

CYBER FATWA AND DA'WAH ACCEPTANCE IN NEW MEDIA: HOW TECHNOLOGY AFFECTS RELIGIOUS MESSAGE BY FEMALE ULAMA

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Abstrak: Melalui aktivitas keagamaan di dunia maya, media baru menjadi salah satu alasan yang memungkinkan munculnya ulama perempuan dan telah menciptakan saluran bagi mereka untuk menunjukkan identitasnya dan bersaing sebagai pendakwah. Banyak organisasi dan masyarakat pengkaji Islam telah berkembang di media sosial, bersama dengan para pemimpin agama yang menggunakan *platform* untuk menyebarkan kegiatan pembelajaran Islam di berbagai saluran media sosial, semakin menyoroti sinyal populisme agama. Penelitian ini menggunakan pendekatan kuantitatif untuk menilai penerimaan ulama perempuan terhadap media baru dengan menyebarkan kuesioner online kepada civitas akademika Universitas Islam. Model penelitian ini terdiri dari sebelas jalur hipotesa berdasarkan teori Technology Acceptance Model (TAM). Belum banyak penelitian tentang penerimaan teknologi dalam urusan keagamaan di Indonesia. Temuan penelitian ini adalah bahwa pengaruh sosial dari responden ini tidak mempengaruhi penggunaan media baru untuk mengakses ceramah ulama perempuan. Popularitas ulama perempuan dalam menyampaikan pesan-pesan keagamaan melalui media modern saat ini dapat diterima. Studi ini menyimpulkan bahwa bahkan dalam suasana homogen, ulama perempuan tetap tidak populer; ini mungkin disebabkan oleh penggunaan pendekatan tradisional yang terus menerus oleh cendekiawan perempuan dalam penyampaian dakwah dan fatwanya. Berdasarkan hasil tersebut, diperlukan pendekatan modern dalam penyampaian pesan agama untuk memperbaiki situasi dan meningkatkan dampak dakwah dan fatwa siber oleh ulama perempuan di Indonesia saat ini.

Kata kunci: fatwa siber; ulama wanita, dakwah; Indonesia; penerimaan teknologi

Abstract: Through religious activities in cyberspace, new media has become one of the enabling reasons for the emergence of female ulama. It has created a channel for them to exhibit their identity and compete as religious preachers. Numerous Islamic studies organizations and societies have developed on social media, along with religious leaders who use the platform to disseminate Islamic learning activities across various social media channels, increasingly highlighting the signals of religious populism. This study employs a quantitative approach to assess female ulama's acceptance of new media by distributing online questionnaires to Islamic University civitas academia. The research model comprises eleven potential relationship paths based on the Technology Acceptance Model theory. There haven't been many studies on the acceptance of technology in religious affairs in Indonesia. An important finding is that the respondents' social influence does not affect the use of new media to access the female ulama lecture. The popularity of female scholars in presenting religious messages through modern media is currently acceptable. This study concludes that even in a homogeneous atmosphere, the female ulama remains unpopular; this may be attributed to the female scholar's continued use of the traditional approach in her lectures. Based on the result, a modern approach to delivering a religious message is needed to solve the issue and improve da'wah's impact and a cyber fatwa by female ulama in contemporary Indonesia.

Keywords: cyber fatwa; female ulama; da'wah; Indonesia; technology acceptance

Introduction

In 2017, the inaugural of the Indonesian Female Ulama Congress (KUPI), carrying out the same objective of spreading kindness and love for society, kicked off the resuscitation of the Indonesian Female Ulama. Female ulama spoke out against concerns of humanity and nationality, particularly sexual exploitation, child marriage, and environmental conservation. They participate in their societies with serious attention to women, girls, the impoverished and the vulnerable. They promote the four ideals of cyber fatwa and da'wah, which are fundamental to the essence of Islam: Islam, ethnicity, humanity, and universality. They are also tenacious in establishing peace and developing a moderate vision of Islam that requires balance in all aspects, including gender equity, by reinterpreting Islamic theological resources with a gender viewpoint, known as the *mubādalāh* (mutual relationship) (Farida & Kasdi, 2018).

Progressive Indonesian Muslim women use social media platforms to spread their influence (Nisa, 2019b). Conservative female ulama, on the other hand, are more expressive when they declare themselves to keep the teachings of the religion straight. Many women in Islamist and other conservative organizations are specialists in their fields. In terms of their concentration on da'wah, the KUPI elites' strong classical Islamic consciousness aided them in advancing conservative women. They claim they do not want to retain traditional understandings and do not want people to keep Islam's rigid, literal, and patriarchal values. They suggest that believing in the sole true Islam is the best way to 'weaponize' it (Kawangung, 2019). With its Islamic feminist mission and progressive Islamic viewpoint, the word "female ulama" is still "alien" to most Indonesian Muslims. KUPI, on the other hand, is a product of Indonesia's largest Muslim mass organization, Nahdlatul Ulama, which has attracted significant online and offline support despite a lack of contact (Saputra & Nazim, 2017).

Female ulama in Indonesia utilize Islamic legal sources, notably the Quran, in their moral movement activities, as shown in the media (Kusmana, 2019). However, he did not explain the importance of mass media in the success of the female ulama's missionary works. He also claimed that they attempt to establish their identity and a sense of belonging by inviting themselves and others to improve Indonesia's well-being and cohesion. Female ulama have created an alternative voice

by using religion (the Quran) and secular sources (moral campaigns) to improve the position and role of women, children's well-being, and environmental sustainability.

There is a common misconception that the title ulama refers to men's rights and that a woman with exceptional aptitude is not immediately recognized as such. Muslim women have a place to go to talk to ulama women about their bodies and feelings (Ismah, 2016). A female's job as an ulama is still challenging due to the private/domestic mindset in society (at least in the Middle East). The Indonesian Ulama Council (MUI), like other long-established Islamic organizations such as Muhammadiyah and Nahdlatul Ulama, has never been led by a woman. Female ulama are preferred as Islamic online fatwa and da'wah agencies by other women because they are considered competent in comprehending women's desires. The efforts of various Islamic organizations to strengthen female ulama have had little impact on Indonesia's Islamic leadership (Umam, 2013). Female ulama are only known in the local educational institutions where they are engaged (Hasanuddin, 2018). Issues concerning religious authority and the potential role of the female ulama in local Islamic public spheres have long existed. Unlike earlier studies, research by Hasanuddin look at the fundamental aspect of the Islamic public sphere in which Ma'had Ali As'adiyah's, South Sulawesi, and female academics established and developed their influence.

Even though the media has traditionally been regarded as a democratic pillar, its actions vary widely. It has been utilized to maintain the current quo by legitimizing patriarchal culture's power and dominance. Three categories of female ulama are frequently shown in the media: female ulama can sometimes be portrayed as problematic, inexperienced, or commercial clerics, suggesting that patriarchal culture and power structures still dominate Indonesian media (Muttaqin, 2020).

In another study, Khodafi linked free media participation with the formation of female ulama (Khodafi, 2015). New media has become a supporting factor for Nahdlatul Ulama (NU) female ulama's birth through cyberspace's religious activities. The new media became a channel for NU women to display their identity and contest as religious preachers. Some examples are the birth of celebrities, preachers, female ulama, online recitation, online lectures, and fatwa issuance by

responding to questions and answers on their personal social media accounts (Hew, 2018). The new media provides a broad and independent space for NU women ulama to claim their authority as female ulama who have followers, roles, and functions to convey religious messages, massively producing reasonable and gender-unbiased Islamic discourses. The media plays a significant role in spreading Islamic da'wah (Solahudin & Fakhruroji, 2020). As in several other developing nations, Indonesia has been one of the internet's most enthusiastic 'takers', particularly on social media. Even religious Indonesians utilize the internet as a source of information (We Are Social, 2019). Many Islamic studies and organizations have emerged on social media, and religious leaders are active on the platform (Smidi & Shahin, 2017).

According to the above findings, female ulama have passed their knowledge to society and the nation (Mujib, 2019). On the other hand, many female ulama have played local roles in some Islamic boarding schools they established. Another study demonstrates the importance of the media in the success of female ulama's preaching (Bano & Bano, 2019). The initial research should be reexamined in popular perceptions about female ulama's media use. What elements might influence the success of female ulama employing media? What are the benefits of female scholars using the media in their internet fatwa and da'wah? Many studies have revealed a gender bias, indicating that female ulama are no longer significant in Indonesia's patriarchal culture. Since the reform era, the tide of freedom of thought, creativity, and opinion has been wide open. Is this the right time for female ulama to awaken?

This research provides insights into the relationship between the use of new media and the behavioral intentions towards religious messages delivered by the female ulama. We consider the following three characteristics of respondents' intended behavior: respondents' perceived ease of use, respondents' perceived usefulness, and respondents' continuance intention. The first term refers to a person's belief that using a particular system would be free from effort (Davis, 1989). The second refers to how a person feels the system will increase their job efficiency using a specific method. This means whether anyone perceives the technology useful for what they want to do or not (Davis, 1989).

The remaining of this paper discusses the definitions of new media use, such as social media, blogs, and websites, described in the research

literature. In the next section, hypotheses are elicited, and a conceptual model is developed to link these constructs to the goal of employing individuals to access the female ulama's religious message. After the survey research approach is determined, we define flaws and propose further research following the debate and its impacts on research and practice.

IT and New Media Important Role in the Delivery of Cyber Fatwa and Da'wah

Online media is part of digital media and refers to any digital media that is interactive and digitally distributed. Social networking removes human barriers from socialization and is not influenced by time and space restrictions (Haftor & Mirijamdotter, 2010). Social networking makes it possible for people to always connect (regardless of physical distance). Social networking sites, like Internet 2.0, are the most common on the internet and provide users with interactivity (Goh et al., 2013). If properly used, social media would have significant advantages (Khairani et al., 2020); Da'wah is a process that invites people to trust and worship God along the lines of creed (credited) and sharia (Islamic morals). Social networking can also communicate da'wah (Fakhrurroji, 2017). Da'wah's concept of using social media can be calculated by interpreting media users and their wishes (whether they fulfill themselves) (Thaib, 2019). Anyone without the mass media can become a guest speaker and a preacher (e.g., television, radio, and print media).

Chukwuma's study examines how people might work together to promote religious understanding through social media (Chukwuma, 2018). It claims that people's perceptions of religion have continued to influence social media. Religious leaders and organizations have identified networks as critical tools for reaching out to people. According to the research, religious message seekers use the venues to expand their religious consciousness. It also describes how people can learn a lot from religious messages they get on social media and how religious leaders and organizations use social media's immense capacity to disseminate information.

The use of social media for communication is a modern notion and practice in the larger community to gather information and get

new insights. The internet's cyber fatwa and da'wah phenomena have produced a new success model (Khairani et al., 2019; Rusli, 2013). Authority is no longer based on or managed by the preacher but rather by the people who create and deliver religious messages. They, too, can replicate the religious messages they collect for later delivery. When we get religious messages online that we believe may be valuable to friends, relatives, or coworkers, some of us will immediately share them through various Internet platforms (Berger & Ezzy, 2009). Fakhruroji states that the presence of the internet as a medium has become a requirement for da'wah. In the face of negative attacks from the internet media, academics, preachers, and Islamic leaders must guard and nurture the young generation to be ready and mature (Solahudin & Fakhruroji, 2020). Furthermore, Fakhruroji claims that diversifying the distribution of cyber fatwa and da'wah has allowed him to reach a wider audience. The internet is regarded as a massive success in terms of breaking down barriers of distance and time at a low cost.

In his writings, Usman states that mosques' role as a center for da'wah activities and community development was also degraded, along with the decrease in Muslims who worshiped five times at the mosque (Usman, 2020). However, another thing that is also important to consider in terms of developing the ummah is that with technological advances, the ummah can access Islamic studies from places that they may feel closer to, namely social media.

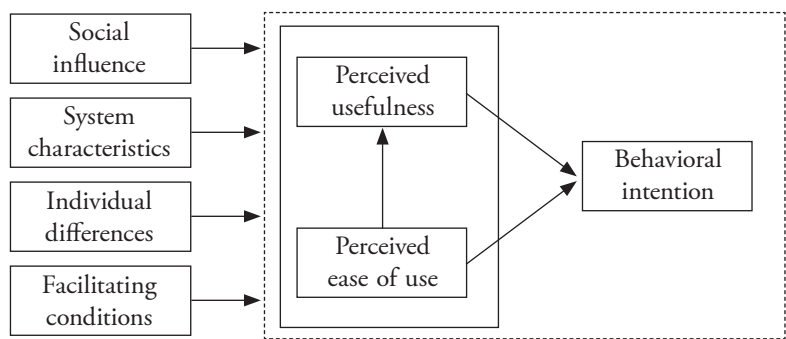
Because people are sociable and essential netizens, da'wah is regarded as a significant success on the internet (McClure, 2017; Ridho, 2019). The media has a powerful force to control any dimension of human life. Islamic communication emphasizes the presence of Islamic ideals from the communicator to the listener, as dictated by the Quran and Hadith (Aulia et al., 2017). The use of the internet in Islamic communication is based on social media to promote religious debate or deliver moral messages (Törnberg & Törnberg, 2016; Zamhari et al., 2021). This study investigates the impact of IT and social media platforms on respondents' perceptions of ease of use, usefulness, and intention to continue using female ulama to convey religious messages. In recent years, many theoretical models for IT adoption have been suggested for human behavior study.

Research Model and Hypothesis Development

There are two approaches in studying the convergence between Islam and technology (Barendregt, 2020). The first examines how new technology has been produced to adhere to Islamic traditions and civilizations in a single direction. Another considers how new technologies have influenced and expanded Islamic traditions. Our study was conducted with the aid of former anthropology researchers who used a quantitative technique (Pawłowski, 1999; Williams, et al., 2019).

Figure 1 illustrates the research model based on the Technology Acceptance Model (TAM) theory; few types of research on technology acceptance in the religiosity domain identified in Indonesia; the technology adoption model as an efficient alternative approach to the study of teacher acceptance of technology use. One of the most popular methods among these measurement models is the TAM. This approach is formulated based on the principles of TRA (Theory of Reasoned Action) and TPB (Theory of Planned Behavior) (Ajzen, 1985), two theories originating from the field of psychology. Cognitive analyzes the processes that lead a person to engage in certain behaviors. TAM is a framework for explaining the technology acceptance process. It is founded on two fundamental concepts: perceived usefulness, defined as an individual's belief that the use of a tool will increase his success in task performance, and perceived ease of use, which refers to an individual's perception of the effort required to use technology.

Figure 1. The theoretical framework of the Technology Acceptance Model (TAM) (Venkatesh & Bala, 2008)



Social Influence (SI)

Individuals adopt a world view through socialization, either early childhood religious socialization or flipping worlds through re-socialization (i.e., the conversion process) (Dixon & Berger, 1968). Conversations with significant ones, such as parents, teachers, and colleagues, help shape the individual's perception of the environment. In a broader sense, social influence happens as social groups influence other individuals' behaviors and actions (Aronson et al., 2007; Chen et al., 2019). Social influence (SI) was adopted to address a constraint of the TAM model in calculating social contexts for New Media use in delivering the religious message by the female ulama and included in the TAM model. The social influence will affect other determinants such as perceived usefulness and perceived ease of use.

Hypothesis 1 : *Social influence has a significant effect on Perceived usefulness.*

Hypothesis 2 : *Social influence has a significant effect on Perceived ease of use.*

System Characteristics (SC)

System Characteristics are the critical characteristics of a system that can help individuals create beneficially (or unfavorable) impressions of a system's usefulness or ease of use (Lai, 2017). New Media playfulness was positively associated with attitude toward use (Sun, 2012). So, in this research, we infer that system features of the new media and internet-based apps that enable users to collaborate on the creation and distribution of content may be the powerful and direct determinants of perceived usefulness and ease of use, thus affecting people's behavioral intention to access the religious message such as cyber fatwa and 'da'wah from female ulama.

Hypothesis 3 : *System Characteristics have a significant effect on Perceived usefulness.*

Hypothesis 4 : *System Characteristics have a significant effect on Perceived ease of use.*

Individual Differences (ID)

Individual differences include system self-efficacy, anxiety, playfulness, and external control perception (Venkatesh & Bala, 2008). First, the system's self-efficacy refers to a judgment of one's ability to use a computer. Second, the degree of a person's apprehension, or even fear, when faced with an option to use computers means computer anxiety (Venkatesh & Davis, 2000). Burton-Jones & Hubona (2005) conducted a related analysis to see how seniority, age, and education level affect user behavior and discovered that individual user differences (ID) significantly impacted the frequency and volume of system use. For this study, we infer that the powerful and direct determinants of the perceived ease of use can be individual differences, including jobs, age, and education level, thus impacting behavioral intention. We, therefore, assume that:

Hypothesis 5 : *Individual Differences have a significant effect on Perceived ease of use.*

Hypothesis 6 : *Individual Differences have a significant effect on Perceived usefulness.*

Facilitating Conditions (FC)

Facilitating conditions (FC) are the degree to which a person believes that organizational and technical infrastructures promote the system's use. A facilitating condition is where a person has all the necessary equipment, tools, facilities, and assistance to facilitate the use of a service. In the millennial generation who make gadgets an inseparable part of their daily lives, popular ulama uses them to convey cyber fatwa and da'wah material that is easy to digest, liked by young people, and interested in studying religion (Fatoni & Rais, 2018). Previous research into the connection between facilitating conditions and the intention to continue using them has shown that the relationship is important and positive (Chiu & Wang, 2008; Cho et al., 2009). This paper measures the facilitating conditions based on prior research using perceived enjoyment and objective usability. We infer that facilitating conditions may be the powerful and direct determinants of perceived ease of use for the people to use new media to relish the religious message from female ulama, thus affecting their behavioral intent.

Hypothesis 7 : *Facilitating Condition has a significant effect on Perceived ease of use.*

Hypothesis 8 : *Facilitating Condition has a significant effect on Perceived usefulness.*

Perceived Ease of Use (PE)

Perceived ease of use (PE) is the degree to which an individual believes it will be free of effort to use information technology (Davis, 1989). Four items were used to measure the PE: clarity and comprehensibility, ease of use, ease of doing the right thing, and mental effort (Venkatesh & Davis, 2000). The TAM predicts that people are more likely to embrace digital technology if they think it will help them boost their life success and if they believe that using it will require little cognitive effort, as simple to use (Zhang et al., 2008). We believe that the ease with which new media may be used to define a consumer's usefulness and behavioral intention in obtaining the religious message of female ulama is a significant determinant.

Hypothesis 9 : *Perceived ease of use has a significant effect on Perceived usefulness.*

Hypothesis 10: *Perceived ease of use has a significant effect on Behavioral intention.*

Perceived Usefulness (PU)

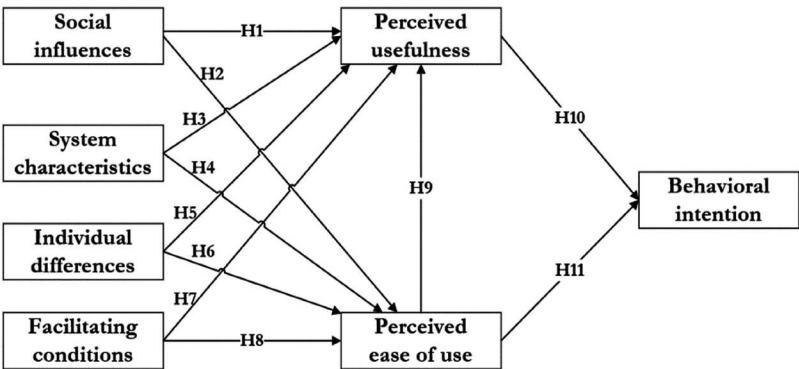
Perceived usefulness (PU) is defined as the degree to which an individual believes using a specific system would improve his/her job performance (Davis, 1989). Some researchers reported that the perceived usefulness significantly impacted the system's purpose to use it (Park et al., 2012). Venkatesh suggested calculating the perceived usefulness with four indicators: performance improvement, productivity increase, quality improvement, and usefulness (Venkatesh, 2000). A study mentions that creating more user-friendly websites and providing interactive guidance or advice had improved behavioral intentions (Chang & Tung, 2008). Our model also assumes that PU will be a determinant that affects behavioral intention.

Hypothesis 11 : *Perceived usefulness has a significant effect on Behavioral intention.*

Behavioral Intention (BI)

Behavioral Intention (BI) is regarded as an immediate antecedent of user behavior and provides an indicator of the readiness of a person to perform a particular behavior. The relationship between behavioral intention and use behavior, in general, is substantially supported in the literature (Davis, 1989), which has recently been expanded to a study about an e-learning context (Landry et al., 2006; Tarhini et al., 2013) which has similarity to our topics. Behavioral purpose significantly impacts users' behavior; in this research, the behavioral intention mentioned is to investigate the continuance use of media by people to access the religious message delivered by female ulama through online media. These two essential concepts influence individual attitudes toward using technology, which affects the intention to use behavior intention (BI).

Figure 2. Proposed Research Model



We modified our model in this study to include 11 hypothetical relationship paths. Whereas there is a direct relationship pathway and an indirect relationship pathway in this hypothesis. The direct relationship path is defined as a variable that directly affects the primary variable (dependent variables), which is comprised of Perceived usefulness and Perceived ease of use. While social influence is a supporting variable, system characteristics, individual differences, and facilitating conditions are independent variables.

Research Method

This study employed a quantitative research design approach. Quantitative approaches are used to collect data through the questionnaire-based survey method. The online survey was conducted to ascertain the community's willingness to accept technology used by our female ulama to deliver cyber fatwa and da'wah.

The questionnaire was completed in approximately 15 minutes and was delivered via an online form. We excluded 89 responses from an initial sample of 237 respondents who had never noticed the female ulama 'da'wah or searched for cyber fatwa. With a response rate of 62.4 percent overall leaves 148 responses available. Table 1 summarizes the respondents' demographic characteristics (gender, age, education level, occupation, and media used); respondents may select multiple accessed media in this questionnaire. This quantitative study used survey data to ascertain the popularity of female ulama and examine the influence of the chosen factors. We distributed the questionnaire via email and instant messaging. The collected data were then analyzed statistically using PLS-SEM. At the confirmed interpretation stage, the results of this statistical study take precedence.

Various techniques were used to validate the survey instrument to increase its content validity and determine the conciseness and consistency of the survey questions and instructions. Participants were assured that their responses would be treated anonymously and in the strictest of confidence. The questionnaire's cover letter clarified the survey's purpose and data handling procedure. The first question of the online survey excluded participants who had never accessed the religious message of female ulama via any form of media; this restriction on the target group enabled the authors to conduct accurate measurements of the hypotheses proposed.

The data in this study were analyzed using the PLS-SEM approaches. Smart PLS version 3.3.3 was the platform used in this study. PLS-SEM is the well-known approach to the problem of small samples and survey data that is not widely available (Hair et al., 2013). The research data with the PLS-SEM were performed in two phases: firstly, the model calculation was tested; and then the structural model was tested based on the measurement (Hair et al., 2019). The Alpha reliability of Cronbach

is used to assess the reliability (Brown, 2002). Cronbach's Alpha varies from 0.7 to 0.9 for both constructs, with values above 0.7, as shown in Figure 3, showing a positive performance of this study (Fornell & Larcker, 1981). However, alpha values greater than 0.95 are not intrinsically good since they can be a redundancy indicator (Osburn, 2000).

Respondent Demographics

The data collection process managed to draw 148 valid respondents, 59 males and 89 females, who already use new media to access teaching by female ulama. Table 1 summarizes the demographic data collected from respondents who completed the study's questionnaire. Most respondents were between the ages of 20 and 29, with the majority claiming to be students, indicating a productive age.

The degree of education for respondents was mainly in School and Graduates. Most respondents had used the Website application, with around 35% in media used to access the lecture by female ulama.

Table 1. Demography of Respondent

	Demography	Total	Percentage
Gender	Female	89	60%
	Male	59	40%
Age	Less than 20 years	7	5%
	20-29 years	77	52%
	30-39 years	22	15%
	40-49 years	31	21%
	More than 50 years	11	7%
Education	Junior-High School	61	41%
	Undergraduate/ Diploma	29	20%
	Graduate/Doctorate	58	39%
Job	Lecturer	42	28%
	Staff	4	3%
	Student	96	65%
	Others	6	4%
Media	Facebook	43	16%
	Instagram	70	26%
	Website	95	35%
	Twitter	20	7%
	Others	42	16%

Model Evaluation

The survey instrument was tested before studying and calculating the proposed conceptual model. At this stage, the researcher analyzed the measurement model's composite reliability, Cronbach's Alpha, and loading factors, and we evaluated the reflective indicators' reliability. Meanwhile, the validity of reflective markers is determined using AVERAGE. The results of reliability and validity testing are summarized in Table 2.

Table 2. Summary of Measurement Model Evaluation

Variable	Indicator	Loading Factor	CA	CR	Average
Sosial Influence	SI1	0.956	0.899	0.952	0.908
	SI2	0.950			
System Characteristic	SC1	0.777	0.610	0.832	0.713
	SC2	0.906			
Individual Differences	ID1	0.869	0.743	0.885	0.794
	ID2	0.913			
Facilitating Condition	FC1	0.928	0.849	0.930	0.869
	FC2	0.936			
Perceived Usefulness	PU1	0.863	0.841	0.904	0.758
	PU2	0.876			
	PU3	0.874			
Perceived Ease of Use	PE1	0.866	0.864	0.917	0.786
	PE2	0.908			
	PE3	0.885			
Behavioural Intention	BI1	0.877	0.886	0.929	0.815
	BI2	0.920			
	BI3	0.910			

The inherent reliability of Cronbach's α is used to test the reliability (Brown, 2002). The Cronbach's α for all constructs varies between 0.6 to 0.9; values between 0,6-0,7 indicate an acceptable level of reliability, and 0.8 or greater an excellent level. However, values higher than

0.95 are not necessarily good since they might indicate redundancies (Osburn, 2000).

As shown in Table 3, the diagonal line value is greater than the discriminant value immediately below, indicating that the diagonal line is declared valid. As a result, the indicator can generate the variables specified in this study. The findings indicate a high level of bias.

Table 3. Summary of Measurement Model Evaluation

Construct	CI	FC	ID	PE	PU	SI	SC
Continuance Intention	0.906						
Facilitating Conditions	0.680	0.936					
Individual Differences	0.402	0.395	0.885				
Perceived Ease of Use	0.699	0.727	0.442	0.892			
Perceived Usefulness	0.730	0.700	0.517	0.765	0.875		
Social Influence	0.438	0.498	0.189	0.465	0.381	0.953	
System Characteristic	0.540	0.514	0.252	0.620	0.551	0.562	0.828

Based on the data interpretation, it seems that the measurement model's fitness is sufficient in our study. The results provide support to eight hypotheses while rejecting three of them. A hypothesis would be accepted if have P-Value less than 0.05 with a confidence level of 95% (Kock, 2016), as displayed in Table 4.

Table 4. Summary of Measurement Model Evaluation

Hypothesis	Path	P-Values	Conclusion
H1	Social Influence → Perceived Usefulness	0.194	Rejected
H2	Social Influence → Perceived Ease of Use	0.981	Rejected
H3	System Characteristic → Perceived Usefulness	0.101	Rejected
H4	System Characteristic → Perceived Ease of Use	0.000	Accepted
H5	Individual Differences → Perceived Usefulness	0.001	Accepted
H6	Individual Differences → Perceived Ease of Use	0.001	Accepted
H7	Facilitating Conditions → Perceived Usefulness	0.000	Accepted
H8	Facilitating Conditions → Perceived Ease of Use	0.000	Accepted
H9	Perceived Ease of Use → Perceived Usefulness	0.000	Accepted
H10	Perceived Ease of Use → Behavioral Intention	0.001	Accepted
H11	Perceived Usefulness → Behavioral Intention	0.000	Accepted

The explanatory power of the structural model is evaluated by the R^2 value displayed in Table 5. The dependent variable with an R^2 value of more than 0.50 is considered good (has a strong coefficient of determination) (Simon & Moore, 1996). The proposed model can predict the dependent variable, although several variables can be added to improve the prediction.

Table 5. Coefficient Determination (R^2)

	R^2	P-Values
Behavioural Intention	0.559	Strong
Perceived Ease of Use	0.616	Strong
Perceived Usefulness	0.658	Strong

Findings

This study will serve as a starting point for future researchers by examining users' behavioral attitudes toward female ulama. On the one hand, this research exposed a gap in the existing literature regarding user expectations in using an extended TAM to learn about religion online. Other applications for this research approach are numerous. On the other hand, this research should benefit the cyber fatwa and da'wah traditions and academic contributions. Historically, classical religious lectures frequently publish speeches that do not refer to electronic media or technology. However, the report's findings emphasize the critical nature of electronic media and technology use. Women's influence is dwindling due to their lack of engagement both within and outside the small Islamic public sphere. Ulama, particularly female ulama, could therefore devote some effort to developing a new technique for delivering their lectures, not only to master classical Islamic knowledge but also to optimize the use of a small religious public sphere embodied in mosque *halaqah* (meeting), preaching level, and the development of hybrid knowledge in the classroom setting. Some studies argue that by using a digital religious perspective to observe Islamic learning practices on various social media sites, social media has become a potential space for religious extremism in Indonesia (Nuraniyah, 2018).

However, on social media, religious populism not only tends to challenge authority figures or religious institutions but can also be

seen as a way for Islamic agents to communicate Islamic teachings in a media-friendly society (Gilliat-Ray, 2020). Islamic learning activities spread around different social media channels have gradually highlighted the signs of religious populism based on the various features that have appeared; this characterizes the numerous socio-religious movements that have emerged from these practices.

In this article, we conduct an empirical analysis of why people continue to access the religious message of female ulama from users' perspectives. We contribute to the field of technology acceptance research by examining the variables that influence individual continued use intentions for accessing female ulama's religious message via new media. A research model is developed to investigate the continuation of users' purpose to access the religious message of female ulama. It is based on a theoretical framework that reflects the body of information gathered over the years through TAM research. The reliability and validity of the scale were established. Then, the valid participants at Islamic University who completed an online questionnaire are analyzed using the PLS-SEM technique. The quantitative methodology approach validates the theories but also reveals some observations and insights about the measurement scales for each determinant based on the statistical findings presented previously.

The results show that Social Influence and System Characteristic does not positively influence a user's perceived usefulness, and Social Influence also failed to influence the user has perceived ease of use. We may argue that since the respondents of this community background is on Islamic University. They may have a more substantial religious knowledge, making it more challenging to influence socially.

Community background may also play an essential part in the Perceived ease of use, and Perceived usefulness influences behavioral intention (BI). The behavioral intention is positively affected by both determinants with coefficients of 0.10 and 0.21; it means that the respondents' Perceived usefulness is more influential than Perceived ease of use to their intentions of using media to access the religious message by female ulama.

Since the system characteristic and facilitating conditions are the most important factors affecting people's continued intention to use

female ulama's online lectures. It is essential to emphasize the excellent quality of production and the great convenience of using online media. Furthermore, if the media is happily engaging, more people would be drawn to engage in the lectures, such as animations, attractive presentations, and attention-grabbing infographics. More implications may be found in the corresponding pages, such as factor analysis and path coefficients, which will give detailed analytical findings for practical references.

Conclusion

The online world has silenced women's voices advocating civil Islam. In particular, they use the multimedia environment (Sein, 2018). The vocal presence of conservative voices in the online media cape has strengthened female ulama and female activists called civil Islam advocates. This reminds women ulama and activists of civil Islam that there are missed opportunities waiting to be used in the online media that can reinforce the voices of civil Islam (Nisa, 2019a).

This study demonstrates that even in a homogeneous environment, female scholars' popularity in delivering religious messages is low; this may be because they continue to use a traditional approach in their lectures, and female ulama's popularity on social media is low in comparison to male ulama. The advancement of technology should encourage female ulama to deliver their lectures comprehensively. Ulama, primarily female ulama, may benefit from assistance in determining the most effective user-centered techniques for delivering their speech. While the preliminary findings are encouraging, the model should be tested in a more diverse setting to determine its inherent strengths and weaknesses. Cultural distinctions should be used as an illustration.

However, because the experimental work was conducted at an Islamic university, whether the proposed model is feasible in more diverse universities or in the broader community remains a question. The next step in this research initiative is to expand the online lecture research model to a larger sample size, including those from other countries. On the other hand, the planned continued use of other applications is a critical issue.

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