

Technology and Access to Islamic Contents: The Acceptance of Islamic Digital Contents

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ABSTRACT

In the era of rapid technological advancements, the role of digital platforms in facilitating access to Islamic contents has become increasingly significant. The widespread availability of digital resources has revolutionized the way Muslims engage with their religious heritage, opening new avenues for learning, research, and preservation. This paper aims to explore the acceptance of technology accessibility to Islamic contents in this digital landscape. This paper is a quantitative paper which is involve data collection and analysis. This study investigates the acceptance of digital accessibility to Islamic content. The population of this study consist of the religious schoolteachers who are teaching Islamic religious subject under the supervision of Department of Federal Territory Islamic Affairs. The total number of questionnaires distributed is 100. Statistical Packages for the Social Sciences (SPSS) was used to analyse the data. For this study, the content factor is being measured by three different aspects which is credibility, objectivity and reliability. The result show that, validity result for credibility 0.885, objectivity 0.837 and reliability 0.918. This result show that, respondent agree credibility, objectivity and reliability of Islamic digital content are importance as a factor of the acceptance to access Islamic content through digital platform nowadays. Theoretically, the study contributes to the understanding of content-driven technology acceptance, while practically, it offers insights for digital content developers and Islamic educators to enhance content quality and trustworthiness. The implication of this studies sought to unravel the potential elements that influence people to continue used digital platform to access Islamic contents. It is suggested that the future research consider several other attributes in exploring the influence of the content-related and Islamic related factors towards the continuance used of digital platform to access Islamic contents.

Keywords: Acceptance model; Islamic digital content; Islamic heritages; religious; technology

INTRODUCTION

The digital revolution has significantly reshaped the way Muslims engage with religious knowledge and practice. With the advent of the Internet, social media, and interactive platforms, access to Islamic teachings has expanded beyond traditional boundaries. Muslims now utilize digital technologies not only to seek information but also to participate in religious discourse, community engagement, and knowledge dissemination. This growing phenomenon has prompted scholarly interest in what is now referred to as the cyber-Islamic environment a dynamic digital space where Muslims interact, learn, and share content related to their faith (Bunt, 2003).

While earlier perspectives, such as Bunt (2003), suggested that Islam as a religion does not depend on

technological tools, the evolving landscape has demonstrated otherwise. As digital literacy and connectivity increased, especially among educated Muslim youth, new platforms for religious education emerged.

Anderson (2003) observed that Muslim students, especially from technical backgrounds, were pioneers in developing Islamic websites, often preceding institutional responses to digital demands. This shift underscores the growing reliance on digital media to maintain religious continuity in a globalized world.

Anderson (2003) further noted that Muslim students, particularly in engineering fields, were among the first to develop Islamic websites before official religious institutions established their own digital presence.

The academic study of Islam in cyberspace has since grown into a distinct and evolving field. Scholars have introduced the concept of the Cyber-Islamic Environment a digital phenomenon where Muslims connect through technological advancements and the Internet via various media platforms such as websites, blogs, and online forums. This environment reflects how digital tools have been integrated into religious life and discourse.

Beyond descriptive trends, Information and Communication Technology (ICT) has also been linked to new modes of knowledge transmission. Scholars such as Kassim et al. (2013) and Mohd Nurul Hafiz Ibrahim et al. (2017) highlight the transformative impact of ICT on communication, learning behavior, and user engagement within religious contexts. These technologies foster participatory learning environments where users are both consumers and producers of Islamic content.

Prior studies (Hsu et al., 2007; Chiu et al., 2006; Hsu & Lin, 2008) affirm that digital platforms enhance collaborative knowledge building, especially when credibility and source trust are maintained. Kassim et al. (2013) emphasized that contemporary users increasingly rely on virtual platforms such as the Internet, intranets, blogs, social media, and online networks for knowledge exchange. These technologies function as critical channels for the acquisition, transmission, and distribution of information. Scholars widely agree that virtual media foster effective collaboration and knowledge sharing (Hsu et al., 2007; Chiu et al., 2006; Hsu & Lin, 2008).

To understand user engagement with these digital religious platforms, this study draws upon the Technology Acceptance Model (TAM), which posits that an individual's intention to use a technology is primarily influenced by perceived usefulness and perceived ease of use. While TAM has been widely applied in educational and commercial settings, its integration into religious contexts particularly to examine the influence of content quality remains underexplored. In this study, the TAM framework is extended by incorporating content related dimensions credibility, objectivity, and reliability to assess their impact on technology acceptance among Islamic religious educators. This approach provides a theoretical basis to evaluate not only the functional utility of digital Islamic platforms but also the trustworthiness of the content being delivered.

By synthesizing prior scholarship and applying a well-established theoretical model, this research aims to bridge the gap between content-driven engagement and technology acceptance within Islamic digital ecosystems. It addresses the growing need to ensure that Islamic digital content remains both pedagogically effective and theologically reliable in an age of technological immersion.

LITERATURE REVIEW

Internet in providing access to the user retrieved information about Islam and internet has been regularly used to find information issues about Islamic information. It is essential to ensure that any scholarly works on Islam especially regarding the Al-Quran and Al-hadith translation are being discussed based on original and trustworthy sources of information. Al-Quran is the first source and reference to Muslim Society. The Al-Quran could not be changed or new arrangement because Allah SWT has stated that Al-Quran will preserve from any alteration until the *Kiamah* (The Day of Judgment). "We have, without doubt, sent down the message: and we will assuredly guard it (from corruption)" (15:9). Demographics also play important role among older less internet-savvy and younger generation that more active on the internet. Understanding the

internet user needs towards Islamic information provided on web blogs are essential for Islamic web blogs. The internet has grown to be a most powerful tool to access the sources and reference to the Muslim society because of the convenience of the internet providing access in biggest amount and fast information about Islam. Although the internet widely has a reflective impact on virtually every aspect of modern life.

People can upload and shared of information as much as they want on the internet. Islam in internet is relocated by the intellectual techniques from the higher education and research. It is intermediate channel to spread da'wa through online. Muslim tends to engage in online activities that related to religious concerns. Nowadays, there are large amounts of Islamic information in internet. Muslim online in internet to search information such as to check the prayer schedules gather chapters from the al-Quran, read Islamic literature, read the latest news about Islam and many more. Besides that, Muslim can express their opinions through emails, chat rooms and the other social media to spread about Islamic religion and belief (Hoo et al., 2008). The internet has grown to be a most powerful tool to access the sources and reference to the Muslim society because of the convenience of the internet providing access in biggest amount and fast information about Islam.

In today's environment, an area of growing attention in the field of information seeking and searching is the study regarding relationship between religion and the use of the Internet facilities (Campbell, 2005; Krueger, 2005). Several studies indicate that one of the essential elements in online religious activities is searching for religious information (Casey, 2001; Ho et al., 2008). Now, almost all religion of the world, including Islam, Christianity, Judaism, Hinduism and Buddhism has used the Web as part of the way in conveying the religious information. Religion via online medium would ultimately transform religious fundamentals, principles and practices in revolutionary ways. O'Leary's study (1996) emphasizing how the internet acts as virtual space for religious practitioners, a lot of research has been gathered, allowing researchers to introduce the social implications raised by religious practices online.

Problem Statement

There are various issues and challenges being recognized the use of internet as a medium of spreading and educating people on Islam. One of the issues arise in this new cyber environment is associated to the quality of the Islamic content especially the issue of Islamic content's authenticity as well as credibility. This issue certainly affects the behavior of the users in the continuance used of the internet medium to access Islamic content. A study conducted by Bunt (2003) found that the Islamic information provided on the Web is not being archived, recorded and need for further observation. Most of the Hadith content on the Islamic websites are found to be lack of reliability, credibility and authority (Karim 2005). Kasmani et al. (2008) in a later study on forty English Islamic websites that are being used in preaching Islam report that majority of the content of the websites are lack of authority and credibility features. The authors further explore that the communication tools used at that time did not fully utilize the advanced features offered by modern technology. Hence, it is noticeable that users are more concern on the Islamic content that is accessible from the Internet.

Research Questions

How to investigate the influence of perceived credibility, content quality, religious alignment, and user satisfaction on the acceptance of Islamic digital contents? (Ibrahim.et al. 2021).

Research Objective

To investigate the influence of perceived credibility, content quality, religious alignment, and user satisfaction on the acceptance of Islamic digital contents.

METHODOLOGY

This study employed a quantitative survey methodology to address the research questions and achieve the stated objectives. The target population consisted of religious schoolteachers who teach Islamic religious subjects under the supervision of the Department of Federal Territory Islamic Affairs (JAWI). These religious

teachers are being chosen due to their nature of works that needs them to engage heavily with the Islamic websites or weblogs to search for the Islamic information. In the teaching process, the religious teachers will rely heavily on the Islamic websites and weblogs to find the materials or literature to support their teaching activities. In addition, most of these teachers have the academic qualification of at least a Diploma and they are well exposed to the use of Internet facilities in information searching activities. The administration of the questionnaires for this study is being limited to the Islamic religious subject teachers in Kuala Lumpur Federal Territory, as the representation of the population in Malaysia. As compared to the people from other states, people from Kuala Lumpur Federal Territory and Selangor are more exposed to the advancement of the Internet facilities (Shahibi and Bakar, 2010). In line with this, the authors further explained that Selangor is the base for the Multimedia Super Corridor (MSC) and the Internet access in these two places is unlimited and fast. According to Malaysia Communication and Multimedia Commission (2013), the Internet usage rate in Kuala Lumpur Federal Territory is about 108.3%, which is the highest among other states and territories in Malaysia

Demographic or Background Information:

There are five demographic or background information being collected for this study, which consists of gender, age, academic qualification, Islamic Studies specialization and internet usage rate. There are two options for gender that are male and female. For the age question, the researcher provides five options for the respondents that consists of 20-29, 30-39, 40-49, 50-60 and 61 years old and above. The academic qualification is given five options that are diploma, degree, masters, Doctor of Philosophy and others. The concern of the current study is on the Islamic information. Hence, the researcher also considers asking a question on Islamic Studies specialization. There are six options provided for this question that are Sharia, Quran and Sunnah, Usuludin, Arabic Language, Management and Islamic Studies, Science and Islamic Studies and others. The question on internet usage rate is also being asked in the present study. The options for internet usage consist of less than one hour, 2-3 hours, 4-5 hours and above 6 hours.

Sampling Procedure:

A purposive sampling technique was used to select respondents who are directly involved in Islamic religious instruction within government-recognized religious schools. A total of 100 Islamic teachers were selected based on their relevance to the study's objectives. All 100 questionnaires were successfully distributed and returned.

Instrument and Data Collection:

The research instrument was a structured questionnaire developed to measure key variables which is included constructs such as content credibility, objectivity, and reliability, each assessed using multiple Likert-scale items. Prior to distribution, the questionnaire underwent expert validation and pilot testing to ensure clarity and relevance.

Data Analysis:

The collected data were analysed using the Statistical Package for the Social Sciences (SPSS). Descriptive and reliability analyses were performed to assess the internal consistency of the measurement constructs. The Cronbach's alpha values for the content-related factors were credibility (0.885), objectivity (0.837), and reliability (0.918), indicating high reliability across the scales.

Ethical Considerations:

All participants were informed about the purpose of the study and their rights as respondents. Informed consent was obtained before participation, and respondents were assured of their anonymity and confidentiality throughout the research process.

Model

Table 1: Related model

| No | Model | Explanation |
|----|--|--|
| 1 | Technology Acceptance Model (TAM) | Provide an explanation of the determinants of computer acceptance in general as well as a basis for tracing the impact of external factors on internal beliefs, attitudes and intentions (Davis et al., 1989). |
| 2 | Unified Theory of Acceptance and Use of Technology (UTAUT) | Proposes that the users' behavioural intention in using the technology is being influenced by three determinants that are including the performance expectancy, effort expectancy, and social influence (Venkatesh et al 2003). |
| 3 | Expectation-Confirmation Model of IS Continuance | This ECM-IS model asserts that the perceived usefulness (PU), confirmation element and satisfaction significantly lead to IS continuance intention. Perceived enjoyment and perceived ease of use with the perceived usefulness element in measuring the continued IS use intention (Lin et al., 2005; Kang et al., 2009; Lee, 2010) |

Research Framework

Based on the model above, research frameworks are developed:

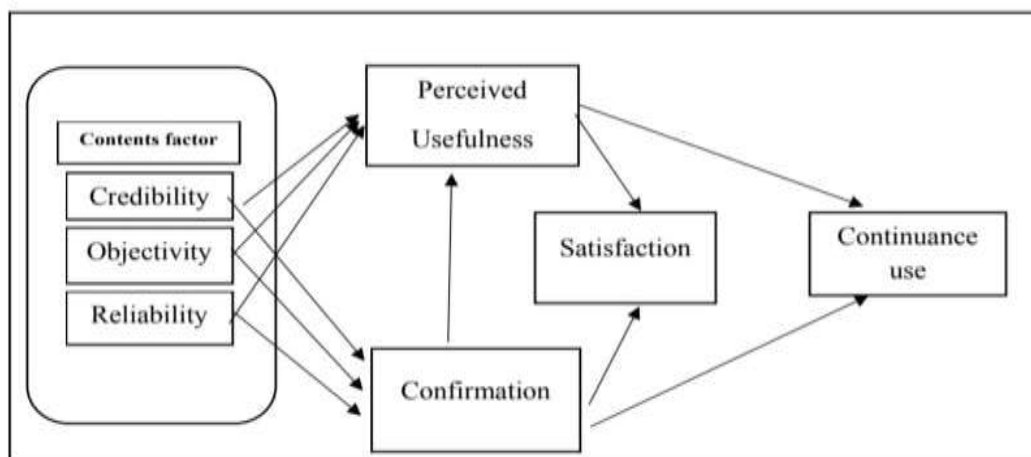


Fig 1: Research Framework

Instruments of Validity

Credibility

Table 2: Credibility measurement

| Measurement | |
|---------------------------------|---------------------------------------|
| The Digital content contains... | |
| 1 | are owned by Muslim |
| 2 | are hosted by a Muslim |
| 3 | have clearly defined objectives |
| 4 | provide owner credential |

| | |
|---|--|
| 5 | provide author's credential |
| 6 | use renowned Islamic books for reference |
| 7 | use renowned Islamic scholar's opinion |

Objectivity

Table 3: Objectivity measurement

| Measurement | |
|---------------------------------|--|
| The Digital content contains... | |
| 1 | no misleading information |
| 2 | no innovative (Bid'ah) information |
| 3 | no bias interpretation of the Quran |
| 4 | no bias interpretation of hadith |
| 5 | no discrimination against all the sahabah |
| 6 | no racial /ethnic biased /stereotyped information |
| 7 | information that are not against the opinion of Islamic scholars' |
| 8 | information that are not against other Islamic ideologies |
| 9 | information that are not against other schools of thought (Mazhab) |

Reliability

Table 4: Reliability measurement

| Measurement | |
|---------------------------------|-------------------------------------|
| The Digital content contains... | |
| 1 | complete reference |
| 2 | up to date information |
| 3 | comprehensive information |
| 4 | accurate information |
| 5 | consistent information |
| 6 | the date of document creation |
| 7 | links to original sources |

Perceived Usefulness

Table 5: Perceived Usefulness measurement

| Measurement | |
|------------------------|--|
| The Digital content... | |
| | help me in the learning process |
| | help to improve my knowledge and skill |

| | |
|--|---|
| | are useful for exchanging and sharing information |
| | are useful for my personal development |

Confirmation

Table 6: Confirmation measurement

| Measurement | |
|------------------------|---|
| The Digital content... | |
| 1 | The information fulfils my need |
| 2 | The Information fulfil my expectation |
| 3 | My decision to use digital content was a wise one |
| 4 | The digital content fulfils my requirement |

Satisfaction

Table 7: Satisfaction measurement

| Measurement | |
|-------------|--|
| 1 | Using the Islamic digital content is very pleasing |
| 2 | The experience of using digital content has never been frustrating |
| 3 | I enjoy using the digital contents |
| 4 | Using digital contents brings a sense of satisfaction to me |
| 5 | Overall, I'm fully satisfied using the digital contents |

Continuance use

Table 8: Continuance use measurement

| Measurement | |
|-------------|--|
| 1 | I want to continue using digital contents |
| 2 | I will introduce digital contents to others |
| 3 | My intentions are to continue using digital contents |
| 4 | I will continue using digital content in the future |

FINDING AND DISCUSSION

A total of 100 Islamic religious schoolteachers under the jurisdiction of the Department of Federal Territory Islamic Affairs responded to the distributed questionnaires. The reliability analysis using Cronbach's Alpha indicated that all three content-related constructs credibility, objectivity, and reliability exhibited high internal consistency, as shown in Table 1.

Table 9: Result of validity

| Construct | Measures | No. of items | Cronbach's Alpha |
|----------------|-------------|--------------|------------------|
| Content Factor | Credibility | 7 | 0.885 |

| | | | |
|--|--|---|-------|
| Confirmation factor Perceived Usefulness | Objectivity | 9 | 0.837 |
| | Reliability | 7 | 0.918 |
| | Confirmation towards the use of Islamic Digital content | 4 | 0.853 |
| | Usefulness of the Islamic digital content | 5 | 0.867 |
| | Users' satisfaction in using the Islamic Digital content | 5 | 0.925 |
| Satisfaction | Digital content | 5 | |
| Continuance Use | Continued use of Islamic digital content | 4 | 0.926 |

George and Mallery (2003) state that a more detailed rule for the compute of different levels of Cronbach's alpha is less than 0.5 means unacceptable, greater than 0.5 means poor, greater than 0.6 means questionable, greater than 0.7 means acceptable, greater than 0.8 means good while greater than 0.9 means excellent. The table shows that the result of pilot test for this study and all the Cronbach's Alpha values is above 0.7. Drawing upon the justification of George and Mallery (2003), the value is valid and acceptable.

Based on validity results above, it shows that credibility, objectivity, and reliability positively influence confirmation, as users compare their expectations with actual experiences. When users perceive the content to be credible, objective, and reliable, it confirms their prior beliefs and expectations. This confirmation significantly enhances perceived usefulness, as trustworthy and accurate content is seen as more beneficial and relevant. Consequently, it leads to greater user satisfaction, reinforcing the sense that the platform meets spiritual, informational, and educational needs. Ultimately, high satisfaction contributes to continuance use intention users are more likely to return to and rely on Islamic digital platforms when they consistently encounter high-quality content that aligns with their religious value. According to Wonchan Choi et al. (2023), credibility plays an important role in people's information seeking and use behaviors.

Credibility, objectivity, and reliability of Islamic digital content significantly enhance users' trust, confirming their expectations and increasing acceptance. Meanwhile, perceived usefulness, confirmation and satisfaction as mediators high-quality content contributes to perceived usefulness, which leads to greater user satisfaction and reinforces their intention to continue using the platform. This confirms that content quality is not merely a technical matter but a religious imperative, shaping the overall trust and acceptance of digital Islamic platforms. According to Kairulanuar Ab Kadir et al. (2019) in this sense, Islamic content providers must uphold content accuracy, religious authenticity, and ethical presentation to ensure sustained user trust.

The results also emphasize the crucial role of confirmation in mediating between content perception and further user engagement. High-quality content, once confirmed, leads to greater perceived usefulness. In the context of Islamic digital content, usefulness is interpreted not only in terms of informational benefit but also spiritual relevance and personal development. Users perceive such platforms as valuable tools for continuous religious learning, spiritual growth, and to stay connected with Islamic knowledge. The study confirms that user satisfaction plays a central role in influencing continuance intention. Satisfied users are more likely to return to the platform, recommend it to others, and integrate it into their regular routines for religious learning and reference.

CONCLUSIONS

The analysis of credibility, objectivity, and reliability confirms that all three content-based constructs significantly influence user acceptance of Islamic digital platforms. These findings align with and extend the Technology Acceptance Model (TAM) by incorporating content quality as a determinant of perceived usefulness. This research contributes theoretically by contextualizing TAM in religious content settings and practically by guiding educators and developers to prioritize accurate, neutral, and credible content that aligns with Islamic epistemological standards.

The results reinforce that content quality grounded in Islamic values and scholarly integrity is a central determinant of technology acceptance in religious contexts. Specifically, content that is accurate, unbiased, and reflective of Qur'anic and Prophetic ethics such as honesty, sincerity, and fairness promotes trust and sustained usage.

It is no doubt that the Internet is always regarded as the channel to provide a wide variety of information and services to the users. As reported by Malaysian Communications and Multimedia Commission (2017), the percentage of Internet users in 2016 showed a significant increase. It is reported that approximately 77.6 percent of the Malaysian population having Internet access and 90.1% of them used the Internet to seek for information. The figure clearly shows how the Internet has transformed the way people search for information, shifting from passive information receiver to active information seeker.

The presence of many Islamic weblogs undoubtedly shows that the Muslim scholars and organizations are currently using the weblogs as the medium of disseminating the Islamic teaching, practices as well as services. As the Islamic weblogs continue to foster and expand their role in disseminating the Islamic information and services to the people, there is a growing need to identify how people rate these Islamic weblogs. Despite of becoming the source of information, the Islamic weblogs are also act as a platform to serve users with different kinds of Islamic services.

Majority of the respondents agree that the information shared over the Islamic weblogs display good character of Islam based on al-Quran teachings and Sunnah of Muhammad. The result coincides with the previous study by Aliyu, Mahmud and Tap (2013) which indicates that representing the good Islamic ethics by the weblogs strongly influence the use of Islamic weblogs. Users claimed that they would use the weblogs if the information shared over the weblogs are beneficial and helps to guide them to recognize what is right behavior from what is wrong or what one should do or not. In addition, to attract more visitors, Hameed (2009) states that the weblogs need to emphases on promoting the values of tolerance, patience, thankfulness, fairness and justice, honesty as well as sincerity.

Findings from this study reveal that religious schoolteacher key stakeholders in Islamic education perceive Islamic weblogs as credible, objective, and reliable. These content characteristics strongly influence their acceptance and continued use of such platforms, consistent with the Technology Acceptance Model. When Islamic weblogs promote ethical values grounded in the Qur'an and Sunnah such as sincerity, fairness, and honesty they are more likely to attract and retain users.

To enhance the effectiveness of Islamic digital platforms, content creators should prioritize accuracy, clarity, and alignment with traditional Islamic sources. Religious institutions and policymakers are encouraged to support initiatives that promote content credibility and ensure quality control mechanisms. Additionally, training programs on digital literacy and Islamic content verification could be developed for educators and the public.

This study is limited to a specific population religious schoolteachers in the Federal Territory and may not reflect the perceptions of broader Muslim communities across Malaysia or internationally. It also focuses primarily on content perception without analyzing platform usability or design. Future studies may explore user engagement across different demographic profiles, including age, gender, and level of digital literacy. It is also recommended to examine the impact of interactive features such as comment sections, video content on user trust and retention. A longitudinal approach could offer deeper insights into the sustained use and behavioral patterns associated with digital Islamic learning platforms.

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