240	0,349	Tidak Valid
Item 13	0,179	0,349	Tidak Valid
Item 14	0,540	0,349	Valid
Item 15	0,392	0,349	Valid
Item 16	0,541	0,349	Valid
Item 17	0,361	0,349	Valid
Item 18	0,172	0,349	Tidak Valid
Item 19	0,070	0,349	Tidak Valid
Item 20	0,553	0,349	Valid
Item 21	0,540	0,349	Valid
Item 22	0,627	0,349	Valid
Item 23	0,133	0,349	Tidak Valid
Item 24	0,512	0,349	Valid
Item 25	0,631	0,349	Valid
Item 26	0,510	0,349	Valid

Item 27	0,435	0,349	Valid
Item 28	0,364	0,349	Valid
Item 29	0,406	0,349	Valid
Item 30	0,528	0,349	Valid
Item 31	0,630	0,349	Valid

Lampiran 4 Hasil Uji Reliabilitas Skala Psychological Wel-Being s

<b>Reliability Statistics</b>	
Cronbach's Alpha	N of Items
.822	27

Lampiran 5 Hasil Uji Reliabilitas Skala Intensitas Mengakses Konten Dakwah di Media Sosial

<b>Reliability Statistics</b>	
Cronbach's Alpha	N of Items
.909	31

Lampiran 6 Hasil Uji Normalitas

<b>One-Sample Kolmogorov-Smirnov Test</b>		
		Unstandardized Residual
N		427
Normal Parameters <sup>a,b</sup>	Mean	.0327342
	Std. Deviation	6.20810081
Most Extreme Differences	Absolute	.042
	Positive	.017
	Negative	-.042
Test Statistic		.042
Asymp. Sig. (2-tailed)		.065 <sup>c</sup>
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		



## Lampiran 7 Hasil Uji Linearitas

ANOVA Table

			Sum of	df	Mean		
			Squares		Square	F	Sig.
totalpwb *	Between	(Combined)	8266.306	41	201.617	5.403	.000
totalintens	Groups	Linearity	6215.767	1	6215.767	166.564	.000
		Deviation from Linearity	2050.539	40	51.263	1.374	.071
	Within Groups		14367.263	385	37.318		
	Total		22633.569	426			

## Lampiran 8 Kategorisasi Psychological Well-Being

Kategori_psychological well_being					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	sedang	170	39.8	39.8	39.8
	tinggi	257	60.2	60.2	100.0
	Total	427	100.0	100.0	

## Lampiran 9 Kategorisasi Kesabaran

Kategori_intensitas					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	rendah	2	.5	.5	.5
	sedang	340	79.6	79.6	80.1
	tinggi	85	19.9	19.9	100.0
	Total	427	100.0	100.0	

## Lampiran 10 Hasil Uji Hipotesis

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	56.081	2.523		22.226	.000
	totalintens	.491	.039	.524	12.685	.000

a. Dependent Variable: totalpwb

<b>Model Summary<sup>b</sup></b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.524 <sup>a</sup>	.275	.273	6.21531
a. Predictors: (Constant), totalintens				
b. Dependent Variable: totalpwb				

Lampiran 11 Tabulasi Skor *Psychological Well-Being*



## Lampiran 13 Surat Professional Judgment



KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI ANTASARI  
FAKULTAS USHULUDDIN DAN HUMANIORA  
PRODI PSIKOLOGI ISLAM

Alamat : Jl. Jend. A. Yani KM.4,5 Telp 3266593 Banjarmasin Kode Post 70235

**Formulir Professional Judgment**

Saya yang bertanda tangan dibawah ini:

Nama : Shanty Komalasari, M.Psi, Psikolog  
Institusi : Universitas Islam Negeri Antasari Banjarmasin

Dengan ini telah melaksanakan professional judgment pada:

Nama : Ahmad Irfansyah  
NIM : 180103040245  
Judul Penelitian : Pengaruh Intensitas Mengakses Konten Dakwah Di Media Sosial Terhadap  
*Psychological Well-Being* Mahasiswa Universitas Islam Negeri Antasari  
Banjarmasin  
Objek Penilaian : Mahasiswa UIN Antasari Banjarmasin

Demikian professional judgment ini dibuat untuk dapat diperbaiki sesuai rekomendasi.

Banjarmasin, 5 Juli 2022

Profesional  
  
(.....)



KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI ANTASARI  
FAKULTAS USHULUDDIN DAN HUMANIORA  
PRODI PSIKOLOGI ISLAM

Alamat : Jl. Jend. A. Yani KM.4,5 Telp 3266593 Banjarmasin Kode Post 70235

### Rekomendasi dan Hasil Professional Judgment

Nama : Ahmad Irfansyah

NIM : 180103040245

Nomor 2 ganti noor 8, noor 8 nya hilangkan, memperhatikan dengan sungguh-sungguh untuk no 9 no 15 ganti dengan mengingat konten dakwah, kalo bisa tambahkan lagi pertanyaan untuk tiap aspek, soal dengan jawaban isian 1 letakkan ditengah

Banjarmasin, 5 Juli 2022

Profesional



KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI ANTASARI  
FAKULTAS USHULUDDIN DAN HUMANIORA  
PRODI PSIKOLOGI ISLAM

Alamat : Jl. Jend. A. Yani KM.4,5 Telp 3266593 Banjarmasin Kode Post 70235

## Formulir Professional Judgment

Saya yang bertanda tangan dibawah ini:

Nama : Dwi Meiliyana, S.Psi., M.Psi., Psikolog.

Institusi : RSUD H. Damanhuri Barabai

Dengan ini telah melaksanakan *professional judgment* pada:

Nama : Ahmad Irfansyah

NIM : 180103040245

Judul Penelitian : Pengaruh Intensitas Mengakses Konten Dakwah Di Media Sosial Terhadap *Psychological Well-Being* Mahasiswa Universitas Islam Negeri Antasari Banjarmasin.

Objek Penilaian : Mahasiswa UIN Antasari Banjarmasin

Demikian *professional judgment* ini dibuat untuk dapat diperbaiki sesuai rekomendasi.

Barabai, 04 Juli 2022

Profesional

(Dwi Meiliyana, S.Psi., M.Psi., Psikolog)



**KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI ANTASARI  
FAKULTAS USHULUDDIN DAN HUMANIORA  
PRODI PSIKOLOGI ISLAM**

Alamat : Jl. Jend. A. Yani KM.4,5 Telp 3266593 Banjarmasin Kode Post 70235

**Rekomendasi dan Hasil Professional Judgment**

Nama : Ahmad Irfansyah

NIM : 180103040245

Hapus aitem yang sama, tambahkan aitem mengenai fokus dan pemahaman mengenai konten dakwah yang diakses, semua aitem sifatnya sengaja, munculkan juga sifat tidak sengaja

Barabai, 4 Juli 2022

Profesional

(Dwi Meiliyana, S.Psi., M.Psi., Psikolog)



## Lampiran 14 Lembar Konsultasi Skripsi

## KARTU KONSULTASI SKRIPSI

Nama : Ahmad Irfan Yusuf

NIM : 180203040245

Judul : Persepsi Intensi dan Menguasai Konten  
Orang di Media Sosial Terhadap  
Psikologi Well-Being Mahasiswa UIN Antasari BSM

Dosen Pembimbing:

1. Yulia Hairina M.Psi Psikolog
2. Mubassirah Fadhilla M.Psi Psikolog

No	Tanggal	Deskripsi Masalah Yang Dikonsultasikan	Tanda Tangan
1	10 Maret 2021	Konsultasi Bab I	Yulia
2	25 Maret 2021	Revisi Bab I	Yulia
3	4 April 2021	Revisi Bab I	Yulia
4	19 Juni 2022	Konsultasi Bab I & II	Yulia
5	29 Juni 2022	Konsultasi kerangka berpikir	Yulia
6	1 Juli	Konsultasi Bab II dan III	Yulia
7	4 Juli	Konsultasi Bab III dan Skala	Yulia
8	11 Juli	Revisi Bab III dan Skala	Yulia
9	31 Agustus	Ambil data penelitian	Yulia
10	18 Oktober	Konsultasi Bab 4	Yulia
11	19 Oktober	Konsultasi Bab 5	Yulia



Banjarmasin, 20 Oktober 2022  
Ketua Prodi Psikologi Islam










.....  
NIP.

## KARTU KONSULTASI SKRIPSI

Nama : Ahmad IrfansyahNIM : 180103010245Judul : Pengaruh Interaksi Mengulas Koneksi Dakwah di Media Sosial Terhadap Psikologis Umat Beragrel Meliputi UIN Antasari Banjarmasin

Dosen Pembimbing:

1. Yusra Hairina M.Psi. Psikologi
2. Mahdia Febhila M.Psi. Psikologi

No	Tanggal	Deskripsi Masalah Yang Dikonsultasikan	Tanda Tangan
1	12 Juli 2021	Revisi Bab I	
2	16 April 2021	Revisi Bab I dan II	
3	19 Juni 2022	Konsultasi Bab I & II	
4	22 Juni 2022	Revisi Bab I & II, lanjut Bab II dan konsultasi Skala	
5	27 Juni 2022	Revisi Bab III dan mengirim Bab III	
6	30 Juni 2022	Revisi kerangka berpikir Bab II dan mengirim Skala	
7	1 Juli 2022	Revisi Skala	
8	2 Juli 2022	Konsultasi Skala	
9	7 Juli 2022	Konsultasi Validasi Skala	
10	13 Oktober	Konsultasi Bab IV	



Banjarmasin, 28 Oktober 2022  
Ketua Prodi Psikologi Islam

.....  
NIP.

## Lampiran 15 Surat Hasil Uji Plagiasi



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI ANTASARI  
FAKULTAS USHULUDDIN DAN HUMANIORA  
PROGRAM STUDI PSIKOLOGI ISLAM**

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*Jl. A. Yani Km. 4.5 Banjarmasin KodePos 70235 Telp (0511) 3266593*

### Hasil Uji Plagiasi

Nama : Ahmad Irfansyah

NIM : 180103040245

Bab	Tahap						Ket
	1	2	3	4	5	6	
1	39	32	28	29	26	30	Lulus
2	42	26	28				Lulus
3	45	28	29				Lulus
4	30	30	30	28	28		Lulus
5	20	18					Lulus

Banjarmasin, 26 Oktober 2022

**Menyetujui**

**An. Ketua Program Studi Psikologi Islam**

Sekretaris



**Fulia Hairina, M.Psi., Psikolog**

## Lampiran 16 Surat Keterangan Jurnal



INTERNATIONAL CONFERENCE ON PSYCHOLOGY  
(ICoP)  
FACULTY OF PSYCHOLOGY  
UNIVERSITAS MERCU BUANA YOGYAKARTA



Jl. Wates KM 10, Bantul, DIY 55753 (+6281215390360)  
Email: [icop@mercubuana-yogya.ac.id](mailto:icop@mercubuana-yogya.ac.id) Website: <https://icop.mercubuana-yogya.ac.id/>

### Letter of Acceptance

Dear Ahmad Irfansyah, Yulia Hairina, Mahdia Fadhila,

On behalf of the committee, we are proud to notify that your paper entitled: *The Effect of Intensity of Accessing Da'wah Content on Social Media on Psychological Well-Being in College Students* **has been accepted** for paper presentation at International Conference on Indigenous Treatment and Contemporary Psychology in Zoom Platform on November 25 and 26, 2022.

Please notify the following information: **presenting Authors are required to attend the Conference and pay the registration fee** (kindly check: [icop.mercubuana-yogya.ac.id](http://icop.mercubuana-yogya.ac.id)).

Further information, please contact: Ms. Ratri Pratiwi, M.A. (62813-9167-8732), WhatsApp only.

Thank you for your willingness to participate in this conference. We are looking forward to see you soon.

Best Regards,

Nina Fitriana, S.Pd., S.Psi., M.A., M.Psi., Psikolog  
Head of Committee

## Lampiran 17 Sertifikat Komprehensif



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI  
ANTASARI BANJARMASIN  
FAKULTAS USHULUDDIN DAN HUMANIORA

Jalan A. Yani Km. 4.5 Banjarmasin 70235 Telepon (0511) 3266593  
e-mail: fuh@uin-antasari.ac.id website: http://www.fuh.uin-antasari.ac.id.

## SERTIFIKAT

Nomor: 3547/Un.14/III.3/PP.01.1/10/2022

Dekan Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin dengan ini memberikan sertifikat kepada :

N a m a : Ahmad Irfansyah  
N I M : 180103040245

Telah L U L U S dalam menempuh UJIAN KOMPREHENSIF pada Jurusan Psikologi Islam dengan nilai akhir 81,00 (A) bobot : 3,75

Demikian sertifikat ini diberikan kepada yang bersangkutan untuk dipergunakan sebagaimana mestinya.



Banjarmasin, 24 Oktober 2022

Dekan,

Dr. Dzikri Nirwana, M.Ag  
NIP.197612272003121002

# The Effect of Intensity of Accessing Da'wah Content on Social Media on Psychological Well-Being in College Students

Ahmad Irfansyah

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Yulia Hairina

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Mahdia Fadhila

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 UIN Antasari Banjarmasin  
 Banjarmasin, Indonesia  
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**Abstract**—Humans are created with a difficulty to be faced, and difficulties in the college phase must also occur in college students, if students succeed in facing the existing difficulties, a positive psychological state will be formed and along with this, the condition The psychological well-being of students will be well-formed. A person's psychological well-being is influenced by many factors, one of which is religiosity, one's religiosity can be improved by enriching knowledge and understanding of religion which can be easily obtained by college students through da'wah content spread on social media. With a good understanding and practice of religion, a person will get a prosperous life in this world and the hereafter. The purpose of this study was to determine the effect of the intensity of accessing da'wah content on social media on the psychological well-being of UIN Antasari Banjarmasin students. The method used in this study is a correlational quantitative method with a simple regression analysis technique. This study uses college students of UIN Antasari Banjarmasin as the population and the sampling technique used is purposive sampling. Data collection techniques were used in the form of questionnaires and interviews and observation as a preliminary study. This research involves 427 college students of UIN Antasari Banjarmasin. The result showed there is was a significant influence of intensity of accessing da'wah content on social media on psychological well-being with a significance value is 0.000 ( $p < 0.05$ ) that means the alternative hypothesis ( $H_a$ ) can be accepted. The R Square value is 0.275, which means that the intensity of accessing da'wah content on social media variable contributes 27.5% to the psychological well-being variable.

**Keywords**— *da'wah content, social media, students, psychological well-being, intensity*

## Pendahuluan

### a. Background

Human life is never separated from the condition of psychological well-being, as well as students, of course, also do not escape from various challenges in higher education that require them to be able to develop skills in academic and social fields, be able to understand and face various challenges, and manage time well so that students can be said to be successful in adapting. Failure to adapt can cause stress to students, Sutjiyanto Margareth Sutjiato, G. D. Kandou, dan A. A. T. Tucunan, "Hubungan Faktor Internal Dan Eksternal Dengan Tingkat Stress Pada Mahasiswa Fakultas Kedokteran

Universitas Sam Ratulangi Manado," *Jikmu* 5, no. 1 (2015). in his research stated that many aspects that affect student stress include the influence of residence, the influence of parents, the influence of lecturers, and the influence of peers. If students can overcome these problems, then the educational process will run well, and a good educational process can form positive psychological conditions, which in this case are related to good psychological well-being conditions Sepdi Putera Anugerahnu dan Rudangta Arianti, "Hubungan Antara Psychological Well-Being Dengan Engagement Learning Pada Mahasiswa," *Jurnal Psikologi Konseling* 19, no. 2 (2021).. Good psychological well-being is expected to make people live well where humans can be healthy not only physically but also mentally. Cross-sectional survey data show that happy people tend to do better in life than less happy people Felicia A Huppert, "Psychological Well-Being: Evidence Regarding its Causes and Consequences," *Applied Psychology: Health and Well-Being* 1, no. 2 (2009)..

Psychological well-being offers a new perspective in looking at a person's well-being. Psychological well-being according to Ryff is defined as a condition in which a person is able to accept their own strengths and weaknesses, has good interpersonal relationships, is able to control their lives, can choose an environment that suits their circumstances, has a purpose and creates meaning in life, and tries to realize the meaning of life. and develop the potential that exists within them Carol D Ryff, "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being," *Journal of Personality and Social Psychology* 57, no. 6 (1989): 13..

Looking at the condition of students, psychological well-being was also found to have several benefits or positive things to the student education process. The higher it is psychological well-being the better the student's academic performance Tabe Bordbar dan Fariba, "Academic performance of virtual students based on their personality traits, learning styles and psychological well-being: A prediction," *Procedia Social and Behavioral Science* 84 (2013).. Psychological well-being is also negatively correlated with stress levels on achievement, students who have good psychological well-being will tend to have low stress in their achievement Namke Park, Hayeon Song, dan



Kwan Min Lee, "Social networking sites and other media use, acculturation stress, and psychological well-being among East Asian collage students in Unites States," . . *Computer in Human Behavior* 36 (2014).. Therefore, students need to have good psychological well-being so that they can help the education process student during college.

One of the factors that can affect psychological well-being is religiosity Tristiadi Ardi Ardani dan Istiqomah, *Psikologi Positif Perspektif Kesehatan Mental Islam* (Bandung: PT Remaja Rosdakarya, 2020).. Religiosity is diversity that includes various sides or dimensions that not only occurs when a person performs ritual behavior (worship), but also performs other activities driven by supernatural powers Reni Susanti dan Raudatussalamah, "The Role Of Religiosity: Keikutsertaan Dalam Pembinaan Keislaman Mahasiswa Dan Implikasinya Terhadap Kesejahteraan Psikologis Mahasiswa Tahun Pertama," *Jurnal Psikologi Islam* 4, no. 2 (2017).. According to Kwon, religiosity is defined as the extent to which a person perceives and believes that things are happening in life from a religious point of view, as well as applying their religious beliefs in their daily lives Okyun Kwon, *Buddhist and Protestant Korean Immigrants: Religious Beliefs and Socioeconomic Aspects of Life* (New York: LFB Scholarly Pub, 2003)..

Pargament, Smith, Koenig, & Perez describe that psychological well-being influenced by religiosity due to five factors, first religiosity can be a means to obtain social support which is one of the supporting factors to achieve well-being psychological. Second, behavior healthy will usually appear with increasing religiosity. Third, religiosity can be a means of integrating a healthier individual personality through spiritual commitment and religious experience. Fourth, religiosity can be a means of coping that makes individuals more optimistic. The fifth religiosity provides a sense of meaning and purpose that affects the individual's ability to overcome the challenges faced in life William C. Compton, *Introduction to Positive Psychology* (USA: Wadsworth Cengage Learning, 2005).. One of the factors that affect a person's religiosity is the person's religious knowledge. Every human being has a different depth of understanding of religion. Religious understanding can be obtained through various sources, one of which is through messages in da'wah Al-Muhtadi Sendangagung dan Ahmad Maujuhan Syah, "Pengaruh Dakwah Media Sosial Youtube terhadap Religiusitas Remaja di MA.," *Jurnal Komunikasi dan Penyiaran Islam, INSUD. Busyro* 1, no. 2 (2020)..

Da'wah according to Muhyiddin is taken from the word "da'wah" such as calls, invitations and so on. In other words, the meaning has an element of effort or effort that has a change. The element of change in da'wah means that da'wah is present as a solution to the problems that are being and will be faced by a person or group Mardan Mahmuda, "Dakwah Dan Pemberdayaan," *Al hikmah: Jurnal Dakwah dan Ilmu Komunikasi* 7, no. 1 (2020).. Da'wah aims to change human behavior from negative behavior to positive behavior, in this era of globalization there are many ways and several da'wah media that we can use, one of them is social media Adi Wibowo, "Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital," *Jurnal Islam Nusantara* 3, no. 2 (2019)..

In Islam, da'wah is a fundamental thing that cannot be separated, Islamic values will not be meaningful when adherents do not understand them. Therefore, with da'wah, people can get more information than Islamic values contained in the Qur'an and Hadith. So it can be said that Islam needs da'wah so that its teachings are conveyed and da'wah needs Islam as the basis for delivery Eko Sumadi, "Dakwah Dan Media Sosial: Menebar Kebajikan Tanpa Diskrimasi," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016)..

The method of preaching today requires the right approach to reach various groups, and those who surf on social media are no exception. The development of da'wah requires attention to technological developments by expecting da'wah to be easily accepted and reached by humans who use social media, so that da'wah does not seem old-fashioned or out of date. The development of technology is used by some da'wah actors to make it a medium for preaching Ahmad Pakhri M, "PENGUNAAN FITUR VIDGRAM SEBAGAI TREND MEDIA DAKWAH (Studi Deskriptif Kualitatif Pada Akun @yufid.tv di Instagram)" (Skripsi, Makassar, Universitas Islam Negeri Alauddin Makassar, 2017)..

In general, social media is an interaction tool where one can create, share and exchange information, opinions, images, and videos Toni Ahlqvist dkk., *Social media roadmaps: Exploring the futures triggered by social media*. (Helsinki: VTT, 2008).. Social media also offers many opportunities for us to connect with old friends, as well as with someone who shares our interests Gwenn Schurgin O'Keeffe dan Kathleen Clarke-Pearson, "The impact of social media on children, adolescents, and families," *Pediatrics* 127, no. 4 (2011).. Social media also allows us to communicate with more people at the same time compared when communicating directly R.I.M Dunbar, "Do online social media cut through the constraints that limit the size of offline social networks?," *Royal Society Open Science* 3 (2016)..

Research conducted by Rappedeo (2019) stated that the influence of da'wah messages on the Instagram account @hanan\_attaki of 69.0% on the religiosity of followers was quite strong Muhammad Iqbal Rappedeo, "PENGARUH PESAN DAKWAH AKUN INSTAGRAM @HANAN\_ATTAKI TERHADAP RELIGIUSITAS PARA FOLLOWERS," *JOM FISIP* 6, no. II (2019): 13.. Romadhon's research (2019) shows the results that there is a very strong influence between da'wah accounts "shift" to behavior student religion Muhammad Rendy Romadhon, "PENGARUH AKUN DAKWAH 'SHIFT' DI INSTAGRAM TERHADAP PERILAKU RELIGIUS MAHASISWA ILMU KOMUNIKASI TAHUN ANGKATAN 2015 UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA" (Skripsi, Surabaya, UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA, 2019).. Another study conducted by Zalfa (2022) also states that da'wah content on social media affects the religiosity of Jakarta State University students Anastya Zalfa, "Dampak Konten Dakwah Media Sosial Terhadap Perkembangan religiusitas Mahasiswa PAI UNJ," *Al-Idza'ah* 4, no. 1 (2022).. The research described above shows the influence of accessing da'wah content on student religiosity,

and in theory religiosity is one of the factors that can affect psychological well-being.

Previous research has also shown that the use of social media can have an influence on a person's psychological well-being. Psychological well-being refers to a person's subjective feelings and evaluation of his life as a whole in a positive or negative way Doo-Hun Choi dan Ghee-Young Noh, "The influence of social media use on attitude toward suicide through psychological well-being, social isolation, and social support," *Information Communication and Society* 23, no. 10 (2020).. Psychological well-being is a representation of a situation where fully functioning individuals tend to be able to respect themselves Suk Bong Choi dan Myung Suh Lim, "Effects of social and technology overload on psychological well-being in young South Korean adults: The mediatory role of social network service addiction," *Computers in Human Behavior* 61 (2016).. Interactive communication using social media can improve interpersonal relationships that are positively related to psychological well-being Hsuan-Ting Chen dan Xueqing Li, "The contribution of mobile social media to social capital and psychological well-being: Examining the role of communicative use, friending and self- disclosure," *Computers in Human Behavior* 75 (2017).. Thus, psychological well-being is an important factor that affects a person's mental health Doo-Hun Choi dan Ghee-Young Noh, "The influence of social media use on attitude toward suicide through psychological well-being, social isolation, and social support."

Based on the series of explanations above which show that previous research has had mixed results regarding social media and its influence on psychological well-being, this study focuses on examining social media activities that have da'wah content and psychological well-being. The purpose of this study was to determine the effect of the intensity of accessing social media which has da'wah content with psychological well-being on students. The benefit of this research is to find out its effect on psychological well-being in students so that the results of this study are expected to be a reference or input for the development of psychology and to add scientific studies regarding the activities of using social media, especially those with da'wah content on psychological well-being in students.

**b. Metode**

The population in this study were 270 students and college students. The sampling in this study used purposive sampling technique. To determine the minimum number of samples using the table Isaac& Michael with an error rate of 10% Sugiyono, *Metode Penelitian Kuantitatif*: (Bandung: Penerbit Alfabeta, 2018).. Subjects were male 29.3% and female 70.7%, aged between 19 to 23 years, presenting data tables 1 and 2.

TABLE I. DESCRIPTION SUBJECT GENDER

Gender	Gender Description		
	frequency	percent	Valid percent
Man	125	29.3	29.3
Woman	302	70.7	70.7
Total	427	100.0	100.0

TABLE II. DESCRIPTION AGE

Age Description		
Age range	Age range	Age range
18-20 years old	18-20 years old	18-20 years old
21-23 years old	21-23 years old	21-23 years old

**c. Research Instruments**

Psychological well-being is measured by instrument was adapted from Najib Amrullah's dissertation with the title Development of Psychological Welfare Measurement Tools and Interpersonal Competence of Islamic Religious Education Teachers which refers to Ryff theory Najib Amrullah, "Pengembangan Alat Ukur Kesejahteraan Psikologis Dan Kompetensi Interpersonal Guru PAI" (Disertasi, Banjarmasin, UIN Antasari Banjarmasin, 2021).. Consists of 27 statement items covering aspects of self-acceptance, positive relationships with others, autonomy, environmental mastery, life goals and personal growth. Statements on this scale use a Likert scale format with answers ranging from 1 (strongly disagree) to 4 (strongly agree). This scale has a value of 0.857. An example of a statement on a scale is, "I have high empathy for others."

The intensity of accessing da'wah content on social media is measured using Ajzen's theory which consists of 22 items covering aspects of attention, appreciation, duration, and frequency, and has a value of 0.928. Questions on this scale use a Likert scale format with answers ranging from 1 (strongly disagree) to 4 (strongly agree). An example of a question on this scale is "In my spare time I open da'wah content on social media".

The data collected in this study were analyzed using the help of Statistical Packages for Social Science (SPSS v.25). This data analysis was conducted to examine the effect of the variable intensity of accessing da'wah content on social media on the psychological well-being of students by using simple linear regression analysis techniques Sugiyono, *Metode Penelitian Kuantitatif*.

**Discussion**

**Result**

Based on the table of descriptive test results, it is known that the minimum score obtained by respondents on the psychological well-being scale is 69 and the maximum score is 108, with an average score of 88. The minimum score obtained by respondents on the intensity scale of accessing da'wah content on social media is 38 and a maximum score of 88, with an average score of 65.

TABLE III. DESCRIPTIVE TEST RESULTS

	Descriptive Test				
	amount	min	max	mean	std. deviation
Psychological Well-being	427	69	108	88	18
Intensity of accessing da'wah content	427	38	88	65	15
Valid N (Listwise)	427				

Based on the categorization table of research variables, it can be seen that in general the subject has a psychological well-being level which is in the high category (60%) and the

intensity level of accessing da'wah content on social media is in the medium category (80%).

TABLE IV. CATEGORIZATION OF RESEARCH VARIABLES

Variable	Categorization			
	Category	Value Range	Frequency	Category
Psychological Well-being	Low	$X < 50$	0	0%
	Currently	$50 \leq X < 86$	170	40%
	Tall	$X \geq 86$	257	60%
Intensity of accessing da'wah content	Low	$X < 40$	2	0.5%
	Currently	$40 \leq X < 70$	340	79.5%
	Tall	$X \geq 70$	85	20%

Result table test normality shows a significance value for the psychological well-being variable and the intensity of accessing da'wah content is 0.065. Score This value has exceeded the decision-making value of 0.05, which states that if the significance value exceeds 0.05, the data in the study is normally distributed, so that the data studied at this time are normally distributed data.

TABLE V. NORMALITY TEST RESULTS

One-Sample Kolmogorov-Smirnov Test		
		<i>Unstandardized Residual</i>
N		427
Normal Parameters <sup>a,b</sup>	Mean	.0327342
	Std. Deviation	6.20810081
Most Extreme Differences	Absolute	.042
	Positive	.017
	Negative	-.042
Test Statistic		.042
Asymp. Sig. (2-tailed)		.065c

<sup>a</sup>. Test distribution is Normal.

<sup>b</sup>. Calculated from data.

<sup>c</sup>. Lilliefors Significance Correction.

Based on the ANOVA table, we can know that the significance value (deviation from linearity) is 0.071 which means more than 0.05. So deep taking decision, if the significance value exceeds 0.05 then the research data is linear, so the data in this study is linearly distributed.

TABLE VI. KATEGORISASI VARIABEL PENELITIAN

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Total PWB * Total Intensity	Between Groups	(Combined)	8266.306	41	201.617	5.403	.000
		Linearity	6215.767	1	6215.767	166.564	.000
		Deviation from Linearity	2050.539	40	51.263	1.374	.071
	Within Groups		14367.263	385	37.318		
	Total		22633.569	426			

The table above shows a significance value of 0.000 which means it is smaller than 0.05. the value can be

interpreted that the hypothesis proposed by the researcher is acceptable, so it can be concluded that there is an influence between the intensity of accessing da'wah content on social media on the psychological well-being of students.

TABLE VII. RESULT

Variable	Simple Linear Regression Test		
	R	R Square	Sig.
Intensity of Accessing Da'wah Content on Social Media (X) Psychological Well-Being (Y)	0.524	0.275	0,000

Judging from the R Square value in the table of 0.275, it can be interpreted as the amount of influence given by the independent variable which in this case is the intensity of accessing da'wah content on social media, on psychological well-being of students with the amount of 27.5%. The 72.5% is influenced by other factors not examined in this study.

### Analysis

Based on this analysis, it can be concluded that the intensity of accessing da'wah content on social media by UIN Antasari Banjarmasin students is dominated by the medium category with a presentation of 75.5% and 20% for the high category and the remaining 0.5% are in the low category. From the results of the analysis, it was also found that the psychological well-being of UIN Antasari Banjarmasin students was not in the low category. As many as 40% of students are in the medium category and the remaining 60% are in the high category.

From the categorization data, the results of psychological well-being showed that students who had a high psychological well-being scale were able to accept their own weaknesses and strengths well. They also tend to have a sense of empathy for others and can understand others well. Placing themselves in the environment is also not a difficult thing for them to do, supported by control of surrounding social pressures and good self-evaluation will make it easier for them to develop themselves, and with good life goals, they will be able to interpret and always struggle earnestly in various fields. situation. As is known, psychological well-being is a psychological condition that can cause a person to be able to live happily based on his life experiences and how to view those experiences based on their potential Carol D. Ryff dan Corey Lee M. Keyes, "The Structure Of Psychological Well-Being Revisited," *Journal of Personality and Social Psychology* 69, no. 4 (1995).. Grahani, et al also stated that good psychological well-being will provide good motivation in living life in college Firsty Oktaria Grahani dkk., "Pengaruh Psychological-Well Being Terhadap Motivasi

Berprestasi Mahasiswa di Era Pandemi,” *Jurnal Psikologi: Media Ilmu Psikologi* 10, no. 2 (2021).. It can be concluded that UIN Antasari Banjarmasin students have good psychological well-being.

Students of UIN Antasari Banjarmasin are quite active in accessing da'wah content on social media, they are interested in the existence of da'wah content on social media that is easy and interesting to access by paying attention and enjoying da'wah content spread on social media, besides that they also carry out appreciation in the form of absorption of information and also application in their daily lives. The ease of accessing da'wah content on social media also makes it easy for students to access it in their spare time, this is reinforced by Ahmad's research which states that with the advantages of unlimited access and an open place for discussion Nur Ahmad, “Keunggulan Metode Dakwah Melalui Media,” *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016).. Rosmalina's research also confirms that da'wah on social media is easy for the general public to reach from children to adults Asriyanti Rosmalina dan Tia Khaerunnisa, “Media Sosial Sebagai Alat Komunikasi Dakwah Pada Masa Pandemi,” *Orasi: Jurnal Dakwah dan Komunikasi* 12, no. 1 (2021).. So it can be concluded that with the ease and advantages of da'wah content on social media, the intensity of accessing da'wah content by UIN Antasari students is quite high.

The intensity of accessing da'wah content on social media in previous studies stated that it had an influence on religiosity. As research conducted at IAIN Palangkaraya which states that 47.8% of student religiosity is influenced by the intensity of accessing da'wah content Suci Arifani, “Hubungan Antara Intensitas Menonton Tayangan Dakwah Islami di Media Sosial Dengan Sikap Religius Mahasiswa Prodi PAI IAIN Palangkaraya” (Skripsi, Palangkaraya, IAIN Palangkaraya, 2021).. In line with this research, Zalfa's research confirms that da'wah content on social media has a significant impact on the development of student religiosity because it can provide reminders and add insight into religion Anastya Zalfa, “Dampak Konten Dakwah Media Sosial Terhadap Perkembangan religiusitas Mahasiswa PAI UNJ.”.

Psychological well-being is also closely related to religiosity, Amawidyati's research results state that there is an influence between religiosity on psychological well-being Sukma Adi Galuh Amawidiyati dan Muhana Sodiati Utami, “Religiusitas dan Psychological Well-Being Pada Korban Gempa,” *Jurnal Psikologi* 34, no. 2 (2015).. Individuals who

have strong religious beliefs, have higher life satisfaction, higher personal happiness and experience negative impacts. lower traumatic events when compared to individuals who do not have strong religious beliefs, besides that with high religiosity a person is able to interpret events in his life positively so that it becomes more meaningful, avoids stress and depression Devi Tri Wahyuningtiyas, “Kesejahteraan Psikologis (Psychological Well-Being) Orang Tua Dengan Anak Adhd (Attention Deficit Hyperactive Disorder) Di Surabaya” (Skripsi, Malang, UIN Maulana Malik Ibrahim, 2016).. This is evidenced by one of the studies in Ellison's research in Wahyuningtiyas which states that religion is able to increase psychological well-being in a person Trankle dan Theresa M, “Psychological well-being, Religious Coping And Religiosity in Collage Students,” *Encyclopedia of Quality of Life and Well-Being Research* 1, no. 5 (2006)..

Based on the hypothesis testing conducted, we can also conclude that there is an influence of the intensity variable on accessing da'wah content on social media on the psychological well-being variable, with the contribution of the intensity variable being 27.5% and 72.5% influenced by variables not examined in this study.

The results of this study are new findings because there has been no research that has examined the effect of the intensity of accessing da'wah content on social media on the psychological well-being of students. In previous research that has been described in the introduction, it is found that the intensity of accessing da'wah content on social media has an influence on religiosity, and in theory religiosity will indeed affect psychological well-being. A student who accesses a da'wah account on social media will increase his religious knowledge which then also has an impact on religiosity so that it also has an impact on psychological well-being.

### **Acknowledgment**

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### **Closing**

The conclusion obtained based on the discussion of research data is that there is an effect of the intensity of accessing da'wah content on social media on the psychological well-being of UIN Antasari Banjarmasin students, seen from the results of a simple regression test with a significance value of  $0.000 < 0.05$ . The intensity level of accessing da'wah content on social media of UIN Antasari

students Banjarmasin is quite high with 79.5% of students in the medium category, 20%categoryhigh and 0.5% in the low category. As for the psychological well-being conditions, students of UIN Antasari Banjarmasin are classified as in good condition with the findings of 40% in category medium and 60%in category tall.

## **References**

Automatic citation updates are disabled. To see the bibliography, click Refresh in the Zotero tab.

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