

## The Intensity Influence Of Accessing Instagram @Ala\_Santri On The Lifestyle Of Students At Al-Muhsin Islamic Boarding School, Sleman, Yogyakarta

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**Abstract:** The article aims to find out if there is any impact between the intensity of accessing *instagram* reasons. An id against the lifestyle of santri bool-hut al-muhsin depok sleman yogyakarta. As for the theory used in this study, it's the use and effect theory that represents the use and effect. Validity and reliability tests are calculated using version 15 SPSS. The method used in this study is a quantitative approach, with the survey method in which the data collection technique USES a questionnaire in 54 people santri al-muhsin depok sleman yogyakarta. Where the sample taking techniques USES the saturated sampling technique, so that the entire population that has filled the responders are sample taken. The processing of the data in this study USES a likert scale and a hypothetical result with a Pearson's product moment correlation analysis indicates that there is a.500 correlation of 0.250 with  $dk = 52$  ( $n-2/54-2$ ) so  $0.500 > 0.250$  ( $r_{count} > r_{table}$ ) and  $p = 0.000$  ( $p > 0.05$ ), which means that there is an effect of accessing the @alasantri.id *Instagram* account on the lifestyle of the students of the Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta.

**Keywords:** Intensity, Lifestyle, Instagram

### A. INTRODUCTION

In this modern era, many things have changed in human life. Starting from social life, lifestyle, to religious life which is very different from ancient times. This is because there are a lot of outside influences that are starting to arrive. One of them is that many people have switched to technology. This includes cellphones or cellphones that most people can afford to have. Especially since the popularity of social media, which is currently very loved by technology connoisseurs. Andreas K. and Michael H. In their book Rudianto (2015) reveal that social media is an internet-based application set on technology 2.0 built on the basis of belief or a way of thinking that allows the creation and exchange of user-generated content.<sup>1</sup> Social media itself consists of elements, both individual and organizational, the existence of social media shows the way in which they relate to the same sociality, starting from what they are known daily to family.<sup>2</sup>

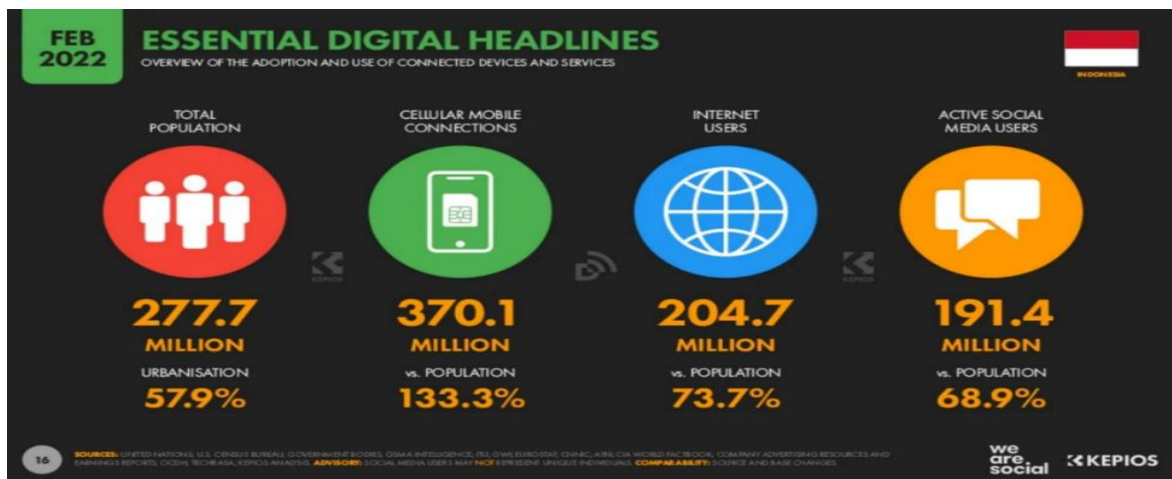
The increasing sophistication of technology and the ease with which people can obtain electronic goods is one of the causes for many people starting to access social media. Social media is now increasingly becoming an attraction for many groups, from the young to even the elderly. Many things can be obtained by accessing social media, both information, knowledge and others. This was revealed by the Ministry of Communication and Informatics (Kemenkominfo) from the results of a survey by the Indonesian Internet Service Providers Association (APJII) that internet users in Indonesia in 2019 were 196.7 million users with a population of 266.9 million in Indonesia. This number increased from 171 million from 2018 with a penetration of 73.7 percent, an increase of around 8.9 percent

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<sup>1</sup> Fahmi Andayani, "Pengaruh Media Sosial Instagram Terhadap Budaya Hedonisme Generasi Millenial Di Madiun," *Persepsi: Communication Journal* 5, no. 1 (2022): 48

<sup>2</sup> Muhammad Sulthan and S Bkti Istiyanto, "Model Literasi Media Sosial Bagi Mahasiswa," *Jurnal Aspiikom* 3, no. 6 (2019): 1080.

or around 25.5 million users.<sup>3</sup> Meanwhile, the latest data cited by datareportal in the February 15 2022 edition of we are social shows that social media users in Indonesia totaled 191.4 million. In fact, the percentage shows that the number of social media users reaches 68.9% of the total population of Indonesia, which amounts to 277.7 million people, with mobile or smartphone-based users reaching 370.1 million (133.3%).<sup>4</sup> The following is a picture of social media users in Indonesia:



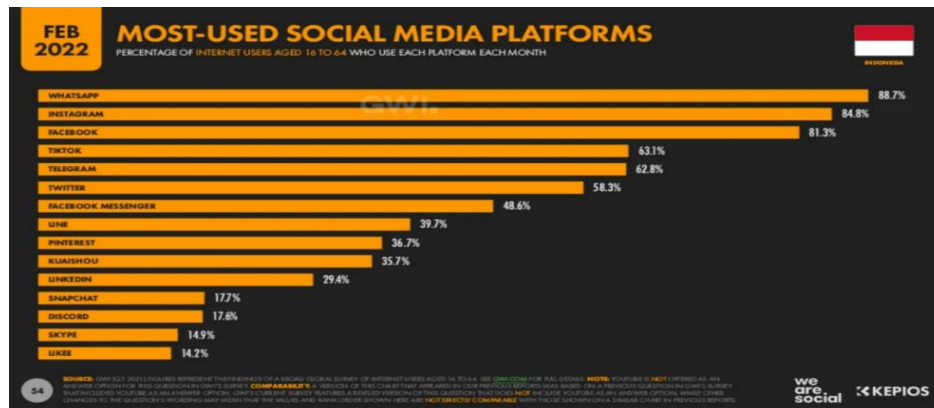
Picture 1: Social Media Users Percentage

Sumber: <https://datareportal.com/reports/digital-2022-indonesia>

Based on the survey above, it can be concluded that many Indonesian people are still accessing social media. This is evidenced by the high number shown in the study which reached 191.4 million users. This is increasingly proven by the use of social media via mobile or smartphone which reached 370.1 million. We can also see today's society where everyone has a smartphone, both students and workers. There are many social media platforms available today and are the main attraction for people to use them. The public can choose the platform they want and according to their needs, especially Instagram. However, when seeking information or interacting with Indonesian people, they use social media in a variety of ways. The following is a picture of the ranking of social media platforms that are most used by Indonesian people according to Websindo.

<sup>3</sup> Irso, "Dirjen PPI: Survei Penetrasi Pengguna Internet Di Indonesia Bagian Penting Dari Transformasi Digital," *Kominfo.Go.Id*, last modified 2020, accessed July 11, 2022, [https://www.kominfo.go.id/content/detail/30653/dirjen-ppi-survei-penetrasi%2520pengguna-internet-di-indonesia-bagian-penting-dari-transformasi%2520digital/0/berita\\_satker](https://www.kominfo.go.id/content/detail/30653/dirjen-ppi-survei-penetrasi%2520pengguna-internet-di-indonesia-bagian-penting-dari-transformasi%2520digital/0/berita_satker).

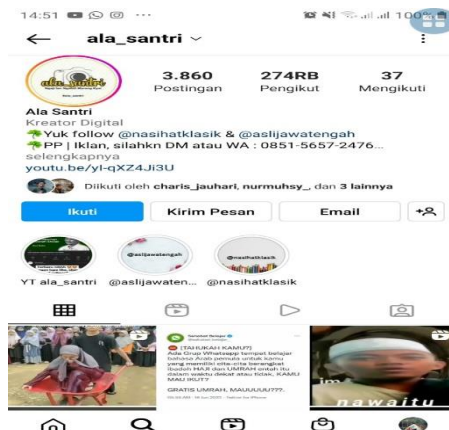
<sup>4</sup> Simon Kemp, "Digital 2022: Indonesia," *Datareportal.Com*, last modified 2022, accessed July 11, 2022, <https://datareportal.com/reports/digital-2022-indonesia>.



Picture 2: Ranking of Social Media Platform Users in Indonesia

The picture above shows that Instagram is a social media platform that is widely accessed by Indonesian people with the second rank after the WhatsApp application. This proves that Indonesian people are still dependent on social media, both social networks and messages, which aim to interact and seek information. As the second most users, the features offered apart from feeds and stories, social media Instagram so far can display new innovations by adding various features, including IG TV, IG live, repost, stickers, and most recently the Tik-tok application. namely Reels.<sup>5</sup>

This refreshment made many da'wah accounts take advantage of it. Because of this, the author took an account on Instagram, namely the @ala\_santri account which is in great demand by netizens, especially students, it has been proven that so far this account has 274.00 followers and 3,860 posts as of mid-June 2022.<sup>6</sup> This account is a da'wah account that is mostly accessed by students, especially students at the Salafiyyah Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta. It contains quotes from the Koran Koran that have been interpreted, norms in Islamic boarding schools, the life of salaf students, typical humor of students, and all matters related to life in Islamic boarding schools.



Picture 3: Instagram Account Profile @alasantri<sup>7</sup>

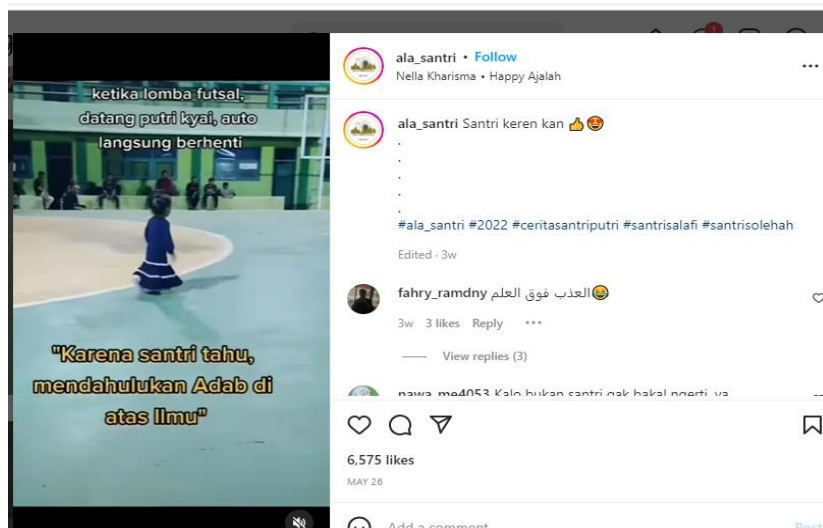
<sup>5</sup> Fera Tri Susilawaty, Sartika Sari Wardanhi, and Faturachman Alputra Sudirman, "PERSUASI FITUR INSTAGRAM: STAY ON SCREEN," *Jurnal Ilmu Komunikasi UHO : Jurnal Penelitian Kajian Ilmu Komunikasi dan Informasi* 7, no. 1 (2022): 109.

<sup>6</sup> "Profil Akun Instagram @ala\_santri," <https://www.instagram.com/>, last modified 2022, accessed July 11, 2022, [https://www.instagram.com/ala\\_santri/](https://www.instagram.com/ala_santri/).

<sup>7</sup> Ibid

This account has become a special attraction for circles, including students at the Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta, because the content presented explores the lifestyle of the students. Approximately 90% of the students at Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta, are active campus students across Yogyakarta. The beginning of the Al-Muhsin Islamic Boarding School was based on salafiyyah. Namely Islamic boarding schools which emphasize the study of the yellow book in their daily lives. However, because gradually the students who arrived were mostly students. So on the part of the caregivers, they changed the learning system which was previously strict with various kinds of activities related to the yellow book, into a learning system like a modern Islamic boarding school where part of the time is not only used to study the yellow book and the Al-Qur'an. However, students are also freed to pursue world knowledge such as on the campuses where they study without in the least removing the values of the teachings of salafiyyah pesantren which are known as adab which are highly respected. The students are free to do activities outside the pesantren after they finish reciting the Koran at dawn until just before maghrib. Then, after maghrib until dawn, the students must be at the Islamic Boarding School to take part in the activities that have been scheduled at the Islamic Boarding School. That way, not a few of these students have been heavily influenced by the behavior and lifestyle of their friends on campus. Especially if you are already dealing with the lifestyle of students who are slightly deviated from the lifestyle of the santri, such as upholding adab, knowledge and morals.

Lifestyle is a reflection of everyone who wears it and illustrates how much the moral value of that person is in the surrounding community.<sup>8</sup> According to Plummer (1983) Lifestyle is an individual's way of life which is identified by how people spend their time (activities), what they consider important in their lives (interests) and what they think about the world around them.<sup>9</sup> The freedom given by the students of Al-Muhsin Islamic Boarding School in interacting with a wide audience, whether to change their lifestyle or even be more affected by accessing Instagram @ala\_santri can maintain the identity of a santri.



<sup>8</sup> Olivia M Kaparang, "Analisa Gaya Hidup Remaja Dalam Mengimitasi Budaya Pop Korea Melalui Televisi," *Acta Diurna Komunikasi* 2, no. 2 (2013): 3

<sup>9</sup> Karina Amaliantami Putri, Amirudin Amirudin, and Mulyo Hadi Purnomo, "Korean Wave Dalam Fanatisme Dan Konstruksi Gaya Hidup Generasi Z," *Nusa: Jurnal Ilmu Bahasa dan Sastra* 14, no. 1 (2019): 132

Picture 4: One of Feed From Instagram Account @alasantri<sup>10</sup>

Figure 2 above illustrates that adab is higher than knowledge. This is shown by a video showing students playing futsal. While playing, the Kyai's daughter came to the field. Instantly the students stopped playing, even though they could have continued by asking the kyai's daughter to leave the field. This appearance shows that santri must be able to maintain their characteristics and identity as a santri.

Based on this phenomenon, the author will discuss further about "The Effect of Intensity Accessing Instagram Account @ala\_santri on the Lifestyle of Santri Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta. With the aim of analyzing the lifestyle of Al-Muhsin Islamic Boarding School students, whether they are affected after accessing the Instagram account @ala\_santri with the intensity they have.

## B. RESEARCH METHOD

The method in this study uses a quantitative approach and uses a descriptive research type.<sup>11</sup> In line with the existing problems and objectives, this research was carried out using the correlational method. The theory used is the Use and Effect Theory which is an elaboration of Use and gratification based on the basic assumptions according to Katz, Blumer & Gurevith, namely:<sup>12</sup> 1. The audience is considered active; 2. Satisfying needs with media selection lies with the audience; 3. The mass media must compete to satisfy their needs which depend on the behavior of the audience; 4. The goals of mass media voters are inferred from the data provided by members of the audience; 5. Judgments about the cultural meaning of the mass media must be suspended before examining the orientation of the audience.

The data information used is the result of a questionnaire which is primary data and is supported by secondary data, namely documentation, observation and interviews. The population in this study were the students of the Al-Muhsin Islamic Boarding School, totaling 54 respondents. Furthermore, the determination of the sample in this study using a saturated sampling technique, so that the entire population is used as a sample. Because the number of population is indeed small and all populations have met the criteria of respondents.

The research data collection tool uses a Likert scale in the form of positive questions (measuring a positive scale) and negative (measuring a negative scale).<sup>13</sup> The validity test uses construct validity and Cronbach's Alpha formula to test reliability. Data analysis uses association analysis with the Pearson Product Moment formula and the Coefficient of Determination formula is used to determine the magnitude of the influence caused by accessing Instagram accounts. Then, in conducting data analysis, according to John W. Creswell quoted in a research journal on analysis and interpretation of quantitative data, the stages include giving a score to the data and creating a code book, determining the

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<sup>10</sup> "Profil Akun Instagram @ala\_santri."

<sup>11</sup> Cut Medika Zellatifanny and Bambang Mudjiyanto, "Tipe Penelitian Deskripsi Dalam Ilmu Komunikasi," *Diakom: Jurnal Media Dan Komunikasi* 1, no. 2 (2018): 84

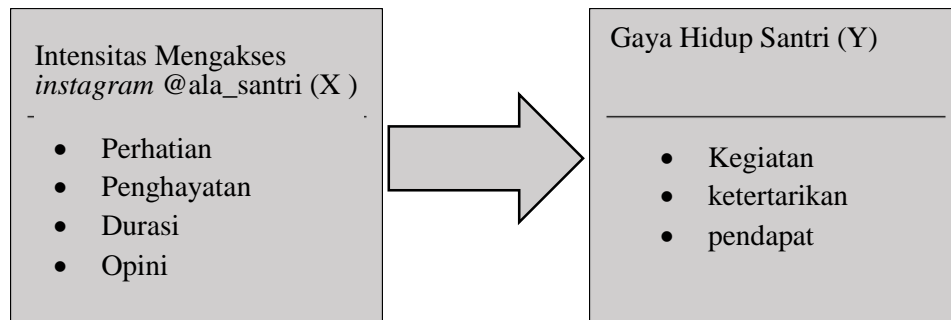
<sup>12</sup> Elviano Ardianto, *Komunikasi Massa: Suatu Pengantar* (Bandung: Remaja Rosdakarya, 2014).

<sup>13</sup> Viktor Handrianus Pranatawijaya et al., "Pengembangan Aplikasi Kuesioner Survey Berbasis Web Menggunakan Skala Likert Dan Guttman," *Jurnal Sains dan Informatika* 5, no. 2 (2019): 132.



type of score to be used, selecting a computer program to input data into data analysis and cleaning programs.<sup>14</sup>

The data analysis used in this study was obtained from statistical methods using SPSS version 15, while the testing stages were normality tests, linearity tests and hypothesis testing. Furthermore, the conceptual and operational definitions that function to measure perceptions include: 1. Activities, 2. interests, 3. opinions.<sup>15</sup> Meanwhile, to measure the intensity of accessing Instagram, they include 1. Attention, 2. Understanding, 3. Duration, 4. Frequency.<sup>16</sup>



**Picture 5: Research Data Structure**

## Research Findings

### Respondent Profiles

This research was conducted to find out about "The Effect of Intensity Accessing the Instagram Account @alasantri on the Lifestyle of the Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta, Academic Year 2018/2019" was carried out by distributing questionnaires. From the analysis of the characteristics of the respondents, data were obtained regarding the respondents who became the research sample of 54 respondents as follows:

**Table 1: Number of Respondents by Age**

No.	Jenis Kelamin	Frekuensi	Persen (%)
1.	17-20 tahun	15	27,8 %
2.	21-24 tahun	36	66,7%
3.	25-29 tahun	3	5,5%
<b>Total</b>		<b>54</b>	<b>100%</b>

**Source: processed by researchers from questionnaire data**

<sup>14</sup> Isra Adawiyah Siregar, "Analisis Dan Interpretasi Data Kuantitatif," *ALACRITY: Journal of Education* 1, no. 2 (2021): 40.

<sup>15</sup> Sweetly Jane Mongisidi, Jantje Sepang, and Djurwati Soepeno, "Pengaruh Lifestyle Dan Harga Terhadap Keputusan Pembelian Sepatu Nike (Studi Kasus Manado Town Square)," *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi* 7, no. 3 (2019): 2951

<sup>16</sup> Dody Ginanjar and Amiruddin Saleh, "Pengaruh Intensitas Menonton Film Animasi Adit Sopo Jarwo Terhadap Interaksi Sosial Anak Sekolah Dasar," *Jurnal Komunikasi Pembangunan* 18, no. 01 (2020): 48

Based on table 1 it can be seen that the respondents in this study were dominated by female students with a vulnerable age of 21-24 years, totaling 36 people with a percentage of 66.7%. Meanwhile, sequentially the second most respondents were vulnerable aged 17-20 years, totaling 15 people with a percentage of 27.8% and the least vulnerable were respondents aged 25-29 years, totaling 3 people with a percentage of only 5.5%..

Table 2: Number of respondents based on education level

No.	Pendidikan	Jumlah	Persen (%)
1.	S1	43	79,6 %
2.	S2	4	7,4 %
3.	Alumni S1/S2	5	9,3%
4.	Santri Regular	2	3,7%
<b>Total</b>		<b>54</b>	<b>100%</b>

Source: processed by researchers from questionnaire data

Based on table 2, it shows that the respondents of this study were dominated by students with an undergraduate education level of 43 people (79.6%). Furthermore, there are number two, namely students who have become alumni of either S1 or S2 as many as 5 people (9.3%). In third place are students who are pursuing postgraduate or Masters education as many as 4 people (7.4%). While in the last order or the fewest are students who only study at Islamic boarding schools as many as 2 people (3.7%).

### Validity and Reliability

Validity is a questionnaire testing tool that is used to measure the legitimacy or validity of the questions presented.<sup>17</sup> The questionnaire is said to be valid if the questions on the questionnaire are able to reveal something that will be measured by the questionnaire. This study uses the Pearson Product Moment formula to measure the validity test with the help of the Statistical Product and Service Solutions (SPSS) application version 15. Distribution (table r) for  $\alpha = 0.05$  and degrees of freedom ( $dk = n-2$ ) with the decision rule if  $r_{count} > r_{table}$  means valid and vice versa if  $r_{count} < r_{table}$  means invalid. Researchers used a sample of 30 samples to test the validity in accordance with the opinion of Singarimbun and Efendi who said that the minimum number in the questionnaire trial was to use 30 respondents. With this amount, the value distribution is closer to the normal curve.<sup>18</sup> Thus  $dk$  in this study amounted to 28 from the calculation  $dk = 30 - 2 = 28$  so that the  $r_{table}$  in  $dk$  was 0.361.

Based on the results of the validity test calculations, the researcher can conclude that all items on variable X are at a valid 5% significance level and with the majority having sufficient correlation, and all items on variable Y are at a significance level of 5% valid and with the majority having a high correlation. This is indicated by the value of  $r_{count}$  which

<sup>17</sup> Resa Adji Kurniawan, Nurul Qomariah, and Pawestri Winahyu, "Dampak Organizational Citizenship Behavior, Motivasi Kerja, Dan Kepuasan Kerja Terhadap Kinerja Karyawan," *Jurnal Penelitian IPTEKS* 4, no. 2 (2019): 152.

<sup>18</sup> Yanto Suharto and Eko Hariadi, "Analisis Kualitas Website Badan Pengembangan Sumber Daya Manusia Menggunakan Metode Webqual 4.0," *Jurnal Manajemen dan Organisasi* 12, no. 2 (2021): 114

is greater than the  $r_{table}$ . Furthermore, for invalid items, the researcher will delete these questions and not use them in data analysis.

Reliability is an index that shows the extent to which a measuring instrument can be trusted or relied on.<sup>19</sup> Peneliti menggunakan teknik Crochbach dengan Koefisien Alfa dengan bantuan SPSS. Jika kriteria suatu instrumen penelitian dikatakan reliabel dengan menggunakan teknik ini, bila koefisien reliabilitas ( $r_{11}$ )  $> 0,6$ .

Table 3: Reliability Test Results for Variable X (Intensity of Accessing Instagram Account @ala\_santri)

Table 4: Reliability Test Results for Variable Y (Santri's Lifestyle)

Cronchbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.732	0.820	11

Source: processed from validity test data using SPSS 16

From the results of the reliability test on the Y variable (Schooler's Lifestyle) using SPSS 15 it can be concluded that this research instrument is reliable because the reliability coefficient value is more than 0.6 ( $0.772 > 0.6$ ) and when viewed from the reliability interpretation it is classified as a high level of reliability because the value ranges from 0.600 to 0.799.

## Data analysis

### Normality test

The normality test was carried out to find out whether the research data was normally distributed or not. A data is said to be normally distributed if the significance level is more than 0.05 and vice versa if it is less than 0.05 then the data is not normally distributed.<sup>20</sup> In this study, the normality test used SPSS version 15 using the Kolmogorov Smirnov test of normality, because the number of samples in this study was more than 50. The following are the results of the normality test:

Table 5: Normality Test

Variabel	Kolmogorov-Smirnov <sup>a</sup>		
	Statistic	df	Sig.

<sup>19</sup> Gerson Feoh and Putu Widagunawan, "Pengukuran Tingkat Kepuasan Pengguna Situs Web Pemerintah (E-Government) Kabupaten Badung," *Jurnal Teknologi Informasi dan Komputer* 2, no. 2 (2016): 238

<sup>20</sup> Setia Ningsih and Hendra H Dukalang, "Penerapan Metode Suksesif Interval Pada Analisis Regresi Linier Berganda," *Jambura Journal of Mathematics* 1, no. 1 (2019): 47.



Gaya Hidup Intensitas	.094	54	.200*
Mengakses <i>Instagram</i>	.092	54	.200*

Source: processed by researchers from questionnaire data

Based on the data above, it can be seen that the significance value of the access intensity variable (variable X) is normally distributed because its significance value is more than 0.05 ( $0.200 > 0.05$ ) and the santri lifestyle variable (variable Y) also has a normal distribution because its significance value is more than 0.05 ( $0.200 > 0.05$ ). Thus the two variables are normally distributed.

### Linearity Test

In this study, researchers used SPSS version 15 to test linearity. The technique used is the ANOVA test for linearity with a significance level of 0.05. Following are the results of the linearity test:

Table 6: Linearity Test Results

Variabel	Linearity		Deviation from Linearity		Ket.
	F	Sig.	F	Sig.	
	15,400	0.000	0.060	0.851	Linier

Based on the significance value in table 6 above, the two research variables have a linear relationship. This is due to the value of the deviation from linearity sig. greater than 0.05 ( $0.851 > 0.05 = \text{linear}$ ). Thus there is a significant influence between the intensity of accessing Instagram @ala\_santri on the lifestyle of students at the Al-Muhsin Islamic Boarding School, Sleman Yogyakarta.

### Hypothesis testing

Hypothesis testing aims to find out whether the hypothesis compiled can be accepted or not. The hypothesis itself describes the relationship between two or more variables; to find out whether a variable is associated or not with other variables; or whether a variable is caused/influenced or not by other variables.<sup>21</sup>

The hypothesis that the researchers put forward in this study consisted of two hypotheses, namely the null hypothesis and the alternative hypothesis. The null hypothesis states that there is no influence between the intensity of accessing Instagram @ala\_santri on the lifestyle of students at the Al-Muhsin Islamic Boarding School, Sleman Yogyakarta.

<sup>21</sup> Mohammad Mulyadi, "Riset Desain Dalam Metodologi Penelitian," *Jurnal Studi Komunikasi Dan Media* 16, no. 1 (2012): 73.

While the alternative hypothesis states that there is an influence between the intensity of accessing Instagram @alasantri and lifestyle. The type of data in this study is interval data and has met the requirements of passing the prerequisite tests for normality and linearity. For hypothesis testing, the researcher uses the Pearson's Product Moment SPSS 15 formula. Thus, for hypothesis testing the researcher uses the Pearson Product Moment formula with the help of SPSS 15 to find out whether there is an effect of accessing the social media Instagram @ala\_santri on the lifestyle of the students of Al-Muhsin Islamic Boarding School Depok , Sleman, Yogyakarta.

Table 7: Pearson Product Moment Hypothesis Test Results

<b>Variabel</b>	<b>N</b>	<b><i>Pearson Correlation</i></b>	<b><i>Sig.</i></b>	<b><i>Ket.</i></b>
Intensitas Mengakses Media Sosial dengan Persepsi Tentang Puisi “Doa Yang Ditukar”	54	0.500	0.000	P<0.05

Source: processed by researchers from questionnaire data

Based on the hypothesis testing table above, it can be seen that the variables that have been examined have a significance value (p) of 0.000, meaning that p is less than 0.05 ( $p < 0.05$ ) and the correlation value (rcount) is 0.500, which means that it is greater than the rtable, namely 0.268 (N=54). Thus it can be concluded that there is an influence between the intensity of accessing Instagram @ala\_santri on the lifestyle of Islamic boarding school students Al-Muhsin Depok Sleman Yogyakarta.

### C. RESULTS AND DISCUSSION

In this study, the researcher tried to answer the problem that the researcher had formulated, namely Is There an Effect of Accessing Instagram @alasantri on the Lifestyle of Santri Al-Muhsin Islamic Boarding School Depok Sleman Yogyakarta. Then the researcher categorizes the respondent's data into research indicators, namely the indicator variable X to variable Y. The X indicators include attention, appreciation, duration and frequency. Y indicators include activities, interests, and opinions where these indicators are used as research measurement tools. From processing the research data, it can be seen that the indicator that has the most influence on the lifestyle of the santri is the indicator of appreciation. This is because the appreciation indicator often gets a high total value compared to the attention, duration, and frequency indicators. Thus respondents access the Instagram account @ala\_santri because they live up to and understand from each of the typical santri posts that have been uploaded by the Instagram account @ala\_santri. Because

according to them by understanding every post on the Instagram account @ala\_santri they can get knowledge and information about Islamic boarding schools, both local and outside their area. Besides that, with the posting of typical santri jokes that have been uploaded, they feel entertained. Because most of the jokes are satire which is usually also experienced by the Al-Muhsin Depok Sleman Yogyakarta students in the school year.

After the collected data is categorized (coding) then the researcher tries to answer the research hypothesis. The research hypothesis includes the null hypothesis ( $H_0$ ) and the alternative ( $H_a$ ), namely:  $H_0$ : There is no significant effect between accessing the Instagram account @alasantri and the lifestyle of the Santri Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta.

These results are consistent with the Use and Effect Theory which is an elaboration of the Use and Gratification Theory which assumes that audiences are considered to be active in using the media to meet their needs. This can be seen from the activities of the students every day, which can be said to be highly demanded to explore as much knowledge as possible in the pesantren. Such as the science of jurisprudence, interpretation, morality, nahwu, shorof, tasawuf and many other knowledges that must be studied by the students through the Kyai or the asatidz who are there. Therefore, students are highly recommended to use more of their time in boarding schools. So that the students rarely know information from outside, including information from other Islamic boarding schools. But because students are allowed to bring mobile phones and laptops, which incidentally are students, they can find out various kinds of information. This includes accessing the Instagram account @ala\_santri. By accessing this account, students can meet their needs in terms of information related to activities at the pesantren, both locally and outside their area. Including activities that are usually carried out simultaneously by students in all Islamic boarding schools in Indonesia. Such as the activities of the National Santri Day (HSN) and Islamic holidays, especially those related to ahlussunnah wal jama'ah activities. With the Instagram account @ala\_santri, admins from each Islamic boarding school account in Indonesia can exchange information and activities at each Islamic boarding school. Which information about these activities will later be posted by the @ala\_santri account admin so that it can be enjoyed by @ala\_santri followers, especially students throughout Indonesia who access the @ala\_santri Instagram account. In addition, Instagram has an advantage compared to other social media such as Facebook, Twitter and others. Such as privacy features that can be activated, some interesting features such as various kinds of edits and stickers, to provide a business account that can be managed by anyone.

#### **D. CONCLUSION**

Based on the results of the exposure that has been done, the researcher concludes that this research has answered the problem formulation of the research hypothesis. Based on the results of calculating the correlation between variables X and Y using the Pearson Product Moment formula, a correlation coefficient of 0.500 is obtained with a significance level of 0.000 ( $<0.05$ ) so that it can be interpreted that there is an influence between variable X and variable Y with moderate correlation, because the range of values 0.41-0.60 and the

effect is 25%. Furthermore, the correlation coefficient value of 0.500 indicates that the lifestyle of these students is quite influenced by the intensity of accessing Instagram. With moderate intensity of accessing Instagram, it shows that respondents with moderate lifestyles also. Therefore, these results have answered the formulation of the problem in this study that there is a moderate quality effect between the intensity of accessing Instagram @ala\_santri and the lifestyle of the students of the Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta.

The lifestyle of the santri, in this case the students of the Al-Muhsin Islamic Boarding School, Depok, Sleman, Yogyakarta, who are famous for their simplicity, from the way they dress to their overall lifestyle, are also influenced by social media, especially from posts on the Instagram account @ala\_santri. Even though the quality of the influence is moderate, this really needs to be continued for da'wah in this digital era. Because as we know, with tons of content on Instagram that can be accessed, you need content typical of Islamic boarding schools like what was posted by @ala\_santri. In addition to adding to the scientific treasures for followers, it can also filter posts that are not in accordance with the rules, both religious rules and state regulations.

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