

Research Article

The Social Influence of Da'wah on the Consumptive and Productive Behavior of Muslim Students in North Maluku

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ABSTRACT

Student consumptive behavior has become an increasingly complex social phenomenon in the digital era, while social da'wah activities have developed as an important part of Muslim students' social interactions. This study aims to analyze the influence of social da'wah on consumptive and productive behavior of Muslim students in North Maluku. The research employed a quantitative approach with a correlational survey method involving 350 active Muslim students at Khairun University Ternate selected through purposive sampling. Data were collected using a 1-5 Likert scale questionnaire that had been tested for validity and reliability (Cronbach's Alpha ≥ 0.7), then analyzed using Pearson correlation and multiple linear regression. The results showed that social da'wah had a significant negative effect on consumptive behavior ($r = -0.421$; $p < 0.01$; $R^2 = 0.176$) and a significant positive effect on productive behavior ($r = 0.538$; $p < 0.01$; $R^2 = 0.289$). The influence of social da'wah on productive behavior (28.9%) was greater than on consumptive behavior (17.6%). Dimensional analysis showed that involvement in da'wah communities had the strongest impact compared to campus da'wah activities and social media. There was a dose-response effect where the intensity of involvement was directly proportional to the impact on behavior. This study confirms that social da'wah plays a strategic role in shaping students' character to be wise in consumption and productive in work, and provides an empirical basis for developing more effective campus da'wah programs.

Keywords: Social Da'wah; Consumptive Behavior; Productive Behavior; Muslim Students

1. INTRODUCTION

Consumerist behavior among students is a social phenomenon that is becoming increasingly complex in the digital age and with modernization (Amilia, 2025). Numerous empirical studies in Indonesia indicate that students tend to engage in excessive consumption, whether in terms of lifestyle, online shopping, or trends that often exceed their basic needs. For example, research describing the consumer behavior of Generation Z students found that the level of high consumer behavior reached 68.2% among a sample of students at Pancasakti University, primarily driven by lifestyle motivations and intensive digital marketing access (Karimullah, 2023). Other studies also confirm that factors such as hedonism and modern lifestyles have a significant influence on the consumer behavior of students at several campuses in Indonesia, where religiosity actually plays a role in reducing this consumer tendency (Oktavia et al., 2025).

On the other hand, in Islamic and communication studies, social da'wah activities have now evolved into an important part of Muslim students' social interaction (Lazuardy et al., 2025). This da'wah activity not only takes place thru traditional face-to-face forums but is also intensely realized thru social media such as Instagram, TikTok, and other digital platforms. (Akda et al., 2025) Research shows that da'wah content on social media can influence students' mindsets, religiosity, and even behavior, although the results are not always consistent across all religious aspects. For example, a study at Jakarta State University showed that social media da'wah content impacted the development of religiosity among students of Islamic Religious Education, while another study showed a relationship between the intensity of accessing da'wah accounts and students' imitative behavior. (Lukman et al., 2025)

Based on this empirical literature, there is a suspicion that social da'wah, as a religious phenomenon facilitated by social media and campus religious communities, has the potential to influence students' behavioral dimensions not only in terms of religiosity, but also in their daily life choices, including consumer and productive behavior. (Mahera, S. 2023). Dawah activities such as discussions, regular studies, campus lectures, and religious content on social media can be a source of values that support students in balancing consumption needs with the principles of productivity and self-discipline. However, on the other hand, some dawah content also has the potential to be understood narrowly or out of context, making it inadequate to guide students out of consumerist patterns. (Maharani et al., 2025)

Unfortunately, empirical studies that directly evaluate the relationship between da'wah social interaction and students' consumer and productive behavior are still relatively limited, especially in the context of Muslim students in North Maluku. Most studies focus on the relationship between religiosity and consumer behavior, or simply describe consumer phenomena in general without explicitly linking them to social missionary activities. In fact, local contexts like North Maluku have unique social and cultural dynamics, where religious communities and Muslim student organizations play a significant role in shaping students' identities and values.

In the campus community of North Maluku, various religious activities such as routine studies, weekly recitations, Islamic discussion forums, and campus preaching communities are part of the social structure that influences student interactions. This activity is often seen as a form of social da'wah, which not only conveys religious teachings but also shapes social norms and behavior within the campus environment. (Research and Development Center for Religious Affairs, Ministry of Religious Affairs of the Republic of Indonesia. 2020). Thus, it is important to understand how these social da'wah activities influence two interconnected but distinct forms of behavior: consumer behavior, which tends to emphasize the purchase and consumption of goods/services beyond basic needs, and productive behavior, which reflects students' involvement in activities that promote self-development, academic pursuits, and social contributions (Habib et al., 2020). Productive student behavior, such as involvement in research, entrepreneurship, social activities, and skills development, is an important indicator of the quality of higher education and the preparation of superior human resources. When students are too focused on consumption, it can hinder their capacity to pursue productive activities that bring long-term benefits. However, the literature suggests that religiosity and religious activities, including da'wah, have the potential to encourage students to internalize values of self-discipline, social responsibility, and an orientation toward sustainable contribution, all of which are aspects of productive behavior (Singh et al., 2021).

Empirical data on this kind of influence in other regions supports the importance of the study. For example, research on TikTok preaching content shows that students who continuously watch preaching content experience more religious behavioral changes in terms of speech and actions, although these changes go thru certain stages and are not directly universal (Abdullah & Firdaus Abdullah and Saimi Bin Bujang, 2021). Such findings suggest potential areas where social da'wah can be an important variable in understanding the dynamics of Muslim student behavior, especially in less explored regions like North Maluku. Considering this gap in empirical literature, this research aims to fill the scientific void regarding the influence of da'wah social influence on the consumptive and productive behavior of Muslim students in North Maluku. Focusing on local conditions allows for a more accurate understanding of how da'wah activities in the campus environment influence students' consumption orientations and their capacity to engage in productive activities. The research findings are expected not only to contribute to academic literature but also to provide practical recommendations on effective strategies for integrating da'wah activities with the formation of balanced and productive lifestyles among Muslim students in North Maluku.

2. RESEARCH METHOD

This research uses a quantitative approach with a correlational survey method (Darmawan, 2013). aiming to objectively determine the influence of social da'wah (independent variable) on students' consumer and productive behavior (dependent variable). The research was conducted at Khairun University in Ternate, North Maluku, because this campus has Muslim students who actively participate in religious activities and da'wah communities. The research population is 3,500 active Muslim students. The sample was taken thru purposive sampling, consisting of 350 students who actively participated in da'wah activities for at least one semester. The independent variable is social da'wah, including campus da'wah activities, community involvement, and social media. The dependent variables consist of consumer behavior (shopping habits and spending outside of basic needs) and productive behavior (academic engagement, entrepreneurship, and self-development). Data was collected thru a 1–5 Likert questionnaire, field observations, and brief interviews with religious organization administrators. The instrument has been tested for validity and reliability with Cronbach's Alpha ≥ 0.7 (Muhson, 2006) The questionnaire consists of three parts: (1) respondent identity, (2) social da'wah (10 questions), and (3) consumer and productive behavior (15 questions each). Data were analyzed using descriptive analysis, Pearson correlation, and multiple linear regression via SPSS version 28, with a significance level of $\alpha = 0.05$. The research stages include instrument preparation, purposive sampling, data collection, data processing, statistical analysis, and results interpretation.

3. RESULTS AND DISCUSSION

3.1 Results

This study involved 350 active Muslim students at Khairun University in Ternate who had participated in da'wah activities for at least one semester. Out of the total respondents, 58% were female and 42% male, with an age range of 18-24 years. The majority of respondents are from the Faculty of Education (32%), Sharia (28%), and Islamic Economics (21%), while the rest are distributed across other faculties. Descriptive analysis shows that the level of student

participation in social da'wah activities is high, with an average score of 3.85 (SD = 0.62) on a scale of 1-5. As many as 62% of students actively participate in routine religious studies, community da'wah activities, or access da'wah content through social media at least once a week. The intensity of this involvement indicates that the da'wah ecosystem on campus is quite strong and an integral part of students' social lives. Field observations confirm these findings by showing the existence of weekly religious study groups in each faculty, structured religious mentoring programs, and active Islamic discussion groups on various digital platforms. This condition creates a social environment conducive to the transfer of religious values and the formation of student character.

The research findings on students' consumer behavior show a somewhat concerning trend, but it is still in the moderate category. The average score for consumer behavior reached 3.21 (SD = 0.74) on a scale of 1-5, indicating that students have a tendency to purchase goods or services beyond basic needs with a fairly high frequency. A more detailed analysis shows that 58% of respondents admit to frequently purchasing fashion products, fast food, or gadgets, especially when exposed to promotions on social media platforms like Instagram, TikTok, and online marketplaces. A total of 41% of students stated that they frequently make impulsive purchases without careful planning, driven by trends and social lifestyle factors. Field observations revealed that students tend to prioritize appearance and lifestyle over saving or investing time and money in productive activities. However, the data also shows significant variation between student groups. Students who are active in da'wah activities show a higher awareness in controlling their consumer spending. This finding indicates that although consumer behavior is a common phenomenon among students, certain factors can moderate this tendency, one of which is involvement in social preaching activities.

Unlike consumer behavior, the level of productive behavior among students shows more positive results. The average score for productive behavior reached 3.76 (SD = 0.68) on a scale of 1-5, indicating that most students were quite actively involved in various academic, entrepreneurial, and self-development activities. Questionnaire data revealed that 67% of students regularly participate in student organizations, 54% are active in scientific activities such as research or seminars, and 43% have entrepreneurial or side business activities. Involvement in these productive activities is not limited to formal campus activities, but also includes social and community activities, skills development through workshops and training, and participation in both academic and non-academic competitions. Observations show that students who are active in da'wah activities tend to be more involved in productive activities. They are more often committee members for event planning, research team members, or managers of campus business units. Interviews with the leaders of the da'wah organization confirmed that da'wah activities not only increase religiosity but also motivate students to be more disciplined, responsible, and achievement-oriented, both academically and socially.

These findings indicate a positive correlation between religious activity and student productivity. Pearson correlation analysis revealed a significant negative relationship between social preaching and students' consumer behavior. The correlation coefficient obtained was $r = -0.421$ with a significance level of $p < 0.01$, indicating that the higher the students' involvement in preaching activities, the lower their tendency toward consumer behavior. This negative relationship suggests that preaching activities serve as a protective factor capable of reducing students' consumer impulses. This finding is consistent with field observation results, which show that students active in da'wah activities have higher awareness in managing personal finances and are more selective in making purchases. They tend to consider long-term benefits and compatibility with Islamic principles in every purchasing decision. In-depth interviews with several students confirmed that the preaching material on simple living, the dangers of consumerism, and the importance of managing wealth according to Islamic law had a significant impact on their consumption patterns. The moderate strength of the relationship ($r = -0.421$) indicates that although social preaching is not the sole factor influencing consumer behavior, its contribution is quite significant in shaping more prudent consumption patterns among Muslim students.

The results of the Pearson correlation analysis show a significant positive relationship between social preaching and students' productive behavior. The correlation value obtained is $r = 0.538$ with a significance level of $p < 0.01$, indicating that involvement in da'wah activities has a moderately strong positive effect on student productivity. This positive relationship indicates that the more active students are in da'wah activities, the higher their involvement in academic, entrepreneurial, and self-development activities. The moderately strong correlation ($r = 0.538$) suggests that social da'wah is a fairly good predictor of students' productive behavior. Field observations support these findings by showing that students active in da'wah communities tend to have better time management, are more disciplined in completing academic tasks, and are more proactive in seeking self-development opportunities. They are also more frequently involved in social activities that benefit the community. Interviews with religious organization leaders revealed that da'wah activities not only provide religious knowledge but also train soft skills such as leadership, communication, and teamwork, which are highly supportive of productive behavior. This finding confirms that social preaching serves as a medium for learning life values that encourages students to be more productive and contribute positively.

Multiple linear regression analysis shows that social preaching is proven to have a significant influence on students' consumer behavior. The regression model yields an R^2 value of 0.176 with a beta coefficient (β) of -0.421 and a significance level of $p < 0.01$. These results indicate that social preaching is able to explain 17.6% of the variance in students' consumer behavior, with a negative direction of influence. This means that for every one-unit increase in the social preaching score, the consumer behavior score will decrease by 0.421 units, assuming other factors remain constant. Although the proportion

of variance explained is not very large (17.6%), this figure is still statistically and practically significant, indicating that social preaching plays an important role in controlling students' consumer tendencies. The F-test results indicate that the overall regression model is significant ($F = 74.32$; $p < 0.001$), confirming that social preaching is a valid predictor of consumer behavior. This finding indicates that structured and consistent da'wah programs can be an effective strategy for shaping wiser consumption patterns among students. The remaining 82.4% of the variance in consumer behavior is explained by other factors not studied in this study, such as family influence, economic conditions, peer pressure, and exposure to mass media.

The analysis results show that there is a significant positive relationship between the two variables, with a Pearson correlation coefficient of 0.83. The analysis results show that there is a significant positive relationship between the two variables, with a Pearson correlation coefficient of 0.83. This shows that the better the students' understanding of religious moderation, the higher their tolerant attitude towards differences. Religious moderation is an important concept in the context of social and religious life. According to Azyumardi Azra (2006), religious moderation is an approach that emphasizes a tolerant, inclusive attitude and appreciation of differences. In the context of this research, the understanding of religious moderation is expected to foster a tolerant attitude among students, who are the next generation of the nation. Nurcholish Madjid (1990) also emphasized the importance of religious moderation as an effort to create social harmony. He argues that religious moderation can reduce the potential for interfaith conflict and enhance harmony in society. The results of this study align with Madjid's views, where students with a better understanding of religious moderation tend to be more tolerant of differences. Tolerance is the ability to appreciate and accept differences, whether in terms of religion, culture, or outlook on life. John Rawls (1971) in his theory of social justice states that a just society is a society that is able to respect differences and provide space for each individual to live their own beliefs and views. In the context of this research, students' tolerant attitudes are very important to create an inclusive and harmonious academic environment.

The results of this study show that students who have a high tolerant attitude tend to have a good understanding of religious moderation. This is in line with Albert Bandura's theory of social learning, which states that individuals learn from their social environment. Students who are exposed to the values of religious moderation in their social interactions will be more likely to internalize these values and apply them in their daily lives. The results of this study have important implications for curriculum development in educational institutions, especially at IAIN Ternate. Efforts are needed to integrate religious moderation education into the curriculum, so that students not only understand the theory, but can also apply it in their daily lives. Programs that encourage interfaith dialogue and social activities involving different religious backgrounds can be a strategic step to increase understanding of religious moderation and tolerance among students.

Based on the results of the study, it can be concluded that there is a significant positive relationship between the understanding of religious moderation and the tolerant attitude of students. This shows that education that emphasizes religious moderation can contribute to the formation of tolerant attitudes among students. Therefore, it is important for educational institutions to develop programs that support the understanding of religious moderation as an effort to create a harmonious and inclusive society.

The results of the multiple linear regression analysis indicate that social preaching has a significant positive influence on students' productive behavior. The regression model produced an R^2 value of 0.289 with a beta coefficient (β) of 0.538 and a significance level of $p < 0.01$. This finding indicates that social preaching is able to explain 28.9% of the variance in students' productive behavior, with a positive and fairly strong direction of influence. For every one-unit increase in the social preaching score, the productive behavior score will increase by 0.538 units, assuming other factors remain constant. The proportion of variance explained (28.9%) is considered substantial in social science research, indicating that social preaching is a significant factor in shaping student productivity. The F-test results indicate that the overall regression model is highly significant ($F = 141.28$; $p < 0.001$), confirming the validity of social preaching as a predictor of productive behavior. The influence of social preaching on productive behavior is greater than its influence on consumer behavior (28.9% vs 17.6%), indicating that social preaching is more effective in promoting positive behavior than in inhibiting negative behavior. This finding has important practical implications for the development of campus da'wah programs that are more focused on building students' productive character.

Further analysis of the components of social da'wah shows that not all dimensions have the same strong influence on students' consumer and productive behavior. Of the three dimensions of social preaching measured (campus preaching activities, community involvement, and social media), the dimension of involvement in preaching communities showed the strongest correlation with productive behavior ($r = 0.482$; $p < 0.01$), followed by campus preaching activities ($r = 0.416$; $p < 0.01$) and social media preaching ($r = 0.311$; $p < 0.01$). For consumer behavior, involvement in preaching communities also showed the strongest negative correlation ($r = -0.389$; $p < 0.01$), followed by campus preaching activities ($r = -0.352$; $p < 0.01$) and social media preaching ($r = -0.276$; $p < 0.05$). This finding indicates that direct social interaction within the da'wah community has a greater impact than exposure to da'wah content thru social media. Field observations support these findings, indicating that students actively involved in discussion groups, mentoring, and joint da'wah activities tend to internalize values more deeply compared to those who passively consume da'wah content on social media. Face-to-face interaction allows for dialog, question-and-answer sessions, and the sharing of experiences, which strengthens the understanding and application of religious values in daily life, including in consumption and productivity patterns.

Research data indicates a significant difference in consumer and productive behavior based on the level of student involvement in da'wah activities. Students were categorized into three groups: low engagement (score 1-2.5), moderate (score 2.6-3.5), and high (score 3.6-5). Analysis of variance (ANOVA) showed significant differences between groups for consumer behavior ($F = 32.45$; $p < 0.001$) and productive behavior ($F = 48.72$; $p < 0.001$). Tukey's post-hoc test showed that students with high da'wah involvement had significantly lower scores for consumer behavior ($M = 2.64$; $SD = 0.58$) compared to the moderate ($M = 3.18$; $SD = 0.62$) and low ($M = 3.79$; $SD = 0.71$) groups. Conversely, for productive behavior, the high da'wah involvement group showed the highest score ($M = 4.12$; $SD = 0.54$), followed by the moderate ($M = 3.68$; $SD = 0.61$) and low ($M = 3.24$; $SD = 0.73$) groups. This pattern indicates a dose-response effect, where the more intensive the students' involvement in da'wah activities, the greater the impact on the formation of desired behavior. This finding strengthens the argument that social preaching is not merely the presentation of information, but requires active and sustained engagement to significantly change behavior.

The validity and reliability tests of the research instrument showed very satisfactory results, confirming that the instrument used is capable of accurately and consistently measuring the intended construct. The validity test using Pearson product-moment correlation showed that all questionnaire items had correlation values above 0.30 (range 0.412-0.782) with a significance level of $p < 0.01$, indicating that all items were valid for measuring the intended variables. No items were dropped during the validation process, indicating that the questionnaire construction was well done. The reliability test using Cronbach's Alpha coefficient yielded excellent values for all variables: social preaching ($\alpha = 0.876$), consumer behavior ($\alpha = 0.824$), and productive behavior ($\alpha = 0.891$). All Alpha values exceeded the required minimum threshold of 0.70, even reaching the good to excellent category (> 0.80). This result confirms that the research instrument has high internal consistency and is reliable for measuring the research variables. Construct validity is also supported by the results of exploratory factor analysis, which showed that the items within each scale clustered well according to the expected theoretical dimensions, with a KMO value of 0.847 and a significant Bartlett's test ($\chi^2 = 4,826.34$; $p < 0.001$), indicating sufficient sample size for factor analysis.

3.2 Discussion

The research findings showing a significant negative influence of social preaching on students' consumer behavior are consistent with communication and preaching theories that emphasize that preaching activities are not merely the delivery of religious teachings, but also the formation of social norms, values, and community behavior. In the context of students, involvement in da'wah activities, whether thru regular study groups, communities, or social media, serves as a means of socializing values that promotes self-awareness, discipline, and responsibility. This is evident from the results of observations and questionnaires, which show that students active in social preaching tend to be more capable of controlling consumer behavior and more involved in productive activities. A significant negative correlation ($r = -0.421$; $p < 0.01$) indicates that students who frequently participate in da'wah activities tend to be more prudent in managing their expenses and reducing their consumption of non-essential goods or services. (Akda et al., 2025) This phenomenon can be explained thru the theory of religiosity and self-control, which states that a high level of religiosity will increase students' awareness of Islamic principles in managing wealth and life's needs. In other words, social da'wah serves as an educational tool that motivates students to refrain from excessive consumerist behavior, while simultaneously internalizing the values of simplicity and wisdom in consumption, in accordance with religious teachings.

The positive influence of social preaching on students' productive behavior ($r = 0.538$; $p < 0.01$) can be explained thru several psychological and social mechanisms. (Aina et al., 2025) First, da'wah activities encourage students to become more involved in academic, entrepreneurial, and social activities by instilling the values of the work ethic in Islam. Preaching material that emphasizes the importance of hard work, optimal time management, and contributing to society provides intrinsic motivation for students to be more productive. Second, involvement in the da'wah community provides students with opportunities to develop various skills such as time management, organization, and leadership, which are essential aspects of productive behavior. Third, the social environment created within the da'wah community serves as a support system that encourages students to motivate each other in achieving academic excellence and personal development. Field observations indicate that students active in da'wah activities often share experiences, provide support, and build networks that support productivity in both academic and entrepreneurial fields. Thus, social da'wah not only facilitates the transfer of religious knowledge but also fosters a social ecosystem conducive to the development of students' productive behavior.

The findings of this study are consistent with various previous empirical studies that have shown a relationship between religiosity, proselytizing activity, and student behavior. (Yunus, 2024) research found that religiosity plays a role in reducing students' consumerist tendencies, which aligns with the findings of this study showing that social preaching, as a manifestation of religiosity, can decrease consumerist behavior. Similarly, the study by Rahmawati et al. (2025), which showed that da'wah content on social media increases students' motivation to engage in productive behaviors, including study discipline and participation in social activities, supports the findings of this research regarding the positive influence of da'wah on productivity (M. Ridwan, Nurdin, 2019). However, this study makes an additional contribution by explicitly measuring the influence of social preaching not just religiosity in general on two different but related behavioral

dimensions: consumption and production. The geographical context of the research in North Maluku also provides a new perspective because most previous research was conducted in Java and Sumatra. The uniqueness of this research finding lies in the significant influence of social preaching on productive behavior (28.9%) compared to consumer behavior (17.6%), indicating that preaching is more effective in building positive behavior than simply eliminating negative behavior.

Theoretically, this research strengthens social learning theory, which states that individual behavior is shaped through observation, imitation, and reinforcement within a social context. In the da'wah community, students are exposed to role models who demonstrate a simple and productive lifestyle, which is then imitated and internalized. This finding also supports the social norms theory, which states that individuals tend to adjust their behavior to the norms prevailing in their reference group. Students active in the da'wah community adopt the norms of simplicity and productivity that are highly valued within the group. Additionally, this research provides empirical evidence for moral cognitive theory, which states that moral and religious development influences ethical decisions in daily life, including consumption and resource allocation decisions. From an Islamic psychological perspective, these findings confirm the concept of *tazkiyatun nafs* (purification of the soul), which teaches that comprehensive religious education will shape a character capable of controlling desires, including consumerist impulses, and directing energy toward beneficial activities. Thus, this research not only confirms existing theories but also integrates Islamic psychological perspectives in understanding the dynamics of Muslim student behavior.

The research findings indicate that although all three dimensions of social da'wah (campus, community, and social media) have a significant impact, da'wah through social media has a relatively weaker correlation compared to direct interaction within the community. This indicates that although social media expands the reach of religious preaching and makes religious content more accessible, its effectiveness in changing behavior is still limited compared to face-to-face interaction. This phenomenon can be explained through communication theory, which states that interpersonal communication has a stronger impact than mass communication due to direct feedback, interactive dialog, and deeper personal relationships. In the context of da'wah, content on social media tends to be one-way and consumerist, with students being passive audiences. Conversely, within the da'wah community, students actively participate in discussions, Q&A sessions, and sharing experiences, which facilitates a deeper internalization of values. However, social media still plays an important role as a gateway that raises initial awareness and motivates students to engage more deeply in conventional da'wah activities. Integrating digital and conventional da'wah can maximize the impact on shaping student behavior.

Although this study shows a significant influence of social preaching on consumer and productive behavior, there is still a considerable proportion of variance not explained by the research model (82.4% for consumer behavior and 71.1% for productive behavior). This indicates the presence of other factors that also influence both forms of behavior. Literature indicates that factors such as family economic conditions, peer pressure, exposure to advertising and mass media, individual personality, and personal self-control play a significant role in shaping students' consumer and productive behavior. Additionally, moderating variables such as financial literacy level, family support, and the quality of religious content can also influence the strength of the relationship between social preaching and student behavior. Rahmawati et al.'s (2023) research indicates that financial literacy and self-control significantly influence students' consumer behavior, suggesting that the effectiveness of da'wah in reducing consumerism can be strengthened through financial literacy education. Similarly, the quality and relevance of da'wah content to the challenges of contemporary student life can moderate its impact on behavior. Further research is needed to explore the interaction between social preaching and these moderating factors to gain a more comprehensive understanding of the mechanisms of Muslim student behavior formation.

The findings of this research have important practical implications for the development of da'wah programs in the campus environment. First, higher education institutions and religious organizations can utilize da'wah as a strategy for balanced character development in students, encompassing religious awareness, consumption wisdom, and a productivity orientation. A systematic and integrated da'wah program, whether through regular studies, seminars, mentoring, or social media, can be used to build students' wise character in consumption and productivity in work. Second, considering that community-based da'wah shows a stronger impact, da'wah programs should emphasize the formation of small discussion groups, personal mentoring, and collaborative activities that facilitate deep interaction among students. Third, da'wah content needs to be designed not only to focus on religious ritual aspects but also on the application of Islamic values in practical life, including financial management, self-development, and social contribution. Fourth, integrating da'wah with soft skills development programs such as leadership, entrepreneurship, and financial literacy can maximize its impact on shaping productive behavior. Fifth, periodic evaluation of program effectiveness.

4. CONCLUSION

This research reveals that social preaching has a significant influence on the consumptive and productive behavior of Muslim students in North Maluku. There are five main findings as follows: First, social preaching has a significantly negative influence on students' consumer behavior ($r = -0.421$; $p < 0.01$). The higher the involvement in da'wah activities, the lower the tendency toward consumerism. Social preaching is able to explain 17.6% of the variance in consumer behavior,

serving as a mechanism for socializing Islamic values that promote a simple lifestyle and wisdom in consumption. Second, social preaching has a significant positive influence on students' productive behavior ($r = 0.538$; $p < 0.01$). Students who are active in da'wah activities are more involved in academic, entrepreneurial, and self-development activities. Social preaching explains 28.9% of the variance in productive behavior and trains soft skills such as time management, leadership, and teamwork. Third, the influence of social preaching on productive behavior (28.9%) is greater than on consumptive behavior (17.6%), indicating that preaching is more effective in building positive behavior than in inhibiting negative behavior. The da'wah program should ideally focus more on developing productive character and nurturing students' potential. Fourth, involvement in the da'wah community has the strongest influence compared to campus da'wah activities and social media. Direct social interaction thru group discussions, mentoring, and shared activities creates a more profound impact than passive exposure to religious content on social media. Fifth, there is a dose-response effect where the intensity of involvement in da'wah activities is directly proportional to its impact. Students with high dakwah involvement exhibited lower consumer behavior and higher productive behavior, indicating the need for consistent and sustained involvement to maximize the impact of dakwah. This research makes a theoretical contribution by enriching the literature on the relationship between religiosity, da'wah activity, and student behavior in the local context of North Maluku, and by integrating perspectives from da'wah communication, Islamic psychology, and consumer behavior studies into a comprehensive analytical framework. Practically, this research provides an empirical basis for higher education institutions and religious organizations to develop effective da'wah programs in shaping students' balanced character. However, this study has several limitations, namely that the explained variance is still limited due to other factors such as family economic conditions, peer pressure, exposure to mass media, individual personality, and financial literacy that have not been investigated; the cross-sectional design which cannot explain behavioral changes longitudinally; and the sample being limited to one university, so generalization needs to be done with caution.

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