INVESTIGATING THE ACCEPTANCE FACTOR OF FEMALE ULAMA IN DELIVERING RELIGIOUS MESSAGES ONLINE: ISLAMIC UNIVERSITY MEMBER PERSPECTIVE

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Abstract

New media has become one of the supporting factors for the birth of female ulama through religious activities in cyberspace, and it became a channel for them to display their identity and contest as religious preachers. On social media, numerous Islamic studies groups and societies have emerged along with religious leaders involved in social media and spread Islamic learning activities around different social media channels; it has gradually highlighted the signs of religious populism. This research uses a quantitative approach by distributing online questionnaires on Islamic University civitas academia, such as lecturers, staff, and students, to measure acceptance of this new media by the female ulama. Our research model consists of eleven hypothetical relationship paths based on the Technology Acceptance Model (TAM) theory. Not many types of research have been identified in Indonesia relating to technology acceptance in religious activities. This study shows that female scholars' popularity in delivering the religious message through the new media is acceptable. Our note is that even in the homogeneous environment, the female ulama still lacks popularity; this can be due to the female scholar still occupying the traditional approach in her lecture. Another important finding in this study is how Social Influence in our respondents fails to influence the continuity of new media used to access the female ulama lecture.

Keywords: New Media, Female Ulama, Religious Message, Indonesia

Introduction

The rise of the Indonesian Female Ulama reaches its momentum for the revival in 2017 through the first Indonesian Female Ulama Congress (KUPI); it carries out the same task of spreading kindness and love for the world. They behave in their respective societies, taking particular care of women, girls, the vulnerable poor people,

and the weakened. Through their acts, they adhere to da'wah's four values, which are essential to the essence of Islam: Islam, ethnicity, humanity, and universality.

Female ulama actively referred to issues related to humanity and nationality, particularly sexual exploitation, child marriage, and the protection of the environment. By reinterpreting Islam's theological texts with a gender viewpoint, called the Mubadala, they are also persistent in building peace and developing a moderate understanding of Islam that requires balance in all aspects, including gender balance (Farida & Kasdi, 2018).

Kusmana(Kusmana, 2019) considered that female ulama in Indonesia use law sources, especially the al-Qur'an, in their moral movement activities seen in the mass media. However, he did not explain the effectiveness of mass media for the success of their missionary mission. He also argued that they are trying to develop identity and a sense of belonging by inviting themselves and others to improve Indonesia's well-being and cohesion as a country. For Kusmana, female ulama have made an alternative voice, using some of the religious sources (the Qur'an) and secular ones, through their moral campaigns, to improve the status and role of women, the well-being of children, and the sustainability of the environment.

Research conducted by Hasanudin(Hasanuddin, 2018) shows that female ulama are only known in the local educational institutions where they are active. It has always been a matter of concern about religious authority and female ulama's possible role in a local Islamic public sphere. This study will, unlike previous studies, examine the fundamental part of the Islamic public sphere in which female scholars of Ma'had Ali As'adiyah South Sulawesi can construct and turn their authority.

According to Fahmi (Fahmi et al., 2020), three types are broadly used to portray female ulama in the media. It is possible to present women academics, or female ulama, as controversial, inexperienced, or commercial clerics; this illustrates that patriarchal culture and power structures still rule the Indonesian media, even though times have changed(Muttaqin, 2020). Though the media is described as a democratic pillar for a long time, its activities vary greatly. It has been used to legitimize patriarchal culture's power and dominance, thus preserving the status quo. While women are widely active in the public sector, the second sex is still considered. For women religious scholars, this also holds; there is a latent presence in the media.

In another study, Khodafi touched on free media in participating in the formation of female ulama(Khodafi, 2015). New media has become a supporting factor for NahdlatulUlama (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. For example, the birth of celebrities, preachers, female ulama, online recitation, lecture online, and carrying out fatwas by a question and answer through 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 discourse.

The media's role is vast in transmitting Islamic da'wah, as stated by Solahudin(Solahudin & Fakhruroji, 2020). Indonesia has been one of the internet's most passionate 'takers,' especially social media, as in several other developing countries. Most Indonesians, even religious ones, use the internet as an information source (We Are Social, 2019). On social media, numerous Islamic studies and societies have emerged, along with religious leaders involved on social media(Smidi & Shahin, 2017).

From some of the research results above, it can be concluded that female ulama have played a role in transmitting their knowledge to society and the nation(Mujib, 2019). However, many female ulama had played roles on a local scale in some of the Islamic boarding schools they had founded. Other research shows the media's role in the success of female ulama's role in preaching(Bano & Bano, 2019). The above studies must be reexamined by asking how the acceptance of media use is for female ulama among the public. What factors may influence the success of using media for female ulama? Why is it important for female scholars to use the media in their da'wah? This question is essential to answer in a study. Many studies have resulted in a gender bias that shows that female ulama does not have a place in Indonesia's patriarchal culture, no longer relevant. Since the reform era, the wave of freedom of thought, creativity, opinion is wide open. Can female scholars use this era for their awakening?

The purpose of this research is to contribute to academic research and provide practitioners with a practical approach. Therefore, a form of a research model is developed and empirically tested. The model provides insights into the relationship between the use of new media and the behavioral intentions towards the religious message delivered by female ulama. We consider the following three characteristics of respondents' intended behavior: respondent perceived ease of use, respondent perceived usefulness, and respondent's continuance intention. The first term refers tohow a person believes that using a particular system would be free from effort (Davis, 1989). The second refers to how a person feels it will increase their job efficiency using a specific method. It means whether anyone perceives the technology to be useful for what they want to do or not(Davis, 1989).

In the remainder of this paper, the definitions of new media use, such as social media,

blog, and website, described in the research literature are discussed. Hypotheses are extracted in the next section, and a conceptual model is built that connects these constructs to the purpose of using individuals to access the religious message of the female ulama. Then the survey research methodology is identified. We announce the results of the data analysis after that. We conclude by defining weaknesses and presenting a view for further study following the discussion and impacts on research and practice.

Female Ulama Movement in Indonesia

There is still a standard view that the term ulama is men's rights, and while a woman has a brilliant ability, she is not automatically recognized as one. Muslim women have a consultation place for ulama women, especially concerning body and feeling issues (Ismah, 2016). Due to private/domestic thought in culture, a female's role as ulama is still difficult to this day (at least in the Middle East). For instance, like other long-established Islamic organizations, such as Muhammadiyah and NahdlatulUlama, the Indonesian Ulama Council (MUI) has never been led by women. Fellow women favor the role of female ulama as Islamic da'wah agencies because they are deemed capable of understanding women's wishes. It seems like what some Islamic organizations have done to reinforce female ulama does not have much effect on Indonesia's Islamic leadership(Umam, 2013).

In her study about Moslem Woman (Nisa, 2019), Eva mentions that progressive Indonesian Muslim women use various social media platforms to extend their influence. However, in declaring themselves as guardians of the straight road, conservative females are more articulate. In their profession, many women within Islamist and other conservative groups are experts. In terms of their emphasis on da'wa, the classical solid Islamic awareness of the KUPI elites helped them advance conservative women. They do not encourage others to maintain Islam's conservative, literal and patriarchal beliefs; they do not want to uphold conventional understandings, they say. They claim that the correct way to 'weaponize' their view of Islam is to believe that their definition is correct (Kawangung, 2019). The term of female ulama itself is still "foreign" to most Indonesian Muslims, with its Islamic feminist agenda and its progressive Islamic view. At the same time, KUPI is a product of Indonesia's largest Muslim mass organization, NahdlatulUlama, which has received substantial online or offline support, although it lacks interaction (Saputra&Nazim, 2017).

IT and the New Media in delivering Religious Message

Online media is also known as social networking, part of digital media (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

connect at all times (regardless of physical distance). In 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 be used to communicate da'wah (Fakhruroji, 2017). Da'wah's conceptof 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).

A study by Chukwuna discusses collaboration through social media channels to advance religious understanding(Chukwuma, 2018). It argues that the perception of religion by people has continued to impact social media. Religious leaders and groups have identified networks as important ways to reach people. Religious message seekers are deploying the platforms to enrich their religious awareness, says the article. The paper claims that through social media, people learn a lot from the religious messages they get. It notes that religious leaders and organizations are harnessing social media's tremendous power to distribute their news.

The broader community's recent theory and practice to gather information and acquire new insights are accessing social media for communication. Today's da'wah phenomenon on the internet has created a new model for its success (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 for later delivery the religious messages they collect. Some of us will instantly share them through different Internet platforms when we receive religious messages online that we think may be useful to friends, relatives, and colleagues(Berger & Ezzy, 2009). 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, writes Fakhruroji(Solahudin & Fakhruroji, 2020). Diversification of the distribution of da'wah has made it possible to enter broader segments, he says. The internet is considered very successful in penetrating the boundaries of space and time at an affordable cost.

Da'wah is considered very successful through the internet because people are social and vital netizens(McClure, 2017; Ridho, 2019). There is a powerful force in the media to control any dimension of human life. Following the Qur'an and Al-Hadith, Islamic communication stresses the presence of Islamic values from the communicator to the receiver. In Islamic communication, the use of the internet is based on social media to invite religious debate or send moral messages(Törnberg & Törnberg, 2016). This study investigates the use of IT and social media platforms and their influence on the

respondent's perceived ease of use, respondent perceived usefulness, and respondent's continuance intention for Female Ulama in delivering the religious message. For human behavior research, many theoretical models used in IT adoption have been proposed in recent years.

Hypothesis and Research Model

Our research was conducted using a quantitative approach done by previous researchers in anthropology (Pawłowski, 1999; Williams, Leslie;Quave, 2019). There are two approaches to studying the convergence between Islam and technology, according to Barendregt(Barendregt, 2020). The first focuses on how new technology has been developed to follow Islamic traditions and cultures in one direction. Another option is to look at how emerging innovations have expanded and changed Islamic traditions.

Figure 1 depicts our research model reference in quantitative approaches develops based on the Technology Acceptance Model (TAM) theory; not many types of research have been identified in Indonesia relating to the technology acceptance in the religiosity domain; the technology adoption model is 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, which analyzes the processes that lead a person to engage in certain behaviors. TAM is designed to explain the technology acceptance process and is based on two fundamental concepts: perceived usefulness understood as the level at which an individual feels that the use of a tool can increase his success in task performance, and perceived ease of use which refers to an individual's perception of the amount of effort required to use technology.
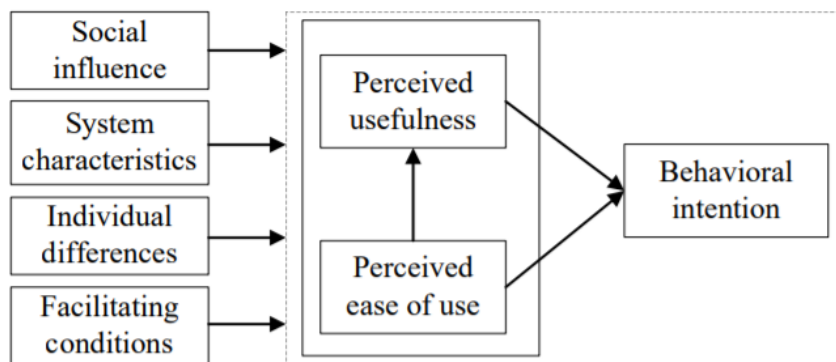

Figure 1 The theoretical framework of the Technology Acceptance Model (TAM)(Venkatesh & Bala, 2008)

SOCIAL INFLUENCE (SI)

Individuals adopt a world view through some kind of socialization, according to Berger(Dixon & Berger, 1968): either early childhood religious socialization or flipping worlds through re-socialization (i.e., the conversion process). 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 another individual 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)

The key characteristics of a system that can help individuals create beneficially (or unfavorable) impressions of a system's usefulness or ease of use are known as system characteristics (SC)(Lai, 2017). New Media playfulness was discovered to be significantly 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 consumer's behavioral intention to relish the religious message from female ulama on the net.

> **Hypothesis 3:** *System Characteristics has a significant effect on Perceived usefulness*
> **Hypothesis 4:** *System Characteristics has a significant effect on Perceived ease of use*

INDIVIDUAL DIFFERENCES (ID)

According to the TAM3 model, individual differences variable include the 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). Their study (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 both 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 has a significant effect on Perceived ease of use*

> **Hypothesis 6:** *Individual Differences has a significant effect on Perceived usefulness*

FACILITATING CONDITIONS (FC)

Facilitating conditions (FC) are defined as the degree to which a person believes that organizational and technical infrastructures promote the system's use. Simply put, a facilitating condition is where a person has all of 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 use them to convey da'wah material in a way 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 both important and positive(Chiu & Wang, 2008; Cho et al., 2009). In this paper, the facilitating conditions are measured based on prior research using two items: 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 in 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)

The perceived ease of use (PE) is defined as 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 assume that this ease of use of new media may be the powerful determinant to define the consumers' usefulness and behavioral intention in accessing the religious message of female ulama.

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

Hypothesis 11:*Perceived ease of use has a significant effect on Behavioral intention*

PERCEIVED USEFULNESS (PU)

The perceived utility (PU) is defined as the degree to which an individual believes that using a specific system would improve his/her job performance (Davis, 1989). Some researchers reported that the perceived utility had a significant impact on the system's purpose to use it (Park et al., 2012). With four things, namely performance improvement, productivity increase, quality improvement, and usefulness, Venkateshsuggested calculating the perceived usefulness(Venkatesh, 2000). A study by Changmentions that creating more user-friendly websites and provide interactive guidance or advice had improved behavioral intentions(Chang & Tung, 2008). Our model also assumes that PU will be a determinant that affecting behavioral intention.

Hypothesis 10: *Perceived usefulness has a significant effect on Behavioral intention*

BEHAVIOURAL 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 towards using technology, which affects the intention to use behavior intention (BI).
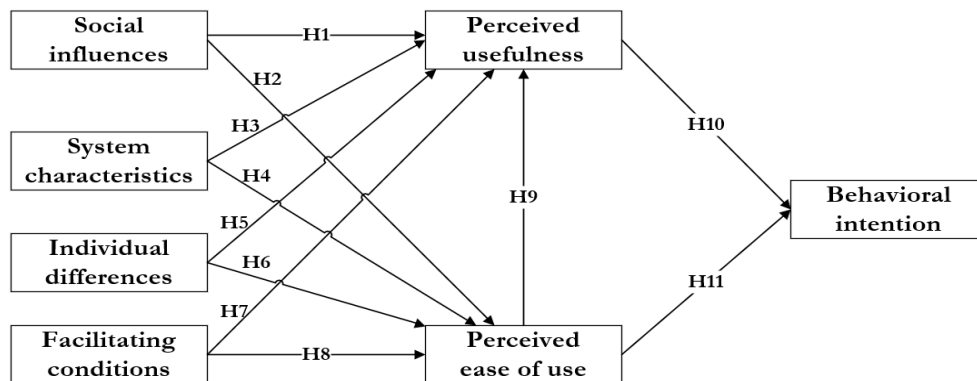
Figure 2 Proposed Research Model

In this study, we modified our model into 11 hypothetical relationship paths. Where in this hypothesis, there is a direct relationship pathway and an indirect path. The direct relationship path is a variable that directly affects the primary variable (dependent variables) consisting of Perceived usefulness and Perceived ease of use. While the supporting variables consist of the social influence, system characteristics, individual differences, and facilitating conditions are independent variables.

Research Method

Instrument Development

This research was conducted using a quantitative methods research design approach. Quantitative approaches are taken in the process of gathering research data using the questionnaire-based survey method. The online questionnaire was carried out to determine if there was a desire of the community to accept technology used by our female scholars to deliver the religious message.

Data Collection

The questionnaire took approximately 15 minutes to complete and was delivered in the online form. We filtered out 89 responses from participants who never had access to the female ulama religious message from an initial sample of 237 respondents. For an overall response rate of 62.4%, this left 148 available responses. Table 1 describes the demographic characteristics of the respondents (gender, age, education level, profession, and media used); respondents can choose more than one accessed media in this questionnaire. This quantitative study conducted by survey studies to determine the status of female ulama's popularity and examine the influence of the factors selected. We sent the questionnaire via email and messengers. The data collected were then statistically analyzed using PLS-SEM. In the confirmed interpretation stage, the results of this statistical study then become the primary consideration.

Several methods have been used to validate the survey instrument to improve content

validity and determine the survey questions and instructions' conciseness and consistency. Participants were assured that their responses would be treated with anonymity and confidentiality. In the cover letter of the questionnaire, the object of the survey and the data handling procedure was clarified. Participants who never accessed the religious message of female ulama through any kind of media were excluded by the first question of the online survey. This constraint on the target group allowed the authors to measure the hypotheses proposed accurately.

Data Analysis

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, 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).

Result and Discussion

Respondent Demographics

The data collection attracted 148 valid respondents that already use new media to access the lecture by female ulama, consisting of 59 males and 89 females. Table 1 displays the set of demographic data from respondents who participated in this study's questionnaire. This table shows that most respondents were 20 to 29, mainly professed as 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%

Measurement Model Evaluation

The first step was to test the survey instrument before studying and calculating the proposed conceptual model. At this stage, the researcher performed a measurement model analysis by measuring its Composite Reliability, Cronbach's Alpha, and Loading Factors, and we evaluate the reliability of reflective indicators. The validity of reflective markers meanwhile is assessed using AVERAGE. Table 2 demonstrates the outcomes of reliability and validity testing.

Table 2. Summary of Measurement Model Evaluation

Variable	Indicator	Loading Factor	CA	CR	Average
Social 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 Cronbach's *a* is used to test the reliability(Brown, 2002). The Cronbach's *a* 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).

Table 3 shows that the diagonal line value was higher than the discriminant value below it, indicating that the diagonal line was declared valid. As a result, the indicator can create the variables defined in this study. The results show a high level of discrimination.

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.

Structural Model Evaluation

The results provide support to eight hypotheses while rejected 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. According to Moore (Simon & Moore, 1996), the dependent variable with an R^2 value of more than 0.50 is considered good (has a strong coefficient of determination). The currently 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 guide potential researchers by investigating users' behavioral beliefs about female ulama. On the one hand, this research highlighted a discrepancy in the

literature on user expectations aboutusing an extended TAM to learn about religion online. Other applications can be thoroughly applied to this research approach.

On the other hand, this research is also expected to benefit the da'wa traditions and academic contributions. Traditionally, for example, classical religious lectures frequently publish speeches that disregard the use of electronic media and technology. The findings of this report, however, indicate the importance use of electronic media and technology. The decline in women's influence is due to their lack of engagement within and outside the small Islamic public sphere. The ulama, especially the female ulama, could therefore put some effort into the new technique to deliver their lecture, not only to do with mastering classical Islamic knowledge, but also with optimizing the use of a small religious' public sphere embodied in mosque halaqah, 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 paper, we empirically analyzed the continued purpose of people to access the religious message of female ulama from users' viewpoints. With an approach to religious topics, we contributed to the field of technology acceptance research, exploring the variables that affect individual continued use intentions for accessing female ulama's religious message in the new media. Based on the theoretical framework reflecting the body of information acquired over the years from TAM research, a research model was developed to investigate the continuation of users' purpose to access the religious message of female ulama. The scale passed the reliability and validity test. A PLS-SEM technique analysis was then used to analyze the valid participants at Islamic University through an online questionnaire. Not only did the quantitative methodology approach validate the theories, but it also contributed to some observations and some insights about the measurement scales for each determinant based on the statistical findings presented above.

The results showed that Social Influence and System Characteristic does not positively influence user's perceived usefulness and Social Influence also failed to

influence the user has perceived ease of use. We may argue that since the respondence 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 our respondent's 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's ulama online lectures, it is important to emphasize the excellent quality of production and great convenience of using online media. Furthermore, if the media is to be happily engaging, more people would be drawn to engage in the lectures, such as animation, 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.

Conclusions

The online world has silenced the voices of women advocating civil Islam and most Muslim women. In particular, in interpersonal communication, 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 activists of ulama and women 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, 2019).

This study shows that even in a homogeneous environment, the popularity of female scholars in delivering the religious message is lacking; this can be due to the female scholar still occupying the traditional approach in her lecture and the popularity of female ulama itself in social media is short compare to the male ulama. The growth of technology should motivate female ulama to deliver their lecture extensively. Ulama, predominantly female ulama, may be aided in discovering the best user-centered techniques to deliver their speech. While the preliminary findings are promising, the model needs to be applied in a more heterogeneous setting to evaluate its natural strengths and limitations. Cultural differences should be seen as an example.

However, since the experimental work at Islamic University has been carried out, the open question is whether the proposed model is feasible in more diverse universities or the broader community. The next step in this research initiative is to extend the

research model of online lectures to many samples, including in other countries. On the other hand, the continued planned use of other applications is also an important question.

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