Adapting TAM to Understand
Video Conferencing Apps Adoption
for Learning Islamic Knowledge

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Abstract— **Seeking knowledge is obligatory for Muslims. Video conferencing apps help Muslims for learning Islamic knowledge. This study attempted to comprehend factors influencing intention to use video conferencing applications for learning Islamic knowledge by modifying Technology Acceptance Model (TAM). The data was gathered through a questionnaire from 85 respondents. Partial Least Square-Structural Equation Modeling (PLS-SEM) was used to evaluate the proposed model. The findings show that perceived usefulness, perceived ease of use, and religiosity all have a significant influence on behavioral intention to use video conferencing apps. Furthermore, religiosity significantly influences perceived usefulness. Facilitating condition also significantly influences perceived usefulness and perceived ease of use.**

Index Terms—**TAM, Video Conferencing Application, Distance Learning, Islam.**

I. Introduction

Islam teaches every aspect of human life that is fundamentally important for a person's day-to-day life [1]. The goal of Islamic knowledge is to help Muslims understand the reason for humankind's creation and existence [2]. The knowledge in Islam is essential for a Muslim's spiritual growth and development [3]. Prophet Muhammad (Peace be Upon of Him) said, "Seeking knowledge is a duty upon Muslims." This hadith refers to understanding knowledge of Islam [4]. For Muslims, it means the law of learning Islamic knowledge is obligatory. In the Qur'an, many verses emphasize the importance of acquiring knowledge [5].

The Covid-19 pandemic has changed the way of life. The government restricts various activities to overcome the pandemic. Then online activities become an alternative in this condition. The pandemic situation cannot be the reason to stop gaining Islamic knowledge. As a result, distance learning is performed.

Distance learning is not something new. But it just becomes a more normal thing currently. Most education, both formal and informal, does distance learning. Distance learning follows the same stages as traditional face-to-face offline learning [6]. It is a type of learning in which students and instructors are in different physical locations [7]. Distance learning utilizes internet-based technology, it is also known as online learning [8]. If it is properly explored, it has the potential to outperform traditional learning [9].

One of the alternatives that are used to perform distance learning is using video conferencing apps, for example, Zoom, Google Meets, and Microsoft Teams. Due to the Covid-19 pandemic, the use of video conferencing apps keeps rising. Video conferencing apps have become one of the essential applications that must be installed these days.

Distance learning is also beneficial for people who are far from religious learning facilities. Extremely busy people can also get advantages from distance learning. They can gain Islamic knowledge anytime and anywhere. Before the Covid-19 pandemic, mostly Muslims could do distance learning through social media or streaming apps. Now many scholars provide learning Islamic knowledge through video conferencing apps. It is more interactive as it provides nearly the same experience as offline learning. It is convenient and comfortable.

Numerous studies have assessed electronic learning adoption. However, studies that specifically focus on information and communication technology-based learning for Islamic education is still very little [10]. It means the opportunity to research the phenomenon of utilizing technology for Islamic education is still open. Therefore, this study seeks to understand the factors that influence intention to use video conferencing applications for learning Islamic knowledge.

Several theories were used to conduct research video conferencing apps adoption, including unified theory of acceptance and use of technology [11], technology acceptance model [12], and theory of reasoned action [13]. Technology acceptance model (TAM) is quite popular for assessing technology adoption. TAM is a fairly simple method that adapts Theory of Reasoned

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Action. However, it is powerful model for performing research in educational context [14]. Thus, this study tried to adapt TAM to understand video conferencing apps adoption for learning Islamic knowledge.

II. METHOD

A. Research model

TAM proposed perceived usefulness and perceived ease of use as predictors [15]. Perceived usefulness is defined as the extent to which a person believes that using a particular system will improve the performance of his work [15]. Meanwhile, perceived ease of use is defined as the extent to which a person believes that using a particular system will be easy [15]. In this study, perceived usefulness and perceived ease of use were taken to predict intention to use video conferencing apps for learning Islamic knowledge as.

Many researches used TAM for assessing mobile learning adoption, it boosts the model's credibility [16]. Although TAM has been demonstrated to be a robust model, the results from a variety of studies indicate that the model does not provide a complete understanding of the phenomenon studied in some circumstances [17]. Various studies have adapted and expanded on TAM [18]. The studies adapted TAM by adding constructs such as self-efficacy [19], computer playfulness[20], enjoyment [21], and subjective norms [22]. This study tried to understand video conferencing apps adoption for learning Islamic knowledge, thus the proposed model added religiosity as another predictor. Religiosity is the degree to which an individual embraces and practices explicit religious values and ideals [23]. Religiosity can have a significant impact on the decision [24]. In this study, religiosity was expected to influence perceived usefulness and intention to use video conferencing apps for learning Islamic knowledge.

Facilitating condition is also introduced to become an external variable. It was expected to influence perceived usefulness and perceived ease of use. Facilitating condition is the degree to which an individual believes that an organizational and technical infrastructure exists to support system use [25]. It allows an individual to perform well, which leads to greater acceptance of the e-learning system [26].

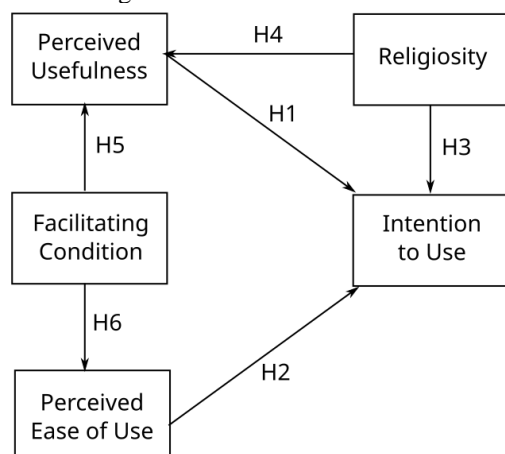The research model proposed in this study is visualized in figure 1.

Figure 1. Research Model

As already explained, this model consists of constructs of perceived usefulness, perceived ease of use, and religiosity that can significantly influence intention to use. Not only religiosity, facilitating condition can also significantly influence perceived usefulness. Facilitating condition can significantly influence perceived ease of use. The hypothesis of this study is as follows:

H1. Perceived usefulness has a significant influence on intention to use

H2. Perceived ease of use has a significant influence on intention to use

H3. Religiosity has a significant influence on intention to use

H4. Religiosity has a significant influence on perceived usefulness

H5. Facilitating condition has a significant influence on perceived usefulness

H6. Facilitating condition has a significant influence on intention to use

B. Measurement Instrument

The indicators are arranged based on the constructs on the proposed research model. The study used five constructs with a total of fifteen indicators to measure constructs. The measurement items are adapted from various studies that have been done before. All the measurement items from these studies were in English so that they were translated into Indonesian.

Perceived usefulness uses four indicators adapted from the measurements in TAM, as well as the perceived ease of use which has four indicators [15]. Religiosity has two indicators. Both statements on the indicator are adaptations of previous research [27]. Facilitating condition has three indicators adapted from previous study [28]. To assess intention to use which is a dependent variable in this study has four indicators that adapt from previous research [28], [29].

C. Data Collection

The data collection was conducted through an online questionnaire for two weeks. Respondents to this study were 85 Muslims in Indonesia who had used video conferencing applications for learning Islamic knowledge. The amount respondents meet the minimum requirements according to the number of predictors [30].

D. Demography Respondents

The demographics of respondents are shown in Table 1. Male respondents were 12% and women's respondents were 88%. Respondents aged less than 18 years by 2%, 18 to 24 years by 38%, 25 to 34 years by 31%, 35 to 44 years by 17%, and 45 to 54 years by 12%. Based on the last education, 7% are under high school, 33% are high school or equivalent, 13% are diplomas, 41% are undergraduate, and 6% are master. Based on residential area, 60% respondents live in urban areas, 15% in suburban areas, and 25% in rural

areas. Based on occupation, respondents who are still students by 31%, working as civil servants by 2%, private employees by 14%, entrepreneurs by 14%, housewives by 30%, and other occupations by 9%.

Table 1. Demography Respondents

Item	Option	Qty	Percentage (%)
Sex	Male	10	12
	Female	75	88
Age	<18	2	2
	18-24	32	38
	25-34	26	31
	35-44	15	17
	45-54	10	12
Education	Lower than high school	6	7
	High school	28	33
	Diploma	11	13
	Bachelor	35	41
	Master	5	6
Area	Urban	51	60
	Suburban	13	15
	Rural	21	25
Job	Civil servant	2	2
	Private employee	12	14
	Entrepreneur	12	14
	Housewife	25	30
	College Student	26	31
	Others	8	9

E. Data Analysis

The data analysis used the partial least squares structural equation modeling (PLS-SEM). SmartPLS 3.3.3 was employed to analyze the data [31].

III. RESULTS

A. Measurement Model Evaluation

Average variance extracted (AVE) is used to assess construct validity. Composite reliability is used to evaluate construct reliability. AVE value must be greater than 0.5 and the composite reliability must be higher than 0.7 [32]. All the constructs meet the criteria.

The indicator loading value must be over 0.7 [33]. All items meet the condition except one item in religiosity. But the value between 0.4 and 0.7 can be accepted if composite reliability value and AVE value are satisfied [34]. The results are shown in Table 2.

Table 2. Nilai loading, composite reliability, AVE

Construct	Indicator	Loading	Composite Reliability	AVE
Perceived Usefulness (PU)	PU1	0,843	0,888	0,823
	PU2	0,863		
	PU3	0,833		
	PU4	0,703		
Perceived Ease of Use (PE)	PE1	0,902	0,927	0,814
	PE2	0,890		
	PE3	0,834		
	PE4	0,863		
Religiosity (RG)	RG1	0,575	0,758	0,761
	RG2	0,959		
Facilitating Condition (FC)	FC1	0,864	0,929	0,665
	FC2	0,936		
	FC3	0,906		
Intention to Use (IU)	IU1	0,851	0,948	0,625
	IU2	0,897		
	IU3	0,957		
	IU4	0,921		

Heterotrait-monotrait ratio (HTMT) is used to assess discriminant validity, the value should be lower than 0.85 or 0.9 [35]. The construct relation between perceived ease of use and facilitating condition shows a HTMT value slightly greater than 0.9. But the empirical 95% confidence interval is smaller than 1. It indicates sufficient discriminant validity [35]. The results are provided in Table 3.

Table 3. HTMT

	IU	FC	PE	PU	RG
IU					
FC	0,661				
PE	0,631	0,920			
PU	0,660	0,671	0,775		
RG	0,647	0,441	0,446	0,565	

B. Structural Model Evaluation

The results of structural model analysis with explanatory power (R^2), estimated path coefficient (β), and p-value are presented in figure 2 and Table 4.
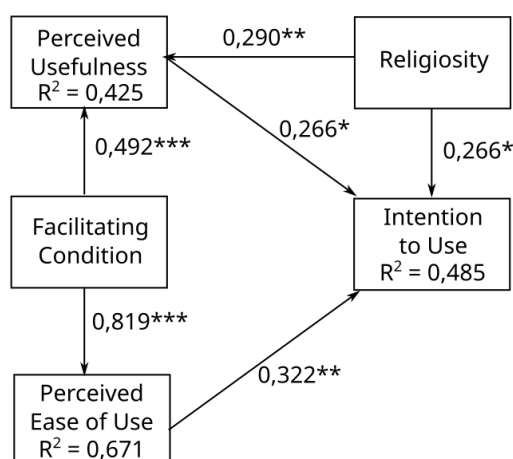
Figure 2. Results of Structural Model Analysis
Note: * p<0,05; ** p<0,01; *** p<0,001.

Table 4. Hypotheses testing results

Hypotheses	Relation	Path Coefficient	p-value	Conclusion
H1	PU→IU	0,266	0,013	Accept
H2	PE→IU	0,322	0,005	Accept
H3	RG→IU	0,266	0,011	Accept
H4	RG→PU	0,290	0,001	Accept
H5	FC→PU	0,492	0,000	Accept
H6	FC→PE	0,671	0,000	Accept

The model explains 48.5 percent of the variance in intention to use. Analysis reveal H1, H2 and H3 are acceptable. Perceived ease of use ($\beta = 0.322$, $p < 0.01$), perceived usefulness ($\beta = 0.266$, $p < 0.05$), and religiosity ($\beta = 0.266$, $p < 0.05$) significantly influence intention to use video conferencing apps. Religiosity has an indirect effect in behavioral intention through perceived usefulness ($\beta = 0.077$, $p < 0.05$). Facilitating condition has an indirect effect in behavioral intention through perceived ease of use ($\beta = 0.264$, $p < 0.01$). The model explains 42.5 percent of the variance in perceived usefulness. Facilitating condition ($\beta = 0.492$, $p < 0.001$) and religiosity ($\beta = 0.290$, $p < 0.01$) significantly influence perceived usefulness. The findings suggest H4 and H5 are acceptable.

The model also explains 67.1 percent of the variance in perceived ease of use. Perceived ease of use is affected by facilitating condition ($\beta = 0.819$, $p < 0.001$) which means H6 is also acceptable.

IV. DISCUSSION

In this study, perceived usefulness has a significant influence on intention to use video conferencing apps directly. It validates TAM and previous researches [36]–[38]. Muslims feel video conferencing apps are useful for learning Islamic knowledge. Gaining Islamic knowledge is made easier by the use of it. Moreover, the use of this kind of app for learning Islamic knowledge is permissible according to the Islamic view.

Perceived ease of use affects behavioral intention to use video conferencing apps for learning Islamic knowledge. This finding adds to the research list which suggests that perceived ease of use can influence intention to use [39]–[42]. It is even the strongest one in this study. Video conferencing application is quite simple. People will be easily using it. They do not take long to learn how to use video conferencing apps. The easier video conferencing app is to use, the more users will be interested in using it.

This research proves that religiosity significantly influences perceived usefulness. The individual who is religious will perceive video conferencing applications's usefulness. Information Technology offers Muslims the chance to acquire Islamic knowledge from their homes [43]. Therefore, video conferencing apps help Muslims to gain Islamic knowledge.

Some researchers found that religiosity influenced behavioral intention [44]–[46]. This study also finds that religiosity has a significant influence on behavioral intention to use video conferencing apps for learning Islamic knowledge directly. Religiosity also has an indirect effect on behavioral intention through perceived usefulness. Although attending offline learning is way better, Muslims will still be able to earn rewards when they learn Islamic knowledge by using video conferencing apps.

Facilitating condition can influence significantly perceived usefulness that is consistent with previous studies [47], [48]. In addition, this research reinforces previous study that facilitating condition significantly influences perceived ease of use [49], [50]. Facilitating condition also indirectly affects behavioral intention through perceived ease of use. It cannot be denied that the application will not be used unless sufficient resources and knowledge are available to use it, as well as the application's compatibility with related technology that the users already own. The required resources, such as the internet and smartphone, are critical tools for using the application.

V. CONCLUSION

The proposed model proves that it can explain video conferencing applications adoption. Based on the findings of the research, it can be concluded that perceived usefulness, perceived ease of use, and religiosity significantly influence intention to use video conferencing apps for learning Islamic knowledge. Furthermore, religiosity and facilitating condition significantly influence perceived usefulness. Facilitating condition also significantly influence perceived ease of use. This study contributes to theoretical and practical contributions. Still, future research should explore factors influencing intention to use various technologies for learning Islamic knowledge.

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