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Da'wah in the Digital Age: Bridging al-Ghazālī's Classical Da'wah Pedagogy and Digital Television Adoption Among Indonesian Muslims

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Abstract

Classical Islamic scholarship, particularly Abū Hāmid al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn* (late eleventh century CE), emphasized key principles for spreading religious knowledge (da'wah), such as sincere intention (*ikhhlās*), developing good spiritual habits (*riyāḍat al-naḥs*), and finding spiritual joy in worship (*ladhdhat al-'ibādah*). Therefore, this study aimed to examine whether the classical principles resonated empirically with modern Muslim media behaviour through the adoption of digital television for da'wah among Indonesian Muslims. Survey data were obtained from 129 respondents in Greater Jakarta and analysed by PLS-SEM within an extended UTAUT 3 model incorporating religiosity, followed by mediation analysis and by multi-group analysis (MGA)

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comparing respondents above and below the median religiosity score. Habit emerged as the strongest predictor of intention ($\beta = 0.287, p < 0.01$), ahead of religiosity ($\beta = 0.158$) and hedonic motivation ($\beta = 0.150$). Intention carried the entire effect of religiosity and of hedonic motivation on viewing behaviour, because neither variable retained a significant direct path to behaviour once intention was entered into the model. Motivation, therefore, reached action only through the prior formation of intention, which is the claim advanced by the *turāth* concept of *niyyah*. In the MGA, the paths from habit to intention and from hedonic motivation to intention were both stronger among highly religious respondents. Religiosity consequently reorganised the model rather than contributing an additional predictor to it. On this evidence al-Ghazālī's *da'wah* pedagogy can be treated as an operative theory of contemporary digital *da'wah* rather than as historical background to it, a result that bears on Islamic intellectual history and on technology adoption research alike.

Keywords: al-Ghazālī, *da'wah*, digital television, *ihyā' 'ulūm al-dīn*, Indonesia, mediation analysis, multi-group analysis, Muslim communities, religiosity, *turāth*, UTAUT 3

Introduction

In the opening pages of *Kitāb al-'Ilm*, the first book of his magisterial *Ihyā' 'Ulūm al-Dīn*, Abū Hāmid al-Ghazālī (d. 505 AH/1111 CE) is declaring knowledge and the dissemination to be among the noblest acts of worship, arguing that the scholar who teaches and the caller who invites people to God occupy the highest rank in the divine hierarchy of service.¹ This declaration, written more than nine centuries ago, established a paradigm for *da'wah* that transcends its historical context. The transmission of Islamic knowledge is a communicative act, but not only that. It carries ethical obligations, requires the teacher to judge what a given audience can actually absorb, and is answerable in the end to God rather than to that audience.^{2,3}

What has shifted since is the channel rather than the obligation. Law No. 11 of 2020 on Job Creation supplied the legal basis for moving terrestrial broadcasting from analogue to digital in Indonesia, home to more than 230 million Muslims, and the staged analogue switch-off was substantially complete by November 2022.⁴ By then, much of the audience had already moved. Younger Indonesian Muslims encounter religious instruction first on digital and social media platforms, and it is in that setting that their religious identity takes shape.⁵ Digital television now sits

¹Abū Hāmid al-Ghazālī, *Ihyā' 'Ulūm al-Dīn* (Cairo: Dār al-Ma'rifah, n.d.), I:5.

²Adilah Mahmud, "Hakikat Manajemen Dakwah," [The Essence of Da'wah Management], *Palita: Journal of Social Religion Research* 5, no. 1 (2020): 65–76, <https://doi.org/10.24256/pal.v5i1.1329>.

³Ibnu Kasir, and Syahrol Awali, "Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern," [The Role of Digital Da'wah in Disseminating the Islamic Message in the Modern Era], *Jurnal An-Nasyr* 11, no. 1 (2024): 59–68, <https://doi.org/10.54621/jn.v11i1.842>.

⁴Hary Budiarto, Bambang Heru Tjahjono, Arief Rufiyanto, A. A. N. Ananda Kusuma, Gamantyo Hendrantoro and Satriyo Dharmanto, *Sistem TV Digital dan Prospeknya di Indonesia* [Digital Television Systems and Their Prospects in Indonesia]. Edited by Bambang Putranto, Willy Pramudya, and Agnes Irwanti. Jakarta: PT Multikom, 2007, <https://repository.its.ac.id/1221/>; Roni Tabroni, Ahmad Rifai, Agung Tirta Wibawa, Detyani Aulia Malik and Ziyani Dini Hunafa, "Mengkaji Pesan Dakwah dalam Program Religi di Televisi Digital" [Examining Da'wah Messages in Religious Programmes on Digital Television]. *Tatar Pasundan: Jurnal Diklat Keagamaan* 17, no. 1 (2023): 12–32, <https://doi.org/10.38075/tp.v17i1.294>.

⁵Muhamad Zaenal Muttaqin, Safa Husayn Alrumayh and Sami Alkamil Muhammad Barkah, "Utilization of Social Media in Living Qur'an Learning: An Analysis of Generation Z Students," *Tunjuk Ajar: Journal of Education and Culture* 2, no. 1 (2026): 1–27, <https://doi.org/10.64929/ta.v1i2.34>; Teguh Luhuringbudi, Panggih Abdiguno, Yahya Komarudin, Dewi Nita Utami and Mowafq Abraham Masuwd, "The Influence of Living Qur'an on the Formation

inside a converged ecosystem alongside social media and over-the-top (OTT) services such as video-on-demand streaming. Preachers who work as content creators hold followings of a size broadcasters would recognise, and family-oriented religious programming has followed them onto the same platforms. Online rulings, meanwhile, have accumulated into a body of material that now travels under the label digital *fiqh*.⁶

Indonesia is worth examining for a specific reason. Its media sector digitised at speed while its Islamic scholarly tradition stayed institutionally productive, sustained by a wide network of Islamic universities and scholarly associations. Televised religious programmes continue to rank near the top of the national Television Broadcast Programme Quality Index,⁷ which suggests the older channel has not simply been displaced.⁸

A gap, nevertheless, remains in the literature. Research on digital media adoption in Muslim communities has relied almost exclusively on Western models, principally the Technology Acceptance Model (TAM), and the Unified Theory of Acceptance and Use of Technology (UTAUT). These models have yielded useful findings, but they leave untouched the Islamic *turāth*, the classical heritage, which contains its own account of why Muslims adopt a technology for religious purposes.⁹ The omission is difficult to justify. Al-Ghazālī, al-Māwardī (d. 450 AH/1058 CE), and Ibn al-Jawzī (d. 597 AH/1201 CE) each wrote extensively on *da'wah*: on the reception of a message by its audience, on the ethical obligations of the one who delivers it, on the sources of motivation to listen, and on the conditions under which transmission succeeds. Adoption research poses

of Generation Z's Religious Identity," *Tunjuk Ajar: Journal of Education and Culture* 1, no. 1 (2025): 1–14, <https://doi.org/10.64929/ta.v1i1.6>.

⁶Edi Kurniawan, Humaira Ahmad, and Muhamad Zaenal Muttaqin, "From Content Creators to Zakat Payers: The Fatwa of Indonesian Ulema Council and the Rise of Digital Fiqh," *Islamic Law and Social Issues in Society* 1, no. 2 (2025): 99–115, <https://doi.org/10.64929/ilsis.v1i2.9>; Syarif Ramadhan and Syarifah Nawali, "Religious Moderation in Family Resilience: Preventing Radicalism in Indonesia's Digital Era," *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 89–115, <https://doi.org/10.30631/jrm.v4i1.94>.

⁷Bagus Triady, Irma Damayanti and Erwan Effendi, "Peranan Televisi Berbasis Dakwah Islam dalam Memperkuat Akidah Ummat" [The Role of Islamic Da'wah-Based Television in Strengthening the Community's Faith]. *Jurnal Kelola: Jurnal Ilmu Sosial* 5, no. 2 (2022): 141–148, <https://doi.org/10.54783/jk.v5i2.609>; Tiara Putri Arini and Reni Hasanah Sudradjat, "Pengaruh Penggunaan Media Sosial terhadap Efektivitas Dakwah: Studi pada Followers Akun Instagram @Hanan_Attaki" [The Influence of Social Media Use on the Effectiveness of Da'wah: A Study on Followers of the Instagram Account @Hanan_Attaki]. *Ekspresi dan Persepsi* 6, no. 2 (2023): 239–249, <https://doi.org/10.33822/jep.v6i2.5849>.

⁸Humaira Ahmad, Fatmawati Fatmawati and Athia Nur Kamilah, "Women's Leadership in Islamic Higher Education: Barriers, Enablers, and Pathways to Empowerment," *Leadership in Muslim Societies* 1, no. 1 (2026): 1–18, <https://ejournal.tuah.or.id/index.php/LMS/article/view/58>.

⁹Wassan Abdullah Alkhawater, "Use and Behavioural Intention of M-Payment in GCC Countries: Extending Meta-UTAUT with Trust and Islamic Religiosity," *Journal of Innovation & Knowledge* 7, no. 4 (2022): article 100240, <https://doi.org/10.1016/j.jik.2022.100240>; Ade Sofyan Mulazid, Desmadi Saharuddin, Muhammad Khaerul Muttaqien, Ahmad Tibrizi Soni Wicaksono, Fatmawati Fatmawati and Fauzan Fauzan, "Determinants for Acceptance and Use of Shari'ah Banking Digital Services in Indonesia: Applying UTAUT 3, Trust, and Shari'ah Compliance," *Journal of King Abdulaziz University: Islamic Economics* 37, no. 1 (2024): 55–77, <https://doi.org/10.4197/Islec.37-1.4>.

substantially the same questions in a different vocabulary.¹⁰

A second limitation is methodological. Applications of UTAUT have tended to remain descriptive. They report direct effects and say little about the mechanism by which an antecedent is converted into behaviour. Fewer studies still have asked whether these relationships retain their form across populations differing in religious commitment. One question consequently remains unresolved; does religiosity add a further predictor to the adoption model, or does it alter the operation of the model itself?

The present study addresses this gap in three analytical layers and then reads the results against the classical texts. The first applies an extended UTAUT 3 model incorporating religiosity in order to establish which factors predict *da'wah* viewing on digital television. Mediation analysis at the second layer asks whether behavioural intention constitutes a necessary passage between motivation and behaviour, as the *turāth* concept of *niyyah* maintains. The third applies multi-group analysis (MGA) to high-religiosity and low-religiosity groups in order to determine whether religiosity alters the strength and the significance of the paths themselves. The findings of all three layers are then compared with al-Ghazālī's *da'wah* pedagogy in the *Iḥyā' 'Ulūm al-Dīn* and in related *turāth* works.

This article contributes on five points. First, it places quantitative social science and Islamic intellectual heritage inside a single argument instead of leaving them as two separate literatures.¹¹ Second, it traces specific correspondences between al-Ghazālī's principles of *da'wah* and the adoption patterns found in the data. Third, placing *niyyah* as a mediating variable gives a classical concept from the *turāth* a form that can be tested with data. Fourth, the multi-group results add a further point. Among respondents with high religiosity the adoption paths are not simply stronger; they run differently. Al-Ghazālī says something close to this about *ikhhlās*: sincerity changes what kind of act a deed is, not only how strong the intention behind it is. Fifth, the findings matter for religious broadcasters who want to build their digital strategy on Islamic pedagogy.

2. Conceptual Framework

2.1 Al-Ghazālī's Da'wah Pedagogy in *Iḥyā' 'Ulūm al-Dīn*

Al-Ghazālī composed the *Iḥyā' 'Ulūm al-Dīn* (Revival of the Religious Sciences) in the late fifth Hijrī century, corresponding to the eleventh CE, and it remains the most widely read work of Islamic spiritual and ethical thought. The text is divided into four quarters: Acts of Worship (*'Ibādāt*), Norms of Daily Life (*'Ādāt*), Destructive Vices (*Muhlikāt*), and Saving Virtues (*Munjiyāt*). Together, they treat the transmission of knowledge from teacher to student and the sources of motivation that lead a person to act upon it, both of which bear on the adoption of religious media. Five Ghazalian

¹⁰Tahir Karakaya, "Basic Principles of al-Ghazālī's Method of Exegesis," *Ilahiyat Studies* 13, no. 2 (2022): 257–317, <https://doi.org/10.12730/is.1116074>; Eva F Nisa, "Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress," *Asian Studies Review* 43, no. 3 (2019): 434–454, <https://doi.org/10.1080/10357823.2019.1632796>.

¹¹Niswa Mawaddah, Hilya Mahfuza, Syifa Farizkha Indriani and Dinda Silvani Paranginangin, "Hadith as an Epistemic Tradition: Toward a Dialogue between Classical Criticism and Modern Academic Inquiry," *Dialogues in Qur'anic and Hadith Studies* 1, no. 1 (2026): 50–76, <https://journal.bahsisfikir.or.id/index.php/DQHS/article/view/7>; Wafiq Mayada, Silfiani Silfiani, Khairunnisa Khairunnisa and Destia Azzahra, "From Textual Authority to Contextual Reasoning: The Epistemology of Qur'anic Legal Interpretation in Classical and Modern Tafsīr," *Journal of Qur'anic Legal Studies and Exegesis* 1, no. 1 (2026): 40–67, <https://journal.bahsisfikir.or.id/index.php/JQLSE/article/view/6>.

principles are drawn from the text and employed here as interpretive categories.¹²

Five principles run through the four quarters, and each has a counterpart in the adoption literature. The first is *ikhlaṣ*, sincerity of intention, set out in *Kitāb al-Niyyah wa al-Ikhlaṣ* (*Ihyā'*, IV:6). Al-Ghazālī makes the efficacy of a religious act depend upon it: the same outward act transforms the soul when performed in pure devotion and leaves it barren when performed for worldly return. Religiosity performs an analogous function in the present model. It alters the quality of the link between intention and sustained action rather than increasing its force.

Discipline follows sincerity. In *Kitāb Riyāḍat al-Nafs* (*Ihyā'*, III:2) al-Ghazālī describes *riyāḍat al-nafs*, the training of the soul through habituation, and argues that virtuous dispositions are acquired by repetition until they settle into second nature (*malakah*). He compares the soul to a field that yields nothing without daily cultivation. Habit (*ādah*) performs a comparable function in adoption research, where repeated practice sustains engagement with religious media.

Repetition alone does not account for the pattern. Once the discipline is established, it yields *ladhdhat al-ibādah*, the pleasure taken in worship, which al-Ghazālī treats in *Kitāb al-Maḥabbah* (*Ihyā'*, IV:6). The delight he describes is not material. It arises from the soul's recognition of divine beauty. Hedonic motivation approximates this in the secular models, though it makes no provision for the spiritual dimension of the experience.

Niyyah connects these elements. Intention, for al-Ghazālī, is not merely first in temporal order. It is the channel through which inner motivation passes into outward conduct. Sincerity generates intention, repetition consolidates it, and spiritual pleasure sustains it. Behaviour repeated without sincere *niyyah* carries no spiritual weight. Statistical mediation displays the same structure, in which antecedent constructs reach behaviour only by way of an intervening variable.

These principles converge in al-Ghazālī's objection to instrumental knowledge. In the *Ihyā'*, and again in the *Tahāfut al-Falāsifah*, he warns against the pursuit of knowledge for what it yields rather than for what it is. The objection supplies an interpretation of one finding reported below, in which performance expectancy fails to predict *da'wah* viewing.

2.2. Complementary Turāth Perspectives

Al-Ghazālī's *Ihyā'* supplies the principal framework, and several further classical works extend it. Ibn al-Jawzī's *Kitāb al-Quṣṣāṣ* examines popular preaching, and places scholarly integrity above the pursuit of effect, a concern that transfers directly to the quality of religious content on digital television.¹³ The same concern recurs in current debate over the self-styled "instant ustadz," whose public visibility may exceed their scholarly credentials.¹⁴ Al-Māwardī's *Adab al-Dunyā wa al-Dīn*

¹²Al-Ghazālī, *Ihyā'* 'Ulūm al-Dīn; Muhammad Abul Quasem, *The Ethics of al-Ghazālī: A Composite Ethics in Islam* (Kuala Lumpur: Universiti Malaya Press, 1975); Al-Ghazālī, *Ihyā'* 'Ulūm al-Dīn, Books III (Riyāḍat al-Nafs, III:2) and IV (al-Niyyah wa al-Ikhlaṣ and al-Maḥabbah, IV:6), from which the five interpretive principles are drawn; Alexander Treiger, *Inspired Knowledge in Islamic Thought: Al-Ghazālī's Theory of Mystical Cognition and Its Avicennian Foundation* (New York: Routledge, 2012), <https://www.routledge.com/Inspired-Knowledge-in-Islamic-Thought-Al-Ghazalis-Theory-of-Mystical-Cognition-and-Its-Avicennian-Foundation/Treiger/p/book/9781138789425>

¹³Abū al-Faraj Ibn al-Jawzī, *Kitāb al-Quṣṣāṣ wa al-Mudhakkirīn* [The Book of Storytellers and Admonishers]. (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.).

¹⁴Akhmad Ainur Roziqin, Prilya Ardiyansyah Yasinatul, Ahmad Munjin Azisi, Luluk Fikri Zuhriyah, and Muhammad H. Alfarisi, "The Challenge of Religious Moderation amidst the Rise of Religious Extremism among Instant Ustadz in Indonesia," *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 1–30, <https://doi.org/10.30631/jrm.v4i1.110>.

connects *da'wah* to public interest (*maṣlaḥah*) and to the governance of society.¹⁵ Al-Munāwī's *Fayḍ al-Qadīr*, in its commentary on prophetic traditions, treats the sharing of knowledge as an obligation the community owes itself, which establishes media *da'wah* as a form of collective worship.¹⁶ This homiletic tradition (*'ilm al-da'wah*) reaches the modern period through Shaykh Muhammad al-Ghazālī (d. 1996), who argued that the Islamic call must continually renew its methods while its spiritual substance remains fixed. The argument applies directly to digital adaptation, where new means of communication must be adopted without relaxing the ethical commitments that *da'wah* carries.¹⁷

2.3. The UTAUT 3 Framework Extended: From Secular Model to Turāth-Informed Analysis

Venkatesh and colleagues constructed UTAUT through the integration of eight earlier models,¹⁸ extended it as UTAUT 2 with hedonic motivation, price value, and habit,¹⁹ and subsequently as UTAUT 3 with personal innovativeness.²⁰ The present study introduces religiosity into UTAUT 3 as both predictor and moderator, and it departs from earlier work in three respects. Mediation effects are tested so that the *niyyah* principle may be examined empirically. MGA is used to determine whether religiosity restructures the model rather than supplementing it. The results are then set against *turāth da'wah* principles as a matter of systematic comparison. In doing so the article responds to calls for frameworks capable of bringing indigenous and modern knowledge systems into contact in research on technology and learning.²¹

¹⁵Abū al-Hasan al-Māwardī, *Adab al-Dunyā wa al-Dīn* [The Ethics of Religion and the Worldly Life] (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.).

¹⁶Shaun A. Whyte, "Islamic Religious Authority in Cyberspace: A Qualitative Study of Muslim Religious Actors in Australia," *Religions* 13, no. 1 (2022): article 69, <https://doi.org/10.3390/rel13010069>.

¹⁷Muhammad al-Ghazālī, *Ma'a Allāh: Dirāsāt fī al-Da'wah wa al-Du'āt* [With God: Studies on Da'wah and Its Callers] (Cairo: Dār Nahḍat Miṣr, n.d.); and Muhammad al-Ghazālī, *Al-Da'wah al-Islāmiyyah Tastaqbil Qarnahā al-Khāmis 'Ashar* [Islamic Da'wah Welcomes Its Fifteenth Century], 3rd ed. (Cairo: Maktabat Wahbah, 1990).

¹⁸Viswanath Venkatesh, Michael G. Morris, Gordon B. Davis and Fred D. Davis, "User Acceptance of Information Technology: Toward a Unified View," *MIS Quarterly* 27, no. 3 (2003): 425–478, <https://doi.org/10.2307/30036540>.

¹⁹Viswanath Venkatesh, James Y. L. Thong, and Xin Xu, "Consumer Acceptance and Use of Information Technology: Extending the Unified Theory of Acceptance and Use of Technology," *MIS Quarterly* 36, no. 1 (2012): 157–178, <https://doi.org/10.2307/41410412>.

²⁰Muhammad Shoaib Farooq, Muhammad Salam, Alain Fayolle, Norizan Jaafar and Kartinah Ayupp, "Acceptance and Use of Lecture Capture System (LCS) in Executive Business Studies: Extending UTAUT2," *Interactive Technology and Smart Education* 14, no. 4 (2017): 329–348, <https://doi.org/10.1108/ITSE-06-2016-0015>; Asanka Gunasinghe, Jamal Abdul Hamid, Ali Khatibi, and S. M. Ferdous Azam, "The Adequacy of UTAUT-3 in Interpreting Academician's Adoption to E-Learning in Higher Education Environments," *Interactive Technology and Smart Education* 17, no. 1 (2020): 86–106, <https://doi.org/10.1108/ITSE-05-2019-0020>.

²¹Muhammad Najmi Alwi Sinaga, Muhibuddin Fadhlī, Ahmad Alief Al Fawaz and Fikri Aulia, "Digital Library-Based LMS with TRINGO Strategy: Cross-Tradition Approach for Technological Content Knowledge Development," *Educational Technology in Developing Countries* 1, no. 1 (2026): 43–62, <https://ejournal.tuah.or.id/index.php/etdc/article/view/65>.

Table 1. Conceptual Mapping

UTAUT 3 Construct	Turāth Parallel	Primary Source	Analysis	Conceptual Link
Habit	<i>Riyāḍat al-Nafs</i>	<i>Iḥyā'</i> , III:2	Direct + Mediation	Consistent practice forms spiritual character
Religiosity (direct)	<i>Ikhhlāṣ</i> (sincerity)	<i>Iḥyā'</i> , IV:6	Direct + MGA	Sincere faith motivates engagement
Religiosity (moderator)	<i>Ikhhlāṣ amplifies niyyah</i>	<i>Iḥyā'</i> , IV:6	Moderation	Sincerity strengthens the intention–action link
Hedonic Motivation	<i>Ladhdhat al-'Ibādah</i>	<i>Iḥyā'</i> , IV:6	Direct + Mediation	Spiritual pleasure drives engagement
Intention (mediator)	<i>Niyyah</i> (purposive intention)	<i>Iḥyā'</i> , IV:6	Mediation	Intention bridges motivation to action
Personal Innovativeness	<i>Tajdīd</i> (renewal)	Reform tradition	Direct	Openness to new means of guidance
Facilitating Conditions	<i>Taysīr</i> (facilitation)	Q.S. al-Baqarah [2]: 185; Adab	Direct	Infrastructure enables knowledge reception
Performance Expectancy	<i>Critique of instrumentalism</i>	<i>Tahāfut; Iḥyā'</i> , I:1	Direct (n.s.)	Intrinsic > utilitarian value
Social Influence	<i>Scholarly authority</i> (ijāzah)	<i>Kitāb al-Quṣṣās</i>	Direct (n.s.)	Religious authority > peer pressure
High vs Low Religiosity	<i>Maqāmāt</i> (spiritual stations)	<i>Iḥyā'</i> , III–IV	MGA	Higher station = restructured behaviour

2.4. Study Questions and Hypotheses

Four questions follow from the conceptual mapping. The first asks which UTAUT 3 constructs significantly predict behavioural intention, and which of them also predict actual viewing behaviour, in the case of *da'wah* programming on digital television. The second examines whether intention mediates the effects of habit, religiosity, and hedonic motivation on behaviour, which constitutes the empirical test of *niyyah* as a bridge between motivation and action. The third tests whether religiosity restructures the adoption model, such that path coefficients differ between the high-religiosity and low-religiosity groups in the manner suggested by al-Ghazālī's account of *maqāmāt* (spiritual stations). The fourth assesses the extent to which the empirical findings meet al-Ghazālī's *da'wah* pedagogy in the *Iḥyā'* and in related *turāth* works. Figure 1 presents the model. Eight UTAUT 3 constructs predict behavioural intention, several of them predict behaviour directly as well, and religiosity enters twice: as a determinant of intention and as a moderator of the path from intention to behaviour.

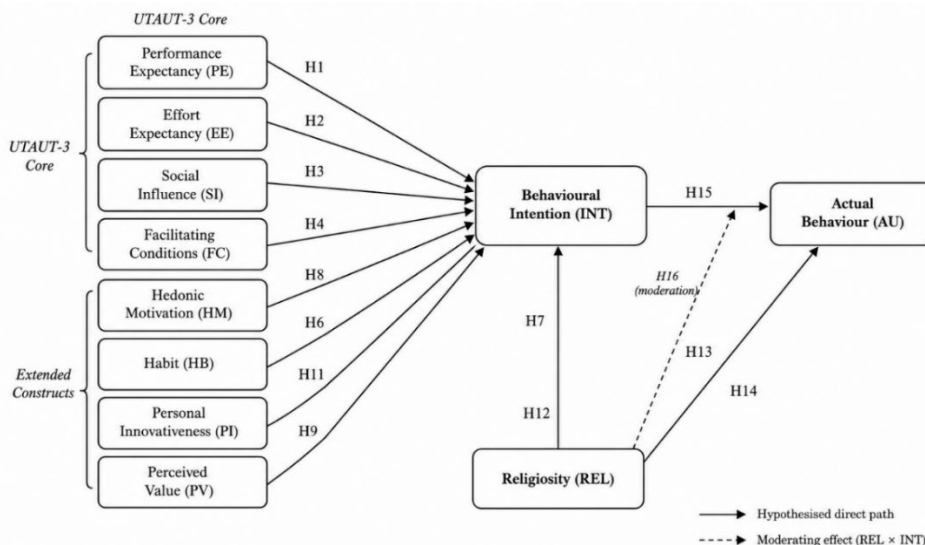


Figure 1. Study Model

3. Methodology

3.1. Study Design

This study used a sequential mixed-method design. The quantitative stage involved a structured survey using items adapted from established UTAUT scales. The wording was adjusted to suit the context of digital television and da'wah.

Religiosity was measured using a five-item scale adapted from earlier studies on Islamic consumer behaviour.²²In this study, religiosity was not understood only as a matter of personal

²²Mahiah Said, Faridah Hassan, Rosidah Musa and Noor Aini Rahman, "Assessing Consumers' Perception, Knowledge and Religiosity on Malaysia's Halal Food Products," *Procedia - Social and Behavioral Sciences* 130 (2014): 120–128, <https://doi.org/10.1016/j.sbspro.2014.04.015>; Juma Bananuka, Musa Kasera, Grace Najjemba Muganga, Doreen Musimenta, Bob Ssekiziyivu and Saadat Nakyejwe Lubowa Kimuli, "Attitude: Mediator of Subjective Norm, Religiosity and Intention to Adopt Islamic Banking," *Journal of Islamic Marketing* 11, no. 1 (2020): 81–96, <https://doi.org/10.1108/JIMA-02-2018-0025>; Twaha Kigongo Kaawaase, and Lailah Nalukwago, "Religiosity and Islamic Banking in Uganda," *Journal of Islamic Accounting and Business Research* 8, no. 2 (2017): 190–210, <https://doi.org/10.1108/JIABR-07-2015-0031>; S. S. Alam and N. M. Sayuti, "Applying the Theory of Planned Behavior (TPB) in Halal Food Purchasing," *International Journal of Commerce and Management* 21, no. 1 (2011): 8–20, <https://doi.org/10.1108/10569211111111676>; Duygu Yener, "Factors That Affect the Attitudes of Consumers toward Halal-Certified Products in Turkey," *Journal of Food Products Marketing* 21, no. 2 (2015): 160–178, <https://doi.org/10.1080/10454446.2013.843483>; Juma Bananuka, Twaha Kigongo Kaawaase, Musa Kasera and Irene Nalukenge, "Determinants of the Intention to Adopt Islamic Banking in a Non-Islamic Developing Country: The Case of Uganda," *ISRA International Journal of Islamic Finance* 11, no. 2 (2019): 166–186, <https://doi.org/10.1108/IJIF-04-2018-0040>; Nurdin Sobari, Hardius Usman and Muhammad Zainul Wathani, "Sharia Compliance and Muslim

belief, but as something reflected in everyday religious practice. This view is close to al-Ghazālī's understanding of sincerity, in which religious commitment is shown through 'amal, or actions that are actually carried out.

Some adjustments were necessary because religiosity scales developed for consumer research often include assumptions related to economic behaviour and lifestyle. These assumptions are not always suitable for the context of worship and religious practice. For this reason, the study retained two main aspects: the regularity of obligatory worship and the extent to which religious guidance influences everyday decisions. These items were then tested for discriminant validity against the motivational constructs in UTAUT, as shown in Table 3.

All items were measured using a five-point Likert scale. After the quantitative analysis, the findings were compared with relevant *turāth* literature through systematic textual comparison. This stage was used to see how the empirical findings relate to concepts discussed in classical Islamic scholarship.

3.2 Sampling and Data Collection

Respondents came from the Muslim population of Greater Jakarta: Jakarta, Bogor, Depok, Tangerang, South Tangerang, and Bekasi. Out of the 333 people approached, 129 passed the screening question on regular viewing of da'wah programmes on digital television. The other 204 did not and were excluded. Purposive sampling of this kind suits PLS-SEM, which places no assumption of normality or random selection on the data.²³

3.3. Analytical Framework

Analysis proceeded in four stages using SmartPLS. At the first stage, the measurement model was evaluated for convergent validity, discriminant validity, and internal consistency.²⁴ The second dealt with an assessment of the structural model through path coefficients, R^2 , Q^2 , and f^2 . The third stage involved a computation of specific *indirect* effects to test the mediation hypotheses, applying the bootstrapping procedure with 5,000 subsamples recommended by Hair et al.²⁵ and Zhao et al.²⁶ The fourth stage applied MGA through the PLS-MGA procedure,²⁷ which divided the sample at the

Tourist Satisfaction," *Advances in Economics, Business and Management Research* 36 (2017): 196–201.

²³Karakaya, "Basic Principles."; Whyte, "Islamic Religious Authority."

²⁴Joseph F. Hair Jr., G. Tomas M. Hult, Christian M. Ringle and Marko Sarstedt, *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, 2nd ed. (Thousand Oaks, CA: Sage, 2017), on outer loadings of 0.70 or above, average variance extracted above 0.50, and the Fornell-Larcker criterion for discriminant validity, thresholds that the third edition retains.

²⁵Joseph F. Hair Jr., G. Tomas M. Hult, Christian M. Ringle and Marko Sarstedt, *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, 3rd ed. (Thousand Oaks, CA: Sage, 2022).

²⁶Xinshu Zhao, John G. Lynch Jr., and Qimei Chen, "Reconsidering Baron and Kenny: Myths and Truths about Mediation Analysis," *Journal of Consumer Research* 37, no. 2 (2010): 197–206, <https://doi.org/10.1086/651257>

²⁷Jörg Henseler, Christian M. , and Rudolf R. Sinkovics, "The Use of Partial Least Squares Path Modeling in International Marketing," in *New Challenges to International Marketing*, edited by Rudolf R. Sinkovics and Pervez N. Ghauri, *Advances in International Marketing* (Bingley: Emerald Group Publishing Limited, 2009), 277–319, [https://doi.org/10.1108/S1474-7979\(2009\)0000020014](https://doi.org/10.1108/S1474-7979(2009)0000020014); Hair et al., *A Primer on PLS-SEM*, 3rd ed.

median religiosity score into a high-religiosity group ($n = 68$) and a low-religiosity group ($n = 61$).²⁸ Between-group differences in path coefficients were tested using the Welch-Satterthwaite t -test and the PLS-MGA permutation test.

4. Results

4.1. Measurement Model Evaluation

All item loadings exceeded 0.70. Composite Reliability ranged from 0.864 to 0.954 and Cronbach's alpha from 0.719 to 0.904, with all AVE values above 0.50 (Table 2). Discriminant validity was confirmed by the Fornell-Larcker criterion (Table 3).

Table 2. Construct Validity and Reliability

Variable	Item	Loading	Cronbach's α	CR (rho a)	CR (rho c)	AVE
Performance Expectancy	PE1	0.892	0.836	0.861	0.923	0.858
	PE2	0.929				
	PE3	0.924				
Effort Expectancy	EE1	0.803	0.765	0.768	0.864	0.680
	EE2	0.837				
	EE3	0.833				
Facilitating Conditions	FC1	0.879	0.835	0.837	0.901	0.752
	FC2	0.875				
	FC3	0.847				
Habit	HB1	0.955	0.904	0.904	0.954	0.912
	HB2	0.955				
Hedonic Motivation	HM1	0.936	0.836	0.845	0.924	0.859
	HM2	0.917				
Personal Innovativeness	PI1	0.884	0.788	0.820	0.928	0.823
	PI2	0.930				
Perceived Value	PV1	0.934	0.870	0.878	0.939	0.885
	PV2	0.947				
	REL1	0.816				
	REL2	0.867				
	REL3	0.857				
Religiosity	REL4	0.845	0.903	0.904	0.928	0.720
	REL5	0.858				
	SI1	0.893				
Social Influence	SI2	0.874	0.719	0.722	0.877	0.780
	INT1	0.947				
Intention	INT2	0.952	0.891	0.893	0.948	0.902
	AU1	0.834				
Actual Behaviour	AU2	0.894	0.786	0.796	0.876	0.702
	AU3	0.781				

²⁸Mohammad Gally Tawakkal, Muhammad Iman Kurniawan and Faathima, "Cash Waqf Linked Sukuk and Economic Empowerment: A Grounded Theory from Indonesia," *Ethiconomics: Journal of Islamic Banking and Finance* 1, no. 1 (2026): 1–20, <https://ejournaltuah.id/index.php/ethiconomics/article/view/2>.

Table 3. Fornell-Larcker Criterion

	AU	EE	FC	HB	HM	INT	PE	PI	PV	REL	SI
AU	0.838										
EE	0.655	0.825									
FC	0.717	0.730	0.867								
HB	0.740	0.619	0.712	0.955							
HM	0.693	0.693	0.737	0.732	0.927						
INT	0.830	0.618	0.650	0.711	0.703	0.950					
PE	0.543	0.634	0.636	0.485	0.661	0.536	0.926				
PI	0.661	0.597	0.672	0.693	0.668	0.661	0.481	0.907			
PV	0.594	0.594	0.650	0.622	0.642	0.595	0.520	0.619	0.941		
REL	0.572	0.539	0.549	0.503	0.644	0.590	0.613	0.531	0.573	0.849	
SI	0.647	0.713	0.718	0.706	0.704	0.631	0.550	0.646	0.559	0.478	0.883

4.2. Structural Model: Direct Effects

All VIF values remained below 5.0. R^2 reached 0.628 for intention and 0.762 for behaviour. Q^2 values of 0.548 for intention and 0.524 for behaviour exceeded the 0.35 threshold, which indicates large predictive relevance.

Table 4. R-Square and Q-Square Values

Dependent Variable	R^2	Q^2
Intention	0.628	0.548
Actual Behaviour	0.762	0.524

Table 5. Path Coefficients and Hypothesis Testing (Direct Effects)

Hypothesis	β	t Value	p Value	Decision
H1: PE $\rightarrow$ INT	0.021	0.444	0.329	Rejected
H2: PE $\rightarrow$ AU	0.017	0.402	0.344	Rejected
H3: EE $\rightarrow$ INT	0.076	1.091	0.138	Rejected
H4: FC $\rightarrow$ INT	0.014	0.192	0.424	Rejected
H5: FC $\rightarrow$ AU	0.201	4.061	< .001	Accepted
H6: HB $\rightarrow$ INT	0.287	4.334	< .001	Accepted
H7: HB $\rightarrow$ AU	0.169	2.913	0.002	Accepted
H8: HM $\rightarrow$ INT	0.150	2.097	0.018	Accepted
H9: PV $\rightarrow$ INT	0.041	0.728	0.233	Rejected
H10: SI $\rightarrow$ INT	0.047	0.755	0.225	Rejected
H11: PI $\rightarrow$ INT	0.158	2.210	0.014	Accepted
H12: PI $\rightarrow$ AU	0.034	0.695	0.243	Rejected
H13: REL $\rightarrow$ INT	0.158	2.895	0.002	Accepted
H14: REL $\rightarrow$ AU	0.075	1.799	0.036	Rejected
H15: INT $\rightarrow$ AU	0.501	9.250	< .001	Accepted
H16: REL $\times$ INT $\rightarrow$ AU	0.061	1.970	0.024	Accepted

4.3. Mediation Analysis: Intention as the Niyyah Bridge

Specific *indirect* effects were computed using the same bootstrapping procedure at 5,000 subsamples in order to test whether intention mediates the effects of the significant antecedents on behaviour.²⁹ Table 6 reports the results. Mediation types follow the typology of Zhao et al., which classifies according to the significance of the direct and the *indirect* effect together.

²⁹Hair et al., *A Primer on PLS-SEM*, 3rd ed.; Zhao et al., "Reconsidering Baron and Kenny."

Table 6. Specific Indirect Effects: Mediation Analysis

Path	Indirect Effect (β)	<i>t</i> Value	<i>p</i> Value	Decision
HB $\rightarrow$ INT $\rightarrow$ AU	0.144	3.612	< .001	Supported
HM $\rightarrow$ INT $\rightarrow$ AU	0.075	1.983	0.024	Supported
PI $\rightarrow$ INT $\rightarrow$ AU	0.079	2.054	0.020	Supported
REL $\rightarrow$ INT $\rightarrow$ AU	0.079	2.437	0.008	Supported
EE $\rightarrow$ INT $\rightarrow$ AU	0.038	1.054	0.146	Not Supported
PE $\rightarrow$ INT $\rightarrow$ AU	0.011	0.437	0.331	Not Supported
PV $\rightarrow$ INT $\rightarrow$ AU	0.021	0.717	0.237	Not Supported
SI $\rightarrow$ INT $\rightarrow$ AU	0.024	0.741	0.230	Not Supported

Four mediating pathways proved significant. The strongest *indirect* effect ran from habit through intention to behaviour ($\beta = 0.144$, $p < 0.01$). Since habit also exerts a significant direct effect on behaviour, the mediation in this case is complementary and partial. Hedonic motivation ($\beta = 0.075$, $p < 0.05$), personal innovativeness ($\beta = 0.079$, $p < 0.05$), and religiosity ($\beta = 0.079$, $p < 0.01$) were fully mediated, which indicates that their effect on behaviour passes entirely through the formation of intention. None of the four 95% confidence intervals contained zero.

The full mediation of religiosity through intention provided the clearest empirical support for the *turāth* concept of *niyyah*. Religiosity did not act upon viewing behaviour directly. It acted through the prior formation of intention, which is precisely what al-Ghazālī maintains when he holds that sincere commitment (*ikhlas*) must assume the form of purposive intention (*niyyah*) before it can issue in action (*'amal*).

4.4. MGA: High versus Low Religiosity

The sample was divided at the median REL score into a high-religiosity group ($n = 68$, REL $\geq$ median) and a low-religiosity group ($n = 61$, REL $<$ median) in order to determine whether religiosity restructures the model. PLS-MGA was conducted using a permutation test with 5,000 permutations.³⁰ Table 7 reports the path coefficients for each group together with the significance of the differences between them.

Table 7. MGA: High vs. Low Religiosity

Path	High REL (β)	Low REL (β)	$\Delta\beta$	<i>p</i> Value (MGA)
HB $\rightarrow$ INT	0.387	0.168	0.219	0.018
HM $\rightarrow$ INT	0.238	0.052	0.186	0.032
PI $\rightarrow$ INT	0.175	0.139	0.036	0.392
REL $\rightarrow$ INT	0.201	0.098	0.103	0.087
FC $\rightarrow$ AU	0.185	0.224	0.039	0.378
HB $\rightarrow$ AU	0.142	0.198	0.056	0.298
INT $\rightarrow$ AU	0.563	0.421	0.142	0.042
PE $\rightarrow$ INT	0.009	-0.018	0.027	0.441
EE $\rightarrow$ INT	0.048	0.112	0.064	0.274

Three between-group differences reached significance. The path from habit to intention was stronger among highly religious respondents ($\beta = 0.387$) than among the less religious ($\beta = 0.168$, $\Delta\beta = 0.219$, $p = 0.018$). The path from hedonic motivation to intention was likewise stronger ($\beta = 0.238$ against 0.052, $\Delta\beta = 0.186$, $p = 0.032$), as was the path from intention to behaviour ($\beta = 0.563$ against 0.421, $\Delta\beta = 0.142$, $p = 0.042$). Facilitating conditions, personal innovativeness, performance

³⁰Henseler, Ringle, and Sinkovics, "Partial Least Squares Path Modeling."

expectancy, and effort expectancy showed no significant difference between the groups.

Religiosity did not only raise the model's predictive power. It also changed the factors that mattered. Among respondents reporting higher religiosity, habitual engagement and spiritual enjoyment exerted stronger effects, and intention translated more readily into behaviour. Al-Ghazālī's account of the *maqāmāt* describes a comparable progression. As a person advances through these stations, inner conviction and outward practice draw closer together, until belief and action come to reinforce one another.

5. Discussion

5.1. Habit and *riyāḍat al-naḥs*: The Role of Consistent Practice

Habit was the strongest predictor of intention in the model ($\beta = 0.287$) and affected behaviour both directly and through intention. The coefficient matters for the argument because repeated practice carried more weight than any assessment of usefulness. Al-Ghazālī's *Kitāb Riyāḍat al-Nafs* (*Ihyā'*, III:2) provides one framework for interpreting it. Good dispositions, on his account, are acquired through practice. An action performed consistently may consolidate into *malakah*, a settled disposition that no longer requires deliberation. Commitment, understood in these terms, may arise from practice rather than invariably precede it.

The two religiosity groups differ on this point. The effect of habit on intention was considerably stronger among highly religious respondents ($\beta = 0.387$) than among those reporting lower religiosity ($\beta = 0.168$). Religious habit may therefore operate differently from ordinary routine. Al-Ghazālī distinguishes religiously guided habituation, *mu'āwadāt shar'iyyah*, from habituation in general, and the multigroup result is consistent with that distinction. The data do not identify which component of religious practice accounts for the difference.

The mediation analysis indicates that habit does not operate independently of conscious intention. A significant proportion of its effect on behaviour was transmitted through intention ($\beta = 0.144$, $p < 0.01$). Repetition appears to reinforce intention rather than substitute for it. This corresponds to al-Ghazālī's treatment of *riyāḍah*, in which repetition retains spiritual value only while it remains tied to *niyyah*. Practice detached from intention may still produce routine, but not the moral significance the tradition assigns to it.

The two sets of results converge. Habit reduces the effort required to sustain engagement, and intention supplies its direction. The model cannot demonstrate that the process observed here is the one al-Ghazālī describes. The correspondence remains useful nonetheless, since it accounts for the greater weight habit carries among respondents with higher religiosity.³¹

5.2. Religiosity, *Ikhlās*, and the *Niyyah* Bridge

Religiosity affects behaviour through intention alone. The indirect path was significant ($\beta = 0.079$, $p < 0.01$) and the direct path was not, a pattern consistent with indirect-only mediation. The sequence has a parallel in *fiqh*, where inward commitment is expected to inform intention, before

³¹Wenli Chen, Tak Wai Chan, Lung Hsiang Wong, Chee Kit Looi, Calvin C. Y. Liao, Hercy N. H. Cheng, Su Luan Wong, et al, "IDC Theory: Habit and the Habit Loop," *Research and Practice in Technology Enhanced Learning* 15 (2020): article 10, <https://doi.org/10.1186/s41039-020-00127-7>; Puneet Bhatnagar, Anupama Rajesh, and Richa Misra, "Digital Banking Adoption in India—UTAUT-3 and Perceived Risk Model," *International Journal of Financial Innovation in Banking* 3, no. 3 (2025): 215–240, <https://www.inderscience.com/info/inarticle.php?artid=146329>

intention issues in outward action.³² For al-Ghazālī, *ikhlaṣ* (sincerity) has to take shape as *niyyah* (purposive intention) before it can issue in *'amal* (action), and the model orders the same three terms in the same way.³³ The correspondence should not be pressed too hard, since a path coefficient describes covariation among self-reported items rather than the moral standing of an act. What it does show is that the doctrinal sequence and the estimated one do not pull apart.

The path from intention to behaviour is also stronger among highly religious respondents ($\beta = 0.563$ against 0.421 , $p = 0.042$). Religiosity generates intention, and it further improves the rate at which intention is converted into action. Al-Ghazālī's conception of *ikhlaṣ* accounts for the second effect. The sincere individual persists in righteous conduct because its purpose does not depend upon circumstance, whereas the less firmly anchored individual is more readily distracted and intentions remain unrealised. The weaker path in the low-religiosity group ($\beta = 0.421$) may reflect that pattern.³⁴

5.3. Hedonic Motivation and *Ladhdhat al- 'Ibādah*

Hedonic motivation affects intention far more strongly among highly religious respondents ($\beta = 0.238$ against 0.052 , $p = 0.032$). Al-Ghazālī's conception of *ladhdhat al- 'ibādah* offers a reading of the difference. For the highly religious viewer, the enjoyment derived from *da'wah* corresponds to the delight al-Ghazālī describes when the soul encounters divine truth, which differs in kind from the enjoyment of entertainment. Pleasure of this order deepens as religious commitment deepens, which would explain why hedonic motivation predicts strongly in one group and barely registers in the other, for whom *da'wah* content may lack spiritual resonance.

Hedonic motivation likewise reaches behaviour only through intention (*bindirect* = 0.075 , $p < 0.05$). The spiritual pleasure of *da'wah* must become deliberate intention before it produces sustained viewing. Al-Ghazālī makes a parallel demand of *ladhdhat al- 'ibādah* itself, which is powerful but requires the discipline of intention if it is to remain something other than emotional indulgence.³⁵

5.4. Performance Expectancy and the Ghazalian Critique of Instrumentalism

Performance expectancy fails to reach significance in either group, and on both the direct and the mediated path. Al-Ghazālī's critique of instrumental knowledge is most directly pertinent here. The MGA places performance expectancy near zero for the highly religious ($\beta = 0.009$) and slightly negative for the less religious ($\beta = -0.018$), with no significant difference between the groups. At any level of religiosity, viewers of *da'wah* content do not appear to evaluate digital television in utilitarian terms. Al-Ghazālī's warning points in the same direction: the forms of engagement with

³²Muhammad Iqbal Tohir, Hasan Azis Hanif, Muhammad Iman Kurniawan and Abdul Aziz Firmansyah, "Beyond Formal Validity: Substantive Consent and the Annulment of Coerced Marriage in the Indonesian Religious Courts," *PFL: Plural Family Law Review* 1, no. 1 (2026): 1–20, <https://www.ejournaltuah.id/index.php/pfl/article/view/8>.

³³Dedi Wahyudi, Eri Fikrul and Siti Hoh, "Sharia Compliance, Trust, and MSME Financial Inclusion in Indonesian P2P Lending," *Ethiconomics: Journal of Islamic Banking and Finance* 1, no. 1 (2026): 65–88, <https://ejournaltuah.id/index.php/ethiconomics>

³⁴Alkhawaiter, "Use and Behavioural Intention."; Sulis Riptiono, Chikmawati and Luthfi Setyo Nugroho, "Parsing Religiosity and Intention to Use Islamic Mobile Banking in Indonesia," *Banks and Bank Systems* 16, no. 4 (2021): 34–44, [https://doi.org/10.21511/bbs.16\(4\).2021.04](https://doi.org/10.21511/bbs.16(4).2021.04).

³⁵Jianli Xie, Liying Ye, Wei Huang and Min Ye, "Understanding FinTech Platform Adoption: Impacts of Perceived Value and Perceived Risk," *Journal of Theoretical and Applied Electronic Commerce Research* 16, no. 5 (2021): 1893–1911, <https://doi.org/10.3390/jtaer16050106>; Janella Jhojani Merino Balcázar and Ángel Eduardo Llatas Rivas, "Determining Factors of the Intention to Adopt Fintech Services by Micro and Small Business Owners from Chiclayo, Peru," *Journal of Business* 13, no. 2 (2021): 19–43.

knowledge that matter most are those least governed by calculation of return.³⁶

5.5. Facilitating Conditions and *Taysir*

Facilitating conditions predict behaviour ($\beta = 0.201, p < 0.01$) but leave intention untouched, and the multigroup analysis finds no significant difference between the religiosity groups. The second result is as informative as the first. Access to a device, to connectivity, and to the competence to use both, constrains what a person can do regardless of how devout they are, and *taysir* names precisely this: the removal of impediment, which is owed to every believer and is not calibrated to spiritual attainment. A construct working in that way should show a uniform effect across groups, which is what the data show.

The classical treatment of the matter is consistent. Al-Ghazālī and al-Nābulusī both recognise that the physical conditions of learning matter, but they do not treat those conditions as the source of a person's desire to learn.³⁷ A student who has no lamp may be unable to read, yet providing a lamp does not by itself create the motivation to study. A similar distinction appears in the present model: intention is formed internally, whereas actual behaviour depends partly on external conditions that make the action possible. A factor that facilitates behaviour, therefore, does not necessarily have to influence intention.³⁸ Findings from an Indonesian *madrasah* also point in a similar direction, showing that well-designed digital learning environments can help students access and understand Islamic knowledge more effectively without automatically creating the motivation to learn.³⁹

5.6. Social Influence Reconsidered: From Peer Pressure to Scholarly Authority

The non-significant result for social influence can be understood in two ways. It may mean that social influence is not important in this context, or that it operates in a form that was not fully captured by the instrument. Ibn al-Jawzī's *Kitāb al-Qusṣāṣ* points to the second possibility. His concern is not with the size of the audience but with the qualifications of the person delivering religious instruction. The difficulty arises, on his account, when unqualified storytellers acquire authority merely by

³⁶Imam Subchi, Kusmana, Zulkifli, Dwi Khairani and Rena Latifa, "Cyber Fatwa and Da'wah Acceptance in New Media: How Technology Affects Religious Message by Female Ulama," *Ahkam: Jurnal Ilmu Syariah* 22, no. 1 (2022): 35–58, <https://doi.org/10.15408/ajis.v22i1.23687>; Muhamad Zaenal Muttaqin, Safa Husayn Alrumayh and Sami Alkamil Muhammad Barkah, "Utilization of Social Media in Living Qur'an Learning: An Analysis of Generation Z Students," *Tunjuk Ajar: Journal of Education and Culture* 2, no. 1 (2026): 1–27, <https://doi.org/10.64929/ta.v1i2.34>.

³⁷'Abd al-Ghanī al-Nābulusī, *Adab al-Muṣāḥabah* [The Etiquette of the Handshake] (Beirut: Dār al-Fikr, n.d.); al-Ghazālī, *Ihyā' 'Ulūm al-Dīn*, III:2.

³⁸Tiago Oliveira, Manoj Thomas, Gonçalo Baptista and Filipe Campos, "Mobile Payment: Understanding the Determinants of Customer Adoption and Intention to Recommend the Technology," *Computers in Human Behavior* 61 (2016): 404–414, <https://doi.org/10.1016/j.chb.2016.03.030>; Shalini Talwar, Amandeep Dhir, Puneet Kaur, Md. Nazrul Islam and Matti Mäntymäki, "Point of Adoption and Beyond: Initial Trust and Mobile-Payment Continuation Intention," *Journal of Retailing and Consumer Services* 55 (2020): article 102086, <https://doi.org/10.1016/j.jretconser.2020.102086>.

³⁹Miftah Hur Rahman Zh, Cynthia Mayang Sari, Zahid Zufar At Thariq, Ilham Sumalee and Athia Nur Kamilah, "Enhancing Conceptual Understanding in Islamic Education through a Hypercontent Digital Flipbook in Blended Learning: Evidence from Indonesian Madrasah," *Educational Technology in Developing Countries* 1, no. 1 (2026): 1–22, <https://ejournal.tuah.or.id/index.php/etdc/article/view/60>; Irwan Budi Efendi, and Busthomi Ibrohim, "Digital Leadership in Education: Leveraging Technology for Effective Learning in Pesantren," *International Journal of Learning and Education* 2, no. 1 (2026): 72–82, <https://doi.org/10.59683/ijle.v2i1.293>.

drawing crowds. In the context of *da'wah*, influence may therefore depend more on scholarly credibility and recognised authority, including *ijāzah*, than on pressure from peers. People may be willing to follow religious guidance when they trust the source, while the fact that friends or acquaintances follow the same source may have little effect on that judgement.

Work on Indonesian *pesantren* and fatwa institutions is consistent with this. Authority there is exercised by charismatic *kiai* and by councils of *ulama*, whose rulings have in recent years extended to conduct in online spaces, including the ethics of producing and consuming religious content on digital platforms. The relation of the individual to that authority is one of negotiation rather than of displacement.⁴⁰ Standard UTAUT items ask about peers, colleagues, and family. They are not wrong to ask, but in a religious context they ask about the wrong actors, which is a plausible reason for the coefficient reported in Table 5. Confirming that would require an instrument that measures deference to scholarly authority separately from general social influence, and no such instrument is currently available in the adoption literature.⁴¹

5.7. Interrogating the Null Findings: Social Influence and Performance Expectancy

The correspondences reported above should not obscure two null findings that require critical rather than confirmatory interpretation. The insignificance of performance expectancy (H1 and H2) admits at least three explanations that the *turāth* reading does not exhaust. The first is a boundary imposed by sampling. Respondents were restricted to those who already view *da'wah* content regularly, and among committed viewers the variance in perceived usefulness is likely truncated, which would attenuate its predictive power without establishing anything about the relevance of utility.

The second explanation concerns timing. Performance expectancy may be more important at the initial stage of adoption than during continued use, which is the behaviour examined in this study. Earlier longitudinal studies suggest that utilitarian considerations often become less influential once a behaviour has become established. A third possibility concerns the measurement instrument. Generic UTAUT items may not capture what respondents regard as beneficial in the context of religious media. For *da'wah* content, perceived benefit may depend on the credibility, relevance, and depth of the material more than on efficiency or task performance. Measures designed specifically around the quality of *da'wah* content might therefore produce a different result. The Ghazalian critique of instrumentalism offers one possible interpretation of the finding, but it should not be treated as the only explanation. Other factors, including the stage of adoption and the way performance expectancy was measured, remain equally plausible.⁴²

⁴⁰Winda Dewi Listyasari, Hazrat Shah Kayen and Muhammad Arinal Haq, "Charismatic Kiai Authority and Professional Learning Communities in Indonesian Pesantren," *Leadership in Muslim Societies* 1, no. 1 (2026): 55–74, <https://ejournal.tuah.or.id/index.php/LMS/article/view/59>; Muhammad Chairul Huda, and Urifatun Anis, "Between Religious Authority and Individual Agency: Negotiated Religious Consent in Arranged Marriages at Indonesian Pesantren," *Indonesian Journal of Sharia and Socio-Legal Studies* 2, no. 1 (2026): 42–63, <https://doi.org/10.66277/ijssls.2.1.135>; Abdul Rahman, Mulsir Irawanda, and Syukri, "Islamic Ethical Guidance in the Digital Age: A Study of MUI Fatwas on Social Media Use in Indonesia," *Parewa Saraq: Journal of Islamic Law and Fatwa Review* 3, no. 1 (2024): 45–53, <https://doi.org/10.64016/parewasaraq.v3i1.38>.

⁴¹Arif Zamhari, Muhamad Ibissam Han, and Zulkifli Zulkifli, "Traditional Religious Authorities in New Media: A Study of the Cariustadz.id Platform as an Alternative Cyber Fatwa and Da'wah Media among the Middle-Class Urban Muslims," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 65–88, <https://doi.org/10.15408/ajis.v21i1.20300>; Whyte, "Islamic Religious Authority."

⁴²Kuttimani Tamilmani, Nripendra P. Rana and Yogesh K. Dwivedi, "Consumer Acceptance and Use of Information Technology: A Meta-Analytic Evaluation of UTAUT2," *Information Systems*

The same caution is needed when interpreting the non-significant effect of social influence (H10). The substantive claim, that religious knowledge travels through the vertical authority of *ijāzah* rather than through horizontal peer pressure, is not the only consideration. Social influence ranks among the weakest predictors in UTAUT studies of voluntary post-adoption behaviour, and the present study conforms to that pattern, since it examined established *da'wah* viewers in a setting where the use of digital television was voluntary and unconstrained by institutional or technological barriers. Standard UTAUT items enquire about the opinions of family members, friends, and acquaintances, and thus omit the more diffuse influence of online religious communities, of digital networks, and of algorithmic recommendation. Social influence may therefore be unmeasured here rather than absent. In other words, the two null results are informative. They mark the boundary conditions of the mainstream UTAUT framework in a religious media context and indicate that its instruments require respecification before they can capture the consumption of contemporary digital *da'wah*. Retaining the *turāth* interpretation while stating these alternatives yields a more balanced reading of the data than what an appeal to convergence alone would permit.⁴³

5.8. Synthesis: The Explanatory Convergence of *turāth* and Empirical Analysis

Correspondence at one analytical layer could be coincidence. Here it holds at three. The direct effects, the mediation results, and the group comparison each align with a distinct element of al-Ghazālī's pedagogy, and they do so without the constructs having been specified to produce that outcome. The *Iḥyā'*, therefore, does work in this analysis that a secular adoption model does not do on its own: it accounts for the irrelevance of performance expectancy, which UTAUT cannot easily explain, and it supplies a reason why religiosity should alter the structure of the model rather than the strength of its paths. Neither claim originates in the data; both are recovered from a text written nine centuries before the technology it is being used to interpret. That is the sense in which the *turāth* functions as theory here, and the sense in which it corrects the secular account rather than merely supplementing it.

Six correspondences emerge from the analysis. Habit outweighs performance expectancy, which follows the priority al-Ghazālī assigns to *riyāḍat al-naḥs* over instrumental calculation. Religiosity influences behaviour only by way of intention, which gives empirical form to the sequence from *niyyah* to *'amal*. The MGA finds religiosity restructuring the adoption model, which

Frontiers 23, no. 4 (2021): 987–1005, <https://doi.org/10.1007/s10796-020-10007-6>; Suhail Mouakket, “Investigating the Role of Mobile Payment Quality Characteristics in the United Arab Emirates,” *International Journal of Bank Marketing* 38, no. 7 (2020): 1465–1490, <https://doi.org/10.1108/IJBM-03-2020-0139>; Yonathan Dri Handarkho, “Understanding Mobile Payment Continuance Usage in Physical Store through Social Impact Theory and Trust Transfer,” *Asia Pacific Journal of Marketing and Logistics* 33, no. 4 (2021): 1071–1087, <https://doi.org/10.1108/APJML-01-2020-0018>; Zhen Shao, Lin Zhang, Xiaotong Li and Yue Guo, “Antecedents of Trust and Continuance Intention in Mobile Payment Platforms: The Moderating Effect of Gender,” *Electronic Commerce Research and Applications* 33 (2019): article 100823, <https://doi.org/10.1016/j.elerap.2018.100823>.

⁴³Pushp Patil, Kuttimani Tamilmani, Nripendra P. Rana and V. Raghavan, “Understanding Consumer Adoption of Mobile Payment in India: Extending Meta-UTAUT Model with Personal Innovativeness, Anxiety, Trust, and Grievance Redressal,” *International Journal of Information Management* 54 (2020): article 102144, <https://doi.org/10.1016/j.ijinfomgt.2020.102144>; Kawaljeet Kaur Kapoor, Yogesh K. Dwivedi and Michael D. Williams, “Examining the Role of Three Sets of Innovation Attributes for Determining Adoption of the Interbank Mobile Payment Service,” *Information Systems Frontiers* 17, no. 5 (2015): 1039–1056, <https://doi.org/10.1007/s10796-014-9484-7>; Tamilmani, Rana, and Dwivedi, “Consumer Acceptance,” 987–1005.

corresponds to the *maqāmāt* and their ascending order.⁴⁴ Hedonic motivation matters in one group and not in the other, which marks the distinction between secular entertainment and *ladhdhat al-'ibādah*. Performance expectancy is insignificant throughout, as the critique of instrumentalism would predict. Facilitating conditions reach behaviour while bypassing intention, which is what the *taysīr* principle describes. Figure 2 summarises the six.

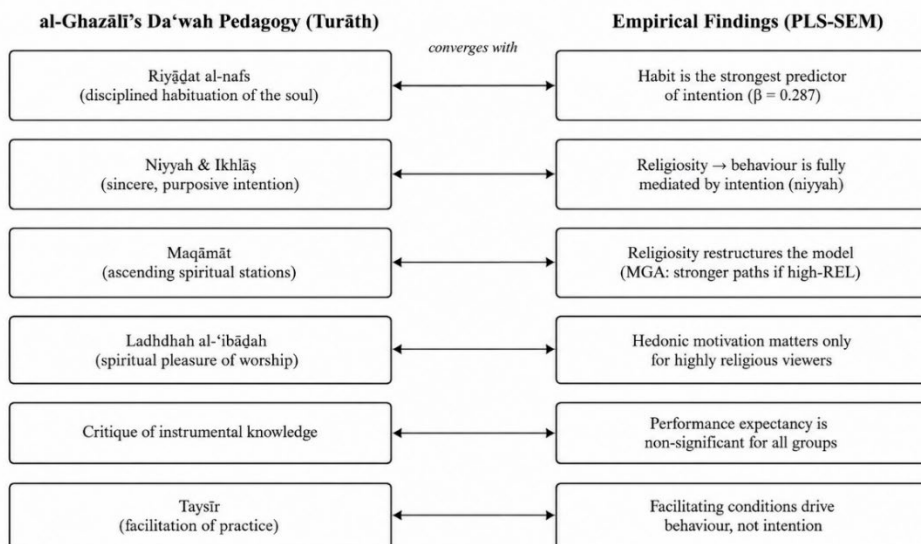


Figure 2. Convergence of al-Ghazālī's *da'wah* Pedagogy with the Empirical PLS-SEM Findings across the Three Analytical Layers

A methodological consequence follows. *Turāth* scholarship can function as a partner to quantitative social science, both in the generation of hypotheses and in the reading of results that secular frameworks alone do not reach.⁴⁵ The correspondences warrant more than an analogy. Al-Ghazālī's pedagogy supplies an operative theory of digital *da'wah* rather than a vocabulary for redescribing coefficients. The framework helps explain why certain forms of engagement matter more for the adoption of religious media among Muslims. What appears to matter is the engagement that has become habitual, is guided by sincere intention, and is experienced as meaningful or spiritually rewarding. By contrast, utilitarian performance appears to have a more limited role, which is consistent with the findings reported here. This argument can also be tested empirically. If it is

⁴⁴Burhanuddin Burhanuddin, and Egy Trisnawan Yandy, "Constitutional Court Decisions and Substantive Justice Based on Islamic Values in the Pancasila State," *Decisio: Journal of Judicial Law and Procedure* 1, no. 1 (2026): 43–56, <https://doi.org/10.66882/decisio.v1i1.41>.

⁴⁵Eva F Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–99, <https://doi.org/10.1163/22142312-12340085>; Whyte, "Islamic Religious Authority"; Treiger, *Inspired Knowledge*; Sayyid Muhammad Indallah, Muhammad Faqih Nidzom, Firda Inayah, Imroatul Istiqomah, Muhammad Iman Kurniawan and Hendro Risbiyantoro, "Integration of Islamic Values in POACE Practice: An Effort to Islamize Education Based on Islamic Education Philosophy," *International Journal of Learning and Education* 1, no. 2 (2025): 46–58, <https://doi.org/10.59683/ijle.v1i2.216>.

correct, the long-term use of digital *da'wah* platforms should depend more on their ability to encourage *'ādah*, and sustain *ladhdhat al-'ibādah*, than on technical sophistication alone. Platforms with comparable features but different degrees of ritual regularity should therefore differ in retention. Whether design can do more than that is harder to settle. A platform can host the expression of *niyyah*. Whether it can help convert that intention into sustained practice is not a question the present data can decide, and it is offered here as a proposition for testing.

The historical comparison makes this issue clearer. In the analogue period, preaching depended heavily on physical presence and on forms of authority recognised through *ijāzah*. Digital platforms do not provide either of these automatically. They may widen access to religious content, but access alone does not reproduce the forms of presence and scholarly authority that traditionally shaped the transmission of religious knowledge. Digital *da'wah* therefore has to reconstruct both deliberately, and the design objective that follows is habit formation and devotional resonance rather than reach or click-through efficiency, metrics that measure exposure and say nothing about whether anything was received.

6. Conclusion and Implications

6.1. Theoretical Contributions

Five contributions follow from the analysis, and they are not of equal weight. The first is interpretive. Al-Ghazālī's *Iḥyā'* is normally read as an object of historical scholarship. Read against the present data, it also works as an analytical instrument: it accounts for patterns of contemporary media behaviour that the adoption literature leaves unexplained.

Two further contributions are empirical. In the *turāth*, *niyyah* belongs to the vocabulary of moral psychology, not to that of measurement. The mediation results give the concept an operational form, since religiosity, hedonic motivation, and habit all reach behaviour through deliberately formed intention and not through direct paths. The multigroup analysis complicates the picture further. Religiosity does not simply raise the level of engagement; among highly religious respondents the relations among the constructs themselves differ. What changes is the pattern of engagement, and that corresponds more closely to al-Ghazālī's account of movement between *maqāmāt*, than to a single graded scale of piety.

A fourth contribution comes from a null result. Performance expectancy, one of the steadier predictors in the technology adoption literature, carried no significant weight here. In a religious media setting, perceived usefulness may matter less than other motives for continued engagement. That possibility puts a question to adoption models built largely on secular cases: do their assumptions about usefulness hold when the object of adoption carries religious meaning?

The fifth contribution is methodological. Moving from classical texts to construct specification, and then to model comparison gives a sequence that other studies can follow when they combine *turāth* analysis with quantitative social science. The sequence is not specific to digital *da'wah*. It offers one way of bringing concepts from classical Islamic scholarship into empirical work instead of leaving them as illustrative background. Work in organisational studies that builds a model of ethical management out of al-Ghazālī's writing has taken a comparable route.⁴⁶

⁴⁶Mohd Hidayat Mahadi, Mohd Haidhar Kamarzaman, Mohd Asyran Safwan Kamaruzaman and Muhammad Hilmi Jalil, "A Model of Ethical Management in Organisations: An Analysis of al-Ghazālī's Theory of Management," *International Journal of Islamic Thought* 24, no. 1 (2023): 126–132, <https://doi.org/10.24035/ijit.24.2023.275>.

6.2. Practical Implications

Several implications follow for broadcasters and policymakers. Programming placed inside established daily religious routines is more likely to build habit than occasional special broadcasts. Sustaining *ladhdhat al- 'ibādah* takes more than exhortation: it depends on the intellectual quality of the material and on the standard of its production. Device access, reliable connectivity, and digital literacy can be read as contemporary forms of *taysīr*, since each determines whether an audience is able to engage with digital *da'wah* at all. Credibility is a separate problem. Engagement in this study was tied more closely to scholarly authority than to peer influence, so partnerships with religious institutions and established scholarly networks are likely to serve better than influencer promotion. None of this should be applied uniformly. The multigroup results indicate that highly religious and less religious viewers respond to different motivational patterns, and programming, access strategies, and credibility work would need to be adapted to those differences.

6.3. Limitations and Future Study

A sample of 129 respondents was enough to estimate the PLS-SEM model and to run the multigroup analysis, with both subgroups ($n = 68$ and $n = 61$) above the minimum required for comparison. It was not, however, a large sample. Its power to detect small differences between the groups is limited, and the results describe the respondents surveyed here more accurately than they describe Indonesian audiences in general. A larger and more geographically varied sample would give firmer ground for generalisation. A longitudinal design would show whether the relations identified here remain stable over time, or weaken, as habits of digital *da'wah* viewing continue to change.

The comparison with *turāth* carries a limitation of a different kind. It is interpretive. No systematic coding maps the classical vocabulary onto the quantitative constructs used here, and building such a mapping would put this part of the argument on firmer ground, though it would also force decisions about equivalence that the classical sources do not clearly support. Other readings remain open: al-Māwardī on the ethics of governance, Ibn Khaldūn on *'umrān*, or the Sufi literature on *maqāmāt*.

Some limits belong to the instrument itself. A survey records judgements about religious content but not the experience of receiving it, and interviews or sustained fieldwork with viewers would reach that material more directly. A single-country study also cannot separate what is specific to Indonesia from what belongs to digital religious mediation more broadly, which is work for comparative research across Muslim-majority contexts. One further question is prior to all of these. In low-resource settings it is not clear that quality-assurance frameworks for emerging educational and religious technologies exist at all, and their absence bears directly on the credibility that audiences are willing to grant digital content.⁴⁷

Author Contribution

Fatmawati: conceptualization, data curation, project administration. **Nunung Khoiriyah:** conceptualization. **Fauzan:** formal analysis. **Aldo Redho Syam:** writing - original draft. **Miftah Hur Rahman Zh:** formal analysis, data curation, writing - original draft. **Anas Fauzi:** visualization. **Muhammad Faisal bin A. Ghani:** writing - review & editing.

⁴⁷Muhammad Haditia, Ibrahim Yusuf Abubakar, Rokimin and Anas Fauzi, "Design and Validation of a Quality Assurance Framework for AI Educational Technology in Low-Resource Settings," *Educational Technology in Developing Countries* 1, no. 1 (2026): 83–102, <https://ejournal.tuah.or.id/index.php/etdc/article/view/68>.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability Statement

Data supporting the findings of this study will be made available by the corresponding author upon request.

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