

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter discusses the overview of Fatwa in Islam, including its origins in the Prophetic Practice and Companions Era, its legal sources, and the Istinbat technique for Fatwa. The subject then shifts to Fatwas in Malaysia, followed by an overview of online media use among Malaysian Muslims. The discussion will centre on online media adoption as a Fatwa information platform.

Next, the discussion on the theoretical frameworks elaborates on Social Exchange Theory (SET), Theory of Reasoned Actions (TRA), Technology Acceptance Model (TAM), Unified Theory of Acceptance and Use of Technology (UTAUT) and Unified Theory of Acceptance and Use of Technology 2 (UTAUT2). The primary model used in this study, namely UTAUT2, was further discussed in detail, where discussions about the strengths and gaps of this model were highlighted. This chapter ends with a discussion of the conceptual research framework where the factors included were discussed, and the reasons behind the inclusion and exclusion of several factors were explained.

2.2 Overview of Fatwa

It is essential to emphasise the literal and technical definitions of the word to have a more precise understanding of a Fatwa. Both meanings help provide a complete understanding of the term in this area of research.

2.2.1 Definition of Fatwa

The word Fatwa is derived from the Arabic word (ف ت ي) and, according to Ibn Manzur (1414H), Fatwa is a verbal noun derived from fatawa, which implies “to give a Fatwa” (ifta). The term ifta can be understood in two contexts: 1) brainstorming in discussions and 2) providing answers to queries. Fatwa often refers to the process of mutating each other in the context of legal conflicts (تحاكموا إليه وارتفعوا أن قوما تفتاوا إليه منعه) (Ibn Manzur, 1414H). The etymological understanding of a Fatwa means something young, new, and explanatory (Ibn Manzur, 1414H). In today’s context, the term Fatwa refers to the copying (استعارة) of the meaning of al-fata (al-Qaradawi, 1988). According to Ibn Manzur (1414H), the words Fatwa (الفتوى) and futya (الفتيا) are verbal nouns that imply or offer guidance or advice. The term futya is more commonly used than Fatwa because the term futya contains more clarity (فصاحة) than the word Fatwa, according to al-Ashqar (1986). In at least 12 hadith books, the word futya appears. However, the term futya is no longer widely used. A Fatwa is a most often used phrase to describe the mufti’s answer (al-Ashqar, 1986).

The Fatwa explains and clarifies the questioner, whether Syariah or other matters, such as dream interpretation. This interpretation is based on Allah’s SWT words in Al-Quran al-Karim, where He says:

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾﴾

“She said, “O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me.”

(Al-Quran. An Naml 27: 32)

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ

يَابَسَتْ ۖ يَتَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٣٢﴾

“And [subsequently] the king said, “Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision if you should interpret visions.”

(Al-Quran. Yusuf 12: 43)

The Fatwa was provided in the verses in response to a request for interpretation, advice, and explanation of a matter that had nothing to do with Syariah law (Ad-Dakhil, 2007). As a result, a Fatwa refers to both a statement and guidance. Ibn Faris (n.d.) incorporates two syllables, explain and Fatwa, implying that the Fatwa aims to explain the new law’s status. Furthermore, Fatwa represents a legal interpretation (Al-Azhari, 2001; Ibn Manzur, 1414H) and an answer to a Syariah-related issue (Mas’ud, 1992; Abu Habib, 1988). Consequently, in the most literal sense, al-Fatwa interprets an ambiguous legal ruling (hukm).

Fatwa is often a legal word for an Islamic decision made by a recognised authority based on credible evidence on the point of Islamic law (Al-Mallah, 2009; Kamali, 2016). On the other hand, istifta’ (الاستفتاء) is a term that is related to a Fatwa

and is derived from it. It refers to posing a query to a mufti or demanding a reply from him on a thorny religious matter (Al-Mallah, 2009). According to al-Jurjani (1405H), the Fatwa aims to clarify the law on a general issue. According to al-Bahuti (n.d.), the Fatwa sought to demonstrate the problems concerning Syariah rules to the questioner. According to Syatibi (2004), fatwa is taking over the position of the Prophet in the ummah by providing Islamic rulings and issuing fatwa when needed.

From the various definition mentioned above, the essence of various meanings mentioned by jurists around the fatwa, namely, first, the fatwa is responsive (Abu Habib, 1988), that the fatwa is a legal opinion raised only after being asked for information about the legal aspects of a Syariah problem by mustafti. Second, the legal force of a fatwa does not always bind or must be followed by the contents of the law given to him; official institutions or individuals issue both fatwa. So, it is understandable that a fatwa is a legal force to support or reject the issues given by official institutions or even individuals (Al-Abyari, 1405H).

Fatwa is used widely in Islamic rule. A religious law specialist on a particular issue issues a fatwa. Technically, a fatwa can be defined as an Islamic ruling on the point of Islamic law given by a recognised authority based on sound evidence. It informs others about the rules of Shariah without incurring any binding terms. Inherently, a fatwa is issued at the request of a mustafti, whether he is an individual or a group of people or even an organisation, to resolve an issue arising from the question in Islamic jurisprudence matter. The competent scholar capable of issuing a fatwa is known as a mufti, whereas the one who receives the fatwa is called a mustafti.

2.2.2 The Beginnings of Fatwa in The Prophetic Practice

Though the Al-Qur'an is the primary source of Fatwas, prophetic practice played a significant role in establishing Ifta as a legitimate practice in Islam (Awass, 2014; Yakar, 2020; Mulk & Ullah, 2021). What distinguishes the Prophetic Fatwas from the Qur'anic Fatwas is The Prophet's use of legal reasoning to explain some of his Fatwas, while this aspect is entirely missing from Qur'anic Fatwas (Albelahi et al., 2018; Al-Kadhim, 2021; Muosavi et al., 2022). This is understandable given that the Al-Qur'an is regarded as a divine text and therefore requires no rational justification to uphold its position. Although The Prophet's authority is still unquestionable from a theological standpoint in Islam, his authority is derived from Qur'anic discourse and therefore seen as derivative rather than absolute in the same way as the Al-Qur'an (Awass, 2014). Some verses instruct believers to follow The Prophet's orders, even those concerning legislative matters.

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ﴾ (٣٢)

Say, "Obey Allah and the Messenger." But if they turn away - then indeed,

Allah does not like the disbelievers.

(Al-Quran. Al 'Imran 3: 32)

﴿يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُوْلَ وَأُوْلِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنٰزَعْتُمْ فِيْ شَيْءٍ

فَرُدُّوْهُ إِلَى اللَّهِ وَالرَّسُوْلِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيْلًا﴾ (٥٩)

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result”.

(Al-Quran. An Nisa’ 4: 59)

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾﴾

“And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification”.

(Al-Quran. Al Ma’idah 5: 92)

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ

تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾﴾

Say, “Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.”

(Al-Quran. An-Nur 24: 54)

Through its derived aspect, his Prophetic authority did not necessitate the usage of justification in his Fatwas since his authority and the divine authority of the Al-Qur'an were seen as epistemologically equivalent. As a result, his use of Fatwa arguments may have been pedagogical, demonstrating to his followers how to reach their Fatwa deductions (Awass, 2014). There are some examples of when The Prophet Muhammad used reasoning to justify his Fatwa. For example, a Fatwa for Maymunah about the legality of benefiting from the skin of a dead sheep. Maymunah erroneously widened the number of things banned by a Qur'anic verse.

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ

ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٦٦﴾

And to those who are Jews, We prohibited every animal of the uncloven hoof; and of the cattle and the sheep, We prohibited their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

(Al-Quran. Al An'am 6: 146)

This verse forbids consuming the flesh of dead sheep that have been appropriately slaughtered. The Prophet maintains that her ban expansion is false since the verse only refers to the use of meat, not its skin (Riyadh, 1996). The Prophet used

a kind of hermeneutical logic to defend his actions in this event. Another example of The Prophet's reasoning to explain some of his Fatwas is much more pronounced once Umar inquired about the permissibility of kissing while fasting (Sunan Abi Dawood, in the book of fasting and the chapter of kissing during fasting, 2/311). The Prophet replied by drawing an analogy to the ritual washing of one's mouth as something permissible during the fast, thereby arguing for the adoption of kissing while fasting on the same grounds (Al-Abbad, 1992; Riyadh, 1996). Swishing water to rinse one's mouth without willingly ingesting it does not violate the terms of one's fast. Then, kissing one's partner as an expression of affection during the fast, as long as it does not result in sexual excitement, will not violate fasting (Awass, 2014).

Thus, these two examples demonstrate how The Prophet added to 'ifta' methodological practices by presenting legal reasoning in some of his Fatwas. He attempted to teach his followers the rational foundations of Islamic law and the rationale used in its production (Al-Sāyis, 1996). The methodological seeds germinating into Islamic legal theory were identified by Muslim tradition in the Prophetic practice of 'ifta', particularly the style of Fatwas in which The Prophet articulated the rationale for his Fatwas. Consider the two Fatwas listed above; in the Islamic science of *usul al-fiqh* (i.e. Islamic legal theory), textual hermeneutics and legal analogy (i.e. *qiyas*) represent more than half of the studies in this discipline. Muslim scholars have long argued that this science and others stem from prophetic practice, in which The Prophet used specific legal devices in his legal edicts and decisions (Riyadh, 1996; Al-Sāyis, 1996). This claim demonstrates how prophetic experience influenced the discursive development of Islamic law and legal theory in Islam (Awass, 2014).

Besides that, it appeared that it did by affirming the legitimacy of their disparate rulings in various religious matters. The Prophet Muhammad encouraged ijihad (a judgement to make legal decisions)(Ahmed, 2021; Albelahi et al., 2018). For instance, when Amr ibn al-‘As became junub (i.e., in a state of greater ritual uncleanliness), he did not have enough water to purify himself; he only carried out his tayamom (alternative purification) and then prayed and did not repeat his prayers after he found some water (Abu Zahrah, n.d; Khan & Hussain, 2021). When the companions encountered a similar scenario, they did the same thing in another instance. Still, when they discovered water, they repeated their prayers, assuming that, since the unusual circumstances necessitating prayer under tayamom had been resolved, they should re-perform the prayers until the water was discovered. The Prophet recognised all opinions/actions as valid (Abu Zahrah, n.d), recognising that both had legitimate access to sound logic. This demonstrates that divergent views were tolerated as long as their logic was sound, thus fostering an environment conducive to autonomous problem-solving. It was essential when confronted with new situations requiring resolution by ifta’ and ijihad (Awass, 2014).

Another instance of The Prophet encouraging his companions to practice ijihad was when he directed that the army attacking the Banu Qurayzah refrain from performing the Asr (afternoon) prayer until they arrived. Once the time for Asr seemed to be running out, some of them interpreted the command as an injunction to hasten their travel to the destination and avoid missing the opportunity to pray when travelling; thus, they prayed on the way. In contrast, others interpreted it as a mandatory injunction by The Prophet Muhammad not to pray Asr but in the territory

of the Banu Qurayzah and thus pray on arrival. When they presented the issue to The Prophet, he expressed no opposition to either viewpoint (Al-Sāyis, 1996).

This demonstrates that matters or claims may be viewed in various ways and still be deemed valid as long as the language allows it. Thus, The Prophet himself cultivated the rudiments of Fatwa among the companions (i.e. their ijtiḥad). The famous report in which one of The Prophet's chosen judges, Mu'adh, was sent to be a judge in Yemen is another sign of The Prophet promoting the mechanism of legal argument and Fatwa. As he questioned Mu'adh regarding the criteria he would use to determine cases, Mu'adh said that if he could not locate an example in the Al-Qur'an and As-Sunnah, he would make decisions based on his reasoning/discretionary decisions (ra'y). The Prophet Muhammad then praises Mu'adh for interpreting the correct path in legal matters (Al-Sāyis, 1996).

The point is that The Prophet's acceptance of Mu'adh's approach is yet another hint that he encouraged the usage of ijtiḥad/qada/Fatwa on new subjects with little precedent in the scriptures. Furthermore, traditional Muslim scholars claimed that The Prophet Muhammad's recognition of ijtiḥad and ra'y as valid sources of law paved the way for the subsequent adoption and legitimisation of legal methodologies such as qiyas.

2.2.3 The Beginning of Fatwa in the Companions Era

The origins of ifta' in the companions' era began with inheritance questions, as inheritance situations emerged during their era that was not explicitly provided by the sacred texts, necessitating the practice of legal effort and judgment. Understandably,

The Prophet Muhammad may not have discussed all succession possibilities due to the short time he was formally recognised as a lawgiver, which coincided with his ten-year tenure as political authority in Medina. Thus, it was improbable that all succession possibilities might have posed themselves throughout this brief time for him to answer personally or via Qur'anic legislation. New situations were not addressed with time, necessitating complex responses (Awass, 2014).

The most notable example he illustrates this phenomenon is Umar's two inheritance disputes, referred to in Islamic legal literature as al-umariyatayn (i.e. Umar's two inheritance disputes) (Riyadh, 1996). This refers to the second Caliph, Umar, whose legal rulings (Fatwas or qa'dha) established the legal precedent in the Sunni legal tradition. In both examples, the deceased leaves a mother, a father, and a spouse as heirs (male or female, thus making two separate cases depending on the gender of the spouse). The Qur'anic injunctions on inheritance address the situation of an individual who dies without children but is survived by his or her mother and/or father: one-third of the inheritance goes to the mother and the remainder to the father and male ancestors, but they are silent in the case of a person who is survived by his or her mother, father, and husband. Allah declares,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا

تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوَىٰ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُّ إِذَا كَانَ لَهُ وَوَلَدٌ فَإِن لَّمْ

يَكُنْ لَهُ وَوَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُّ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا

أَوْ دَيْنٍ ۖ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا

Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two-thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then his mother is one-third. And if he had brothers [or sisters], his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

(Al-Quran. An Nisa' 4: 11)

The Qur'anic injunction specifies the sum a partner should get if the deceased does not have children; in the case of a woman, it is one-fourth (1/4), but it leaves out the situation in which the deceased already has parents. Thus, several Qur'anic injunctions include guidance on distributing inheritance among these heirs. At the same time, they are considered separately, but there is no clear injunction on distributing inheritance among these heirs when they are considered together. Thus, as an attempt to apply all of the separate injunctions to this scenario, then will run into the following problem: if we give the mother a third (4/12) and the spouse (in this

case, the wife) a fourth ($3/12$), what is left for the father is five twelve ($5/12$), which is less than what the Qur'anic injunction requires of a male.

Consequently, even though both Quranic inheritance injunctions are applied to the heirs, the outcome remains unsatisfactory. These two cases make it difficult to enforce such injunctions without being short of inheritance shares. Furthermore, there did not appear to be any prophetic precedent for these two scenarios, providing Muslim groups with guidance on approaching this issue. As a result, it allowed the companions to practise legal judgement (ifta') in resolving this issue. The following is the rationale for two opposed Fatwas given by what Islamic history regards as two of the most eminent legal minds among The Prophet's companions: Umar and Ibn Abbas.

Umar decides that the mother can obtain one-third ($1/3$) of what remains of the inheritance after the spouse receives her/his portion rather than one-third of the actual inheritance. The remaining two-thirds will be allocated to the parents. This way, they will have adhered to all the Qur'anic passages, but in a corrupted manner, which involves giving the mother one-third ($1/3$) of the inheritance and giving the father twice as much as prescribed by the general Al-Quran that males inherit twice as much as females. On the other hand, Ibn Abbas disagreed with this view, arguing that the mother's share of one-third was stated explicitly and unequivocally in the Qur'anic passage under the condition that the deceased did not have children or siblings, thus making her inheritance one of fixed obligation (faraidh). At the same time, the father is considered an 'asabat who receives what is left over. The 'asabat do not inherit a set sum; they appropriate whatever inheritance remains after all duties have been spread.

Thus, according to Ibn Abbas, the father should obtain whatever remains after the mother and spouse have received their share (Riyadh, 1996).

This case demonstrates many critical points regarding Fatwas and the Fatwa-making mechanism (i.e. ifta'). To begin, Umar's and Ibn Abbas' Fatwas uphold the Qur'anic injunctions, even though their strict adherence to the current situation does not yield the desired results. While they examined the same Qur'anic injunctions and came to differing opinions on how to address the problem, both individuals sought to maintain the meaning of the law even though the letter of the law had to be changed. In other words, no side sought to disregard existing standards, except if they did not quite suit the problem. This summarises the enduring features of how 'ifta' was practised in the Islamic legal tradition (Awass, 2014). Second, Umar's and Ibn Abbas' legal arguments for their rulings reflect different hermeneutical methods of applying Qur'anic injunctions to new situations. Umar's logic leaned against using formal elements of the Qur'anic injunctions, even though their application had to be tweaked to suit the current situation. This can be seen in his effort to stick to the linguistic demands of the related Qur'anic passages, which state that one-fourth of inheritance should be granted to the wife, one-third to the mother and that males should receive twice as much as females (Riyadh, 1996).

Secondly, this analysis of al-umariyatain shows that neither of the two opinions, such as prophetic Fatwas and/or judicial rulings (Umar or Ibn Abbas' decisions), is ultimately normative. However, these two Fatwas had considerable authority because they created Islamic legal positions, passing this issue to future legal experts. Later generations of Muslim legal scholars remained divided based on the two decisions.

However, most Sunni Islamic legal schools adopted Umar's position as authoritative, while a few legal schools, such as Ibn Hazm's Zahiri School, adopted Ibn Abbas' position (Riyadh, 1996). The fact that Fatwas have become the legal material from which legal doctrines are developed is noteworthy (Awass, 2014).

Third, even though Umar was the preeminent political figure as caliph, he did not have supreme authority to decide rules throughout his rule, despite having the power to enforce his decisions as legislation. Umar's judgment may have been applied as a policy during his reign, but that does not suggest that his term was the law, as shown by certain Islamic schools of law following Ibnu Abbas' decision. This highlights a unique characteristic of Fatwas, which served as the legal foundation for Islamic legal doctrines. They were not solely the prerogative of political authorities, rendering the state's fundamental formation of Islamic law autonomous (Riyadh, 1996; Awass, 2014).

2.2.4 Legal Sources in Fatwa

The sources referred to in the Fatwa will be explained as follows:

2.2.4.1 Al-Qur'an

Jurists have often said that understanding the Al-Qur'an's etymology and terminology is essential since the Al-Qur'an is the holy text, which usually takes precedence and is prioritised in every Syariah rule or provision. Each mujtahid is not permitted to examine Islamic law without first reviewing the arguments in the Al-Qur'an to be used as evidence. Thus, if the view is not present in the Al-Qur'an (Aba Al-Khail, 1431H), searching for and turning to other postulates after the Al-Qur'an is

lawful. Al-Syaukānī (1994) conveys about ta'rif Al-Qur'an, as stated: the word of Allah revealed to The Prophet Muhammad, written in the Manuscripts, conveyed to us naqli and mutawatir. This interpretation includes understanding the exclusion of other texts, hadith Qudsi and Prophetic hadith. Meanwhile, the understanding of naqli and mutawatir delivery (Al-Syaukānī, 1994) excludes the qiraat that is syaz. Thus, the Al-Qur'an may be correctly and validly interpreted as a divine book revealed to The Prophet Muhammad, but mutually, wholeness and originality are preserved, including when awake from the qiraat that is syaz.

The Al-Qur'an contains three vital facets of life: The I'tiqadiyah, or the rules governing a believer's belief in Allah, angels, His apostles, and the Last Day. Second, the akhlakiyah, the rules that regulate human behaviour, either good or bad. Third, the Amaliyah rules, that is, the laws concerning fellow humans, will be accomplished by social dimensions, collaboration, and agreements between humans. The Al-Qur'an's content is about Amaliyah laws, including various details (Khalaf, 1947).

1. *Al-ahkam al-'Ibadah*, specifically, the laws governing worship in everyday life, including prayer, zakat, hajj, fasting, and jihad.
2. *Al-ahkam al-ahwal al-syakhsiyah* is a branch of family law that deals with issues that arise during family formation, such as marriage and the relationship between the two spouses and their relatives.
3. *Al-ahkam al-jinayah* (criminal law), i.e., the laws dealing with criminal offences due to conviction.

4. *Al-ahkam al-murafa'at* (procedural law), specifically, the rules governing justice, evidence, and oaths.
5. *Al-ahkam al-dusturiyah*, the rules that regulate the technological aspects of the formulation of laws.
6. *Al-ahkam al-dauliyah*, the laws governing interaction between international nations.
7. *Al-ahkam al-madaniyah* (private law), namely the laws that regulate inter-individual, societal, and institutional business transactions.
8. *Al-ahkam al-iqtisadiyah wa al-maliya*, the laws governing the economy and finance, including those governing poor people's rights, economic resources, banking, and relationships between individuals, societies, and countries.

2.2.4.2 As-Sunnah

As-Sunnah, in its various interpretations, provides insight into what is described as any word, act, or *taqirir* derived from The Prophet, defined as the legal postulates outside the Al-Qur'an (Khan & Hussain, 2021). Meanwhile, the Jurists clarified the essence and interpretation of the As-Sunnah, which implies that anything originates with The Prophet and is not classified as fardu or obligatory (Al-Khatib, 1989).

Allah unveiled the Qur'anic revelation through The Prophet to humanity as a guideline for life and hereafter. Humans do not easily interpret the majority of the teachings in the Al-Qur'an and need interpretations based on The Prophet's As-

Sunnah. As a result, As-Sunnah is a source of law that is inextricably linked to the Al-Qur'an (Awass, 2014). As mentioned below, three crucial aspects of the relationship between the Al-Qur'an and the As-Sunnah support Muslims' belief that The Prophet Muhammad's As-Sunnah is a source of Islamic law (Al-Syaukānī, 1994).

1. As-Sunnah reinforces the laws contained in the Al-Qur'an.
2. As-Sunnah specifies the laws in the Al-Qur'an that are global. The laws that are absolutely (مطلق) (Al-Amidi, 2003) are limited by the As-Sunnah, and the general laws are specific.
3. As-Sunnah will determine Laws that have not been filled or established by the Al-Qur'an.

2.2.4.3 Ijma'

Ijma' is a term that refers to the agreement reached by the mujtahids of The Prophet Muhammad's followers on Syariah law after his death at one point (Khalaf, 1947). Ijma' remained in the domain of mujtahid scholar' contra agreements. The four Sunni schools of thought recognise Ijma'.

Nonetheless, most jurists and mujtahids, such as al-Shafi'i, Ahmad ibn Hanbal, Abu Muslim al-Esfahani, Ibn Taimiyah, and Ibn Hazm al-Zahiri, continue to cast doubt on the prospect of Ijma' after the time of the companions (Abu Zahrah, 1997). The majority believed that Ijma' occurred only during the time of companions, with Muhammad al-Khuduri Bek (1988) expressing views on Ijma' that restricted the definition of Ijma'. According to him, Ijma' can be taken only once, and the rule

existed only during Abu Bakr al-Siddiq and Umar bin al-Khattab, before the separation of the *Sahabah*. While minorities, such as the Khawarij and Rafihah, have rejected the Ijma' entirely (Al-Sāyis, 1996).

2.2.4.4 Qiyas

The linguistic meaning of Qiyas means estimation, measuring or ascertaining the length, weight, or quality of something, which is why scales are called miqyas. Al-Basri (2013) defined Qiyas as an analogy is establishing a law concerning an incident based on a clear injunction passed on another previous incident, so long as they share the exact effective cause. According to Al-Ghazali, Qiyas is to accord a known case with a known case in establishing a law for (both of) them or negating it from them based on a shared link (between them), which link causes the establishment of the rule or the quality relating to them, or negating it from them.

The jurist may encounter a specific case for which he has to search for a legal ruling in the event there be no text, explicit or implicit, in the Qur'an and Sunna, nor does he find a consensus on the matter, but may come across a similar case for which a ruling has already been given. The jurist thus establishes his judgment based on similarity so long as the adequate cause justifies that Qiyas thus comprises four essential elements:

- a) original case
- b) legal injunction
- c) a parallel case, and
- d) effective cause

So, Qiyas is not, as sometimes thought, a procedure based on reason alone. This is because any rule based on Qiyas is a Shari'a's rule which the jurist reaches based on his belief that it is divinely enjoined, not based merely on the jurist's reflection. Thus, Qiyas relates an unknown rule to an already established one by the mujtahid, who ascertains that they share the exact effective cause.

2.2.4.5 Fatwa Sahabah

According to Jalaluddin al-Suyuti (2000), a *Sahabah* is always in the majlis of The Prophet and follows him, narrating The Prophet's As-Sunnah. Because the teachings of Islam clarified by The Prophet are likely to be understood by anyone who has only seen him for a moment or two, thus, this interpretation delivers an important message and serves as an example of the *Sahabah*'s circumstances. They can be acknowledged for their opinion in determining the legal status of each problem.

In the stipulations of Syariah law, the Prophet clarified that it was founded on an event during his lifetime. As a result, the *tasyri*' method would be well known and accurate only by the companions who constantly followed The Prophet. Khulafaur Rashidin, Abdullah ibn Masud, Anas ibn Malik, Zaid ibn Thabit, Abu Hurairah, and others were listed as part of the group. Based on this consideration, the Fatwa *Sahabah* are a legitimate source of Islamic law according to *Sunni* judges.

Because the *Sahabah* accompanied The Prophet and knew his beginnings, they understood how the *tasyri* mechanism worked and the methods used by The Prophet in deciding an issue. As a result, the Fatwa *Sahabah* plays an essential role in forming Islamic law. The *Sahabah* ensures that the next generation understands the Al-Qur'an

and Al-Sunnah texts. The most robust ijthad model is the Sahabah's istinbat form (Al-Sāyis, 1995).

2.2.4.6 Fatwa of the Imams Mujtahidin

The Prophet recognised a significant task and dispatched his companions to disseminate Islamic teachings and nurture the *Ummah* in the area. Following the death of The Prophet on the 8th of June, 632 AD (Haekal, 1995), with the progress and extension of Islamic land and the situation of The Prophet's *Sahabah*, who were dispersed, they settled in places with the ability to propagate Islamic knowledge. After the generation of the *Sahabah*, the *Tabiin*, *Tabi' tabiin*, and the Imam of the mujtahidin resumed the minute and actualisation tasks (Awass, 2014).

Due to the extension of Islamic authority and the that most mujtahid imams do not reside in the exact location or proximity, contact between them is problematic. As a result, different legal opinions have arisen, establishing the fiqh school of thought. The outcome of mujtahid ijthad (Fatwa) is heavily influenced by the diversity of knowledge and understanding of the scriptures, especially the As-Sunnah. So, after several waves of misuse of the authority of ijthad known as *tala'ub bi al-Shari'ah* (Al-Zarqa', 1996), some ulama falsely closed the door to ijthad and forced themselves to accept the views of the mujtahid ulama who established the school (Al-Suyūfi, 2000). The context is considered when determining whether a mujtahid imam's Fatwa qualifies as a source of Islamic law.

The mujtahid Fatwa is essential for two reasons: first, to assist Muslims in general in comprehending the Al-Qur'an and As-Sunnah scriptures, as certain

mujtahid imams receive insight and comprehension directly from the *Sahabah*. Second, the mujtahids' methods are a valuable resource for the next generation of mujtahids when they work to determine the law. Since mujtahid scholars have different periods of life, places of residence, living environments, and ijthid methods, anyone evaluating the rule would have various legal choices. Third, the Fatwa mujtahid is a moral framework that may be used as a basis or guidance in conducting those actions or worship by the layperson al-Nas (the general public who are not strong in istidlal law directly from the text).

2.2.5 The Istinbat Method in Fatwa

A mufti is expected to react quickly to any issue posed to him. Then there is the legal Istinbat, found in current legal sources. The legal predictions will be incorrect if the Istinbat method is not followed correctly. As a result, the usuli have compiled rules for resting or abstracting the law from readily available sources. There are at least three essential things that assist a mufti or mujtahid in restraining the law:

2.2.5.1 The Bayani Method

This approach is also known as language interpretation, trying to clarify the Al-Qur'an textually. Linguistic rules aim to create rules that usuli follow to comprehend the meaning and purpose of each lafaz in the Al-Qur'an (Al-Dawālibī, 1965). Al-Qur'an and As-Sunnah are the roots of Islamic law that extensively use Arabic. Thus, to extract the entire amount of law from each, thorough awareness of the ins and outs of Arabic is a must. Al-Ghazali (2019) notes that since the material examined is the content of Arabic books, this approach is used to clarify laws whose issues are found in the Al-Qur'an and the As-Sunnah.

Three critical aspects of the analysis of fiqh ideas based on the Bayani approach are as follows: Firstly, a study focused on the definition of *Lafaz*. Second, it depends on the context in which the meaning is used. Thirdly, it centred on the opportunistic and ambiguous context found. Fourth, following the terms of *Lafaz*'s appointment and the purpose of the text's creator (Al-Dawālibī, 1965).

2.2.5.2 The Ta'lili Method

This method investigates and determines the law applicable to a specific case issue that is not explicitly or directly mentioned in the texts and has not yet been defined by *ijma'*. Still, the law exists indirectly in the texts. *Istinbat*, this form is intended to determine the law governing a case concerning pre-existing legal issues. Such matters as a mufti determining the rule applicable to a subject with a text (Madkur, 1973). Jurists also stated that most of the law's clauses are illegitimate since Allah does not grant laws without good intentions (Sya'labī, 1981). Some are directly displayed in the *Illat* in the Al-Qur'an and As-Sunnah, some are only hinted at, and others are not mentioned. Scholars also established methods for identifying *illat* in Al-Qur'an and As-Sunnah; *illat* can be applied technically and is classified into three categories: *ilat tasyri'i*, *qiyasi*, and *istihsani* (Sya'labī, 1981).

2.2.5.3 The Istislahi Method

This method is used first to analyse and then develop Syariah law. The technique used is to create a law for problems that do not yet have legal status, both in texts and *Ijma'*; the *qiyas* and *istihsan* methods are not applicable. So, this third type of *ijihad* is simply the *maqashid* of Syariah law, which seeks to help humanity by bringing benefits or rejecting harm in preserving faith, life, morality, descent, and

property (Khalaf, 1947). The Istislahi method's reasoning also applies to messages found in the Al-Qur'an and As-Sunnah. For instance, the verses say that to be fair, one must not injure themselves or anyone else and that there must be a way out of any difficulty.

If the issue cannot be traced back to a specific verse or As-Sunnah, Istislahi's reasoning is used. Then no precise comparison can be made with the period of The Prophet. As an illustration of the rules for making marriages, there is no comparison to the As-Sunnah of The Prophet, which regulates this issue. However, since this current dilemma affects the benefits of the public, it must be managed. The problem is therefore agreed upon and should be used. Another case is the transplantation of organs from a dying individual into a living person. There is a conflict between helping to perfect or rescue a live human being and causing harm to a corpse. Transplantation is deemed allowable if the gain from a rescue outweighs the *mudharat* incurred by its loss. However, for this example, many *Khilafiyah* still adheres to it.

The istislahi method has included numerous *masalih mursalah*, *al-'urf*, and *istishab* postulates that serve as Muslim guidelines, all because the ulama's primary concern in embracing these propositions is the element of prosperity. Although all sects, including *Zahiriyah* and *Shi'a*, support the type of *ijtihad Bayani*, scholars have disagreements regarding its application to the kinds of *ijtihad tahlil li-qiyasi* and *istishlahi*. *Hanafiyah*, *Malikiyah*, and *Hanabilah* use these last two types. Whereas *Zahiriyah* categorically opposes the latter two types, *Shafi'iyah* limits them to the second type, which is limited to the *qiyas*, rejects *istihsan*, and leaves the third form or *ijtihad*, which is beyond the textual (*nash*) territory (Madkur, 1973).

Essentially, the three istinbat approaches outlined above are attempts to discover the Maqāṣid al-Sharī'ah (general intent of Syariah), which is to maximise public interest by offering benefits and preventing interpretations that seek five fundamental values: religion (din), life (nafs), lineage (nasl), intellect (aql) and property (mal). Maqāṣid al-Sharī'ah will be attained if Syariah instructions are followed and vice versa if Syariah prohibitions are avoided.

2.3 Fatwa in Malaysia

The history of Fatwa in Malaysia is related to Islamic law since both are significant to the Malaysian community. In Malaysia, an officially gazetted Fatwa is not just an expression of a Mufti's personal opinion on a particular subject; it is legally obligatory and forms part of the state's Islamic law. Fatwa is undoubtedly an Islamic idea to clarify, modify and harmonise religious and current problems. It is a developing concept that demands great attention from the ruling authorities to run well. This section will explain Fatwa Institutions in Malaysia, the Fatwa issuing process, the Fatwa classification, issues Fatwa institutions face, and the solution.

2.3.1 Fatwa Institutions in Malaysia

In Malaysia, Islamic matters are subjects entrusted to the jurisdiction of the state governments. They must govern these matters via their respective religious leaders (Sultans) and Islamic institutions. On the other hand, it was important for the Federal government to create certain religious coordinating bodies to supervise and control all the Islamic activities inside the country.

2.3.1.1 Malaysia Department of Islamic Development (JAKIM)

Malaysia's central federal government body, the Malaysia Department of Islamic Development, "Jabatan Kemajuan Islam Malaysia" (JAKIM), administers Islamic affairs. The formation of an institution responsible for the administration and coordination of Fatwas in the country and the coordination of Fatwas issued in various states to improve the country's collective *ijtihad (Ijtihad jami'i)* process are among its objectives (Ibrahim et al., 2019; Ibrahim & Ab Rahman, 2021).

JAKIM is responsible for various tasks in Malaysia, including legislating and standardising Islamic laws, coordinating the country's Islamic Administration, and adjusting and expanding Islamic education (Nelson & Shah, 2018; Suhaimi et al., 2019; Asni & Sulong, 2021). In addition, the Department can undertake several unique functions, including acting as the secretariat of the National Council of Islamic Affairs, Majlis Kebangsaan Hal Ehwal Islam (MKI), with the aim of consolidating and executing the orders and decisions of the Council of Rulers (Majlis Raja-Raja); It functions as an institution that serves as an adviser to the federal government on Islamic topics in general and as well as the issuance of Fatwas; ensuring that Islamic law is uniformly applied throughout the country; acting as the country's Islamic reference centre, to which all Islamic matters are addressed; improving collaboration between the Fatwa institutions of the several states and the federal government, resulting in the development of an efficient mechanism for harmonising and standardising them (Yahya et al., 2018; Daud & Abdullah, 2019; Mat Salleh et al., 2021). Finally, it guarantees that all fatawa that have been accepted are efficiently delivered and widely disseminated to the general public.

2.3.1.2 The National Council for Islamic Affairs

The National Council for Islamic Affairs (Majlis Kebangsaan Islam), founded on the 1st of July 1969 at the 18th Conference of Rulers (Majlis Raja-Raja), is a federal institution tasked with coordinating the state's efforts to administer Islamic affairs in the nation (Daud & Abdullah, 2019; Abdullah et al., 2021; Mohamad et al., 2022). Almost all Malaysian states are represented on the Council. The Council was founded to debate, consider, and regulate any matters brought to it by the Majlis Raja-Raja, the State Islamic Religious Council, or any of its members. The MKI is solely responsible for advising and recommending to the body concerned after deliberating (Ibrahim et al., 2019; Mat Salleh et al., 2021). The Council's function is defined explicitly in its regulations as follows:

“(a) To discuss, deliberate and manage any issues referred to the Council by the Majlis Raja-Raja, any State Government or State Islamic Religious Council or member of the Council, to provide advice or recommendation; (b) To provide advice to the Majlis Raja-Raja, State Government or State Islamic Religious Council on any matter relating to Islamic Law or the Administration of Islamic Law and Islamic Education, to improve, coordinate or encouraging the standardization in law or administration” (Section 7 of the Majlis Kebangsaan Hal Ehwal Islam Regulations).

2.3.1.3 National Fatwa Committee

The Malaysian Federal Government has established the National Fatwa Committee at the national level to issue, supervise, coordinate, and, if possible, harmonise fatawa (legislative edicts) issued by the various states at the Conference of Rulers (Majlis Raja-Raja) (Ismail, 2019; Asni & Sulong, 2021; Mat Salleh et al.,

2021). This measure aims to limit or prevent variances, disparities, and conflicts between Fatwa committees from occurring.

The National Fatwa Committee was established via the extension of federal authority after a request for permission and agreement from state authorities was made. This is further clarified by the direct involvement of the states' muftis on the Committee, who are also members. The Committee's membership has accurately represented the diversity of the States and their actual interest in affairs that have no immediate effect on the federal government. It comprises state representatives (Muftis) from every state in the nation (Nasohah et al., 2012; Daud & Abdullah, 2019; Saidin et al., 2022). The National Fatwa Committee's Act of Establishment ratification also rests on constitutional grounds. The Yang di-Pertuan Agong, the highest Islamic leader in the country, has been granted the authority by the constitution to extend the legislative and executive authority of the states (Mochammad Sahid et al., 2021; Razak & Hasan, 2021; Yee et al., 2021).

It is worth noting that this point of view may be extrapolated to establishing a National Fatwa Committee to issue fatawa at the national level, even if it is a state affair (Asni & Sulong, 2021; Mat Salleh et al., 2021). So, the formation of the National Fatwa Committee does not violate any constitutional requirements; moreover, it does not seek to usurp the state government's rights. The Committee is a gathering or venue where several state-based Muftis meet to debate issues of Islamic law and jointly decide on national-wide matters of Islamic law for the country under the guidance of the National Council for Islamic Affairs (Majlis Kebangsaan Hal Ehwal Islam-MKI) (Nasohah et al., 2012).

2.3.1.4 State Fatwa Committee

Article 74 (2) of the Federal Constitution of Malaysia states that any Islamic issue or affair falls within the State Legislative List. It is a subject entirely controlled by the country's Sultanates and administered by state governments through their respective Sultans, as stated in Article 80 (1) of the Federal Constitution. The state government controls Fatwa in Malaysia, and it is a state matter (Asni, 2021; Mat Salleh et al., 2021), even though the Federal Government established a mother Fatwa committee at the national level called "The National Fatwa Committee" coordinates and standardise Fatwa in Malaysia to eliminate many inconsistencies and conflicts (Devaraj, 2005; Yahya et al., 2018; Daud & Abdullah, 2019; Mat Salleh et al., 2021).

How Islamic activities (such as issuing Fatwas) are done in different states of Malaysia varies from one state to another. However, they all have similar enactments, including laws controlling Islamic issues in their territories. A legislative of this kind is known as the "Administration Of Islamic Law (Federal Territories)". For example, according to Section 4 (1) of the Administration of Islamic Law (Federal Territories) Act 505, 1993, There shall be a body to be known as the "Majlis Agama Islam Wilayah Persekutuan" to advise the Yang di-Pertuan Agong in matters relating to Islam. Thus, the enactments authorise the Sultan to appoint an Islamic Religious Council (Majlis Agama Islam), which functions as the mother institution responsible for providing advice on all issues related to Islam to the Sultan as provided in section 31 of Administration Of Islamic Law (Federal Territories) Act 505, 1993 and except for the subjects of Hukum Syarak (Islamic law and administration of justice), when the mufti's role in advising the Sultan. The Council also promotes non-religious issues

contributing to the Muslim Ummah (community) growth in a given state's economic and socio-political well-being.

Table 2-1: Fatwa committee in the state

Name of Committee	State	Administration of Islamic Law in the State
Jawatankuasa Perunding Hukum Syarak	Pahang	Section 39
Jawatankuasa Syariah	Wilayah Persekutuan	Section 31
	Melaka	Section 33
	Negeri Sembilan	Section 33
	Pulau Pinang	Section 39
Jawatankuasa Fatwa	Johor	Section 15
	Kedah	Section 36
	Terengganu	Section 53
	Selangor	Section 46
Majlis Fatwa	Sabah	Section 38
Jemaah Ulama	Kelantan	Section 33
Lembaga Fatwa	Sarawak	Section 36, Chapter 105

Except for ex-officio members such as the mufti and deputy mufti, who may be chosen exclusively by the Sultan without soliciting advice from anybody, the Sultan appoints all other members of the Council on the recommendation of the Menteri Besar, i.e. the Chief Minister (Ismail, 2019; Saat, 2018; Mahmad Robbi et al., 2019). In certain other states, such as Johor, the mufti and deputy mufti are appointed on the recommendations of the current chairman of the Council (Devaraj, 2005; Saat, 2018). However, in the Federal Territories, the Yang diPertuan Agong must seek the advice of the Minister after consulting the Council (Majlis) (Mat Salleh et al., 2019; Devaraj, 2005; Steiner, 2018). The authority to issue Fatwas in Malaysia is delegated to the various state Fatwa committees, which typically consist of the following: the mufti; the deputy mufti; the state legal adviser; a representative of the Majlis Agama Islam (to be appointed by the Majlis); other specified Majlis members (as prescribed by law); and a secretary, who the Majlis from the state usually appoints.

2.3.2 Issuing Fatwa in Malaysia

A Mufti may start and issue a Fatwa himself or by the Sultan/Yang di-Pertuan Agong's order, or it may be issued in response to a questioner's request, much as the legislative procedure in Parliament or the State Assembly (mustafti) (Ramlan, 2019; Sitiris et al., 2020). However, since this procedure is not standard, it differs from one state to another. For example, Section 25 of the Terengganu Islamic Affairs Administration Enactment 1986 stipulates that a Fatwa may be issued if a written request is submitted to the mufti through the Religious Affairs Council.

Before a Fatwa Committee issues a Fatwa, the mufti may request that any study or research he requests be conducted and prepare a working paper (Dimon, 2020). When the committee submits a proposal for a Fatwa, the Mufti convenes a meeting of the Fatwa Committee to debate the proposed Fatwa. Then, when the Fatwa Committee has finalized the Fatwa, the Mufti delivers it to the Majlis on behalf of the Fatwa Committee. The Majlis will propose to His Royal Highness that the Fatwa be published in the Gazette with His Royal Highness's consent approval (Halim et al., 2018). When His Royal Highness of that state has given his consent to the Fatwa, the Majlis must notify the State Government of the Fatwa, which Fatwa will be published in the Warta so that it may be enforced by law (Ismail, 2019; Ibrahim et al., 2019; Dimon, 2020). According to Islamic tradition, the Fatwa should be issued in the national language (Malay) and the Rumi script. However, the text of the Fatwa in the Jawi script may also be made available for publication (Saat, 2018; Azhar & Muhammad Baderuddin, 2018).

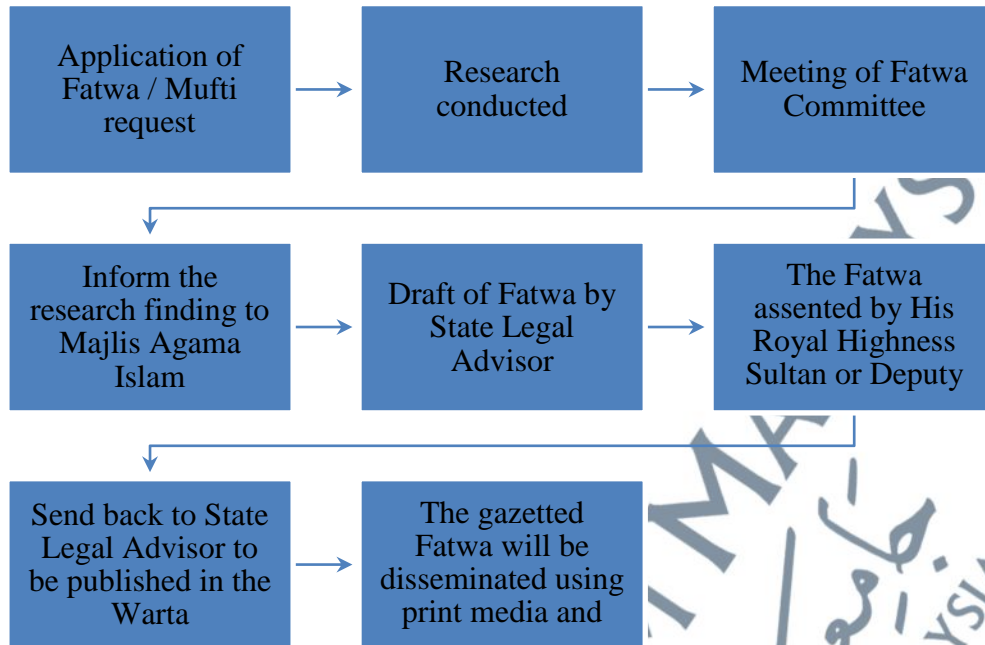


Figure 2-1: Process of Fatwa Gazette in Malaysia

Once a Fatwa is issued, it is the role of the state to implement it. In other words, any Fatwa issued by a Fatwa committee and published in the Gazette is binding on all people and the government, making violating, disobeying, and disavowing Fatwas are criminal offences under the Shari’ah Criminal Offences Act. Thus, the Act provides that:

“Any person who acts in contempt of religious authority or defies disobeys or disputes the orders or directions of the Yang di-Pertuan Agong as the Head of the religion of Islam, the Majlis or the Mufti, expressed or given by way of the Fatwa, shall be guilty of an offence and shall on conviction be liable to a fine not exceeding three thousand ringgit or to imprisonment for a term not exceeding two years or to both” (Section 9 of the Shari’ah Criminal Offences Act 1997).

Similarly, the Act makes it illegal to express an opinion or point of view that contradicts the Fatwa that has been published. As an example:

“Any person who gives, propagates or disseminates any opinion concerning Islamic teachings, Islamic Law or any issue, contrary to any Fatwa for the time being in force in the Federal Territories shall be guilty of an offence and shall on conviction be liable to a fine not exceeding three thousand ringgit or to imprisonment for a term not exceeding two years or to both” (Section 12 of the Shari’ah Criminal Offences Act 1997).

As a result, the Act implies that any disagreement (oral or written) with a Fatwa issued in Malaysia is prohibited and assists and abetting anything that will lead to the distribution of material contrary to the Fatwa (Chiroma et al., 2014; Mat Salleh et al., 2021; Busu et al., 2021). In addition, if a Fatwa is issued in violation of the law, the authorities will rule it illegitimate and unenforceable (Dimon, 2020; Mat Salleh et al., 2021; Wan Ahmad, 2022). As stated in sections 34 (3-4) of the Administration of Islamic Law (Federal Territories) Act 505, 1993, one of the main prerequisites for the enforceability of Fatwas is that they must be published in the Gazette, or they will not have the force of law. The legal effect of publishing a Fatwa in the Gazette is that it gains full legal power and is acknowledged by the public as an authorised legal declaration rather than merely a scholar’s opinion.

Another criterion is that the Fatwa is issued following the Sunni School of Islamic jurisprudence’s Shafi’i norms (*madhhab*) (Hassan et al., 2020; Asni & Sulong,

2021; Saidin et al., 2022). For this objective, the Administration of Islamic Law Act contains the following provisions:

“(1) In issuing any Fatwa under section 34 or certifying any opinion under section 38, the Mufti shall ordinarily follow the accepted views (qaul muktamad) of the Mazhab Syafie. (2) If the Mufti considers that following the qaul muktamad of the Mazhab Syafie will lead to an appalling situation in the public interest, the Mufti may follow the qaul muktamad of the Mazhab Hanafi, Maliki or Hanbali. (3) If the Mufti considers that none of the qaul muktamad of the four Mazhabs may be followed without leading to a situation that is repugnant to the public interest, the Mufti may resolve the question according to his judgment without being bound by the qaul muktamad of any of the four Mazhabs” (section 39 of the Administration of Islamic Law (Federal Territories) Act 505, 1993).

Although the preceding paragraph restricts the issue of Fatwas in Malaysia to the Shafii Madhhab, the legislation’s goal is not to impose an absolute limit by making the madhhab onerous. However, suppose a mufti determines that adhering to the Shafii Madhhab will contradict the public or national interest. In that case, the mufti will consult other schools of thought, as specified in Section 39 (2) of the Administration of Islamic Law (Federal Territories) Act 505, 1993.

2.3.3 Classification of Fatwa in Malaysia

The Fatwas in Malaysia may be categorised as follows:

1. The Gazetted Fatwa

The term “gazetted Fatwa” refers to a Fatwa declared by the Mufti or Fatwa Committee, approved by His Royal Highness the Sultan or Ruler of the state, and gazetted and published in the state's Warta. The gazetted Fatwa is binding on all Muslims in the state and serves as binding law. The Muslim community in Malaysia will be affected by a Fatwa published in the State Gazette (Nasohah, 2005; Roseli et al., 2013; Dimon, 2020). This indicates that the Muslim community in Malaysia must follow the Fatwa that has been gazetted. It is a felony if someone does not follow the Fatwa that has been gazetted (Chiroma et al., 2014; Mat Salleh et al., 2021; Busu et al., 2021).

2. Non-gazetted Fatwa

The term “non-gazetted Fatwa” refers to Fatwas issued by the Fatwa Committee, either through the Fatwa Committee or through an opinion offered by the Mufti personally, or Fatwas issued by the mufti privately without passing through the Fatwa Committee, but not gazetted in the State Government Gazette (Dimon, 2020; Rosidi et al., 2021a). Fatwas under this category are not required to be recognised by others and can not be enforced against any person, entity, or court. This Fatwa is intended to serve as a response or reference for those who want clarification on a law-hakam. Fatwas in this category, on the other hand, maybe handled until gazetted if His Majesty the Sultan or, in certain states, the Council itself approves.

3. The response of the mufti

It only clarifies a regulation that already exists in Islamic law and is documented in Islamic books but is unknown to people who inquire about it. This is the most prevalent sort of Fatwa. These Fatwas are not required to be accepted by the person asking and, therefore, cannot be processed for publication in the Government Gazette (Abdullah & Rosele, 2019; Dimon, 2020).

The official Fatwa comprises the first (1) and second (2) classifications. An official Fatwa is a Fatwa that may be utilised for official reasons, such as evidence in court. Some Fatwas in the second category are private and cannot be shared with the general public. For example, due to racial sensitivity, the Selangor Mufti Department has issued a Fatwa classified as private. All Fatwas shall be revealed to the public except for the second category of the Fatwa. The third form of Fatwa is not considered official, especially if the decision is made verbally.

2.3.4 Issues faced by Malaysia Fatwa Institutions

Previous studies have found that the acceptance of Fatwas by Malaysians is poor (Othman Ishak, 1981; Abdullah, 2004; Kasan, 2008; Shamsudin et al., 2018). The study begins with Othman Ishak's (1981) interview with several individuals, including muftis, qadhis, and intellectuals, who found that Fatwas were not widely accepted in Malaysian society, especially among government officials. Some people accept the Fatwa fully, while others oppose the rest (Abdullah, 2004; Hasnan, 2008). Worse, some people challenge the mufti's views on a variety of issues, including the Fatwa on Pokemon Go, the Penang Fatwa, the DAP's status as a "kafir harbi", GST, the

prohibition of sisters in Islam, beauty pageants, and even attempting to challenge the Fatwa in court (Kamarudin et al., 2017; Abdul Rahman et al., 2018). Even though the decision to reject the Fatwa only affects a small portion of society, it creates the impression that the community in Malaysia desires to leave the Fatwa provided by the Fatwa institutions (Ashaari et al., 2019). As a result, some groups would instead consult their religious teachers, Imams, families, friends, and the print media than accept Fatwas or mufti opinions (Abdullah, 2004). This is due to several factors, such as inefficient Fatwa dissemination, insufficient Fatwa explanation, and unpublished Fatwa complete paperwork (Rosidi et al., 2021a).

2.3.4.1 Dissemination of Fatwa

Fatwa information does not come to the community's knowledge, contributing to the low Fatwa acceptance (Kasan, 2008). Some people who disagreed with the Fatwa decision claimed that they were unaware that such a Fatwa existed (Kasan, 2008). The reason for the Fatwa's failure to reach them has also been used by syariah criminals to justify themselves in syariah courts. In the case of *Syarie Officer v. Fahyu Hanim Ahmad, Noni Mohammad, and Sharina Shaari* (1997), the judge rejected the accused's argument that they did not know the existence of a Fatwa prohibiting them from competing in the Selangor state beauty pageant. Former Selangor Chief Minister Datuk Abu Hassan Omar has also expressed interest in the case, urging that the Fatwa prohibiting participation in the competition should be widely disseminated and understood throughout the state (New Straits Times, 20 July 1997). Even though this case has been going on for a long time, recent studies indicate that many people are still unaware of a Fatwa issued at the state and national levels. According to a study by A Rahman et al. (2016), most respondents do not know or are not interested in

learning about implementing Fatwas once state Fatwa institutions have gazetted them. Similarly, according to a survey conducted by Irwan et al. (2017), 70% of 1200 respondents do not know or are unsure about some of the Fatwas decided.

As mentioned, the Fatwa issued in Malaysia is not just a statement of opinion on a topic; it is legally binding and becomes part of the state's Islamic law. Thus, the Fatwa decision should be disseminated to the Muslim community to be followed and complied with. Weak and inefficient Fatwa dissemination instruments caused the Fatwa announcement to fail, and as a result, the public was unaware of Fatwa's presence. Although state Fatwa departments have attempted to print and disseminate Fatwa results for public viewing, reading, and knowledge, Fatwa printing is restricted to state mosques, colleges, universities, government agencies, and private organisations (Ismail, 2010). According to Nawi (2014), only the states of Perak, Terengganu, and Perlis have documented Fatwas released in pamphlets or brochures to be circulated regularly. Meanwhile, the state Fatwa department's website and the e-Fatwa platform only attracted a few people to read the Fatwa (Ismail, 2010). In light of this, Raihanah Abdullah's (2004) study found that 88.6 per cent of 4345 respondents agreed that Fatwa distribution in the community is still poor.

2.3.4.2 Explanation of Fatwa

In Malaysia, the non-uniformity of Fatwas between states confuses the community (Ishak, 1981; Abdullah, 2004; Yong et al., 2009; Asuhaimi et al., 2017). Different Fatwas in each Malaysian state can lead to misunderstandings in their implementation, causing difficulties for the community (Asuhaimi et al., 2017; Abdul Rahman et al., 2018). Furthermore, some Fatwa on issues relating to the Muslim

community's interests in Malaysia is inconsistent. For example, the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia's 80th Muzakarah, which took place from 1 to 3 February 2008, decided that investment in Amanah Saham Bumiputera (ASB) and Amanah Saham Nasional (ASN) should be permitted, as well as dividends and bonuses. On the other hand, the Fatwa Departments of Selangor and Penang reached the opposite conclusion in their Fatwa decisions. As a result, the inconsistency in this Fatwa has sparked debate among Muslim investors who follow the Islamic principles of halal and haram, prompting them to withdraw from investment schemes coordinated by Permodalan Nasional Berhad (PNB). However, the Fatwa non-uniformity was resolved when the Fatwa Departments of Selangor and Penang, on 27 April 2017 and 15 August 2017, respectively, reconsidered the previous Fatwa decision by requiring the investment scheme (Berita Harian, 16 October 2020).

Besides that, Fatwa contradictions arose in the ESQ Leadership Training Fatwa when the Federal Territory Islamic Religious Council banned the motivational programme module organised by ESQ because it stated that its teachings deviated from Islamic beliefs and Syariah by mixing non-Muslim spirits (Mstar, 16 October 2020). In contrast, the National Fatwa Committee decided on 16 June 2010 that ESQ is not contrary to the beliefs of Ahli Sunnah Wal Jamaah (Mstar, 16 October 2020). In this regard, on 10 June 2010, Dato' Haji Wan Zahidi, the 6th Federal Territory Mufti, signed a gazette prohibiting the use of the motivational programme module in compliance with subsection 34 (1) of the Administration of Islamic Law (Federal Territories) Act 1993. At the same time, any ESQ-related activity is forbidden in the state of Perlis (Jakim, 16 October 2020). Consequently, society becomes perplexed by

the discrepancy, and the community is more likely to disregard the contradictory Fatwas (Abdullah, 2004; Buang, 2012; Rosele et al., 2013; Buang, 2016; Asuhaimi et al., 2017; Abdul Rahman et al., 2018).

The literature review generally reveals gaps or contradictions in Fatwas between states, which lead to a Fatwa being rejected and ignored. Various studies have been conducted in Malaysia to solve the issue of Fatwa inconsistency for a long time. Still, consolidating Fatwa's decisions from the federal level to the states has yet to be achieved. The problem is caused by state enactment barriers, local uruf, different educational backgrounds among the muftis, and the weakness of JAKIM's guidelines (Miziizam et al., 2018). Meanwhile, the explanations of the Fatwa by the Fatwa institution to the public are still deemed insufficient. (Salwa, 2003; Kasan, 2008).

2.3.4.3 Methodology of Fatwa Writing

Fatwa Institutions should publish the Fatwa resolutions in scholarly works to make the rulings available to the public. This writing methodology can boost community trust in the Fatwa that has been issued (Buang, 2012; Buang, 2016). Any Fatwa must be supplemented by a justification backed by arguments from Islamic legal sources. The method of issuing a Fatwa must involve the discussion of propositions and arguments (*illah*) (Al-Qaradhawi, 1988). If the Fatwa is issued briefly, it may cause scepticism among some parties, especially in a community that desperately requires a clear understanding of essential issues (Salwa, 2003; Nawi, 2014). Furthermore, without the debate's arguments and explicit references, Fatwas could lead some people to condemn them (Kasan, 2008; Buang, 2012).

Additionally, given the current academic milieu, the community is more prone to race for information; they want to comprehend the arguments utilised by the Fatwa organisation in deciding a Fatwa (Suratem et al., 2015). For the Fatwa to fulfil its function of responding to a query about Islamic law and an interpretation of an Islamic proposition, it must be clarified appropriately so that the community understands its true meaning (Al-Qaradhawi, 1988). Moreover, Fatwa development will be more effective if the interpretation of wisdom and *illah* (the foundation for deciding a Fatwa rule) are combined. This addition would improve Fatwa's judgement and make it easier for it to be accepted by today's society, which stresses the rationality of justification in approving anything (Bakar, 1997). Unfortunately, some Fatwa organisations only quote prior fiqh opinions without including explanations or justifications, and some do not correspond to the Fatwa question (Shah, 2013). As a result, Fatwa institutions in Malaysia have received criticism from academics (Majid, 2004; Buang, 2016). Academic critique of official Fatwas may not be interpreted as an explicit denial of the Fatwa judgement but rather as a means of empowering and improving the quality of Fatwas from a scholarly perspective (Majid, 2004). However, the community's critique, particularly from academics with an Islamic studies background, is directed at the method and procedure used to decide on the Fatwa, which they believe is insufficient (Buang, 2016). Although highly educated individuals have a greater Fatwa awareness than less educated individuals (A Rahman et al., 2016), low-educated individuals and those living in rural areas accepted more Fatwa than high-educated individuals and those living in urban areas (Kasan, 2008).

Excerpts from previous polls suggest that Mufti gives Fatwas without a simple discussion of reasons, and references are more likely to be rejected (Kasan, 2008;

Buang, 2012). Furthermore, writing just a Fatwa result without the necessary arguments and dialogue would contribute to the community's scepticism about a Fatwa decision's credibility (Salwa, 2004; Buang, 2012; Nawi, 2014; Buang, 2016). Fatwa organisations should develop their writing techniques to be complete and persuasive. Undoubtedly, publishing simple Fatwa rulings in simple words in the government gazette, as practised before, is intended to make it easy for the general population to understand the current Islamic rules. While the simple form of Fatwa determination is for gazetting Fatwa documentation, the writing of a Fatwa along with discussion and comparison should also be pursued on other Fatwa dissemination websites so that people who respect arguments may respond to and compare various Fatwas. Fatwa organisations must develop their writing methodology to become more structured and comprehensive in their documentation (Salwa, 2003; Kasan, 2008).

2.3.5 Alternative Dissemination Method: Online Media

Fatwa departments in Malaysia have improved in response to the lower acceptance of Fatwas among the population, especially in disseminating and explaining Fatwas. In 2001, the Department of Islamic Development Malaysia (JAKIM) fulfilled its position as an authorised agency that manages and advises on Islamic matters by launching JAKIM's e-Fatwa portal. This e-Fatwa platform, officially introduced in 2003, has marked a new chapter in the propagation of Fatwas in Malaysia (Suratem et al., 2015). Jakim also set up an e-SMAF database, which compiled all Fatwas released at the state and national levels (Khairuldin et al., 2018). In addition, each of Malaysia's 14 states had official websites where the Fatwas released could be found. Just two states, the Federal Territory Mufti's Office

and the Pulau Pinang Mufti's Department, have official mobile applications (apps) that compile Fatwas from the Fatwa departments (Khairuldin et al., 2018).

Furthermore, not all Mufti's departments use Facebook to disseminate Fatwas. Ashaari et al. (2020) reveal that only the Mufti Departments of Perlis, Negeri Sembilan, and Wilayah are heavy users of Facebook. Nonetheless, some Mufti disseminates their lectures through channels other than the department's official Facebook page. For example, the former Federal State Mufti, Datuk Dr Zulkifli al-Bakri and Datuk Dr Mohd Asri Zainal Abidin, the Mufti of Perlis, have personal Facebook and Instagram accounts that cover their lectures and are broadcast live by other parties. Even if the website is not the official page of the mufti agency, the group regards both muftis and the personal views they issue as their stance as muftis (Ashaari et al., 2020). In response to this improvement, 92% of respondents in research by Buang & Che Rosli (2017) agreed with disseminating Fatwas through the latest technology, such as SMS (a short message service), email and social media.

JAKIM held a conference to uphold the Fatwa institution in Malaysia for the first time in Malaysia. The Multaqa of the Fatwa Councils of Malaysia, attended by 120 members of the State Fatwa Committee and members of the Muzakarah Committee of the National Council for Islamic Religious Affairs Malaysia (MKI), was held from the 21st to 23rd of September 2020 as a platform for discussion and brainstorming among members of the State Fatwa Committee and members of the Muzakarah Committee of the National Council for Islamic Religious Affairs Malaysia (MKI). It also aims to improve the country's State Fatwa Committee members' cooperation and agreements (Jakim, 25 October 2020). His Majesty, the Sultan of

Perak Darul Ridzuan, Sultan Nazrin Muizzuddin Shah Ibn Almarhum Sultan Azlan Muhibbuddin Shah, officiated at the opening ceremony of the Multaqa of the Fatwa Councils of Malaysia. The Sultan of Perak had previously completed the Royal Decree Towards Dignifying the Fatwa Institution. He hoped that the institution of Fatwa would diversify its methods and approaches to addressing the challenges of today's world and maintain its respect as a reliable source of religious reference. He also hoped that Muftis and religious scholars would assist the King of the Government as the Head of the Islamic Religion in their respective countries (Jakim, 25 October 2020).

Sultan Nazrin Muizzuddin Shah (2020) has stressed several points in the issuance of a Fatwa in the Royal Decree: firstly, the Fatwa Committee must be aware that Muslims today have access to more accessible educational services, that they are knowledgeable, interested, and engaged in critical thought, conduct a comparative analysis and comparison, and that they do not accept something without being persuaded. Furthermore, communication technology developments have altered Fatwas's function, response, and acceptance in modern society. Many websites containing Fatwa have emerged online, which can be considered alternative sources for obtaining Fatwa information. Then, the matter of the Fatwa does not end when issuing the Fatwa. Instead, the mechanism of dissemination and explanation must be implemented via an effective communication plan so that the Fatwa can be understood, accepted and appreciated (Sultan Nazrin Muizzuddin Shah, 2020). That conference outlined ten resolutions to uphold Fatwa institutions in the country, one addressing the use of the latest technology in the development and distribution of Fatwa services (Berita RTM, 25 October 2020).

Recent media-based surveys on society's understanding and acceptance of Fatwas suggest that Fatwa acceptance is increasing among Malaysia's Muslim population (A Rahman et al., 2016; Buang & Che Rosli, 2017; Shamsudin et al., 2018). The most critical aspect these researchers identified is that the fast and efficient dissemination of Fatwa knowledge will improve social awareness and acceptance of Fatwas (A Rahman et al., 2016; Buang & Che Rosli, 2017; Shamsudin et al., 2018, Rosidi et al., 2021b). Using the reception model established by Hans Robert Jous in the late 1960s, A Rahman et al. (2016) discovered that most Muslims in Kuala Lumpur and Selangor agreed to every Fatwa released by the council published in Malaysian newspapers. Meanwhile, Buang and Rosli (2017) discovered that most university students in Selangor are comfortable with Fatwa management and decision-making due to technology's ease of access to Fatwa materials. The respondents were 100 students from The National University of Malaysia and The University of Malaya, but they tested no acceptance, reception model, or hypothesis. Shamsudin (2018) used the Technology Approval Model (TAM) to assess the acceptance of Fatwa dissemination by online media among Muslims in Selangor.

2.4 Overview of Online Media

The Internet is a fantastic communication platform. Internet technology expanded the breadth of online communications to include pictures, video, and music other than text (Chiang & Hsiao, 2015). Internet technology advancements have resulted in significant developments in humans interacting, communicating, learning, and developing knowledge (Ismagilova et al., 2019; Abbas et al., 2019; Sima et al., 2020). Because of the prevalence of Web 2.0 technologies, people currently socialise, produce, and exchange knowledge on online social networks such as YouTube,

Facebook, and Wikipedia (Dave & Koskela, 2009; Shen et al., 2016). For a massive proportion of the population worldwide, technology pervades practically every aspect of life, from shopping and banking to communication and education (Anshari et al., 2019; Abbas et al., 2019; Tariq et al., 2012).

Unsurprisingly, online media is one of the most popular platforms among today's youth, teenagers, and emerging adults (Duffett, 2020; Szymkowiak et al., 2021; Min et al., 2019). It gives today's young people a gateway to entertainment and communication and quickly becomes an essential platform for information and news (Liu & Bikici, 2019; Kadeswaran & Brindha, 2020). Scholars have recently used online media to promote knowledge exchange and communication processes and serve as knowledge databases (Yao et al., 2022; Ahmed et al., 2019; Wu et al., 2016).

Some researchers have reviewed the most popular platforms among the many social networking tools accessible. Facebook, today's most popular social networking site (SNS), is a communication phenomenon (Malik et al., 2021; Manasijević et al., 2016; Smith et al., 2012). According to Dixon (2022), there are currently 2.93 billion active users as of the second quarter of 2022. Facebook is a 2004 social networking service developed by Mark Zuckerberg (Hoffmann et al., 2018; Haupt, 2021). Facebook is already well known for sharing a wide range of information, including people's personal lives, politics, professions, health, and current affairs (Malik et al., 2021). On Facebook, communication is not limited to posting and commenting but also involves sharing, liking, and reacting (Kaur et al., 2018; Kim & Yang, 2017).

The second-most popular website is YouTube (Arthurs, Drakopoulou & Gandini, 2018; Madathil et al., 2015; Alexa, 2016) which was founded in February 2005 and purchased by Google in 2006 (Welbourne & Grant, 2016). In 2020, there were 1.78 billion active YouTube users (Statista, 2021). YouTube video is diversified worldwide, providing the chance to spread content to many site users (Khan, 2017). YouTube receives more than 2 billion views daily, with a new video posted every minute on average and an average user spending at least 15 minutes daily on the site (Madathil et al., 2015). YouTube has evolved into an informal platform for scientific discussion and a collaborative and interactive forum for lifelong learning (Yao et al., 2022; Dubovi & Tabak, 2020). YouTube is used by politicians, news organisations, educational institutions, corporations, musicians and filmmakers, and individuals from all walks of life (Khan, 2017).

Curtis et al. (2010) recognised online media usage by non-profit organisations using the Unified Theory of Acceptance and Use of Technology (UTAUT). This research suggests that online media technologies are helpful communication tools for public relations practitioners in the not-for-profit sector. Organizations with well-defined public relations departments are likelier to embrace and use online media technology to accomplish their corporate objectives. Additionally, practitioners in public relations are more inclined to utilize online media technologies if they believe they are reliable.

2.4.1 Online Media Adoption for Islamic Purposes

Muslims are encouraged to use all available resources, such as online media, to facilitate daily life (Bin-Tahir et al., 2019; Bahfen, 2018; Jusoh & Kamaruzaman,

2009). Moreover, in recent years, online media has played a significant role in the global spread of Islam (Salim, 2020; Umar, 2019). With the advent of mobile network services, information has been put in the hands of technologically savvy people. Even at home, everyone may be aware of Islam (Shan-A-Alahi & Huda, 2017). Adam et al. (2014) emphasised the need for Muslims to participate in technology, research, and other knowledge to protect Islam's dignity and defend the truth.

Furthermore, online media can enhance society's perception of Islam and may be the most effective medium for communicating information about Islam to Muslims and non-Muslims in a more timely and cost-effective manner (Atiqah et al., 2020; Hussin et al., 2017; Umar, 2019). Besides that, online media adoption offers Muslims a fantastic chance to interact with more people unfamiliar with Islam without meeting them face to face (Aini & Akalili, 2021; Qayyum & Mahmood, 2015). The Muslim community has realised the tremendous potential of social media to spread Islamic teachings worldwide (Salim, 2020; Ab Kadir et al., 2017; Weng, 2015). Online media platforms should be utilised as a communication connection platform to coincide with Maqāsid al-Sharī'ah (Rosidi et al., 2022a; Aznan, 2012).

In the Islamic world, online media increases the number of learning opportunities available to the community (Fakhruroji, 2021; Slama, 2018). An online lecture given by an Islamic scholar is open to the public through social media, and people can interact with the speakers via online platforms (Rusli & Nurdin, 2022; Solahudin & Fakhruroji, 2019; Boender, 2019). A beneficial effect on Islamic education may be seen in using the internet and the web for knowledge sharing of Al-

Qur'an, Al-Sunnah, tafsir, and other related subjects (Anam& Rusydiyah, 2021; Hosseini & Ramchahi, 2014).

Modern communication tools such as interactive media and online resources increase general knowledge about Islam and thus allow people to understand the religion better (Penningto & Kahn, 2018; Ahmed & Matthes, 2017; Hosseini & Ramchahi, 2014). Online media also has significantly affected Muslim converts' lives in the United Kingdom and worldwide (Bahfen, 2018; Galonnier, 2015, Zebiri, 2008). For example, Facebook has a more substantial impact on spreading da'wah than television because its platform is more impressive and interactive (Salim, 2018; Marlina et al., 2020).

Most users nowadays depend on online media as their primary source of information to stay updated with Da'wah's newest developments (Atiqah et al., 2020). Preachers like Dr Zakir Naik, Shaykh Sani Rijiyar Lemu, Mufti Ismail Menk, Prof. Mansur Sokoto, and Bilal Philips utilise social media because da'wah activities may be conducted efficiently (Hamzah et al., 2019; Ismail et al., 2018; Shan-A-Alahi & Huda, 2017). Da'wah's activities are widely disseminated via online media sites: YouTube, Facebook, Instagram, and Twitter (Mukarom& Rosyidi, 2020; David, 2020; Wibowo, 2019). With more than two million Facebook followers, Nouman Ali-Khan of the Bayyinah Institute is well-known for his Arabic and Al-Quran teaching (Sheikh, 2022; Majid & Noor, 2017). A famous Texas Epic Mosque preacher, Yasir Qadhi, has over fifty million people on his YouTube channel (Moran, 2021; Nonaka, 2021).

2.4.2 Online Media Adoption in Fatwa Dissemination

Previously, Fatwas were archived and disseminated via print media, like newsletters, flyers, and newspapers (Rosidi et al., 2021b; Ahmad et al., 2018). States, organisations, and individuals assemble them into a magazine or book. Fatwas are kept electronically in a database (Hassan et al., 2015; Muhammad & Muhammad, 2003). During the evolution of technology, broadcast media like television and radio were important in disseminating Fatwas to the Muslim community (Ahmad et al., 2018; Suratem et al., 2015). Thus, Fatwa's information is readily accessible and acquired.

Additionally, many individuals and researchers may gain knowledge of Fatwas through digital media (Rusli & Nurdin, 2022; Khairuldin, 2018). Utilizing technology or publishing and disseminating the Fatwa via the media will assist Muslims in obtaining genuine references from trustworthy sources and with increased access (Rosidi et al., 2021b). Sheikh Dr Yusof Al-Qaradhawi, a famous Islamic scholar, once said that the Internet is an essential instrument for disseminating Islamic teaching and may serve as a platform for uniting the Muslim community (Shaham, 2018; Gräf, 2018). Sheikh Dr Yusof Al-Qaradhawi is a frequent guest on the satellite station al-Jazeera (Thijssen et al., 2016). He founded the successful Islamic online portal Islam Online in 1997 and his popular personal website. On the other hand, engaging content plays a role in persuading readers or viewers to visit websites. Additionally, Fatwas on satellite programmes can be essential in helping viewers better understand their religion (Miladi & Athambawa, 2017).

Developing information and communication technology (ICT) in Malaysia can effectively disseminate knowledge and improve Muslims' understanding of fiqh and Fatwa (Rosidi et al., 2021b; Khairuldin, 2018; Mohd Alwi & Azizan, 2018). The primary uses of ICT in Fatwa management are storage (future references), output (dissemination), and input (updating the new Fatwa)(Mohd Alwi & Azizan, 2018). To effectively manage and deliver Fatwa information to society, the method utilised to distribute knowledge in this area must be strategically planned and started (Mohd Alwi & Azizan, 2018). This is especially important for fiqh's valuable resources and Fatwas' priceless collection (Muhammad & Muhammad, 2003).

The departments of Fatwa in Malaysia are recommended to use ICT to disseminate the Fatwa. They should also create a website to serve as a medium of interaction and communication for muftis and Muslims throughout Malaysia (Mohd Alwi & Azizan, 2018). Therefore, all 15 Islamic religious institutions in Malaysia provided official websites for perusing the Fatwa, while only two institutions provided smartphone applications (apps) for the same purpose (Wan Khairuldin et al., 2018). Md Zain et al. (2018) conducted Interviews with experts from the Mufti Department in the Federal Territory to identify the forms of social media used in disseminating Fatwa writing to the community. They found that the Federal Territory Mufti Department has made extensive use of social media to disseminate Fatwas through social networking (Facebook), collaborative working (web portal and e-Fatwa), textual communication (Twitter and RSS), and listening and watching (YouTube). Besides, people with a religious education background adopt social media to disseminate Fatwas because it is easy to use (Md Zain et al., 2018).

A. Rahman et al. (2016) surveyed 500 respondents randomly selected from the Muslim public in Kuala Lumpur and the state of Selangor to prove that the media is one of the most effective mediums for disseminating Fatwas. They discovered that news reporting on Islam, specifically Fatwa in Malaysia, has always impacted. New Fatwas have been issued periodically by the Malaysian Fatwa Council through the mass media. At the same time, Ahmad Hidayat Buang and Che Rozaihan Che Rosli (2018) discovered a change in society's attitude toward Fatwa acceptance, particularly among university students. According to quantitative research, this change is related to improving Mufti's department's management and the impact of the Internet on disseminating Fatwa information. Finally, mobile devices that allow users to access the internet quickly and online media can serve as a platform for increasing public understanding of a Fatwa issued (Rosidi et al., 2021a; Suratem et al., 2015; Mohd Nawi & Hamzah, 2014).

2.4.3 Mufti Departments' Website and Official Facebook in Malaysia

There are 14 Mufti departments in Malaysia (Khairuldin et al., 2018; Asni & Sulong, 2017). Each state's mufti department has its website and official Facebook (Rosidi et al., 2021b). The primary purpose is to promote or provide information about the state's mufti department and provide a platform or reference for Fatwa rulings.

Table 2-2: List of Mufti Department Facebook and Official Websites in Malaysia

No	Mufti Department Facebook	Facebook address	Follower	Official Website	Visitor
1	Jabatan Mufti Negeri Perlis	https://www.facebook.com/muftiperlis/	46,555	https://muftiperlis.gov.my/	620211
2	Portal Rasmi Jabatan	https://www.facebook.com/jmuftikedah/	20,554	https://mufti.kedah.gov.my/	132,162

	Mufti Negeri Kedah				
3	Jabatan Mufti Negeri Pulau Pinang	https://www.facebook.com/muftipulaupinang/	16,106	http://mufti.penang.gov.my/	690907
4	Jabatan Mufti Negeri Perak	https://www.facebook.com/muftiperak/	23,428	http://mufti.perak.gov.my/	not shown
5	Jabatan Mufti Negeri Selangor	https://www.facebook.com/JabatanMuftiSelangor/	20,634	https://www.muftiselangor.gov.my/	1,971,119
6	Pejabat Mufti Wilayah Persekutuan	https://www.facebook.com/muftiWilayahPersekutuan/	494,163	https://www.muftiwp.gov.my/	not shown
7	Jabatan Mufti Negeri Melaka	https://www.facebook.com/muftimelakaofficial/	8,179	http://www.muftimelaka.gov.my/	not shown
8	Jabatan Mufti Negeri Sembilan	https://www.facebook.com/muftifins/	81,073	https://www.muftins.gov.my/v1/	7,269,295
9	Jabatan Mufti Johor	https://www.facebook.com/muftijohor/	16,325	https://mufti.johor.gov.my/	not shown
10	Jabatan Mufti Negeri Kelantan	https://www.facebook.com/MUFTIKELANTAN/	4,209	http://www.muftikelantan.gov.my/	not shown
11	Jabatan Mufti Negeri Terengganu	https://www.facebook.com/Jabatan-Mufti-Negeri-Terengganu-1690827134525735	1,621	http://mufti.terengganu.gov.my/	70,147
12	Jabatan Mufti Negeri Pahang	https://www.facebook.com/jbtmmuftipahang/	5,222	https://mufti.pahang.gov.my/	1,371 (This Month)
13	Pejabat Mufti Negeri Sabah			https://mufti.sabah.gov.my/	170,538
14	Jabatan Mufti Negeri Sarawak			https://muftinegeri.sarawak.gov.my/	2,170,465

Source: Mufti departments' Facebook on 9 June 2021

2.5 Theoretical Frameworks

Some technology acceptance and behaviour intention models have been created, with various acceptance determinates in multiple areas of technology development.

This collection of models has been refined and updated to reflect current events and

themes. The theory of reasoned action (TRA) (Ajzen & Fishbein, 1980), the theory of planned behaviour (TPB) (Ajzen, 1985), and the diffusion of innovation model (DOI) are three of the most notable models of behaviour intentions available (Rogers, 2003). The technology acceptance model (TAM) (Davis, 1989), the technology acceptance model 2 (TAM2) (Venkatesh & Davis, 2000), the unified theory of acceptance and use of technology (UTAUT) (Venkatesh et al., 2003), and the unified theory of acceptance and use of technology 2 (UTAUT2) are the most notable models of technology acceptance (Venkatesh et al., 2012).

The UTAUT analyses users' intentions to utilise technology and the (user behaviour). This model was developed to provide a more accurate representation of the acceptance process. A total of four primary variables serve as direct predictors of intention to use and behaviour: performance expectancy, social influence, and facilitating factors (Venkatesh et al., 2003). Venkatesh et al. (2003) conducted a six-month study of four companies and discovered that UTAUT might explain 56 per cent of the user's intent to utilise information technology. Venkatesh et al. (2012) modified the original UTAUT model by including three more components, namely hedonic motivation, price, and habit, to create UTAUT2. This model is referred to as UTAUT2. They hypothesised that the model would demonstrate substantial changes in its purpose and use of behaviour by including these three variables. Their research discovered that the UTAUT 2 model explains 70% of the intention to use variance, significantly improving previous models.

UTAUT2 has been used to assess user acceptability in a wide variety of various areas of study. Among the many fields include education (Raman & Don, 2013; Yang,

2013), social media (Oechslein et al., 2014; X. Xu, 2014), mobile (Arenas-Gaitan et al., 2013; Baabdullah, Dwivedi, & Williams, 2014; Fuksa, 2013; Kang et al., 2015), consumer behaviour (Alalwan et al., 2014; Slade et al., 2013; Tavares, 2018). The thesis is going to utilise UTAUT2 for these reasons. However, it is necessary to understand previous technology adoption theories before describing them to comprehend UTAUT2.

2.5.1 Theory of Reasoned Actions (TRA)

The Theory of Reasoned Action (TRA) is a behavioural intention model and theory that identifies an individual's voluntary behaviour and is developed by Fishbein and Ajzen (1975). TRA has three main variables: attitude towards behaviour, subjective norms, and behavioural intention. An individual's attitude toward behaviour can be defined as liking or disliking certain behaviours. Subjective norm refers to the influence of people in one's social environment on behavioural intention. In contrast, on the other hand, behavioural intention can be understood as a function of attitudes toward behaviour and subjective norms toward that behaviour, which can influence the actual behaviour.

Although TRA is arguably an excellent model for studying user behaviour determinants, it has limitations. Ajzen (1985) claimed that TRA is constrained by correspondence. For the TRA to predict specific behaviour, attitude, and intention must settle on the action, target, context, time frame, and specificity (Sheppard et al., 1988). Assuming that human behaviour is under voluntary control is TRA's main flaw. In other words, TRA only applies to careful will, thoughts and behaviour. The

Theory of Reasoned Actions could not explain different behaviours, such as irrational decisions, habitual actions, or not being carefully considered (Sheppard et al., 1988).

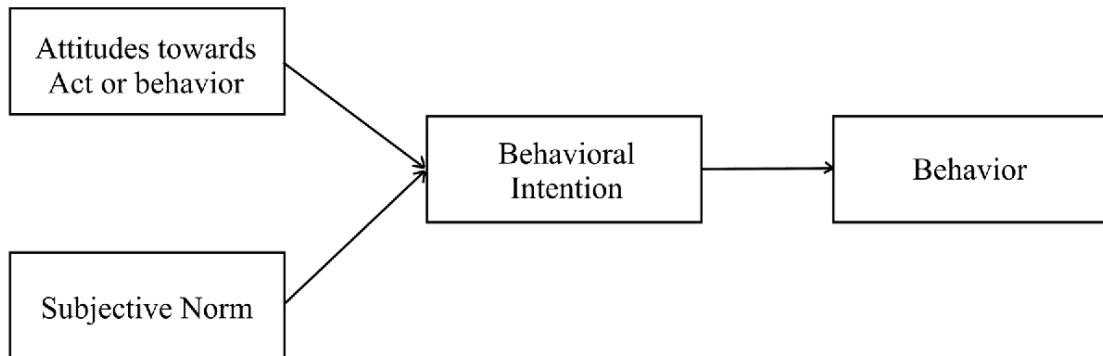


Figure 2-2: Theory of Reasoned Action model
Source: Fishbein and Ajzen (1975)

2.5.2 Theory of Planned Behaviour

The Theory of Planned Behaviour (TPB) has evolved from the inability or inaccuracy of the TRA in explaining behaviour that depended on the degree to which it was self-controlled (Ajzen, 1991). TPB differs from TRA in that it includes measures of perceived behaviour control (PBC), which accounts for situations where people have less control over their behaviour. TPB inserts PBC into a general framework of relationships with attitudes, behaviour, beliefs and intentions, affecting intentions and behaviour (Ajzen, 1991). TPB is an improvement over TRA, but it still has some limitations. TPB does not examine the relationship between intentions and behaviour, which leaves many unexplained variances (Taylor & Todd, 1995; Armitage & Conner, 2001). Another limitation of the TPB is that it does not count for the change of demographic variables and deals with people under the assumption that everyone reacts to the model process similarly (Sommer, 2011). TPB does not take

into account behavioural changes (Armitage & Conner, 2001), and it only employs perceived behavioural control (PBC) as a deterrent to all uncontrollable behaviour elements (Taylor & Todd, 1995).

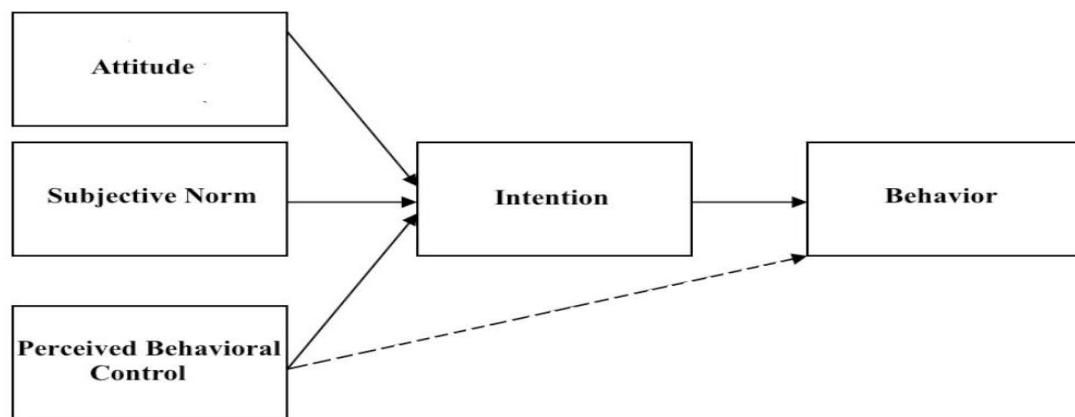


Figure 2-3: Theory of Planned Behaviour

Source: Ajzen, (1991)

2.5.3 Technology Acceptance Model (TAM)

TAM is an adaptation of the theory of reasoned action (TRA), which was developed to aid in understanding users' acceptance and use of technology and the factors that influence them (Davis, 1989). A preliminary study was conducted to adopt TRA in a new context and form a new model to see the most suitable variables to understand computer use behaviour (Ajzen, 1980). TAM comprises the variables use, behavioural intentions, attitude, perceived ease of use (PEOU), and perceived usefulness (PU), intending to mediate between these variables and actual system use.

Perceived usefulness can be understood as the degree to which a person believes the adoption of technology will produce several benefits, which in turn help to enhance

his job productivity, while perceived ease of use can be understood as a situation where people believe that using technology is free of effort.

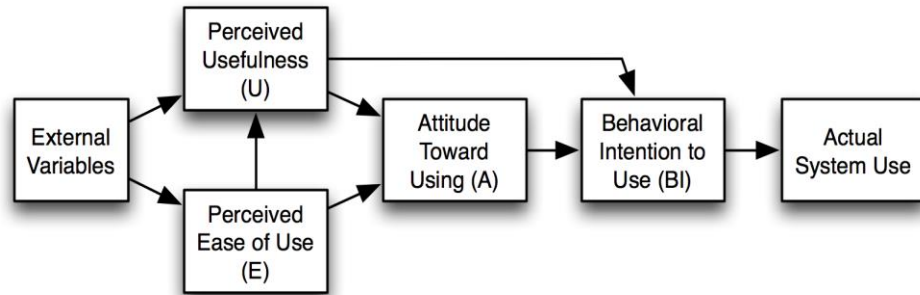


Figure 2-4: Technology Acceptance Model (TAM)

Source: Davis et al. (1989)

TAM2 is an extension of the original TAM model by Venkatesh and Davis (2000) that incorporates additional concepts covering social influence processes (image, subjective norm, and voluntariness), cognitive instrumental processes (perceived ease of use, output quality, job relevance, and result from demonstrability), and experience. In the early stages of implementation, the new model considers that the subjective norm will directly influence the intention to use it. This influence will decrease over time and be replaced by experience (Venkatesh & Davis, 2000). Despite being the most popular models, TAM and TAM2 have some limitations, one of which relies on users reporting on themselves and hoping that this self-reporting accurately represents their online use (Legris et al., 2003). Another issue is the type of respondents, with some studies' samples consisting solely of students or professionals, making it difficult to generalise the results (Legris et al., 2003). Furthermore, TAM

offers limited guidance on influencing usage through design and implementation, which does not fully explain the acceptance (Venkatesh & Davis, 2000).

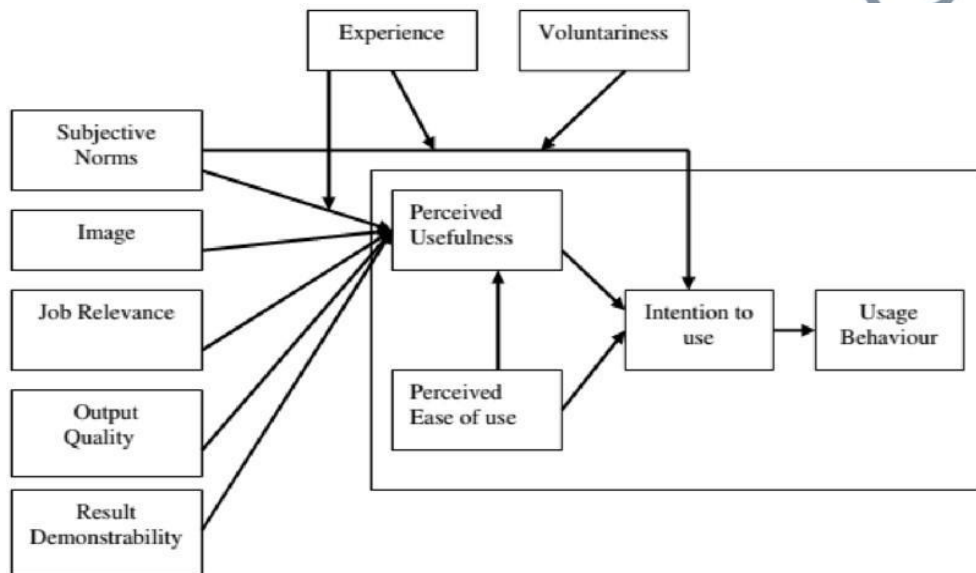


Figure 2-5: The Extended Technology Acceptance Model (TAM2)
Source: Venkatesh & Davis (2000)

2.5.4 Unified Theory of Acceptance and Use of Technology (UTAUT)

The unified theory of acceptance and use of technology (UTAUT), developed by Venkatesh et al. (2003), is one of the most widely used theories in technology acceptance in various fields, particularly the information system field. Like the previous models, UTAUT aims to analyse user intentions to use technology and then (use behaviour). This model was developed to give a more precise representation of the acceptance procedure. The model attempts to understand the use of information systems and the behavioural factors that might influence information system adoption. Initially, UTAUT was tested in a study related to technology adoption among employees in an organization and then was used to understand technology adoption

among various community groups (Venkatesh et al., 2003). The UTAUT has four main factors, namely performance expectancy (PE), effort expectancy (EE), social influence (SI) and facilitating condition (FC). Within this model, behavioural intention is the mediating factor in the relationship between behavioural and information system adoption. In contrast, three demographic variables, namely gender, age, experience, and one behavioural factor, namely the voluntariness of use, are the moderating factors in the relationship between behavioural factors and intention (Venkatesh et al., 2003).

PE is defined as the extent to which using a technology benefits individual users in performing certain activities; EE is the degree of ease associated with individual users' use of technology; SI is the extent to which individual users of the technology believe that essential others believe they should use the technology; and FC is individual users' perceptions of the resources and efficiencies (Venkatesh et al., 2003). More explicitly, PE, EE, and SI influence the behavioural intention to use technology while facilitating conditions, and behavioural intention to use technology are determinants of actual technology use.

However, the UTAUT model has several weaknesses. First, there are far too many variables in UTAUT to predict how technology will be used. Although the model is a 'very well understood and thoughtful presentation', however, Bagozzi (2007) claimed that since UTAUT is a combination of eight models of technology adoption, to come out with a model with 41 independent variables for predicting intentions and at least eight independent variables for predicting behaviour is making things too complicated and is driving this model of technology adoption to "a stage of

chaos". Second, van Raaij and Schepers (2008) looked into the issue of less parsimonious UTAUT compared to other technology adoption models such as TAM and TAM2. This occurs as the high R2 is only gained in the presence of the four moderating variables.

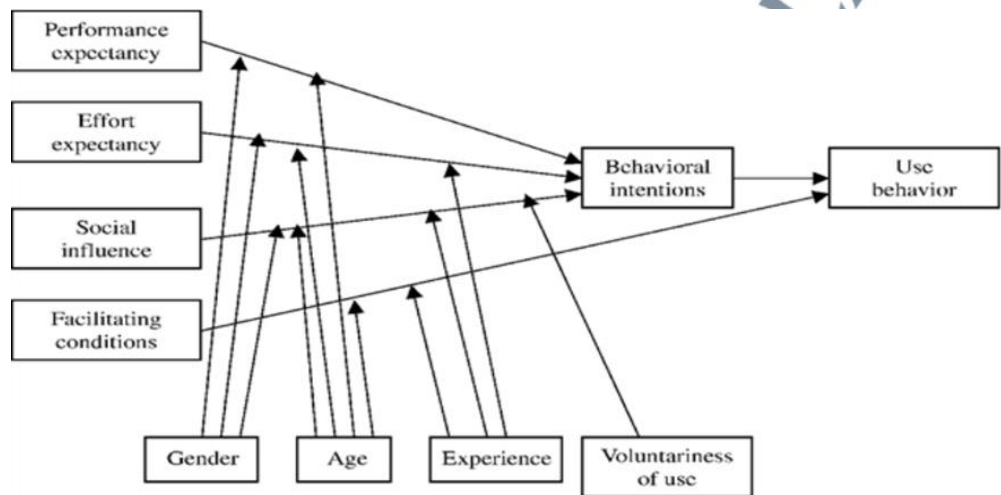


Figure 2-6: Unified Theory of Acceptance and Use of Technology (UTAUT)
Source: Venkatesh et al. (2003)

2.5.5 The extended Unified Theory of Acceptance and Use of Technology (UTAUT2)

Venkatesh et al. (2012) improved the original UTAUT model and added three more constructs, which are habit (HT), price value (PV) and hedonic motivation (HM), to form UTAUT2. Brown and Venkatesh (2005) define hedonic motivation as the first added construct, as the intrinsic happiness or joy that results from using technology and contributes significantly to adopting new technology. Price, the second construct, is the anticipated profits of using technology given its cost (Venkatesh et al., 2012). The last construct, habit, is spontaneous behaviour resulting

from previous experiences and learning (Venkatesh et al., 2012). According to the UTAUT2, the habit has direct and indirect effects via behavioural intention.

Venkatesh et al. (2012) claim that the primary goal of UTAUT2 is to identify three critical constructs by considering general adoption, technology use, and consumer adaptation. Furthermore, they adjusted some of the UTAUT relationships and introduced new ones. Seven constructs in the UTAUT2 have been identified as impacting behavioural intention and use, including the facilitating condition, performance expectancy, effort expectancy, social influence, hedonic motivation, price value, and habit. The UTAUT2 model explains 70 per cent of the intention to use variance, which is, by far, a significant improvement over any of the original models (Venkatesh et al., 2003, 2012; Anderson, 2006; Wu, Tao & Yang, 2007; Williams et al., 2013).

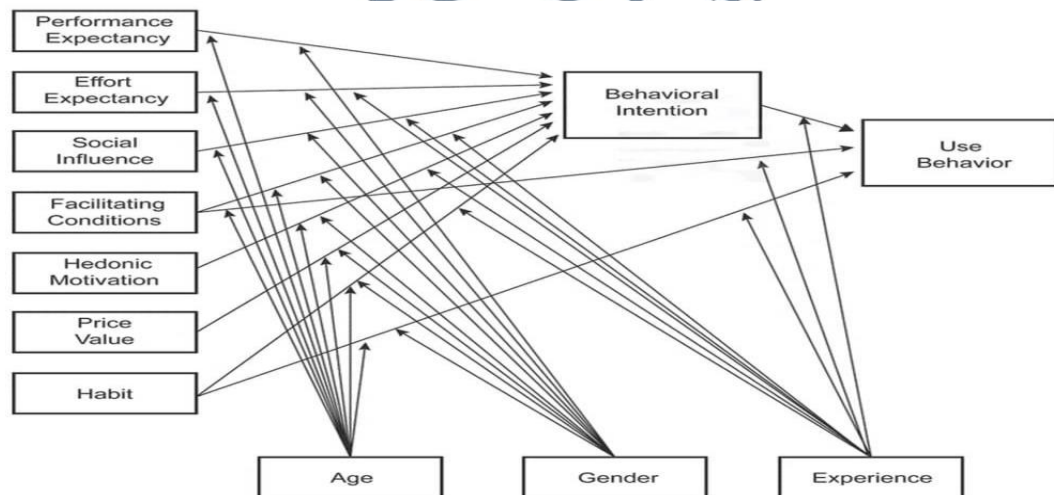


Figure 2-7: The extended Unified Theory of Acceptance and Use of Technology (UTAUT2)

Source: Venkatesh et al. (2012)

The table below shows the theories and models used to build the theoretical frameworks for the research, notably TRA, TPB TAM1, TAM2, UTAUT and UTAUT2. In addition, the factors examined in each theory/model are listed.

Table 2-3: Theoretical framework of the study

The State Fatwa Committee	State
Theory of Reasoned Actions (TRA)	Behaviour Attitude Subjective norms
Theory of Planned Behaviour	Attitude Subjective norms Perceived Behavioural Control
Technology Acceptance Model (TAM)	Perceived usefulness Perceived ease of use
Unified Theory of Acceptance and Use of Technology (UTAUT)	Performance expectancy Effort expectancy Social influence Facilitating condition Behavioural intention
The extended Unified Theory of Acceptance and Use of Technology (UTAUT2)	Performance expectancy Effort expectancy Social influence Facilitating condition Hedonic motivation Price Value Habit Behavioural intention

2.6 Research conceptual framework

The theoretical framework guided the present study in developing its research framework. Several modifications have been made to the original model of UTAUT2 to ensure the current model applies to online media for the Fatwa information platform setting. Firstly, the model is based on UTAUT2 behavioural factors and includes independent variables such as performance expectancy, effort expectancy, social influence, facilitating condition, hedonic motivation, price value, and habit.

However, after a thorough literature review, the researchers included three new factors: Fatwa awareness, Maqāṣid al-Sharī'ah Application and Religiosity.

The present study excluded facilitating conditions, price value and hedonic motivation as independent variables. According to Venkatesh et al. (2003), to include facilitating conditions as a variable in any technology adoption study, factors such as training and support must be provided consistently and publicly within an organisation and reasonably consistent among customers. Besides, online media does not require customers to have a high level of facilities and support that could be important for other technologies like Mobile banking and Internet banking (Alalwan et al., 2016; 2018). As a result, Shaffril (2017) and Alalwan (2018) excluded facilitating conditions from their study.

Besides, several studies have excluded using hedonic motivation as a variable in their research. For example, Hajli and Lin (2016) examined the topic of social networking service (SNS) information sharing and did not include hedonic motivations. Koohikamali et al. (2017) also do not include hedonic motivations in their study of information sharing via social networking services (SNS). Similarly, in a study on the community of practice (CoP) online help-seeking, Nistor et al. (2012) excluded hedonic motivation. The hedonic motivation was excluded from this study because it is irrelevant to Fatwa's dissemination and explanation. On the other hand, Fatwa information is holy things not performed for fun and entertainment. As for price value, users use social media free of charge, which does not bear any cost (Raman & Don, 2013; Alalwan, 2018; Kim & Chung, 2019; Baazem, 2020). Therefore, users

could not be concerned regarding price issues for online media adoption, and price value is not considered in the current study model.

The current study keeps behavioural intention as the mediating factor. It adds education as a new moderating factor while keeping the other two moderating factors, age and gender. The study, however, does not include experience as a moderator of UTAUT2. Because of the early stages of online media's development as a platform for Fatwa information, there is a lack of a compelling argument for integrating online media user experience with Fatwa dissemination. Past researchers have also excluded experience because its moderating effect on behavioural intentions is insignificant (Kimball, 2015; Rahman et al., 2011; Moorthy et al., 2019).

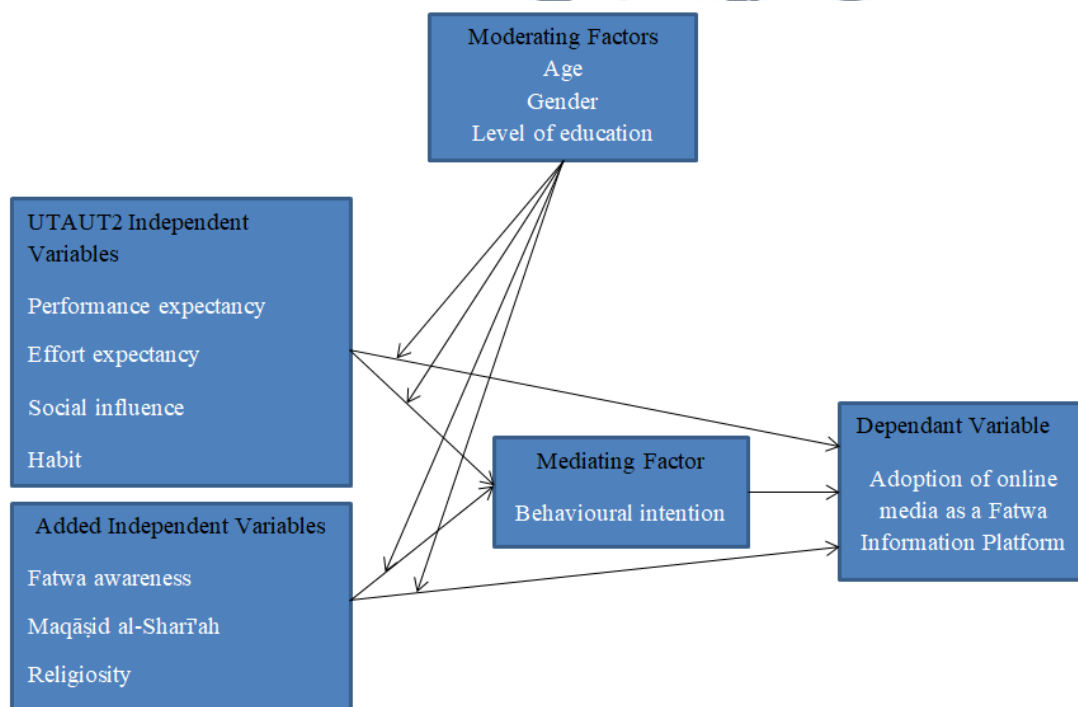


Figure 2-8: Research Conceptual framework

2.6.1 Fatwa Awareness

A person's awareness of any event depends on several factors. The three main components of the Greenspan model from 1981—sensitivity (a perceptual component), insight (an interpretation component), and communication—are what determine a person's level of social awareness (Black & Rojewski, 1998). A sensitive person will be aware of what is happening in their immediate environment or at a social event and can identify other people's experiences. The second element, insight, refers to the capacity to comprehend the underlying causes of events, consider potential contributing factors to other people's behaviour in those circumstances, and demonstrate social reciprocity. Depending on these two factors, communication's third component reflects the ability to take action in a given case (Black & Rojewski, 1998). Along with this model, Polanyi (1969) and Wegner (1982) have tried to expand on people's focal and tacit awareness. At first, usually, individuals would focally become aware of a situation by constituting the surroundings, comprehending the event, and then evaluating the event.

A social event or context influences an individual's behaviour and therefore is relevant in determining human interactions (Rakotonirainy et al., 2009). Dey (2001) asserts that when people interact, they use their senses to pay attention, take in what is happening around them, and try to understand, interpret, and act according to what others are trying to convey. People adjust and respond to situations and conversations depending on the interacting parties and their intentions. Social meanings and contextual references emerge through such broadened interactions, giving rise to social norms. Social interactions are required for social norms and human group behaviours (Rakotonirainy et al., 2009). Furthermore, emotional awareness facilitates

positive interactions, improving social well-being and social support (Beaman, 2008). However, becoming aware of one's surroundings, others nearby, and current circumstances becomes necessary for interpersonal interactions (Rakotonirainy et al., 2009).

Awareness of the potential challenges may help organizations better manage and implement social media strategies and integrate technologies more smoothly into their daily operations. Research has supported the relationship between social media use and awareness (Alnsour & Tayeh, 2019; Chierici et al., 2019; Ranwala & Perera, 2017). While social media plays a vital role in increasing public awareness, it also represents a necessary means of shaping perceptions of an organization's performance, successes, and purpose. This advantage is due to the unprecedented reach of social media marketing campaigns through their ability to engage audiences through existing social connections. Social networks enable information or organizational publicity to be spread organically through friendship and influencer networks, mimicking real-world human relations on a much larger scale due to the breakdown of geographic and temporal barriers. This connectivity, in turn, makes social media channels more crucial in creating public awareness (Alnsour & Tayeh, 2019; Chierici et al., 2019; Ranwala & Perera, 2017). In this regard, social media now provides a unique and ubiquitous platform not previously available. Consequently, Cutlip (2013) argues that building awareness and reputation are unified in digital public relations.

Studies showed that increasing awareness would increase technology adoption, and lack of awareness will lead to lower acceptance of technology (Hamad et al.,

2018; Gichuki & Mulu-Mutuku, 2018; Chawla & Kowalska-Pyzalska, 2019; Mohamad & Kassim, 2019; Malik & Ayop, 2020). For example, Gichuki & Mulu-Mutuku (2018) suggest that increasing awareness consequently increases the adoption of mobile payment services. Mutahar et al. (2018) examine the effect of awareness as an external variable on the technology acceptance model (TAM) to comprehensively understand the intention to use mobile banking. After receiving 482 valid responses, the result revealed that awareness significantly impacted perceived ease of use (PEOU) and perceived usefulness (PU). Likewise, Mohamad & Kassim (2019) examined the relationship between the UTAUT construct, technology awareness, financial cost, and E-Payment adoption among microfinance clients in Malaysia. The result showed that Technology Awareness has a significant but weak, moderate relationship.

A study of solar energy technology adoption by Malik and Ayop (2020) revealed that although 80% of respondents have basic science knowledge, their awareness of solar energy technology and its use was at the average score. However, the respondents accepted the government's initiative to increase their household incomes using solar energy technology. Chawla & Kowalska-Pyzalska (2019) discusses the awareness level and consumer acceptance of social media users in Poland. Findings show a low level of public awareness among the respondents, which causes them to develop myths, fears and doubts about Smart Meter installation in their households. More effort is required from the government and energy companies to increase public awareness, which will increase consumer acceptance (Chawla & Kowalska-Pyzalska, 2019).

Fatwa awareness is one of the most critical aspects influencing the acceptance of Fatwa. If the level of Fatwa awareness is high, then the individual will try to study and obtain information and knowledge about the Fatwa that has been decided. The Fatwa institution's delivery of Fatwa information, which is met with a high Fatwa awareness in the individual, will further increase the knowledge of the Fatwa. However, if Fatwa awareness is low, the effort to publicize and explain the Fatwa by the Fatwa institution to the public will not be effective. This is due to the low level of Fatwa awareness, which will cause the individual to be unwilling to consider matters involving Fatwa. The study by Shamsudin et al. (2018) found that the level of Fatwa awareness among the Selangor Muslim community is low, with only a small number aware of the Fatwas issued by the Selangor Mufti Department, and the majority of them do not follow the latest developments in Selangor state Fatwas. Likewise, the study of Rahman et al. (2016) showed that most respondents were not interested in knowing about the implementation of the Fatwa after being gazetted by the state Fatwa institution. Therefore, it is not surprising that their study shows a low Fatwa acceptance among the community. Therefore, Rosidi et al. (2021a) suggested that further empirical studies be conducted to determine whether the low acceptance of Fatwa is caused by ineffective delivery methods or the low Fatwa awareness of Malaysian Muslims.

2.6.2 Maqāṣid al-Sharī'ah

The term 'maqāṣid' (plural) is derived from the word 'maqṣad' (singular), meaning purpose, goal and objective. The term Maqāṣid al-Sharī'ah then means the purpose, goal or objective of Sharī'ah. Ibn 'Āshūr (1998) defines the general objective (maqāṣid 'āmmah) of Syariah as the more profound meaning (ma'ānī) and wisdom

(ḥikam) that the Lawmakers have contemplated concerning all or most of the rules of Syariah. Muḥammad al-Zuḥaylī (2003) defines maqasid as the ultimate goal, purpose, consequence, and meaning upheld and prescribed by the Syariah through its laws and consistently strives to realise, manifest, and achieve at all times and places. According to Imam al-Syatibi (2004), the wisdom behind creating the Shari'ah or decree is to realise the maqasid for all humankind. It is to ensure benefits (maslahah) and avoid harm (mafsadah) either in this world or in the hereafter (al-Syatibi, 2004).

Al-Ghazālī (2019) categorises maṣlahah into three: necessities (al-Darūriyat), complements (al-Hajiyāt) and embellishments (at-Tahsiniyāt). Al-Darūriyat (necessity) in Arabic is *الضروريات* which encompasses the essential elements of life and cannot be left out. Al-Darūriyat is undoubtedly necessary, no exception, for the benefit of the deen and the Dunya, and its absence will lead to chaos. He further refined the need for the preservation of the five essential elements (al-Darūriyat al-Khams), namely religion (al-Din), life (al-Nafs), intellect (al-'Aql), progeny (al-Nasl) and wealth (al-mal). These five essential elements are given priority in this order. Any behaviour that preserves these five attributes is maslahah, and any conduct that violates these attributes is mafsadah. He further explained that maqāsīd is an expression that contains the meaning of preserving maslahah, rejecting mafsadah, and prescribing maslahah.

Al-Hajiyāt (complements) in Arabic termed as *الحاجيات* is whatever human beings need to alleviate hardship and hardship. Al-Hajiyāt is different from Al-Darūriyat because, without the elements under Al-Hajiyāt, society will not fall into disruption or damage, as concluded earlier in Al-Darūriyat. Without Al-Hajiyāt, human beings

suffer and face difficulties in carrying out the commands of Allah accordingly. As Imam Syatibi (2004) described, the absence of Al-Hajiyāt will cause some hardship and burden to them but will not bring severe effects to these five essential elements. At-Tahsiniyāt (embellishments) in Arabic is termed as *التحسينيات*, are those that do not reach the level of Al-Darūriyat and Al-Hajiyāt but are an improvement to the development of a situation or situation (Al-Ghazali, 2019). The elements of at-Tahsiniyāt are the things that lead to the advancement and perfection of life, without which there will be no burden or difficulty as in the other two categories.

In dealing with human activities, Maqāsid al-Sharī'ah is the primary consideration Al-Shātibī (2004). With the prevalence of online media in human life today, it can be positioned as an essential means (*wasā'il*) to fulfil the maṣlahahs and bring about the realisation of the Maqāsid. Online media systems and software can be developed to address matters concerning the ḍarūriyyāts (Rahim et al., 2018; Saidin, 2012). For example, in addressing issues of dīn, information systems can be designed to manage zakāt and hajj (Khosyi'ah et al., 2021; Yolanda et al., 2020). Security systems are needed to protect financial information or bank vaults related to māl (Ajouz et al., 2022). Likewise, database systems can be developed for keeping records of marriage and births (Fitch et al., 2018; Kishamawe et al., 2015), which concerns 'irḍ and nasab.

Another example is computer support systems for handling hospital medical emergencies (Wu et al., 2018; Cabrera et al., 2012) that address the preservation of nafs. On matters of ḥājīyyāt, online media can teach young children about letters, numbers, colours, animals and other preschool topics (Andriyani& Suniasih, 2021;

Gillen & Kucirkova, 2018), even though education at this level can still be performed without online media. An example of tahsīniyyāt would be creating attractive computer graphics and a user-friendly interface for a website for da'wah purposes, i.e. disseminating information on Islam to the public (Omar et al., 2015). The position of online media as means of achieving the Maqāsid can either be direct means (e.g. security systems for bank vaults in protecting māl) or means for other instruments (wasā'il al-wasā'il) (e.g. database systems for marriage records), whereby marriage is related to preserving 'ird and nasab.

2.6.3 Religiosity

The terms "religion" and "religiosity" refer to the same concept, with the latter being more often used in contemporary writing (Hill & Pargament, 2003). Religion is defined as an organised system of beliefs, practices, rituals, and symbols that are intended to facilitate a person's connection to the sacred or transcendent (God, higher power, or ultimate truth/reality) and to foster an understanding of one's relationship to others in communal living (Woodhead, 2011; Koenig et al., 2000). While religiosity is the degree to which a person is devoted to the religion they profess and its teachings, as shown by the individual's attitudes and behaviours (Alam et al., 2011; Johnson et al., 2001).

Religion is a critical factor that should be studied because it represents one of the most significant, widespread, and successful social institutions, serving as a guide for individual attitudes, values, and interactions or behavioural regulation on a personal and social level. Religion is essential in defining a person's lifestyle (birth, marriage, and death) and establishing specific fundamental values for the individual's spiritual well-being (ethical values, good and evil). Religion is also essential in

guiding discussions about social dilemmas (cohabitation, premarital sex, family planning) and in defining the permissions and prohibitions enforced on consumer behaviour (meals or drink) (Mokhlis, 2009).

2.6.3.1 Measuring Islamic religiosity

According to Wilkes et al. (1986), employing a multi-item questionnaire to assess religiosity will better know its true nature. It may achieve high validity at the expense of fundamental impracticality for all consumer research. Religiosity was built on research based on four observations: (1) the frequency of church attendance, (2) confidence in religious values, (3) the importance of religious values, and (4) self-perceived religiousness. Ross (1967) created the Religious Orientation Scale (ROS) to assess religiosity. Numerous consumer research studies have shown the reliability and usefulness of ROS (Delener & Schiffman, 1988; Delener, 1990; Yavas et al., 1994). However, it is restricted because it was expressly intended for Christian or Judeo-Christian-related material exclusively, meaning it cannot be used for anything else.

The scale established by Taai (1985) is a scale derived from religious and Islamic teaching sources. Taai (1985) used two dimensions to measure Islamic religiosity: belief and practice. Taai (1985) did not distinguish between suggested and required when evaluating practice and faith in his study. Taai (1985) merges obligatory duties such as prayer performance and Ramadan (a holy month during which Muslims abstain from eating, drinking, smoking, and engaging in sexual activity), which a Muslim has no choice but to perform with practices such as seeking knowledge and voluntary prayer. Because prescribed activities in Islam are voluntary, and Muslims can abandon them if they cannot adhere to them, this may lead to skewed findings in our studies of Islam.

Islamic religiosity was measured by Albelaikhi (1997) using three parameters. Albelaikhi (1997) utilised the dimensions of belief and practised like Taai (1985). Still, he did not combine the scores on the fundamental components of belief tests with the other measures he used, as Taai (1985) did. There is some debate over whether it is beneficial to have such a component. A good attitude toward God (Allah) and his Prophets, and Islam generally focuses on the attitude component. As a result, believers must have a favourable attitude toward God, his messengers, and religion in general. This dimension is more closely linked to the belief dimension. In other words, practice is the only dimension used in this research. Furthermore, Albelikhi (1997) discovered many problems with understanding and labelling specific components and that the objects he utilised did not accurately reflect the dimensions the researcher had determined.

An investigation into the relevance and assessment of religiosity in consumer behaviour research was carried out by Mokhlis (2009). The study used a survey using a measurement modified from Worthington et al. (2003) and an area sampling method. Three hundred respondents from five different residential neighbourhoods in Kuala Lumpur were randomly selected for the investigation. It has been shown that there are statistically significant variations in purchasing inclinations among consumers with varying levels of religiosity in their lives. Intrapersonal and interpersonal dimensions of religiosity may predict some aspects of shopping orientation. Research has contributed to theory by identifying the population's religiosity measurement.

Khraim (2010) investigates the measurement of religion from the viewpoint of Islamists. It was created based on prior research on religiosity assessment to include

four dimensions in the study (Islamic financial services, seeking religious instruction; contemporary Islamic problems; and sensitive products). According to the research findings, combining three factors (current Islamic issues, religious education, and sensitive goods) produces the most significant outcomes compared to other dimensions.

A study conducted by Shah Alam et al. (2011) in Malaysia looked at the influence of religion on Muslim consumer behaviour and purchasing decisions. The assessment of religiosity used in this research was derived from Rehman & Shabbir (2010), which looked at the impact of religion on new product acceptance. Specifically, the Islamic religious index determines the level of religiosity in society (Shabbir, 2007). The index has five dimensions: ideological, ceremonial, intellectual, consequential, and experiential. At the same time, Chai and Chen (2013) conducted an exploratory study to determine the effect of religiosity on attitudes toward green products among young consumers. They used the intrinsic and extrinsic religiosity scale developed by Ross & Allport (1967), which has been shown to significantly affect empirical studies examining the concept of religiosity.

Baazeem (2020) revealed that religiosity indirectly affects the use of social media and technology acceptance in Saudi Arabia. Likewise, Hesapci Sanaktekin, Aslanbay and Gorgulu (2013) showed that religiosity significantly affects Internet consumption patterns. Their study suggested that with increasing religiosity, negative attitudes towards the usefulness of the Internet increase. Yahaya (2019) claimed that religiosity positively and significantly affected the usage/use behaviour/adoption of mobile banking for zakat distribution purposes.

Some basic conclusions from the above review may be drawn: Religiosity is a separate notion that can be assessed from various perspectives. There is some debate in the literature on the exact number of dimensions to evaluate religiosity. However, most academics believe that religiosity is multidimensional in general. The selection of a relevant and acceptable scale to assess religiosity, according to prior research, is mainly dependent on the cultural and religious backgrounds of the people. In the context of Malaysian Muslims, adopting measurements from Mokhlis (2009) and Shah Alam et al. (2011) would seem to be an acceptable choice.

2.6.4 Performance expectancy

According to Venkatesh et al. (2012), performance expectancy is how users benefit from using technology while carrying out activities. Sun and Zhang (2006) demonstrated the importance of performance expectancy when they confirmed that, out of 72 prior studies, 71 recorded a significant relationship between performance expectancy and technology adoption. On the other hand, Kahenya et al. (2014) and Nyembezi & Bayaga (2014) confirmed the relationship between performance expectancy and technology adoption by stating that the more benefits the technology offer, the more likely the individual will use the technology.

Performance expectancy was developed from five constructs from four different models. The five constructs are usefulness (TAM/TAM2 and C-TAM-TPB), extrinsic motivation (MM), job fit (MPCU), relative advantage (IDT) and outcome expectations (SCT) (Venkatesh et al., 2003). The five models involved are the Technology Acceptance Model (TAM/TAM2), Combined TAM and Theory of Planned Behaviour (C-TAM-TPB), Motivational Model (MM), Model of PC Utilization (MPCU),

Innovation Diffusion Theory (IDT) and Social Cognitive Theory (SCT). On top of that, performance expectancy is the strongest predictor of intention and remains significant at all measurement points (Venkatesh et al., 2003).

People are more motivated to adopt targeted technology if they believe it is more useful and productive than conventional ways (Alalwan et al., 2017; Dwivedi et al., 2019; Venkatesh et al., 2003, 2012). Performance expectancy (PE) is considered the most significant factor regarding the behavioural intention to adopt and use technology (Alalwan, 2018; Al-Saedi et al., 2020; Etemadi et al., 2020; Williams et al., 2021; Han et al., 2021). For example, Albanna et al. (2022) studied factors that determine social media use, which leads to increasing the effectiveness of non-profitable organizations and found a significant positive impact of performance expectancy on social media use. Likewise, Al-Saedi et al. (2020) suggested that performance expectancy positively affects the behavioural intention to use the M-payment system. In adopting social media in an academic library setting, the study of Williams et al. (2021) showed that the adoption of social media is positively influenced by performance expectancy. Etemadi et al. (2020) also found positive impacts of Performance Expectancy on the construction professionals' intention to use (IU) social media for knowledge sharing among construction professionals. Social media marketing tools are positively and significantly associated with performance expectancy (Han et al., 2021).

Besides, studies about the acceptance of online media applications for education found that performance expectancy significantly impacts adoption intention (Bardakci, 2019; Alvi, 2021; Rahman et al., 2021). In research investigating the

behavioural intention determinant to use social media by government employees, Albahlal (2021) discovered a significant relationship between performance expectancy and behavioural intention to use social media. A new study on social media adoption for business performance also showed that expectancy significantly influences behaviour prospects to implement social media (Puriwat & Tripopsakul, 2021). In the adoption of social media healthcare information, Ofori et al. (2021) found that Behavior intention (BI) to use social media for healthcare information was significantly predicted by performance expectancy (PE). Another study examining behavioural intention to use and interact with sex education on social media revealed that performance expectancy ($\beta=0.18$, $P<0.001$) was significantly associated with access to sex education on social media (Olamijuwon & Odimegwu, 2021). These results from the prior research emphasized the importance of performance expectancy in predicting the intention to use technology. Thus, Malaysian Muslims could be more interested in using online media applications if they see that such applications could offer more benefits.

2.6.5 Effort expectancy

Effort expectancy has been used in some models for measuring technology adoption among the community, such as TAM (Davis, 1989), the Extended Technology Acceptance Model (ETAM) (Hu et al., 2003) and UTAUT (Venkatesh et al., 2003). Effort expectancy can be referred to as a state where an individual believes the system is easy to use (Davis, 1989). Similarly, Venkatesh (2000) clarified effort expectancy as peoples' perception of the ease of learning and using technology. Both scholars' definitions confirm a simple rule of technology adoption - the more manageable the technology is to use, the more likely the technology is to be accepted

by users. People nowadays prefer simple and accessible technology over complicated and challenging technology (Sun and Zhang, 2006; Al-Qeisi et al., 2014). Sun and Zhang (2006) found some inconsistencies in the effects of perceived ease of use on technology adoption. They explained that only 18 studies (out of 30) showed significant relationships between effort expectancy and technology adoption. They further explained that such inconsistencies could be attributed to two factors – firstly, the complexity of the technology and, secondly, the users' experience.

Effort expectancy was developed from three different constructs of three other models, which are (1) perceived ease of use (TAM/TAM2), (2) complexity (MPCU), and (3) ease of use (IDT). As Venkatesh et al. (2003) articulated, effort expectancy pertains to how individuals perceive using a particular system as easy to use and not requiring too much time and effort. In general, people are more likely to avoid these systems that could be complex or require a high level of skills to be used securely and safely (El Ouiridi et al., 2016). Therefore, several scholars across the technology acceptance context have recognized that the individual's intention to use technology is significantly predicted by effort expectancy (Al-Saedi et al., 2020; Albanna et al., 2020; Puriwat & Tripopsakul, 2021; Williams et al., 2021; Olamijuwon & Odimegwu, 2021; Han et al., 2021). Online media platforms have been widely reported as user-friendly systems because they are easy to learn and use (Chinje & Chinomona, 2018; Hansen et al., 2018). Diverse studies have approved the crucial impact of effort expectancy of information systems or online media areas. For instance, Puriwat & Tripopsakul (2021) confirmed that effort expectancy significantly affects the behavioural intention to adopt online media for business purposes.

Likewise, Williams et al. (2021) showed that adopting online media in an academic library setting is positively influenced by effort expectancy. Results from Olamijuwon & Odimegwu (2021) revealed that effort expectancy ($\beta=0.25$, $P<0.001$) was significantly associated with the intention to access sex education on online media. More studies from Rahman et al. (2021), Albahlal (2021), Al-Saedi et al. (2020) and Alvi (2021) also showed that effort expectancy has a significant impact on online media adoption intention. Based on these findings, it could be argued that Malaysian Muslims are more likely to be motivated to adopt online media platforms if they perceive that using such systems is not complicated and does not require much effort.

2.6.6 Social influence

Social influence is confirmed to be an essential driver for technology adoption (Venkatesh et al., 2003; Kim et al., 2009; ten Kate et al., 2010; Lee, 2010; Tucker, 2011; Zhou and Li, 2014; Schlichter and Danylenko, 2014). According to Venkatesh et al. (2003), social influence can be understood as how an individual perceives that others believe they must use new technology. A solid social influence leads to a reliable people-to-people network where information flows between people. There are different opinions about the best social influence on technology adoption. According to Tucker (2011), the most influential person in the case of technology adoption is a colleague, followed by family members and opinion leaders. On the other hand, Hassan et al. (2011) confirmed colleagues and family members as their primary sources of social influence for technology adoption. Social influence can evaluate several social groups and disseminate Fatwas in Malaysia.

Venkatesh et al. (2003) conceptualized social influences as “the extent to which an individual perceives that important others believe he or she should apply the new system”. In the online media context, social influence could be described as the effect of the adjacent social environment on the public relations practitioners to use this technology, such as members, donors, staff, board members, or other organizations. The literature strongly supports the relationship between social influence and the use of online media (Bardakci, 2019; Puriwat & Tripopsakul, 2021; Rahman et al., 2021; Ofori et al., 2021; Olamijuwon & Odimegwu, 2021; Han et al., 2021; Albanna et al., 2020). For example, Williams et al. (2021) believed that the adoption of online media is positively influenced by social influence. A study from Alvi (2021) found that social influence impacted college students' behavioural intention to accept online media applications. This result was in line with a study by Ofori et al. (2021), which yielded the same effect of the significant impact of social influence on the Behavior intention (BI) to use online media for healthcare information. In addition, the result also showed that social influence had a significant positive influence on online media use, leading to increasing the effectiveness of NPOs (Albanna et al., 2020). Hence, it could be suggested that social media use by Malaysian Muslims is more likely to reach a high level if the social system positively supports such interactive systems as new methods and channels to interact with each other.

2.6.7 Habit

According to Venkatesh et al. (2012), the Habit could indicate how individuals are willing to act automatically because of learning. Limayem et al. (2007) prescribed a Habit (HT) as an automatic behaviour applied by individuals in a particular

situation. HT has a direct effect on BI and a direct effect on its use. Venkatesh et al. (2012) discovered that habits, directly and indirectly, impact BI's use of technology. Habit has a direct impact on BI as well as its use. Behavioural intentions and use of technology are significantly affected by habits (Pahnila et al., 2011; Venkatesh et al., 2012; Harsono & Suryana, 2014). Based on their daily interaction with online media platforms, people are more likely to have habitual behaviour toward such platforms (Shi et al., 2022; Tarhini et al., 2021; Gharaibeh et al., 2020). In Shi et al.'s (2022) research on the association between social media and e-commerce adoption (SMEA) and youth entrepreneurship in Africa, habit positively affects SMEA. This result was in line with Chan et al.'s (2021) study that showed habit has a positive and significant relationship with the intention to use the MySejahtera application among Malaysian citizens. Likewise, 399 Omani university students who use SNSs for academic purposes revealed that habit positively and significantly influenced the student's Behavioural Intention (BI) (Tarhini et al., 2021). Rahman et al. (2020) also found that habit significantly affects behavioural intention. Therefore, the increasing use of social media in daily activities in Malaysia may cause the habit to be one of the factors of social media adoption.

2.6.8 The mediating factor - behavioural intention

Behavioural intention can be seen as the performance of particular health behaviour that results in whether or not he or she intends to perform the behaviour. It is considered to be the immediate antecedent of the behaviour. Behavioural intention is confirmed as an influential mediating factor in various technology adoption models such as TRA, TAM, Technology Acceptance Model 2 (TAM2), UTAUT and UTAUT2 (Davis et al., 1989; Venkatesh et al., 2003; Hu et al., 2003; Venkatesh, et

al., 2012). Numerous studies have verified that behavioural intention is prevalent in determining individuals' technology adoption (Maruping et al., 2017; Venkatesh et al., 2003). According to Han et al. (2021), behavioural intention positively and significantly affects Chinese farmers' usage of WeChat-based Social media marketing. The same finding was shared by Prasetyo et al. (2021) that a high behavioural intention affected the actual use of eLearning platforms.

On the other hand, Venkatesh and Zhang (2010) and Du et al. (2012) confirmed the mediating effect of behavioural intention on the relationship between social influence and technology adoption. Furthermore, behavioural intention is confirmed to mediate the relationship between effort expectancy and technology. Referring to Yu (2012) and Suki (2012), although technology offers simplicity and easiness, people will not use the technology without any intention. Suki (2012) and Mardikyan et al. (2012) also confirmed the predictive power of performance expectancy on intention to use technology. They provided a simple explanation of the impacts of performance expectancy on technology adoption - The more the people perceived this technology to be helpful, the higher their intention to embrace the technology and increase the possibility of recommending it to others. In addition, Zhou et al. (2010) confirmed the mediating effect of behavioural intention on the relationship of technology adoption.

The adoption of new technologies and behavioural intention (BI) have been found to have a positive and significant relationship by several researchers (Faqih & Jaradat, 2015; Barry & Jan, 2018). Mun and Hwang (2003) also claimed that behavioural intention positively and significantly impacts actual use. As for Fatwa

dissemination through online media, Shamsuddin (2018) claimed that Behavioural intentions significantly impact online media adoption.

2.6.9 The moderating factors – gender, education level and age

Adding moderating variables may improve the explanatory power and consistency of previous models and the predictive validity of the different models beyond the original specifications (Venkatesh et al., 2003). Furthermore, the presence of moderating variables aids in understanding and articulating the implications of existing models.

2.6.9.1 Gender

Gender is a crucial moderator in technology acceptance (Suki & Suki, 2017; Welch et al., 2020; Han et al., 2021; Zhao & Bacao, 2021). Martins et al. (2018) found that gender is an essential moderator of these relations between Habit, Effort Expectancy, and Facilitating Conditions on the technology's intention and actual use. Welch et al. (2020) revealed that gender moderates the relationship between performance expectancy, effort expectancy, social influence and facilitating conditions on behavioural intention to use ICT. Based on the Han et al. (2021) study, gender is only statistically significant in moderating the effect of social influence on behaviour intention.

In the decision-making process, men and women often display different behaviours. While men's decision-making tends to be more autonomous and heuristic, women tend to be more detail-oriented and pay more attention to information from others. As a result, women are more cautious when analysing new technology, and their adoption decisions may lag behind those of their male counterparts. For example,

in investigating factors affecting students' online behavioural intention using a discussion forum, Wut & Lee (2021) found that Social influence affects female students' behavioural intention but not male students. Likewise, female farmers' intention to adopt WeChat-based SMM is more likely to be formed by social influence than male farmers (Han et al., 2021). At the same time, Pascual-Miguel et al. (2015) found that the moderating effects of female customers on effort expectancy and social influence were significantly more robust than male customers on online purchase intention.

On the other hand, Alasmari and Zhang (2019) claimed that men showed a stronger behavioural intention to use mobile learning technology than women, and social influence was the only construct moderated by gender. Suki (2017) claimed that gender significantly moderates the impact of performance expectancy and effort expectancy on students' intention to use animation and storytelling, with females being more pronounced on performance expectancy, while effort expectancy concerns males more. Besides, Zhao and Bacao (2021) showed that effect expectancy, social influence, and trust significantly affected flow in the male group, while hedonic motivation and perceived value significantly affected female customers when shopping via live-streaming apps.

However, Hidalgo and Gisbert Cervera (2021) claimed no significant differences in technology adoption according to gender or age. Workman's (2014) research indicates that age and gender may no longer significantly influence new technology use. Suksa-ngiam and Chaiyasoonthorn's (2015) study found that gender and age do not moderate relationships based on UTAUT and TAM theories. As

modern societies become more technologically literate, previous assumptions about age and gender may have become anachronistic in technology use.

2.6.9.2 Education Level

The role of education in technological adoption cannot be overstated. Education is a significant factor in how people perceive and adopt innovation (Quazi & Talukder, 2011). Numerous research studies have shown that individuals with a higher level of education are more likely to adopt new technology than those with a lower level of education (Sait & Sattar, 2018; Shallo et al., 2020; Hossain et al., 2020; Salam et al., 2021). According to Feng et al. (2018), education level has a high effect on the factors of social media adoption. Shallo et al. (2020) claimed that the level of education had a significantly positive influence on the adoption of technology. In line with that result, Hossain et al. (2020) revealed that the adoption of a digital mode of payment is affected by the education level of the consumers as, if they are internet savvy, they will be more inclined to use the digital payment mode. While researching SME retailers' perceptions of social media marketing in Pakistan, Salam, Imtiaz, & Burhan (2021) found that business owners' education level influenced their perceptions of social media marketing. This result is especially true in the case of SMEs and more so in developing countries where the level of education can be significantly low compared to developed countries (Salam et al., 2021).

At the same time, Gichuki and Mulu-Mutuku (2018) claimed that sufficient empirical evidence suggests that education level increases awareness and adoption of mobile money technologies. This result was in line with Sait and Sattar's (2018) findings that education level plays a considerable role in OSN usage, which means the higher the education level, the higher the chances of people using OSN. Similarly,

Chimento-Díaz et al. (2022) concluded that younger age, higher education level, and living alone are the factors that are associated with a greater readiness to use new technologies for ageing in place. Alkhalidi and Kharma (2018) claimed that less effort and more outstanding performance are likely to be expected from more educated users. At the same time, Teo et al. (2012) revealed that education was positively significant with PE and EE, with higher education being more likely to adopt m-banking services.

In contrast to the findings of previous researchers, Pan et al. (2021) revealed that participants' education level was negatively associated with their acceptance of health misinformation. On the other hand, Alshammari (2021) conducted the Logistic Regression and found no statistically significant differences between the gender, region, and education level and acceptance of the adoption of unified EHR at the national and global levels.

2.6.9.3 Age

Numerous research has shown the influence of age on Information and Communication Technology adoption factors (Nysveen et al., 2005; Venkatesh et al., 2003). The age variation among users substantially impacts technology adoption (Mishra & Singh, 2015; Alafeef et al., 2011). However, contradictory results are reported in the literature. For example, due to users' awareness of technology's advantages, younger people are likelier to use ICT than older people (Olamijuwon & Odimegwu, 2021; Puriwat & Tripopsakul, 2021; Chimento-Díaz et al., 2022).

Besides, Sobti (2018) explored the antecedents of the behavioural intention and adoption of mobile payment services like m-wallets and m-banking by users in India

and found that age is a moderating variable consistently across three models. The study implies that younger users give more importance to the effortless interface of mobile payment services and get more influenced by peers and society in shaping their intention to use them (Sobti, 2018). Janavi et al.'s (2021) study has also examined the moderating role of age in the relationship between online media adoption and online purchasing behaviour, concluding that age moderated the effects of online media adoption on online purchasing behaviour. Han et al. (2021) also studied the relationships between social media adoption and its predictor, and the results showed that age positively moderates the relationship between behavioural intention and use.

In addition, Welch et al. (2021) investigated serving just-in-time knowledge through knowledge base articles to service users via mobile learning and found that age moderates the relationship between the UTAUT constructs. At the same time, Puriwat & Tripopsakul (2021) investigated elements affecting social media adoption for business purposes by adopting a well-known technology acceptance model—the unified theory of acceptance and use of technology (UTAUT) showed considerable variances in the intention of social media behaviour and user behaviour due to age. Younger adults are more adept with user behaviour and behavioural intention than older adults. Chimento-Díaz et al. (2022) also indicated that age was significantly associated with high technology acceptance. Kim & Ho (2021) said that age moderated social influence and facilitating conditions on the acceptance model of wearable healthcare technology. Likewise, Joye et al. (2021) found that the relationship between BI and social influence became significant only when age was added as a moderator.

However, other researchers revealed findings contradicting previous studies' age results. Hidalgo & Gisbert Cervera (2021) said no significant differences in age in technology adoption. In addition, Gupta et al. (2008) found that age did not influence ICT skills. Moreover, Deursen et al. (2011) discovered that medium-related ICT abilities looked to be negatively impacted by age, while Mehrak & Yadollahi (2011) found that ICT integration appeared to be negatively influenced by age too. Mensah & Onyancha (2021) also revealed no statistical difference between the age of the respondents relative to performance expectancy, effort expectancy and social influence on social media intention use. Based on the research analysed, it can be noted that there were contradictory findings on the relationship between age and technology use in the literature evaluated, with some studies indicating a positive relationship. In contrast, others found a negative relationship.

2.7 Research Hypotheses

Based on the presented conceptual research framework, the following statistical hypotheses will be tested:

H1a1: There is a positive relationship between Fatwa awareness and Behavioral Intention to adopt online media as a Fatwa information platform.

H1a2: There is a positive relationship between Fatwa awareness and adopting online media as a Fatwa information platform.

H1b1: There is a positive relationship between Maqāṣid al-Sharī'ah Application and Behavioral Intention to adopt online media as a Fatwa information platform.

H1b2: There is a positive relationship between the Maqāṣid al-Sharī'ah Application and adopting online media as a Fatwa information platform.

H1c1: There is a positive relationship between Religiosity and Behavioral Intention to adopt online media as a Fatwa information platform.

H1c2: There is a positive relationship between Religiosity and adopting online media as a Fatwa information platform.

H1d1: There is a positive relationship between performance expectancy and Behavioral Intention to adopt online media as a Fatwa information platform.

H1d2: There is a positive relationship between performance expectancy and adopting online media as a Fatwa information platform.

H1e1: There is a positive relationship between effort expectancy and Behavioral Intention to adopt online media as a Fatwa information platform.

H1e2: There is a positive relationship between effort expectancy and adopting online media as a Fatwa information platform.

H1f1: There is a positive relationship between social influence and Behavioral Intention to adopt online media as a Fatwa information platform.

H1f2: There is a positive relationship between social influence and adopting online media as a Fatwa information platform.

H1g1: There is a positive relationship between habit and Behavioral Intention to adopt online media as a Fatwa information platform.

H1g2: There is a positive relationship between habit and adopting online media as a Fatwa information platform.

H1h: There is a positive relationship between Behavioral Intention and adopting online media as a Fatwa information platform.

H2a: Behavioural intention mediates the relationship between Fatwa awareness and adopting online media as a Fatwa information platform.

H2b: Behavioural intention mediates the relationship between Maqāṣid al-Sharī'ah Application and adopting online media as a Fatwa information platform.

H2c: Behavioural intention mediates the relationship between Religiosity and adopting online media as a Fatwa information platform.

H2d: Behavioural intention mediates the relationship between performance expectancy and adopting online media as a Fatwa information platform.

H2e: Behavioural intention mediates the relationship between effort expectancy and adopting online media as a Fatwa information platform.

H2f: Behavioural intention mediates the relationship between social influence and adopting online media as a Fatwa information platform.

H2g: Behavioural intention mediates the relationship between habit and adopting online media as a Fatwa information platform.

H3a1: Gender moderates the relationship between Fatwa awareness and adopting online media as a Fatwa information platform.

H3a2: Gender moderates the relationship between Fatwa awareness and behavioural intention.

H3b1: Gender moderates the relationship between Maqāṣid al-Sharī'ah Application and adopting online media as a Fatwa information platform.

H3b2: Gender moderates the relationship between Maqāṣid al-Sharī'ah Application and behavioural intention.

H3c1: Gender moderates the relationship between Religiosity and adopting online media as a Fatwa information platform.

H3c2: Gender moderates the relationship between Religiosity and behavioural intention.

H3d1: Gender moderates the relationship between performance expectancy and adopting online media as a Fatwa information platform.

H3d2: Gender moderates the relationship between performance expectancy and behavioural intention.

H3e1: Gender moderates the relationship between effort expectancy and adopting online media as a Fatwa information platform.

H3e2: Gender moderates the relationship between effort expectancy and behavioural intention.

H3f1: Gender moderates the relationship between social influence and adopting online media as a Fatwa information platform.

H3f2: Gender moderates the relationship between social influence and behavioural intention.

H3g1: Gender moderates the relationship between habit and adopting online media as a Fatwa information platform.

H3g2: Gender moderates the relationship between habit and behavioural intention.

H3h: Gender moderates the relationship between behavioural intention and adopting online media as a Fatwa information platform.

H4a1: Education level moderates the relationship between Fatwa awareness and adopting online media as a Fatwa information platform.

H4a2: Education level moderates the relationship between Fatwa awareness and behavioural intention.

H4b1: Education level moderates the relationship between Maqāṣid al-Sharī'ah Application and adopting online media as a Fatwa information platform.

H4b2: Education level moderates the relationship between Maqāṣid al-Sharī'ah Application and behavioural intention.

H4c1: Education level moderates the relationship between Religiosity and adopting online media as a Fatwa information platform.

H4c2: Education level moderates the relationship between Religiosity and behavioural intention.

H4d1: Education level moderates the relationship between performance expectancy and adopting online media as a Fatwa information platform.

H4d2: Education level moderates the relationship between performance expectancy and behavioural intention.

H4e1: Education level moderates the relationship between effort expectancy and adopting online media as a Fatwa information platform.

H4e2: Education level Gender moderates the relationship between effort expectancy and behavioural intention.

H4f1: Education level moderates the relationship between social influence and adopting online media as a Fatwa information platform.

H4f2: Education level moderates the relationship between social influence and behavioural intention.

H4g1: Education level moderates the relationship between habit and adopting online media as a Fatwa information platform.

H4g2: Education level moderates the relationship between habit and behavioural intention.

H4h: Education level moderates the relationship between behavioural intention and adopting online media as a Fatwa information platform.

H5a1: Age moderates the relationship between Fatwa awareness and behavioural intention.

H5a2: Age moderates the relationship between Fatwa awareness and adopting online media as a Fatwa information platform.

H5b1: Age moderates the relationship between Maqāsid al-Sharī'ah Application and adopting online media as a Fatwa information platform.

H5b2: Age moderates the relationship between Maqāsid al-Sharī'ah Application and behavioural intention.

H5c1: Age moderates the relationship between Religiosity and adopting online media as a Fatwa information platform.

H5c2: Age moderates the relationship between Religiosity and behavioural intention.

H5d1: Age moderates the relationship between performance expectancy and adopting online media as a Fatwa information platform.

H5d2: Age moderates the relationship between performance expectancy and behavioural intention.

H5e1: Age moderates the relationship between effort expectancy and adopting online media as a Fatwa information platform.

H5e2: Age moderates the relationship between effort expectancy and behavioural intention.

H5f1: Age moderates the relationship between social influence and adopting online media as a Fatwa information platform.

H5f2: Age moderates the relationship between social influence and behavioural intention.

H5g1: Age moderates the relationship between habit and adopting online media as a Fatwa information platform.

H5g2: Age moderates the relationship between habit and behavioural intention.

H5h: Age moderates the relationship between behavioural intention and adopting online media as a Fatwa information platform.

2.8 Chapter Summary

The study's theoretical frameworks included TRA, Theory of Planned Behaviour, TAM, UTAUT1, and UTAUT2. The TRA model is one of the oldest theories of technology adoption, which is built on three major factors: attitude toward behaviour, subjective standards, and behavioural intention. TAM is another model of technology adoption that TRA significantly impacts. In contrast to TRA, TAM is considered a perceived utility, ease of use, and attitude. TRA and TAM have various flaws, including the assertion that someone with the purpose of an act is unrestricted in their actions, doubtful heuristic value, insufficient explanatory and predictive power, triviality, and a lack of practical use.

These shortcomings have prompted researchers to continue improving models of community technology use, with one of the latest creations dubbed UTAUT2. UTAUT2 is based on the principles of Venkatesh et al. (2012), who created it based on eight prior technology adoption models. According to Bagozzi (2007) and van Raaij and Schepers (2008), UTAUT has several flaws relating to achieving a situation of chaos' and being less frugal. Specific changes have been made for UTAUT2 to be more compatible with the research on adopting online media by Malaysian Muslims as a Fatwa information platform.

Firstly, three more independent variables were introduced: Fatwa awareness, Maqāsid al-Sharī'ah Application and Religiosity. Second, while Venkatesh et al. (2003) asserted that many aspects of facilitating conditions, such as training and support, are consistently and freely offered within an organisation and reasonably consistent across users, online media's scope is different; anyone can use it without requiring special training. Thus, facilitating condition was excluded from this research. Aside from that, price value and hedonic motivation are irrelevant to this study because online media is free. This study focuses on disseminating and explaining Fatwas via online media, a serious and not fun subject. As a result, the researchers chose to exclude these variables. Finally, the chapter discusses the conceptual framework for the study, which comprises seven independent factors, one mediator variable, and three moderating factors.