

# **Technology Influence and Self-aspect on Blog Acceptance as a Teaching Medium for Islamic Education in Muslim Y Generation at IPTA**

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## **Abstract**

Blog has played an important role in spreading informations as it is not limited through time and space has made it as a reference medium for Islamic teaching and learning. Based on the digital and interactive criteria, the channel has become the favorite of all age groups especially Generation Y generation of Muslims as they are more likely to be compatible with the internet. The research is done to observe the acceptance of Generation Y Muslims on blog as an Islamic teaching medium. The important foundation that can be seen for the acceptance of blog are through the technology based criteria (competency and user friendly) and also the basic self-aspect criteria (knowledge on religion and self-efficacy). Based on the Technology Acceptance Model (TAM) which is also added to the development model, a research was done on the student body from 4 IPTA (public higher education institutes) which are UKM, USM, UTM and UMT. Some 464 students were chosen as the sample. Research result from multivariate analysis (MVA) through structural equation modelling (SEM) – Partial Least Square (Smart PLS) shows that blog acceptance was based on the efficient usage factors. While the basic Islam knowledge and self-efficacy played a role too. However, the competency factor as a teaching medium was found to be insignificant. Overall all of the factors conclude a 53.4 percent ( $R^2$  0.534). The research result helps in the theoretical development and present importance in applying preaching by the entire religious blog user the preacher and multimedia courseware developers and also the stakeholders in the section to grip the strategic direction for the infrastructure, establishing the administration and also increasing the online preaching system in Malaysia.

**Keywords:** Competency, User Friendly, Basic Islam Knowledge, Self-Efficacy, Blog Acceptance, Islamic Education Medium, Generation Y.

## **Introduction**

Media is counted as the main source of information until it was said that the effort of society holds on the effort for them to conquer their era's medium (Noor Sakinah, 2006). Now with the alliance of media and technology is stronger till the whole information system falls on the technology base. In this case, Islam has never rejected the idea of technology when the new technology proved that man has achieved a higher level of intelligence (Baharom, 1993), as al-Quran stated it as 'al-hikmah' (al- Baqarah; 269). In order to support religion ability, the Muslim society should grasp Information and Communications Technology (ICT) (Aziz, 2003), also exploiting it wisely as it is stated by the religion including the research about it as long as it is ethical (Noor Shakirah, 2006).

In the context of spreading religion through media, blog is seen as a popular medium. This channel is created based on the technology development to sate the media needs which are more dynamic and free through the network known as blogosphere (Amirul Akhbar, 2011). Currently, various information on religion can be found on social media, with full information of various categories of religious knowledge (Umar & Samsudin, 2010). Throughout society, blog has slowly become a choice thanks to efficiency of getting knowledge and user friendliness; besides that, a few channels are giving a chance for the preachers and society to share religious knowledge directing it as one of the contributors in instilling religious teaching and learning activities. From the researchers' perspective, they now admit the internet's function especially the blog is important as religion learning medium for its competency and it facilitates the process of getting religious knowledge (Juhana, Sharhida & Mohd Shaizan, 2011; Nor Raudah, 2006; Umar & Samsudin, 2010).

However, even though the new media is the greatest choice for Generation Y to grasp information including religious information, the advance information and the convenience and benefit of blog as a religion medium is not used fully by Generation Y to obtain better knowledge of religion. They should take full use of the media as the excuse of limited time to learn is no longer valid (Umar & Samsudin, 2010). Thus the real issue for Generation Y is the inability for them to benefit from the available information technology on useful things. Research on the younger generation and internet is still closely related with morality and misdemeanour problem (Rosli, 2007; Johari & Raja Shahrina, 2012; Final Report on Social Development Investigation Inventory Research in Malaysia 2001-2005). Until now, the Muslim society's inclination and intention on benefiting from social media fully for information and research on Islam is still at low level (still at infancy) (Campbell, 2005). In Nor Azlin's research (2012) for various blog categories, the younger generation in Malaysia were found to still prefer entertainment blogs. The usage of internet, intranet and others in Muslim generation is still low (Aziz, 2004) and proceeding at a slow pace (Muhamad Faisal & Zulkepli, 2006). This is becoming a concern as Generation Y is an ideal and realistic group of country developers; the usage of universal technology is needed to increase their integrity and knowledge (Muhamad Faisal & Zulkepli, 2006).

In this situation the adults of Generation Y are making a gap between benefiting from blog as a religion medium and the acceptance of other sections except the religion. When there is a gap between benefiting certain technology in its usage, it shows that the existence of technology

itself is negative for the user if it is not properly used (Davis, 1993). The acceptance of the information technology is torn between the problem of the achievement factor and the inability of usage. Consequently, explanation is needed through studying factors on the chosen variables explaining what criteria affect the users' acceptance (Davis, 1993).

Based on the Muslim society ranks in accepting religion information leaning on the technology convenience and realizing the lack of research on religion and online learning, the research is done to bridge the gap in previous research especially on observing the acceptance of society on the importance of online learning of religion.

### **Literature review**

Before research on religion through blogs, a lot of research on blog had been done. However, most research on blog acceptance focus on buyer's purchasing intention (Huang, Chou, & Lin, 2010; Kem, Zhang, Lee, Cheung & Chen, 2009; Sin, Khalil, & Ameen, 2012). Previous researchers also focus on the blog acceptance in education (Akcaya, 2010; Halic, 2010; Kim, 2008), politics (Kim & Johnson, 2012), general communication (Porter, Sweetser Trammell, Chung, & Kim, 2007) and blog questionnaire evaluation (Kang, 2010). In Malaysia, there are specific researches on blogs. Noor Azlin and Normah (2010) had researched blog credibility from teenagers' perspectives. Son and Chan (2008) investigated blogs' rank in terms of education purpose through Malaysian university students. Murugaiah, Hazita, Azizah, and Thang (2010) found from their research that interactive online network like blog and facebook exposed the teachers to a lot of new learning.

Generally, research on online information about Islam including blogs from user perspectives is still lacking. Umar and Samsudin (2010) found a few aspects of digital involvement on the access and usage of e-religion among the younger Jakarta Muslim generation that the factor that holds them to surf online with e-religion web is technology motivation. Meanwhile the religion background, motivational influence and surroundings are not the factors affecting usage of e-religion. Besides that, Mohd Sobhi et al. (2011) found the credibility aspect as an important basic for online information. Future research proposal from the previous research especially on those that focus on understanding and exploring differences and categories of Muslim online user including understanding of various groups of Muslim users and suggestion on a wider research model were the motivation for the researcher to open up their minds by looking through the model with different mindset.

### **Hypothesis and Theory outline**

A few theories were used to observe users' acceptance on a system in information technology. Based on a few psychological theories such as Theory Of Reasoned Action (TRA) (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975), Theory of Planned Behavior (TPB) (Ajzen, 1985) and also Unified Theory of Acceptance and Use of Technology (UTAUT) (Vankatesh, Morris, & Davis, 2003). The Technology Acceptance Model (TAM) theory is chosen for the research as it is seen as compatible and much more powerful and parsimonious framework (Davis, 1989; Davis, Bagozzi, & Warshaw, 1989). On top of that, TAM compatibility is done through various needed situations with different usage of scenario following the differences of cultures; the model

could include different constructs such as subjectivism norm, extrinsic motivation and others (Chattur, 2009).

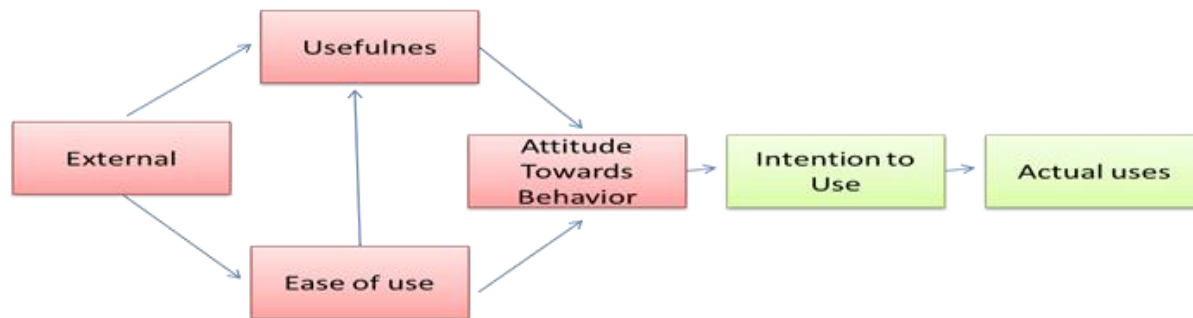


Figure 1. Technology Acceptance Model (TAM) (Davis, 1989)

### **The actual usage, ease of use and intention of using blog factor**

Usefulness is counted on how far someone believes using a certain system can elevate work performance (Davis et al., 1989, 1993; Luarn & Lin, 2005). The usefulness includes on someone trust on using a certain useful system can elevate the work performance (Maslin & Ramlah, 2008), it also includes the user's perspective on the obtained result based on their experience (Davis et al., 1989). In the research of religious based blog acceptance, the usefulness factor is important to find out on how far society sees the self-benefactor obtained through their interaction on blogs.

Based on the theory, the usefulness value is a foundation on individual acceptance in using any form of information technology. In most literature, research shows there is a significant relation between the factor of usefulness and intention on the usage of the ATM Banking system. Previous researches also show there is a high relation between the usefulness and the intention of using an information system (Davis et al., 1989, 1993; Guriting, 2006; Hanudin Amin, 2007, 2014; Jackson et al., 1997; Luarn & Lin, 2005).

In managing the problem of blog usefulness as a religion teaching medium, the Muslim society needs to understand that technology is one of the science aspects that helps ease our daily life (Sidek Baba, 1997). Therefore blog completes the aspect of technology that need to be used. The usefulness of religion information through blog enables information to be widespread in order to increase knowledge, increase understanding and change one's attitude toward religion. Based on the situation, the hypothesis formed is the usefulness factor is significant with the intention of blog usage as a religion learning medium.

### **User friendliness and the intention of using blog factor**

User friendly is seen on how far one believes that using a certain system can ease one's work (Davis, 1989; Maslin & Ramlah, 2008). The usefulness and user-friendly factors are the basic foundation on the user acceptance on technology and were the original building blocks of TAM theory. Previous researches proved that there is a significant relationship between the user

friendly criteria in information technology and the intention of using it whether directly or not (Davis et al., 1989; Hanudin, 2010; Jackson et al., 1997; Luarn & Lim, 2005, 2010).

In the context of Islamic education, the teaching and learning through digital medium is validated because of the efficiency aspect and quick to access aspect. The interactive criteria with video, voice, graphic and sound application suit the user needs and it is reliable with the innovation of iPad and iPhone allowing it to be more reachable, developing a faster blog interaction (Zul Fikri, 2013).

Therefore, in the context of teaching and learning religion the user friendly factor offered through blog is an important defence for blog acceptance. Thus, the user-friendly factor on blog is significant with the intention of using it as a religion channel (H2).

### **Self-efficacy and the intention of using blog factors**

Self-efficacy or manner control came from the planned mannerism theory. It shows that a belief or trust on self-effort to do something with a proper instruction to produce the desired achievement (Bandura, 1997). According to Ajzen (2002) the controlled manner perspective shows a valid subjective control to self-manner performance. Usually, another aspect linked to self-efficacy is the major controlled which is a controlled belief on self-preservation and self-efficiency (Mohd Shoki et al., 2012).

When self-efficacy means one's confidence on doing something it also means that one would want to use the blog as a religion learning medium. This is related to the impression of users to control their thoughts, emotion and manner when using blog. Therefore, self-efficacy in using blog is the same as individuals' ability to evaluate themselves in achieving information through blogs. In other words, self-efficacy is closely related with one's confidence and willingness to use blog for religion purpose.

Empirically speaking, previous researchers put self-efficacy as an important element related with the acceptance of internet usage and information systems (Davis et al., 1989; Hanudin, 2010; Jackson et al., 1997; Luarn & Lim, 2005, 2010). For blog users, the aspect of self-belief in their own ability to use technology is important in using a medium for spreading religion. In this situation, it is translated through self-confidence in using blog to access religious information that is counted as one's trust in putting blog as a reference in using an online information base (Shirley, Ho, Lee, & Shahiraa, 2008). That is why self-efficacy in using blog has significant relation with the intention of using blog as a religion medium (H3).

### **Basic Islamic Knowledge and the intention of using blog factors**

Knowledge means the ability to understand internal experience temporarily; this is also called integrative self-knowledge (Asghari & Besharat, 2011). This impression on the basic knowledge of religion is related with self-evaluation ability before using blog as a medium and a way to understand religion more. To understand religion needs knowledge. Al-Attas (1978) stated that knowledge is the arrival of meaning in oneself. Arrival of meaning means something that arrived in an individual to know what they originally did not know (Hassan Langgulung, 1987).

In this context, basic preparation on religion knowledge before using the blog can be seen through the foundation of Islamic education learned by the students during their basic

schooling before proceeding to IPTA. Therefore, to accept blog usag, the basic knowledge on religion is important so they will not be led astray by the wrong information. According to Zulkiple (2002), if the basic foundation of religion is insufficient individuals will be misled or misunderstand the information. This shows that this factor is the basic indicator for mannerism in finding information for an individual Muslim. This factor is also a great defense for why researchers saw the importance of blog acceptance as a medium to understand religion. This is important as it is related to strengthen an individual; understanding their own religion enables them to control their thoughts and emotions with religion as a guideline, establishing self potential and choosing the activities that can enable one to align with religious requirements. This research shows that the basic knowledge of religion is significant with the intention of one using the blog (H4).

Based on the literature review, the research model is as follows:

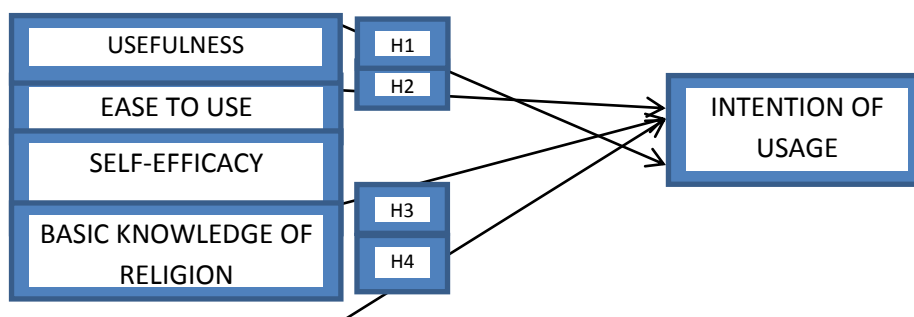


Figure 2. Research model.

## Research methodology

### Sample and procedure

This observation research was done at four local universities namely Universiti Malaysia Terengganu (UMT), Universiti Kebangsaan Malaysia (UKM), Universiti Sains Malaysia (USM) and Universiti Teknologi Malaysia (UTM). The sample was chosen randomly. Because the focus of research was on religious blog users, about 464 respondents involved in religious blog usage were chosen to be analyzed. The data analysis procedure like this need to choose users to be specifically analyzed (Hanudin Amin, 2007; Ramayah, 2005).

### Research questions

Questionnaire on usefulness and convenience of usage and the questionnaire on intention of usage can be adapted from the popular TAM or technology acceptance model (Davis, 1989; Venkatesh, Morris, & Davis, 2003). The self-efficacy questionnaire can be adapted from Bandura (1997) while questionnaire on the basic knowledge of religion can be taken from the Guideline on Filtering Islam based book (JAKIM, 2002). All of the questionnaires used a 5-point Likert Scale measurement. About 480 questionnaires were distributed and only 469 were returned; after going through the filtration process only 464 questionnaires were processed.



**Obtained result and discussion**

**Construct validation**

Construct validation was evaluated through convergent and discriminant validity. One of the steps done was seen through the result of loading and cross loading with cut off value loading 0.5 that was seen as significant (Hair, Black, Babin & Anderson, 2010). Table 1 shows that all of the constructs have AVE which exceed 0.5. The research result is regarded as complying with all convergent validity aspects.

Table 1. *Factor loadings, composite reliability, average variance extracted and Cronbach alpha*

<b>CONSTRUCT</b>	<b>Item</b>	<b>Factor Loading</b>	<b>AVE</b>	<b>Composite Reliability</b>	<b>Cronbach's alpha</b>
USEFULNESS	KG1	0.843583	0.7293	0.8897	0.8135
	KG 2	0.897041			
	KG 3	0.819478			
USER-FRIENDLY	MP1	0.729249	0.6533	0.8824	0.8219
	MP2	0.853532			
	MP3	0.781664			
	MP4	0.861347			
INTENTION OF USAGE	N1	0.879810	0.7376	0.9183	0.8814
	N2	0.866445			
	N3	0.830430			
	N4	0.857922			
SELF-EFFICACY	EFI1	0.667927	0.6188	0.8897	0.8453
	EFI2	0.797844			
	EFI3	0.798391			
	EFI4	0.835270			
	EFI5	0.822282			
BASIC KNOWLEDGE OF RELIGION	AGA1	0.772511	0.6258	0.8931	0.8506
	AGA2	0.813501			
	AGA3	0.823165			
	AGA4	0.765845			
	AGA5	0.778828			

Test on convergent validity was meant to ascertain how far the variety of item is used to measure the same concept. Hair et al. (2010) proposed that the usage of factor loadings, composite reliability and average variance extracted be used to evaluate convergent validity. Hair et al. (2010) also proposed that the rank of the factor loading must exceed 0.5, all of the constructs must have more than 0.6 of composite reliability to show a high level of internal consistency. Average variance extracted is used to measure variance that was absorbed by the

indicators relative on the measurement error; it needs to exceed 0.50 for justifying on the construct usage (Barclay, Thompson & Higgins, 1995; Fornell & Larcker, 1981).

The result for discriminant validity is also important as it is to observe how far are the differences of the item between constructs or distinct measurement concept (Ramayah, Lee & In, 2011). As shown in Table 2, the square (AVE/ AVE) was shown diagonally is bigger than the co-relation between the other constructs shown. The research has shown that the analyzed result has achieved the fixed discrimination test criteria enabling it to explain on the test construct which are put for further analysis.

Table 2. Square value of AVE

	AGA	EFI	KG	MP	NIAT
AG	<b>0.7911</b>				
EFI	0.5797	<b>0.7866</b>			
KG	0.4157	0.5606	<b>0.8539</b>		
MP	0.4800	0.5838	0.6421	<b>0.8082</b>	
NIAT	0.6080	0.6313	0.4913	0.5906	<b>0.8588</b>

### Analysis of reliability

Researchers used Cronbach's alpha evaluation and also composite reliability to find the consistency between items. According to George and Mallery (2003) a research instrument needs to have enough reliability value when staying constant or exceeding .70. It is concluded that all of the measurements have the constant internal consistency reliability. Based on Table 1, the research instrument shows an acceptable reliability.

### Result

Hypothesis test is done by evaluating structural model through statistic  $t$  value and  $R$  square ( $R^2$ ). The value of  $R^2$  can be seen from tests showing a strong relationship of a model. The  $R^2$  value stated that the changing of percentage on dependent construct and the relation with independent construct (Henseler et al., 2009). This research shows the presence of usefulness construct, user-friendly, self-efficacy and basic religion knowledge on the intention of accepting blog account for the percentage 53.4% ( $R^2$  0.534).

The hypothesis result that used multivariate analysis SmartPLS found a few discoveries. First of all, the usefulness of the religion blog factor has no positive relation with the intention ( $t = 0.965/p = 0.167$ ). The second factor which is user-friendly for blog users as a religion medium shows a positive relation ( $t = 5.298465/p = 0.000$ ) as well as self-efficacy on using blog shows a significant value  $t = 5.565/p = 0.000$  including the basic knowledge on religion ( $t = 5.987/p = 0.000$ ).



Table 4. Structural model results

Hipotesis	Relationship	T-Value	p-value	Supported
H1	KG -> NIAT	0.964800	0.342	No
H2	MP -> NIAT	5.298465	0.000	Yes
H3	EFIKASI -> NIAT	5.565188	0.000	Yes
H4	AG -> NIAT	5.987320	0.000	Yes

\*The result is significant at  $p < .05$

## Discussion

The results show that the usefulness factor for blog as religion teaching and learning medium for Gen Y is insignificant with the intention of using blog. This differs from the result of previous research where TAM theory is valid with the usefulness construct and also the relation with the intention of using the information technology (Davis et al., 1989, 1993; Hu et al., 1999; Jackson, Chow, & Leitch, 1997; Luarn & Lin, 2005; Guriting, 2006; Hanudin Amin, 2007, 2014). The obtained result is seen as inconsistent with the previous observation that stated the perspective of usefulness is affecting the acceptance of information technology.

From the religion context, users are still blinded by the fact that blog as a religion medium can help them to learn, understand and change the mannerism for religion. Justification for this result can be concluded that even with the free access of virtual space for Islamic education, it cannot complete a few basic aspects for Islamic education such as the element of trust, the faith on religion, serenity and the practical requirement for natural touch and teachers' involvement. Besides that, the users' faith can be affected by the impression of blog usage as a religion medium does not affect directly the relation between a teacher and his or her students. Virtual meeting is not enough for learning about Islam as this education needs the touch of a teacher for interaction and to build a direct relationship as *muaddib* (character builder) and the *qudwah* source (example) to teach the students. This conclusion aligned with a few previous studies; the writers stated that fear of the usefulness of the blog as a medium that consist of a relation between students and teachers who need to have the sentimental touch for the soul in learning and teaching (Saeid Zarghami, 2011; Talib Samat, 2004). According to Hsu and Lin (2008), this situation is not parallel happens because the aspect of usefulness played an important role with the work surroundings only.

The ease of blog usage factor can be seen as significant as the acceptance and support of the previous researches (Davis et al., 1989; Jackson, Chow, & Leitch, 1997; Luarn & Lim 2005; 2010; Hanudin, 2010). Respondents saw blog as accessible to learn religion. Blog holds a few criteria like accessible network, fast interaction (Zul Fikri, 2013), discussion on religion is spread through hyper-text, easy to prepare, keep and found and can be spread easily (Wan Adli & Mohamad Kamil, 2006) hence these affect the students' choice and blog has become a preferable choice for them as a medium for learning religion.

Obtained result shows that the Generation Y has great efficacy, they also have good internal control of mannerism when using blog. The Y generation is seen to be prepared with the technology and able to accept any new form of technology like blog as a religion medium. Besides that, they also have the knowledge and ability also confidence in using blog properly for religious purpose.

The obtained result also support the previous researches that provides concrete evidence showing self-efficacy in using computer gives high effect on the intention of usage (Hanudin Amin, Ricardo Baba & Zulkifli Muhammad, 2007; Korumaz & Karabiyik. 2014; Agarwal et al., 2000; Johnson & Marakas, 2000; Venkatesh, 2000; Compeau & Higgins, 1995; Luarn & Lin, 2005; Wang et al., 2003). The research also supports Bandura efficacy theory that stated there is a good relationship between individual, environment and manners (Bandura, 1997). The results show that respondents have strong basic knowledge about religion and also controlling their thoughts and emotions and understanding religion through self-experience and also have high potential in learning and choosing optimum information on religion to understand religion completely through blogs.

Obtained result strengthens the point that overall Gen Y has strong basic knowledge of religion when they get religious information through blogs. They understand the priority of religion and know how to choose suitable religious information with their basic knowledge in religion. Islam wants people to do something that adheres to Islam guidelines based on Al-Quran and Sunnah. The situation shows that the respondents who use blogs are more prepared with various religious information learnt.

### **Conclusion and future researches proposal**

The usage of blog as religion medium in IPTA students cannot rely on the aspect of usefulness of the technology. The factors that attract blog acceptance are the ease of blog usage factor as religion learning medium and also the self-efficacy factor. The IPTA students also use blog based on their existing capacity of religion knowledge. For further research, the research sample can be taken from other education institutes and citizens to observe the blog acceptance factor as a religion learning medium.

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