



Religiosity, Islamic Lifestyle, and the Adoption of Edutainment Television Among Muslim Viewers: An Extended Technology Acceptance Model

Fatmawati, Ade Sofyan Mulazid, Armawati Arbi, Kalsum Minangsih*

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

**Corresponding Author: adesofyanmulazid@uinjkt.ac.id*

Abstract:

This study examines the factors that influence the intention and actual behavior of Muslim viewers in watching edutainment television. It applies an extended Technology Acceptance Model (TAM) in which religiosity serves both as a direct predictor and as a moderator of the link between intention and behavior. Survey data were collected from 216 Muslim respondents in the Jakarta metropolitan. The data were analyzed with Partial Least Squares Structural Equation Modeling (PLS-SEM). The results show that religiosity significantly predicts the intention to watch and actual viewing of edutainment television. Behavioral intention is the strongest predictor of actual viewing. Religiosity also positively moderates the relationship between intention and actual viewing. The study implies that value-based constructs must be incorporated into TAM when the object of adoption is religiously meaningful content, and that religiosity serves as a bridging mechanism in the intention-to-behavior relationship rather than merely as an additional antecedent. The study is limited by a purposive sample drawn from a single metropolitan region and by a cross-sectional, self-reported design.

Keywords: Technology Acceptance Model, Religiosity, Edutainment Television, Behavioral Intention, Media Adoption

JEL Classification Code: L82, I21, Z12

1. Introduction

Edutainment, a term combining education and entertainment, refers to media content designed to deliver educational messages through engaging entertainment formats. The concept was popularized by Singhal & Rogers (1999) under the broader entertainment-education framework, in which dramas, quiz shows, magazine programs, and music broadcasts function as vehicles for prosocial learning and knowledge transfer. Edutainment television occupies a distinctive position in the broadcasting landscape in Indonesia with programs ranging from children's science magazines and cultural documentaries to family-oriented quiz shows, history-themed dramas, and Islamic educational programming (Astuti et al., 2024; Fatchiatuzahro, 2023; Loader, 2024). The Indonesian Broadcasting Commission consistently ranks educational and religious-oriented programs among the highest-quality broadcasts, with religious programs reaching the highest score on the Television Program Quality Index (TPQI) at 3.61 in the second quarter of 2023, surpassing variety shows (3.32) and children's programs (3.26) (Indonesian Broadcasting Commission, 2023).



The quality of a program category and the number of viewers are not aligned (W. Dong et al., 2020; Ni et al., 2018). During the same measurement period, two categories fell below the national quality threshold of 3.00, namely soap operas (2.40) and infotainment (2.82), with an overall index of 3.12 across the eight categories assessed on fifteen national stations (Indonesian Broadcasting Commission, 2023). These are also the categories that occupy the largest share of commercial prime time (Custers & Van den Bulck, 2017; Laroche, 2023; Mehta, 2020), and the regulator has been explicit that the quality index was designed as a counterweight to audience-rating measurement (Fürst, 2020; Min et al., 2024), which ranks programs by how many people watch rather than by what the content carries. The audience at stake is both large and young. Indonesia recorded 282.5 million residents in mid-2024, of whom 87.08 percent, or roughly 246.0 million people, were Muslim (Central Intelligence Agency, 2025), and about 21.8 percent of the national population was of school age, 13.4 percent aged five to twelve, and 8.4 percent aged thirteen to seventeen, which amounts to some 61 million children and adolescents (Kemp, 2024). Tens of millions of Muslim households have children of school age (Kusol & Kaewpawong, 2025; Rahman, 2023; Zaragoza, 2025), yet the programs considered most valuable by regulators are not the ones that dominate the schedule (Howell, 2017; Rahayu, 2023). The gap between quality and screen share is not evenly distributed across the country (Fossen & Bleier, 2021; Piñón, 2019). The Jakarta metropolitan corridor was prioritized in the national migration to digital broadcasting (Ariansyah & Wardahnia, 2022; Nurizar, 2020), because its transmission infrastructure was judged the most prepared and its audience market the largest (Shihab et al., 2021; Susilo, 2020), with analog signals switched off there on 2 November 2022 ahead of most other service areas (Dzikrillah et al., 2024; Santoso & Sinaga, 2023), and it is also the region in which online substitutes for televised education are most densely available (Kemp, 2024).

The recent transition from analog to digital broadcasting has expanded the carrying capacity of Indonesia's broadcasting frequencies, enabling more specialized channels, including those dedicated to educational and family-oriented content (Prasetya et al., 2021; Wang & Zhang, 2020). Indonesia had completed the Analog Switch Off (ASO) process across 112 service areas covering 314 districts, with an estimated 97% of the population accessing digital television (Muttaqin et al., 2026; Tabroni et al., 2023). The shift is mandated by Law Number 11 of 2020 on Job Creation, particularly Article 60A, which sets November 2, 2022, as the final deadline for analog broadcasts (Law Number 11 of 2020 Concerning Job Creation, 2020). Beyond improvements in image and sound quality, the digital transition has enlarged the channel space available to producers of edutainment content (Chen et al., 2016; Matsilele et al., 2021), allowing them to compete more effectively with online streaming platforms and social media (P. I. Dong, 2018; Prindle et al., 2024). The same years have seen a steady reallocation of viewing time from broadcast television to online video (Kimber-Camussetti &



Guerrero-Pérez, 2022; Moss & Waddell, 2025), so that even where television has moved toward edutainment. Indonesia had 185.3 million internet users, equivalent to 66.5 percent of the population, and YouTube alone reached 139.0 million users, that is 49.9 percent of the total population and 75.0 percent of the national internet user base (Kemp, 2024). Educational material that once had to be scheduled by a broadcaster is now available on demand, without fixed airtime and across a far wider range of subjects (Chukwu, 2023). The displacement reaches religious learning itself, as recent Indonesian evidence shows Generation Z students treating social media platforms as a primary venue for Qur'anic study rather than turning to scheduled broadcast content (Muttaqin et al., 2026).

In the case of perceived usefulness, the practical benefit of edutainment programming is not in doubt (Kelling & Kelling, 2022; Lestari & Sari, 2023). Long-running Indonesian formats built on children's exploration of the natural world and on demonstrating how everyday objects are made (Agustriana et al., 2022; Haddad, 2016), such as *Si Bolang* and *Laptop Si Unyil*, give young viewers structured exposure to nature, to production processes, and to civic and religious knowledge, and research on children's educational television reports measurable gains in literacy, numeracy, and social skills among regular viewers (Fisch, 2014; Othman et al., 2022; Sintra & Agante, 2020). The paradox is that the categories containing the least educational content are the least favored by the audience (Beyens et al., 2019; Nikken, 2017). The perceived ease of use brings about a similar tension. Free-to-air television remains the least demanding medium in the country (Wardhana et al., 2024), as it does not require a subscription, does not use data packages, and asks nothing of viewers other than to operate the remote control (Ojiso & Nkalubo, 2024; Samčović & Čičević, 2016). In contrast, online video requires a connection, a device, and a degree of digital literacy (Bouguettaya & Aboujaoude, 2024; Osamnia et al., 2016). Therefore, television should be the primary channel for educational content (Jardine et al., 2016). However, the more educated and urban viewer segment, which comprises households most likely to seek educational programs for their children (Beyens & Eggermont, 2017; Šramová & Pavelka, 2017), is also the segment most likely to watch on smartphones rather than on television, and to choose content that is not edutainment (Austys et al., 2022; Mamvong et al., 2021). Thus, ease of use may no longer differentiate viewers in a market where digital transmission has become the national standard (Bhatt, 2022; Park et al., 2016).

Indonesia is home to the world's largest Muslim population, with roughly 246.0 million Muslim citizens (Basit et al., 2026), and religious programming achieves the highest quality score of any category in the national index (Komisi Penyiaran Indonesia, 2023). Broadcast schedules are nevertheless dominated by entertainment rather than education, and the categories that score lowest on quality are the most commercially prominent (Arafat et al., 2020; Nahuway et al., 2023). Religious commitment provides viewers with a standard for judging what is worth watching and what is appropriate for a family to watch together, and



evidence from Islamic consumption research shows that religiosity both shapes and conditions Muslim consumers' choices in digitally mediated markets (Supriani et al., 2025).

Edutainment television is widely recognized as a valuable medium for delivering educational content to a mass audience (Clarkson et al., 2018; Jing & Kirkorian, 2020). However, there remains a limitation in empirical research regarding audience acceptance and usage behavior. Most existing technology acceptance studies focus on the financial industry, such as digital banking (Mulazid et al., 2024), mobile payments (Alkhowaiter, 2022), and fintech (Bajunaied et al., 2023; Sultana et al., 2023), or on educational technology within formal learning contexts, such as e-learning platforms (Gunasinghe et al., 2020; Gupta et al., 2023). The consumption side of edutainment television, especially in religiously diverse societies, has received limited empirical attention. Some studies indicate that religiosity can shape technology adoption decisions (Alkhowaiter, 2022; Rptiono et al., 2021), yet this dimension is largely overlooked in studies on edutainment viewing behavior. When religiosity has been incorporated into the Technology Acceptance Model (TAM), religiosity has been studied almost exclusively in Islamic finance, mobile banking, and payment settings, and almost always as a direct antecedent of intention (Alkhowaiter, 2022; Mulazid et al., 2024; Rptiono et al., 2021). This study advances this stream in two ways. First, it shifts the model, extended with religiosity, from transactional financial contexts to media consumption contexts, where the object of adoption is value-laden educational content rather than financial services. Second, the theory positions religiosity not only as a direct predictor but also as a moderator of the intention-behavior relationship. This role has not been tested by previous studies on religiosity in the TAM. This dual specification serves as the primary starting point for this study's expansion of TAM to include religiosity and the existing Unified Theory of Acceptance and Use of Technology (UTAUT).

The present study uses the TAM developed by Davis (1989) as its theoretical foundation, with religiosity as an extension (Purnell et al., 2019; Su'un et al., 2018). TAM is selected for its parsimony and its enduring role as the foundational framework for individual technology adoption research (Dai et al., 2024; Manandhar & Chalise, 2023). Its two core constructs, perceived usefulness and perceived ease of use, function as proximate determinants of behavioral intention, which in turn drives actual use (Doherty et al., 2016; Pitts et al., 2026). Religiosity is incorporated because the consumption of educational and value-laden content is unlikely to be fully explained by utilitarian and ease-related perceptions alone (Pinho et al., 2017). Religious commitment among Muslim viewers can plausibly drive both the active selection of edutainment programming and the sustained translation of intention into routine viewing (Burge & Djupe, 2022; Paek et al., 2017). This study contributes to the literature in four ways. First, it identifies the antecedents of viewers' intentions and behaviors when watching edutainment television, thereby enriching the



literature on edutainment broadcasting in Indonesia. Second, it applies TAM to a religious-media context that has been underexplored in technology acceptance research. Third, it extends TAM by introducing religiosity as both a direct predictor and a moderator, offering theoretical insights into how value-based commitments interact with evaluations of cognitive technology. Fourth, it provides practical implications for television stations, content producers, and broadcasting regulators in designing edutainment programming for Muslim audiences in the post-ASO digital broadcasting environment.

2. Literature Review

Edutainment television refers to programming that deliberately combines educational content with entertaining formats to engage audiences while delivering knowledge or prosocial messages (Singhal & Rogers, 2002). The concept emerged in development communication scholarship as a strategy for reaching mass audiences with health, agricultural, civic, and educational information through dramas, quiz shows, magazine programs, and music broadcasts (Ahmed et al., 2025; Khizar et al., 2024; Sim et al., 2025). The format relies on the engagement power of entertainment to overcome the cognitive resistance often encountered by purely didactic instruction (Moyer-Gusé, 2008). Empirical research on children's edutainment programs such as Sesame Street has shown measurable learning gains in literacy, numeracy, and social skills among regular viewers (Fisch, 2014), confirming the educational value of the format when appropriately designed. Recent Indonesian evidence points the same way in digital form, since a cluster randomized controlled trial of a gamified literacy application reported moderate gains in oral reading fluency, phonemic awareness, and reading comprehension among struggling primary learners (Ardiansyah et al., 2026), which indicates that the entertainment wrapper continues to carry learning outcomes once the delivery medium changes.

Edutainment programming includes children's science magazines, cultural documentaries, family quiz shows, religious storytelling, and Islamic-themed educational dramas in Indonesia (Islanmmudin & Sari, 2023; Saputra et al., 2023). The same design logic has been carried inside formal Islamic schooling, where a hypercontent digital flipbook combining recitation audio, animated explanation, and gamified assessment improved conceptual understanding in Qur'anic studies at an Indonesian madrasah (Zh et al., 2024, 2026). Television remains a particularly effective edutainment medium because of its broad reach, household penetration, and ability to deliver content to audiences with limited internet access, including those in remote areas (Triady et al., 2022). The format also aligns with the broadcasting industry's incentive to invest in higher-quality content as digitalization reduces operational costs and expands channel availability (McCreery & Krugman, 2015). The high TPQI scores for educational



and religious programs indicate that the regulatory body recognizes this content category as serving the public interest.

The TAM was introduced by Davis (1989) and Davis et al. (1989) as an adaptation of the Theory of Reasoned Action. TAM proposes that two specific beliefs determine an individual's acceptance of a technology, namely perceived usefulness and perceived ease of use. Perceived usefulness is the degree to which a person believes that using a particular system would enhance task performance, while perceived ease of use is the degree to which a person believes that using the system would require little effort. Both constructs jointly influence behavioral intention to use the technology, which then drives actual system use. TAM has been validated across a wide range of empirical contexts (Marangunić & Granić, 2015) and remains one of the most cited theoretical frameworks for explaining individual-level technology acceptance. Extensions such as TAM2 (Venkatesh & Davis, 2000) and TAM3 (Venkatesh & Bala, 2008) added antecedents of perceived usefulness and perceived ease of use, while integrative models such as the UTAUT synthesized TAM with seven other theories (Venkatesh et al., 2003).

Media adoption can also be approached through audience-centered communication theories that predate and complement TAM. Uses and Gratifications Theory holds that audiences are active and select media to satisfy specific cognitive, affective, and social needs (Katz et al., 1973; Ruggiero, 2000), a view that frames edutainment viewing as the pursuit of informational and value-based gratifications. Media Dependency Theory focuses on how strongly viewers rely on a medium to meet their goals, whereas Media Richness Theory concerns a channel's capacity to convey complex or ambiguous messages. These frameworks offer valuable accounts of why audiences watch, but they are less suited to the present aim. TAM provides a well-validated structure for that purpose, with a clear pathway from intention to behavior into which religiosity can be inserted as both a predictor and a moderator (Natakusumah et al., 2023; Usman et al., 2022). Perceived usefulness reflects users' belief that technology will deliver functional benefits (Pramono et al., 2023). Perceived usefulness includes the educational value of edutainment program television (Areal et al., 2020), the breadth of knowledge accessible through the medium, the family-friendly nature of the content, and the convenience of accessing learning material without active searching. Davis (1989) and King & He (2006) consistently report a positive relationship between perceived usefulness and behavioral intention.

Perceived ease of use captures the perceived effort required to operate a technology, this includes channel scanning, remote-control operation, and access to on-screen program information to locate edutainment content for digital television. Davis (1989) and Marangunić and Granić (2015) confirm that ease of use lowers the cognitive cost of adoption and increases intention to use. The relationship has also been observed in religiously informed media contexts



(Ribadu & Rahman, 2019), where audiences are more inclined to engage with media that are easy to access and navigate.

Religiosity is defined as a commitment to adhering to the principles, doctrines, and beliefs of an established religious framework (Bhuian et al., 2018). Two types are commonly distinguished, namely intrinsic religiosity, which reflects a deep internal appreciation of religion, and extrinsic religiosity, which is associated with outward behavior driven by social or non-religious factors (Alkhowaiter, 2022). Several studies report that religiosity significantly influences intention and behavior in technology adoption (Bananuka et al., 2019; Riptiono et al., 2021; Sobari et al., 2017). For edutainment media consumption, religious viewers are likely to value wholesome, family-appropriate content, prioritize educational programming for their children, and be drawn to Islamic-themed edutainment that combines moral instruction with engaging narratives. Religiosity is also expected to moderate the link between intention and behavior, because religious commitment provides a sustained internal motivation that bridges the well-known intention-behavior gap. Behavioral intention is consistently identified as a proximal predictor of actual behavior in TAM and related frameworks (Davis et al., 1989; Venkatesh et al., 2003). Viewers with stronger intentions are more inclined to engage in regular viewing of educational programs (Aini, 2019). Intention occupies a dual position in the model. It is an outcome of perceived usefulness, perceived ease of use, and religiosity. This is the position intention holds in the original formulation of TAM, where beliefs do not act on use directly but are channeled through intention (Davis, 1989), and it is retained in the unified model (Venkatesh et al., 2003).

The mediating function has been tested explicitly in recent work. Meiranto et al. (2024) report partial complementary mediation by behavioral intention between facilitating conditions and habit, on the one hand, and system use, on the other, in an Indonesian e-government setting. The meta-analytic synthesis of 693 technology acceptance studies by Marikyan et al. (2026) finds intention to be the most consistently supported determinant of use behavior across applications and theoretical variants. Mediation is not, however, equivalent to full transmission. Sheeran & Webb (2016) show that a medium-to-large change in intention typically yields only a small-to-medium change in behavior, leaving a residual gap that intention by itself cannot close. The present model, therefore, treats intention as a mediator whose transmission efficiency is itself conditional, and specifies religiosity as the variable that conditions it. The model specifies perceived usefulness, perceived ease of use, and religiosity as predictors of behavioral intention. In addition, Religiosity and Behavioral Intention also as predictors of Actual Viewing, and Religiosity as a moderator of the path from Behavioral Intention to Actual Viewing.

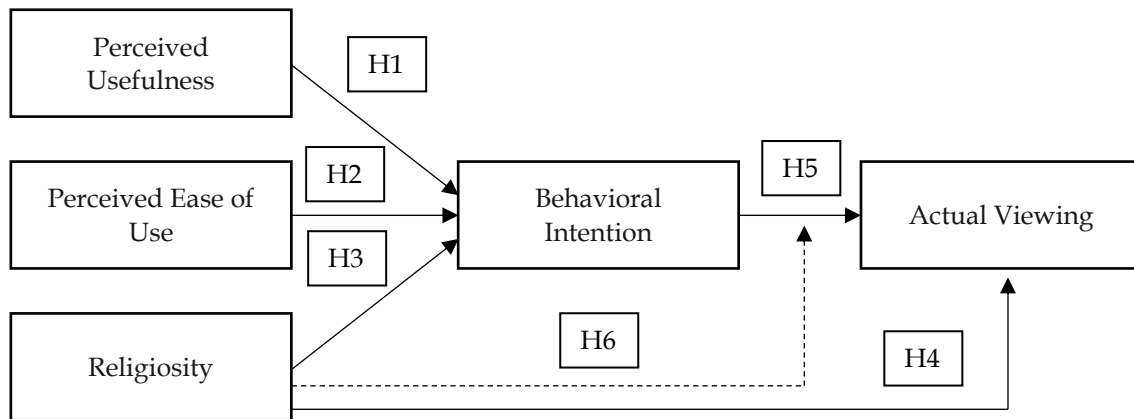


Figure 1: Research Model

Hypothesis

- H1: Perceived usefulness has a positive and significant influence on the behavioral intention to watch edutainment television.
- H2: Perceived ease of use has a positive and significant influence on the behavioral intention to watch edutainment television.
- H3: Religiosity has a positive and significant influence on the behavioral intention to watch edutainment television.
- H4: Religiosity has a positive and significant influence on the actual viewing of watching edutainment television
- H5: Behavioral intention has a positive and significant influence on the actual viewing of watching edutainment television.
- H6: Religiosity positively moderates the relationship between behavioral intention and actual viewing of watching edutainment television.

3. Research Methods

This study uses a descriptive-explanatory quantitative approach to characterize the pattern of edutainment viewing among Muslim audiences in metropolitan areas (Kurniasih et al., 2025; Risbiyantoro et al., 2026). This study uses a purposive non-probability sampling technique with inclusion criteria that include Muslim individuals who actively watch edutainment television programs, actively select or filter their own viewing, and acknowledge that Islamic values, ethics, or content permissibility are among their considerations. The research population is infinite; therefore, this study conducted a sample size test using G*Power, considering a significance level of 0.05, a statistical power of 0.95, and an effect size of 0.088, resulting in a sample of 216. Respondents were drawn from metropolitan areas including Jakarta, Bogor, Depok, Tangerang, South Tangerang, and Bekasi, selected because they combine the country's densest digital television coverage with the widest availability of online alternatives, making the acceptance questions feasible to pose. Data were

collected through a structured online questionnaire distributed via Google Forms.

Table 1: Operational Definition of Variable

Variable	Item Code	Item	Reference
Perceived Usefulness	PU1	Watching edutainment television programs adds to my knowledge and to my family's knowledge.	Davis (1989)
	PU2	Edutainment television makes educational content available to me without my having to search for it.	Davis (1989)
	PU3	Overall, I find edutainment television useful as a learning medium for the household.	Davis (1989)
Perceived Ease of Use	PEOU1	Finding edutainment channels on digital television is easy for me.	Davis (1989)
	PEOU2	Using the on-screen program guide to check edutainment schedules takes little effort.	Davis (1989)
	PEOU3	Operating a digital television set to watch edutainment programs is easy to learn.	Davis (1989)
Religiosity	REL1	My religious beliefs shape the way I approach daily life.	Bhuian et al. (2018), Alkhowaiter (2022)
	REL2	I try to live my everyday life in accordance with Islamic teachings.	Bhuian et al. (2018), Alkhowaiter (2022)
	REL3	Religious values are among my considerations when I choose what to watch.	Bhuian et al. (2018), Alkhowaiter (2022)
	REL4	I avoid television content that conflicts with Islamic values.	Bhuian et al. (2018), Alkhowaiter (2022)
	REL5	Religion matters to me because it gives meaning and direction to my life.	Bhuian et al. (2018), Alkhowaiter (2022)
Behavioral Intention	INT1	I intend to keep watching edutainment television programs in the coming months.	Davis (1989), Venkatesh et al. (2003)
	INT2	I plan to make edutainment television one of my regular viewing choices.	Davis (1989), Venkatesh et al. (2003)



Actual Viewing	AU1	I watch edutainment television programs regularly.	Davis (1989), Venkatesh et al. (2003)
	AU2	A noticeable share of my daily television time goes to edutainment programs.	Davis (1989), Venkatesh et al. (2003)
	AU3	I watch edutainment television together with members of my family.	Davis (1989), Venkatesh et al. (2003)

Each item included in this study was adapted from previous research, such as perceived usefulness and ease of use from Davis (1989); religiosity from Bhuian et al. (2018) and Alkhawaiter (2022); and behavioral intention and actual views from Davis (1989) and Venkatesh et al. (2003). Each item was rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The pool was then reduced for empirical reasons by removing low outliers at the measurement model stage, leaving 16 items across the five constructs.

This study uses Partial Least Squares Structural Equation Modeling (PLS-SEM) analysis, including construct validity testing through factor loading, reliability testing with cronbach's alpha, composite reliability, and Average Variance Extracted (AVE). Then, Discriminant validity testing is conducted through the fornell-larcker criterion, multicollinearity testing via Variance Inflation Factor (VIF), and the coefficient of determination. PLS-SEM analysis is chosen based on the objective of developing predictive theory rather than confirming an existing model. This study works with a relatively small purposive sample, and PLS-SEM is robust to non-normal data and to models that incorporate reflective measures and moderating effects (Hair et al., 2017, 2019). The analysis is then carried out through a two-step procedure recommended by Hair et al. (2017), in which the measurement model is first evaluated for reliability and validity, and only after these conditions are met is the structural model used for path analysis and hypothesis testing.

4. Finding and Discussion

The measurement model was assessed for convergent validity and discriminant validity. Convergent validity was evaluated using factor loadings, cronbach's alpha, composite reliability, and AVE, following the thresholds recommended by Hair et al. (2014, 2017). All factor loadings exceeded 0.50, cronbach's alpha and composite reliability values exceeded 0.70, and AVE values exceeded 0.50. Table 1 presents the construct validity and reliability results for the five constructs of the extended TAM model.

Table 2: Construct Validity and Reliability Test

Variable	Item	Factor Loading	Cronbach's Alpha	Composite Reliability	AVE
Perceived Usefulness	PU1	0.892	0.836	0.923	0.858
	PU2	0.929			
	PU3	0.924			
Perceived Ease of Use	PEOU1	0.803	0.765	0.864	0.680
	PEOU2	0.837			
	PEOU3	0.833			
Religiosity	REL1	0.816	0.903	0.928	0.720
	REL2	0.867			
	REL3	0.857			
	REL4	0.845			
	REL5	0.858			
Behavioral Intention	INT1	0.947	0.891	0.948	0.902
	INT2	0.952			
Actual Viewing	AU1	0.834	0.786	0.876	0.702
	AU2	0.894			
	AU3	0.781			

Note: Data processed by the author

As reported in Table 2, all factor loadings are above 0.78; Cronbach's alpha values range from 0.765 to 0.903; composite reliability values range from 0.864 to 0.948; and AVE values range from 0.680 to 0.902. These results confirm convergent validity and reliability for all constructs. Discriminant validity is assessed using the fornell-larcker criterion (Fornell & Larcker, 1981), which requires that the value of each construct exceeds its correlation with other constructs (Hair et al., 2011), thereby indicating adequate discriminant validity as follows.

Table 3: Fornell-Larcker Criterion Output

Variable	Perceived Usefulness	Perceived Ease of Use	Religiosity	Behavioral Intention	Actual Viewing
Perceived Usefulness	0.926	-	-	-	-
Perceived Ease of Use	0.634	0.825	-	-	-



Religiosity	0.613	0.539	0.849	-	-
Behavioral Intention	0.536	0.618	0.590	0.950	-
Actual Viewing	0.543	0.655	0.572	0.830	0.838

Note: Data processed by the author

The structural model was assessed after confirming construct validity. The VIFs for all paths were below the recommended threshold of 5 by Hair et al. (2014), indicating no multicollinearity. The coefficient of determination for behavioral intention is 0.628, indicating that the model explains 62.8% of the variance in intention, while the R-squared for actual viewing is 0.762, indicating strong explanatory power. The Q-square values for both endogenous variables exceed the 0.35 threshold, with behavioral intention at 0.548 and actual viewing at 0.524, indicating strong predictive relevance (Hair et al., 2019; Henseler et al., 2009).

Hypothesis testing was conducted using the bootstrapping procedure with 5,000 resamples and a one-tailed test, consistent with the directional hypotheses (Hamakhan, 2020). To avoid an inconsistent acceptance criterion, a single conservative decision rule was applied uniformly to all six paths: a hypothesis was supported only when $p < 0.05$. The same threshold was used for every path so that no hypothesis was judged by a more lenient rule than another. Table 3 reports the path coefficients, p-values, and decisions for the six hypotheses.

Table 4: Path Coefficients Results

Hypothesis	Path Coefficient	P-Value	Decision
Perceived Usefulness → Behavioral Intention	0.021	0.329	Rejected
Perceived Ease of Use → Behavioral Intention	0.076	0.138	Rejected
Religiosity → Behavioral Intention	0.158	0.002*	Accepted
Religiosity → Actual Viewing	0.075	0.036*	Accepted
Behavioral Intention → Actual Viewing	0.501	0.000*	Accepted
Religiosity * Behavioral Intention → Actual Viewing	0.061	0.024*	Accepted

Note: * indicate significant at 5% level of significance

The empirical results show that four of the six hypotheses are supported. Religiosity significantly predicts behavioral intention and actual viewing of edutainment television. Behavioral intention is the strongest predictor of actual viewing, and religiosity significantly moderates the relationship between behavioral intention and actual viewing. The two hypotheses derived from the core TAM constructs are not supported. Perceived usefulness and perceived ease



of use do not significantly influence the intention to watch edutainment television.

The non-significant effect of perceived usefulness contrasts with the substantial body of TAM literature that consistently reports a positive relationship between usefulness and behavioral intention (Davis, 1989; King & He, 2006; Marangunić & Granić, 2015). One plausible explanation is the abundance of substitute platforms for educational content. Audiences in Indonesia can access learning material through YouTube channels, online learning platforms, podcasts, and short-form video applications, which often offer on-demand viewing, interactive features, and a broader range of subjects (Kemp, 2024). When substitute media dominate viewers' everyday content diet, the marginal usefulness of edutainment television becomes less salient as a driver of intention. The result is consistent with the technology-substitution argument that established TAM relationships weaken in mature, multi-platform media environments. This pattern is not universal. In formal e-learning and digital education settings, perceived usefulness often remains a strong predictor of intention (Gunasinghe et al., 2020; Gupta et al., 2023; Listyasari et al., 2026), and meta-analytic evidence reports a generally robust usefulness-to-intention path (King & He, 2006). The contrast indicates that the non-significant effect found here is specific to a saturated, largely free-to-access broadcasting context, where edutainment competes with abundant on-demand substitutes, rather than evidence of a general breakdown of TAM.

The non-significant effect of perceived ease of use can be interpreted similarly. Once digital television transmission has stabilized post-ASO, the operational cost of accessing channels is uniformly low across the population, and ease of use ceases to discriminate among viewers. Davis (1989) himself noted that perceived ease of use tends to lose its predictive power as users gain experience with technology. In the post-ASO Indonesian context, where digital television is the de facto national broadcasting standard, ease of use functions more as a hygiene factor than as a motivator of program-specific viewing intentions (Venkatesh et al., 2003).

Religiosity emerges as a significant predictor of behavioral intention. Highly religious viewers are intrinsically motivated to seek wholesome, educationally valuable content for themselves and their families, and edutainment television provides a media environment that aligns with these values. Religious viewers may particularly value Islamic-themed edutainment that combines moral instruction with engaging narrative formats, and they may treat regular viewing as part of a broader practice of religiously informed parenting and self-development. The result aligns with Alkhawaiter (2022) and Riptiono et al. (2021), who report that religiosity strengthens behavioral intention in religiously relevant technology contexts. Religiosity also predicts actual viewing directly, and this is the result that most repays unpacking. Under the single decision rule applied to all six paths, the effect is positive and significant



($\beta = 0.075$, $p = 0.036$), and the associated T-value of 1.799 clears the one-tailed critical value of 1.645 at the 5 percent level, so H4 is supported on both the probability and the T-statistic criterion. The coefficient is small, which is what should be expected once behavioral intention is already in the model, yet the fact that it survives alongside a dominant intention path is theoretically informative. It indicates that religious commitment reaches viewing behavior through a channel that stated intention does not fully absorb.

Three mechanisms make this plausible. First, religiosity works as a filter that operates before deliberation rather than through it. Research on selective exposure has long shown that religious commitment shapes what audiences actually watch and what they screen out, independently of the reasons viewers give for those choices (Bobkowski, 2009; Hamilton & Rubin, 1992; Tohir et al., 2026). For a Muslim audience, content permissibility is not reweighed each evening but stands as a continuing constraint on the option set. Second, religiosity is embedded in the temporal architecture of the household. Prayer times, communal evenings, and the seasonal rhythm of Ramadan organize when the set is on and who is in the room, so part of edutainment viewing is habitual rather than intended in the deliberative sense. Habit is recognized in the unified model as a determinant of use that operates alongside intention rather than only through it (Venkatesh et al., 2012), and religious practice is one of the most dependable sources of such routine. Third, viewing in this setting is often a household decision rather than a personal one. A religiously motivated parent who selects educational programming for children produces observed viewing that the respondent's own intention score never captures. The pattern is consistent with Alkhawaiter (2022), who models Islamic religiosity in relation to use behavior and not only to intention. The result should nevertheless be read with restraint, since a coefficient of 0.075 set against an intention path of 0.501 says that the direct route is real but narrow, and competing demands from work, family, and study still absorb most of the distance between wanting to watch and watching. Religiosity does not bypass intention. It supplements it at the margin, and, as the moderation result shows, it does its heavier work by conditioning how efficiently intention converts into behavior.

Behavioral intention strongly predicts actual viewing with a path coefficient of 0.501. The result reaffirms the central proposition of TAM that intention is the proximal driver of usage (Davis et al., 1989; Marikyan et al., 2026; Syaifullah et al., 2026), and it demonstrates that the intention-behavior linkage holds firmly in religiously informed media contexts, in line with evidence that intention carries the mediated effect of upstream beliefs through to observed use (Meiranto et al., 2024). The moderation result for religiosity is theoretically meaningful. Religiosity strengthens the link between intention and actual behavior, indicating that for viewers with stronger religious commitment, intention is more reliably translated into viewing (Sheeran & Webb, 2016; Supriani et al., 2025; Tawakkal et al., 2026). This finding offers a partial answer to



the well-known intention-behavior gap, which Sheeran and Webb (2016) document as the systematic shortfall between what people intend and what they do, suggesting that value-based commitments such as religiosity can serve as bridging mechanisms that narrow the distance between stated intention and observed behavior. Read alongside the mediating role of intention, the model implies a conditional indirect path: perceived usefulness, perceived ease of use, and religiosity operate on viewing through intention, and the efficiency with which intention transmits that effect is itself higher among more religious viewers.

The results suggest that the classical TAM constructs are insufficient to explain the adoption of edutainment television among Muslim audiences fully. Religiosity is needed both as an additional predictor and as a moderator. The extension is consistent with calls in the TAM literature for context-specific antecedents (Marangunić & Granić, 2015; Venkatesh & Bala, 2008), and it reinforces the argument that media-consumption behaviors with strong cultural or religious dimensions cannot be fully reduced to perceived utilitarian and ease-related evaluations.

5. Conclusions

The study examines the factors influencing the intention and actual behavior of Muslim viewers in watching edutainment television using an extended TAM that incorporates religiosity as both a direct predictor and a moderator. Drawing on survey data from 216 Muslim respondents in the Jakarta metropolitan area, analyzed using PLS-SEM, the results show that religiosity significantly predicts intention and actual viewing; intention strongly predicts actual viewing; and religiosity positively moderates the intention-behavior relationship. The classical TAM constructs of perceived usefulness and perceived ease of use do not significantly influence intention in this context, suggesting that edutainment media adoption among Muslim viewers is driven less by utilitarian and ease-related perceptions than by intrinsic religious commitment.

The study contributes to the literature by extending TAM to an underexplored edutainment media setting, introducing religiosity as a moderator that helps bridge the intention-behavior gap, and providing empirical evidence on the determinants of edutainment viewing in a post-ASO digital broadcasting context. In practical terms, the findings imply that television stations producing edutainment content should focus less on technological superiority and more on strengthening religious and educational values, content authenticity, and family-oriented programming that resonates with viewers' religious identities. The Indonesian Broadcasting Commission and content producers may also use these findings to design edutainment programming that aligns with the religiosity-driven motivations of Muslim audiences and complements the high-quality religious programming that already attains the

highest TPQI scores. These implications can be made operational in several concrete ways. For content producers, religiosity alignment can be signaled at the level of program branding and scheduling, for example, by placing Islamic educational segments within family viewing slots, by pairing recognized religious figures or educators with entertaining formats, and by labeling programs in electronic program guides so that value-oriented viewers can locate them with minimal effort. For the Indonesian Broadcasting Commission, the results support adding a religiosity-sensitive dimension to the existing TPQI, so that a program's moral and educational resonance is scored alongside its production quality. For the broadcasting industry, a religiosity-driven audience constitutes an identifiable segment that can be addressed through targeted advertising of family and education products and through sponsorship arrangements with educational and faith-based, which offer a route to monetizing edutainment content without diluting its educational character. At the societal level, the finding that intention translates more reliably into viewing among more religious audiences suggests that edutainment can be used deliberately to support media literacy, moral development, and informal learning within Muslim households, particularly when programs are designed for parents and children to watch and discuss together.

The study has several limitations. First, the sample is geographically limited to the Jakarta metropolitan area, and future studies should consider broader regional and rural samples to capture the heterogeneity of Indonesian Muslim audiences. Second, the model uses only the core TAM constructs extended by religiosity. Future research could integrate additional variables such as content quality, perceived parental control, social influence, and personal innovativeness to provide a more complete account of edutainment adoption. Third, the study relies on cross-sectional self-reported data; longitudinal designs and behavioral observation would strengthen causal inference. Fourth, future studies could compare audiences who actively watch edutainment television with those who primarily consume educational content through digital platforms to test whether the rejected TAM relationships become significant across different viewer segments.

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