The Influence of the Activeness of Following Instagram @Ngajilagi.id on Interest in Reading the Qur'an in Indonesia

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Abstract

This study aimed to assess the extent of interest in reading the Quran among @ngajilagi.id followers, the level of engagement of Instagram users with the @ngajilagi.id account, and whether there's a correlation between interest in Quranic reading and Instagram activity among followers in Indonesia. This research adopted a quantitative ex-post facto approach, employing targeted sampling and simple linear regression analysis for hypothesis testing. The findings indicate a substantial level of interest in Quranic reading in Indonesia. The study revealed that 4% fell within the deficient category, 21% in the low category, 29% in the medium category, 36% in the high category, and 10% in the very high category. Regarding Instagram activity on @ngajilagi.id in Indonesia, it was moderate. The analysis indicated that 8% fell within the deficient category, 21% in the low category, 38% in the mild category, 23% in the high category, and 10% in the very high category. Based on the analysis and data processing conducted by the researchers, it was found that the significance value is 0.000 < 0.05. This indicates that the null hypothesis (H0) is rejected, and the alternative hypothesis (H1) is accepted. Therefore, it can be concluded that the activity of followers of the Instagram account @ngajilagi.id influences the interest in reading the Qur'an in Indonesia, with an influence of 24.7%.

Keywords: Instagram activity, interest, reading the Qur'an.

Abstrak

Tujuan penelitian ini adalah untuk mengidentifikasi minat dalam membaca Al-Qur'an di antara pengikut akun Instagram @ngajilagi.id dan apakah tingkat keaktifan dalam mengikuti akun tersebut memiliki pengaruh terhadap minat membaca al-Qur'an. Metode penelitian yang digunakan adalah ex-post facto atau penelitian kuantitatif. Penelitian ini menggunakan teknik sampling purposive dan menerapkan analisis regresi linear sederhana. Hasil penelitian menunjukkan bahwa minat membaca Al-Qur'an pada responden penelitian ini cukup tinggi. Hasil analisis menunjukkan bahwa 4% berada dalam kategori sangat rendah, 21% pada kategori rendah, 29% pada kategori sedang, 36% pada kategori tinggi, dan 10% pada kategori sangat tinggi. Sementara itu, tingkat keaktifan dalam mengikuti akun Instagram @ngajilagi.id di Indonesia tergolong sedang. Hal ini terlihat dari hasil analisis, di mana 8% termasuk dalam kategori sangat rendah, 21% dalam kategori rendah, 38% dalam kategori sedang, 23% dalam kategori tinggi, dan 10% dalam kategori sangat tinggi. Berdasarkan hasil analisis dan pengolahan data yang dilakukan oleh peneliti, ditemukan bahwa nilai signifikansi adalah 0,000 < 0,05. Ini menandakan bahwa hipotesis nol (H0) ditolak dan hipotesis alternatif (H1) diterima. Dengan demikian, dapat disimpulkan bahwa keaktifan pengikut Instagram @ngajilagi.id terhadap minat

dalam membaca Al-Qur'an memiliki pengaruh di Indonesia, dengan pengaruh sebesar 24,7%.

Kata Kunci: *Keaktifan mengikuti Instagram, Minat, Membaca Al-Qur'an.*

A. Introduction

In this era the world is in the age of digitalization, which marks the transition from print media to digital media, which is aimed at creating archives of documents. In Mustofa's view, Marilyn asserts that digitalization transforms all forms of print media into digital.[1] Currently, everything is done with the assistance of the Internet, and one thing closely related to the Internet is social media, as websites that enable users to create, share, or engage in social networks.[2]

Social media offers various conveniences that also have both negative and positive impacts. Instagram is one of the many types of social media platforms utilized not only for entertainment purposes. According to Statista 2022, 31% of the world's population uses Instagram, with Indonesia ranking fourth in the world with the highest number of Instagram users, totaling 99.5 million.[3] In this regard, its involvement is quite significant. In Indonesia, Instagram is used for entertainment, learning, and promotion. Regarding learning, Instagram is a platform for studying religion, especially when reading the Quran.

This is one solution to the low interest in reading the Qur'an in Indonesia. The lack of interest in reading the Qur'an in Indonesia is highlighted in the study by Ramadani et al., which mentions that students nowadays tend to be more interested in technology, especially social media, rather than reading the Qur'an.[4] This is also in line with what was stated by the Deputy Mayor of Pekanbaru during his speech at the Opening of the Qur'an Recitation Week by RRI Pekanbaru, that reading the Quran has not become a cultural habit among the people, due to the low reading interest of the Muslim community. Indonesia ranks 60th out of 61 countries regarding reading interest, and this low interest in reading represents the Muslim

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[1] Mustofa, "Digitalisasi Koleksi Karya Balai Perpustakaan Sebagai Upaya Pelayanan Di Era Natives," *Jurnal Perpustakaan Universitas Airlangga* 8, 2 (2018): 62.

[2] David Moeljadi dkk, "Kamus Besar Bahasa Indoensia Jilid V" (Badan Pengembangan Bahasa dan Pembukuan, Kementeian Pendidikan dan Kebudayaan Republik Indonesia, 2016), https://github.com/yukuku/kbbi4.

[3] Statista Research Department, "Countries with the Most Instagram Users 2022," 2022, accessed March 22, 2022, https://www.statista.com/statistics/578364/countries-with-most-instagram-users/.

[4] Nadira Fitri Ramadani et al., "Minat Baca Al-Qur'an Pada Siswa Di SMP Negeri 3 Ampek Nagari Kab. Agam," *Koloni* 1, no. 2 (June 18, 2022): 347–358.

community.[5] Despite reading being an essential teaching in Islam and the first revelation given to Prophet Muhammad, it is disheartening that a country with such a large Muslim population has such low reading rankings.[6]

Interest refers to the heart's inclination, passion, and desire.[7] Interest assists and motivates someone to seek stimuli to achieve their goals. Interest becomes a strong tendency associated with a person's positive feelings, considering it valuable, meeting their needs, or providing satisfaction. Therefore, interest is a feeling of preference towards something or an activity without any command or coercion from others.[8]

Especially in this era of rampant digitalization, people prefer scrolling through Instagram and other social media platforms rather than reading the Quran. This, of course, raises concerns among the Muslim community, particularly those who are concerned with Islamic matters, about the declining interest of the next generation in reading the Quran. However, reading the Quran is fundamental for Muslims to learn about their religion, and studying religion is obligatory for every follower to understand their God and the teachings of their faith. In Islam, one of the essential practices is to learn to recite the Quran properly using Tahsin, which emphasizes reading the Quran accurately and with excellence. According to the word of Allah in Surah Al-Furqan (25) verse 32, which reads:

وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۛ كَذٰلِكَ ۛ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلًا

Mean: *The disbelievers say, "If only the Quran had been sent down to him all at once!" ˹We have sent it˺ as such in stages so We may reassure your heart with it. And We have revealed it at a deliberate pace.* (QS. Al-Furqon (25:32)).

Therefore, to address this issue, many parties are attempting to engage in approaches to stimulate interest in reading the Quran through social media, leading to platforms that focus on Quranic literacy. These platforms appear on various social media channels, including Instagram, where numerous accounts aimed at fostering interest in reading the Quran exist, such as @ngajilagi.id, @kelastahfizid, @onedayonejuz, @ngajimudah.id, and so on.

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[5] Tongkulem Siregar, "Minat Baca Al-Qur'an Masih Rendah," n.d., accessed September 28, 2022, https://rri.co.id/pekanbaru/daerah/1410735/minat-baca-al-quran-masih-rendah?utm_source=news_main&utm_medium=internal_link&utm_campaign=General%20Campaign,.

[6] Abdul Hayyi Akrom, "Memaknai Aktifitas Membaca Sebagai Jalan Ilmu Dalam Islam (Studi Kandungan Surat Al-Alaq Ayat 1-5)," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial* 7, no. 1 (July 31, 2022): 26–33.

[7] David Moeljadi dkk, "Kamus Besar Bahasa Indoensia Jilid V."

[8] Nuraini Azis et al., "Peranan Orang Tua Dalam Menumbuhkan Minat Membaca Alquran Anak Di Kota Makassar," *Tarbawi Jurnal Pendidikan Agama Islam* 06, 01 (2021): 68.

One of the accounts that caught the author's attention here is the Ngaji Lagi account with the username @ngajilagi.id, which shares content related to Quranic literacy, such as how to read Arabic letters with Tajwid using the Iqra method, daily prayers, quizzes about reviewing memorization, and Tajwid. Initially, this account was known as @belajarTahsin, as its content focused on Tahsin, but the username was later changed to @ngajilagi.id. The account currently has approximately 305 thousand followers. Its content is engaging and presented in the form of quizzes or videos.

The @ngajilagi.id account is an example of a solution to address the issue of low interest in reading the Quran. Low interest in reading the Quran can lead to a lack of understanding of reciting it. This account educates others through social media about the correct pronunciation of Arabic letters, which is still relatively uncommon.

Therefore, the researcher is interested in studying the influence of interest in reading the Quran on the activity of following Instagram @ngajilagi.id in Indonesia. The researcher hopes there will be an impact, leading people to become more aware and interested in reading the Quran. This study also aims to determine the level of interest in reading the Quran among followers of Instagram @ngajilagi.id, to assess the level of activity of Instagram users on the @ngajilagi.id account, and to determine whether there is an influence of interest in reading the Quran on the activity of following the Instagram account @ngajilagi.id in Indonesia. The difference between this study and previous ones lies in its variable focus, as previous studies rarely investigate the relationship between interest in reading the Quran and social media activity.

B. Research Method

The research approach utilized in this study is quantitative research with an ex-post facto approach, falling under the category of quantitative research. This method is conducted using data collection techniques through the distribution of questionnaires or surveys to obtain information about respondents deemed to represent the population. The population of this study comprises all followers of the Instagram account @ngajilagi.id, totaling 305,000 as of June 1, 2022. As the population exceeds 100, the researcher selected a sample using the Slovin proportion formula, resulting in a sample size of 100 individuals.[9]. The sampling technique employed is purposive sampling, a method chosen based on specific considerations or criteria, ensuring that the selected sample is deemed suitable for the

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[9] Suharsimi Arikunto, *Metodelogi Penelitian* (Jakarta: Rineka Cipta, 2002).

study.[10] The data collection technique utilized by the researcher is a closed-ended questionnaire. In this method, the response options for each question are predetermined and provided by the researcher, allowing respondents to choose from the options.[11]. Test the validity and reliability of the data using Excel and SPSS applications as statistical data analysis tools. The final analysis technique is employed for hypothesis testing and concluding the research. The final analysis technique in this study utilizes simple linear regression testing. This analysis involves testing the data consisting of two variables, namely independent and dependent variables. The equation for simple linear regression is formulated as follows:

$Y' = a + bX$

C. Findings Research

1. Research Indicator

a. Indicators of Engagement in Following Instagram

Indicators of engagement according to the theory of social network usage levels by Nur and Harti are:

1) Social network accounts can be observed from the user's number of Instagram accounts.

2) The access frequency indicator shows how often users visit the Instagram account @ngajilagi.id.

3) The access duration indicator can be observed by observing how much time the user spends on a single visit to the Instagram account @ngajilagi.id.[12]

According to Paul B. Dierdrich, the indicators of activity engagement are as follows:

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[10] Siti Hajaroh and Raehanah, *Statistik Pendidikan* (Mataram: Sanabil, 2021).

[11] Sifau Suqmin Zamzami, "Pengaruh Keaktifan Mengikuti Kajian Agama Online Terhadap Pengamalan Ibadah Mahasiswa Universitas Mataram pada Masa Pandemi Covid-19 Tahun 2021" (Skripsi, UIN Mataram, 2021). hlm. 62.

[12] Nur Aisyah Damayanti and Harti, "Pengaruh Tingkat Keaktifan Penggunaan Jejaring Sosial Terhadap Perilaku Konsumtif Siswa SMAN 9 Surabaya Dalam Berbelanja," *Jurnal Pendidikan Tata Niaga (JPTN)* 2, 3 (2014). hlm. 4.

1) Visual activities include reading, viewing displayed images, observing experiments, examining others' work, etc.

2) Oral activities include giving advice, expressing opinions, stating viewpoints, offering suggestions, formulating something, conducting interviews, engaging in discussions, providing interruptions, etc.

3) Listening activities include listening to presentations, conversations, discussions, music, speeches, and so on.

4) Writing activities include writing news articles, writing stories, writing surveys, copying, etc.

5) I am drawing activities, such as sketching, creating maps, making graphs, crafting diagrams, etc.

6) In this context, motor activities include conducting experiments, constructing something, gardening, playing, etc.

7) Mental activities include responding, recalling information, solving problems, analyzing, identifying relationships, and making decisions.

8) Emotional activities, such as having interests, feeling boredom, joy, enthusiasm, calmness, nervousness, and so on.[13]

Sure, here are the translations of the indicators of Instagram activity:

1) Visual activities, such as observing and examining the contents posted on Instagram.

2) Oral activities, commenting, or using direct messenger.

3) Listening activities: Listen to the content presented in the posts.

4) Writing activities, noting down the material or content on the Instagram posts.

5) I am drawing activities and creating concept maps about *makhorijul huruf*, essential principles in the Qur'an, and other topics presented on the Instagram content.

6) Motor activities: Try to follow the lip movements when reading makhorijul huruf.

7) Mental activities include responding to and answering quizzes on Instagram content.

8) Emotional activities: I feel enthusiastic about following the Instagram account.

b. **Indicators of interest in reading al-Qur'an**

Indicators of interest in reading the Qur'an are as follows:

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[13] Sardiman, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: RajaGrafindo Persada, 2011). hlm. 101.

1) Fondness, enthusiasm for reading the Qur'an, and taking initiative to read the Qur'an.

2) Interest, responsiveness, and eagerness in reading the Qur'an.

3) Attention, concentration in reading the Qur'an, and accuracy in reading the Qur'an.

4) Involvement, frequency of reading the Qur'an daily, and perseverance in reading or learning how to read the Qur'an.[14]

2. Interpretation of Data on Engagement with Instagram account @ngajilagi.id in Indonesia

Data regarding the activity of following Instagram @ngajilagi.id in Indonesia was obtained from a questionnaire consisting of 18 questions/statements, with each question/statement having five alternative answers. The response to each item in this Likert scale instrument ranges from positive to negative and vice versa. Based on the results of the questionnaire distribution regarding the activity of following Instagram @ngajilagi.id in Indonesia, the findings are as follows:

Table 1.1

**Categorization of Activity in Following Instagram @ngajilagi.id in Indonesia.**

Criteria	Interval	Frequency	%
Very Low	$X \leq 45$	8	8%
Low	$45 < X \leq 57$	21	21%
Moderate	$57 < X \leq 70$	38	38%
Hight	$70 < X \leq 82$	23	23%
Very Hight	$X \geq 82$	10	10%

Based on the categorization table above, it is obtained that in the interval of activity following Instagram @ngajilagi.id in Indonesia, in the interval $X \leq 45$, there are 8% with the category deficient, in the interval $45 < X \leq 57$, there are 21% with the category low, in the interval $57 < X \leq 70$ there are 38% with the category moderate, in the interval $70 < X \leq 82$ there are 23% with the category high, and in the interval $X \geq 82$ there are 10% with the category very high interest in reading the Quran. Most activity following Instagram @ngajilagi.id in Indonesia falls into the moderate category (38%). This can be seen in the following histogram.

Image 1.1.

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[14] Ony Dina Maharani, Kisyani Laksono, and Wahyu Sukartiningsih, "Minat Baca Anak-Anak Di Kampoeng Baca Kabupaten Jember," *Jurnal Review Pendidikan Dasar: Jurnal Kajian Pendidikan dan hasil Penelitian* 3, 1 (January 2017): 320–3228; Shaleh and Mihbib Abdul Wahab, *Psikologi Suatu Pengantar Dalam Perspektif Islam* (Jakarta: Prenada Media, 2004).

Frequency Distribution of Activity in Following Instagram @ngajilagi.id
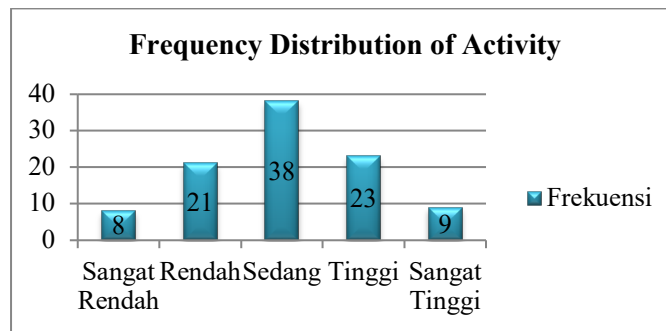
a. **Interpretation of Data on Interest in Reading the Quran in Indonesia**

Data on interest in reading the Quran in Indonesia was obtained from a questionnaire consisting of 19 questions/statements, with each question/statement having five alternative answers. The response to each item in this Likert scale instrument ranges from positive to negative and vice versa. Based on the results of the questionnaire distribution regarding the interest in reading the Quran in Indonesia, the findings are as follows:

Table 1. 2

Categorization of Data on Interest in Reading the Quran in Indonesia

Criteria	Interval	Frequency	%
Very Low	$X \leq 56$	4	4%
Low	$56 < X \leq 67$	21	21%
Moderate	$67 < X \leq 78$	29	29%
Hight	$78 < X \leq 89$	36	36%
Very Hight	$X \geq 89$	10	10%

Based on the categorization table 1.2, it is obtained that in the interest in reading the Quran in Indonesia, in the interval $X \leq 56$, there is 4% with the category deficient, in the interval $56 < X \leq 67$ there are 21% with the category low, in the interval $67 < X \leq 78$ there are 29% with the category moderate, in the interval $78 < X \leq 89$ there are 36% with the category high, and in the interval $X \geq 89$ there are 10% with the category very high. In this case, most interest in reading the Quran in Indonesia falls into the high category (36%). This can be seen in the following histogram.

Image 1.2

Frequency Distribution of Interest in Reading the Quran in Indonesia
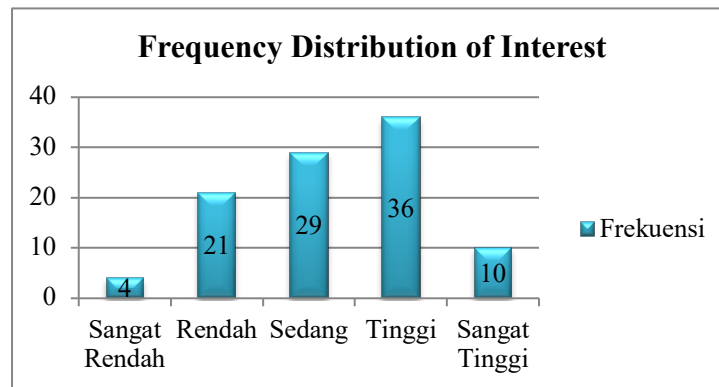
b. Normality Test

Table 1.3. Table of Normality

One-Sample Kolmogorov-Smirnov Test

		Keaktifan	Minat
N		100	100
Normal Parameters[a,b]	Mean	63.5200	72.3300
	Std. Deviation	12.62712	10.82184
Most Extreme	Absolute	0.047	0.098
Differences	Positive	0.047	0.070
	Negative	-0.045	-0.098
Test Statistic		0.047	0.098
Asymp. Sig. (2-tailed)		0.200[c,d]	0.020[c]
Exact Sig. (2-tailed)		0.974	0.276
Point Probability		0.000	0.000

Based on the results of the one-sample Kolmogorov-Smirnov test for normality, the exact significance value for variable x (interest in reading the Qur'an) is $0.276 > 0.05$, and the exact significance value for variable y (activity in following Instagram @ngajilagi.id) is $0.974 > 0.05$. Therefore, it can be concluded that both sets of residuals are normally distributed.

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c. **Linearity Test**

Table 1. 3

Table Linearity

ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
Interest * Activity	Between Groups	(Combined)	4652.610	41	113.478	0.948	0.566
		Linearity	2861.565	1	2861.565	23.910	0.000
		Deviation from Linearity	1791.045	40	44.776	0.374	0.999
	Within Groups		6941.500	58	119.681		
	Total		11594.110	99			

The linearity test conducted by the researcher using SPSS 24 software found that the value of Sig. Deviation from Linearity is $0.999 > 0.05$. Therefore, it can be concluded that there is a linear relationship between the independent variable (activity in using Instagram @ngajilagi.id) and the dependent variable (interest in reading the Qur'an).

d. **Hypothesis Testing**

      The analysis technique used in this hypothesis testing is inferential statistical analysis using simple linear regression, conducted with the assistance of SPSS 24 software. The hypothesis in this research is as follows:

H_0: The activity of following Instagram @ngajilagi.id does not significantly influence interest in reading the Qur'an in Indonesia.

H_1: Following Instagram @ngajilagi.id significantly influences interest in reading the Quran in Indonesia.

Table 1.4

Anova

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3895.917	1	3895.917	32.114	0.000[b]
	Residual	11889.043	98	121.317		
	Total	15784.960	99			

a. Dependent Variable: Activity

b. Predictors: (Constant), Interest

Table 1.5.

Model Summary

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.497[a]	0.247	0.239	11.01439

In this case, simple linear regression is performed to predict whether the activity of following Instagram @ngajilagi.id influences interest in reading the Qur'an in Indonesia. Based on Tables 4.11 and 4.12, a significant regression equation is obtained ($F(1,98) = 32.114$, $p < 0.001$) with an R-squared value of 0.247 (as seen in Table 4.9). Therefore, based on this, the null hypothesis (H0) is rejected, and the alternative hypothesis (H1) is accepted because there is an influence or a significant regression equation. The interest variable (interest in reading the Qur'an) is influenced by 24.7% by The activity variable (activity in following Instagram), and the rest is influenced by other factors not studied by the researcher.

Table 1.6.

Coefficients

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	21.592	7.480		2.887	0.005
Interest	0.580	0.102	0.497	5.667	0.000

a. Dependent Variable: Activity

In Table 1.6, the activity (activity in following Instagram @ngajilagi.id) can be predicted using the regression equation $Y = 21.592 + 0.580X$. The regression coefficient (B = 0.580) indicates that an increase of one unit in the score of interest (interest in reading the Qur'an) will result in an increase of 0.580 units in the score of activity (activity in following Instagram @ngajilagi.id).

From the data processing and analysis conducted in this research, the researcher can ascertain that the F value is 32.114 with a significance level of $0.000 < 0.05$. Therefore, the regression model results suggest that interest in reading the Qur'an influences the activity of following Instagram @ngajilagi.id in Indonesia. This influence amounts to 24.7%, as shown in Table 4.11, the model summary table. This table has an R-squared value of 0.247 or

24.7%, indicating the proportion of variance explained by the model. At the same time, the remaining influence is due to factors not examined by the researcher.

This is consistent with Melvin DeFleur's stimulus-organism-response (SOR) theory, where stimulus influences response. In this research, the stimulus is the interest in reading the Qur'an, the followers of this Instagram account serve as the organism, and the response is the activity of following Instagram @ngajilagi.id. This activity is influenced by factors such as one's condition (physical well-being, mental factors like attention, observation, memory, thinking, talent, or motives) and external factors from others (outside) such as family conditions, the surrounding environment, economic factors, interpersonal relationships, and environmental conditions.

Furthermore, the results of this research align with the opinion put forward by Dzakiah Darajat in Sifau regarding how their education and experiences can generally determine a person's religion and the training they have undergone. Someone who has religious experiences will tend to live by spiritual rules, be accustomed to worship, and be afraid to engage in activities forbidden by religion. Following the Instagram activity @ngajilagi.id is a beneficial stimulus through religious practices or Quranic studies (ngaji), cultivating religious behavior leading to habitual worship. Instagram @ngajilagi.id can also be considered a medium for preaching, which aligns with Dzikron Abdullah's opinion in Sifau that preaching activities are essential for society to enhance the worship of Allah.

D. Conclusion

Respondents' interest in reading the Qur'an is high. The analysis shows that 36% of the research respondents fall into this category. This demonstrates that respondents' preferences, interests, attention, and involvement can influence their interest in reading the Qur'an.

The activity of following Instagram @ngajilagi.id in Indonesia falls into the moderate category. This can be observed from the analysis results presented by the researcher, indicating that 38% of the research respondents' activity falls into the moderate to high category or can be considered relatively high. This proves that respondents' visual, oral, listening, writing, drawing, motor, mental, and emotional activities while following Instagram @ngajilagi.id can be active.

Based on the analysis and data processing in the research conducted by the researcher, a significance value of $0.000 < 0.05$ was obtained. Thus, it can be concluded that H0 is rejected and H1 is accepted. Therefore, following Instagram @ngajilagi.id influences the interest in reading the Qur'an in Indonesia. The influence of the following Instagram

@ngajilagi.id activity variable on the interest in reading the Qur'an in Indonesia is 24.7%. This proves that activity can influence interest, which aligns with the SOR theory presented by Melvin DeFleur, which states that stimulus affects response.

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