

Social Media Acceptability Among *ulama* in Ogan Ilir District, South Sumatra, Indonesia

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Abstract: Social media was born as a derivative of information and communication technology (ICT) development. It was stimulating new habits for people to produce, consumption, and distribution information in online interaction. Although many researchers had studied social media, no one had provided attention to social media and *ulama* (Islamic scholar). This article aimed to describe patterns of ownership, access, perceived usefulness, and ease of use of social media among *ulama*. Based on qualitative research in Ogan Ilir District, South Sumatra Province, we found that the acceptability of social media among *ulama* in Ogan Ilir District was positive. Online life had become the new identity of *ulama* in this area. They used social media for broadcasting da'wah message and selling or buying goods and service. However, no *ulama* produced their messages of da'wah. Facebook was the most popular social media among *ulama*. We also found that feeling safe and comfortable, got the real benefits from social media, network quality, and *jihad* in cyberspace had positive contributions to social media adoption within *ulama*. We identified the availability of time, audience response, negative content, addictive situations, and internet cost as the inhibiting factor of social media adoption among the *ulama*. We discussed these findings and suggested practical recommendations and an agenda for further research.

Keywords: TAM; social media; *ulama*; Islam; Indonesia

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Introduction

In South Sumatra province, the Ogan Ilir district is unique because it uses the Santri city phrase as its slogan. Santri is an acronym from Santun (honest), Aman (safety), Nyaman (comfortable), Tertib (orderly), Religious (religious), dan Indah (beautiful). They choose this slogan to symbolize Ogan Ilir is the oldest district in South Sumatra Province which has a tradition of Islamic

boarding school (*pesantren*). Currently, the number of *pesantren* in Ogan Ilir Regency reaches twenty units and occupying the fifth position in South Sumatra Province.

Although there are many Islamic boarding schools in the Ogan Ilir district, no *ulama* in this area performs da'wah in the digital world using social media. This condition is very different from some scholars on Java island who actively use social media in da'wah activities such as KH.

Mustofa Bisri (@gusmusgusmu), KH. Abdullah Gymnastiar (@aagym), Ustadz Yusuf Mansyur (@Yusuf_Mansyur), Felix SiauW (@felixsiauW), and Solahudin Wahid (@Gus_Solah) who actively preach on Twitter. This empirical phenomenon indicates a digital divide between ulama in Java and Sumatra island that requires a scientific explanation. This article aims to describe the pattern of access, ownership, usage, and analyze the supporting and inhibiting factors of social media adoption among scholars in the Ogan Ilir District.

This research is important because we are difficult to find a study on ICT in Indonesia that explain social media usage among ulama to support their da'wah activities. Theoretical discourse tends to regard the development of ICT as "disrupter and challenger" the status quo of religious authority (Lim et al., 2013). We just find one article that discusses this topic (Herbert, 2011; Jinan, 2013; Turner, 2007). However, we consider this research much biased because the internet infrastructure in Java is better than the other islands in Indonesia. This research will complement previous scientific studies on ICT and Muslim community relationships, for example, the phenomenon of mobile religiosity (Mughtar & Ritchey, 2014) that emerged in the early penetration of the mobile phone industry in Indonesia and the commercialization of da'wah triggered by the broadcast media industry (Barendregt, 2009).

Simply put, social media is an application capable to connect people through an internet-based telecommunication network. The word "social" in social media phrases means that this app allows people to make meaning together (Rakhmani, 2014) establish and maintain relations between humans as individuals and collectivism (Baym, 2015). Social media applications, among others like Facebook, Twitter, Line, WhatsApp,

Instagram, Google+, LinkedIn, Telegram, and others. Social interaction through social media is generally in the form of data exchange, whether text, images, audio, video, and documents. The hardware is smartphones that already support a variety of social media applications. Mobile social media is chosen by many people because one device can do the process of production, distribution, and consumption of data (Jensen, 2015).

Social media taxonomy can be explained based on three criteria: user, content format, and function. Social media users can be located at the micro-level (e.g., individual), meso (e.g., private corporations), and macros (e.g., government institutions). Formats social media content include text, images, video, sound, and games. Meanwhile, social media function consists of networking, sharing, collaboration, and geo-location (Humphreys, 2013). The interaction that binds the whole social media function is based on the principle of reciprocity (El Ouiridi et al., 2014). Recent research has shown that social interaction through social media tends to talk-focused, one-on-one exchanges with closer relational partners, and rarely undifferentiated, broadcasted, or passively consumed information shared with acquaintances (Lewis, 2015). However, some researchers consider that interaction through social media tends to ignore human intention and social norms (Hall, 2018).

Because social media is internet-based, its usage can also be explained from three aspects, namely: access, involvement, and interaction (Shah, 2015). But not everyone has access, can be involved, and able to interact in the internet world. This situation is called the digital divide (Lievrouw & Livingstone, 2006). In the context of social media, one is unwilling to use social media because of unstable economic factors, education factors, lack of support from people and friends, lack of leisure time, low skills, and unwilling to

maintain social contact with information and communication technology (Barzilai-Nahon, 2006).

Results of recent research indicate that the use of social media increases the involvement and political participation of citizens (Bobkowski, 2013). At the corporate business level, the use of social media can improve internal efficiency, team collaboration, innovation, and transformation of corporate culture (Gazali, 2014; Holt et al., 2013; Skoric et al., 2016). In civil society, as shown in India case, social media has the power of chain to trigger the acceleration of movement of various elements of civil society (Young & Hinesly, 2014). Also, the use of media can trigger a user to imitate the behaviour of others, release emotions, and seek social support (Kumar & Thapa, 2015). In Turkey, the majority of social media users just follow, learn, and interact with others. Not enough users act as original content creation (Keating et al., 2016). Social media can be seen as a public space that brings together professional media industry players and citizen journalism (Kurtuluş et al., 2015).

Meanwhile, the term da'wah refers to every activity of Muslims, both individually and collectively, to invite all people to embrace Islam. As confirmed in the Qur'an: *"Invite to the way of your Lord with wisdom and good instruction and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided"* (QS. an-Nahl [16]: 125). The essence of da'wah activity is to communicate Islamic messages (Ceron, 2015) through dialogue (Anis, 2011).

Theoretically, there are two approaches to performs da'wah, is "kerisalahan" and "kerahmatan". According to "kerisalahan" approach, da'wah is each effort to disseminate Islam for all humankind so that they will know, understand, appreciate, and practice Islam as the view of

life. For "kerahmatan" approach, da'wah is the effort to make Islam as the way of life which brings happiness and solve the problem of humankind (Engineer, 2002). From the Islamic law point of view, da'wah is *fardhu ain* (personal duty) and *fardhu kifaayah* (collective duty) (Syeikh, 2015). Da'wah can involve a small or limited audience (*fardiah*), or a big audience (*ammah*). Da'wah can be performed orally (*bil lisan*), action (*bil haal*), writing (*bit tadwin*), and good teaching (*bil hikmah*).

Many theories can be used to explain the process of adoption and acceptability of technology by specific individuals, groups, or organizations, such as the Theory of Reasoned Action/TRA (Hauser, 2012) the Unified Theory of Acceptance and Use of Technology/UTAUT (Rialp et al., 2016). However, when compared with these theories, the Technology Acceptance Model/TAM is more utilized by researchers. Initially, TAM contains two variables: user perceptions about the perceived usefulness and perceived ease of use (Acarli & Sağlam, 2015; Alikilic & Atabek, 2012; Mariam el Ouiridi et al., 2016; Venkatesh et al., 2003; Verma, 2015). Some research conducted by researchers using TAM (Davis, 1989) affirms the theoretical strength of this model to explain the process of technology adoption at the end-user level. Because of the influence of TRA, three new variables appear in TAM: external variables, attitudes toward using, behavioural intention to use (Adams et al., 1992; Martins et al., 2011; Samodra & Mariani, 2012; Segars & Grover, 1993). Some researchers did not add variables but only changed the direction of the relationship between variables (Davis, 1989).

Many researchers continue to modify TAM. They add new variables in the TAM model such as gender (Szajna, 1996), prior experience (Gefen & Straub, 1997), subjective norms (Taylor & Todd, 1995a), short-term and long-term usefulness (Taylor & Todd,

1995b), belief before and after technology adoption (Chau, 1996) Since 2000, several researchers integrating new construct into the TAM model such as social influence and cognitive instrumental process (Karahanna et al., 1999, 2006; Merikivi et al., 2012) change and perception formation (Venkatesh & Davis, 2000) compatibility (Venkatesh, 2000), risk and trust (Chau & Hu, 2002) object-based belief and attitudes (Pavlou P.A., 2003), national culture (Wixom & Todd, 2005) adoption constraints (Srite & Karahanna, 2006), personality (Yarbrough & Smith, 2007), motivation (Ali et al., 2016; Chan-Olmsted & Shay, 2016; Devaraj et al., 2008), emotion (Fosso Wamba et al., 2017; Kim, 2012; Malhotra et al., 2008), engagement and user satisfaction (Lee et al., 2012; Sträub, 2009), social cognitive (Lim et al., 2013), the user's critical mass (Khang et al., 2014), technological capabilities and reliability (Lee et al., 2013), religious experience (Rauniar et al., 2014), technology and social access (Shuai, 2016), and privacy (Chang et al., 2016).

At the level of private organizations, TAM is integrated with several variables, for example, image, constraints, and organizational innovation (Bright et al., 2015; Lin & Kim, 2016), rules and standardization (Siamagka et al., 2015), market changes, risks and benefits (Bretschneider & Parker, 2016), knowledge exchange (Veldeman et al., 2017), and government support and technological innovation (Behringer & Sassenberg, 2015). In public organizations, the adoption of social media is influenced by technology, organizational, cultural and administrative factors (Calantone et al., 2006).

From the literature on the above, no research using the TAM model to explain the process of adoption of information and communication technology, especially social media, among *ulama* as end-users. Some research shows how *ulama* have a central role as actors of social, economic and political change (McNutt, 2014) because of their great

figures (Kuntowijoyo, 1987; Lukens-Bell, 2001; Machmudi, 2014; Turmudi, 2016; Yasuko, 1997) moral stability and the quality of faith (Dhofier, 1980) and upholding the principle of genuine life (Siregar et al., 2013). Understanding the ICT and *ulama* relationship are the first steps to maximize the role of ICT and *ulama* as a trigger for social change at the grassroots level.

Research Method

This research uses a mixed approach (quantitative and qualitative). We apply a qualitative approach, particularly grounded research (Strauss & Corbin, 1994) method because it is considered more capable of elaborating thoughts, attitudes, beliefs, and practices of social media usage among *ulama* in the Ogan Ilir District. The quantitative approach is translated using the quantitative descriptive technique. The research data is derived from face-to-face interviews with the informant. In-depth interviews guided by questionnaires and interview guides. The results of interviews in transcripts, coded and analyzed in line with interactive methods. We use the triangulation method to verification data during the in-depth interview process. For the perceived usefulness and ease of use variable, we adapt and modify the measurement scale developed by Davis (1989).

Our informant is *ulama* or *kyai*. *Ulama* or *kyai* is a teacher of Islam in an Islamic boarding school that runs a double role, both as a teacher and as a religious speaker. In some cases, the *kyai* is attached to a person because of his religious knowledge even though he lacks competence as a religious speaker. We choose 20 informants randomly from several Islamic boarding schools in the Ogan Ilir district. Our focus is on ownership, access, social media usage, perceived usefulness, and ease of use of social media.

Findings

Information description

To maintain the confidentiality of the informant's identity, we encode female informants with symbols P (P1 to P8), while the male code is L symbols (e.g., L1, L2, L3, and so on). Based on their sex, our informants consist of twelve males and eight females. The average age of the informant is thirty-five point eight years. The youngest informant age is seventeen years old, while the oldest is fifty years old. Based on their education, three informants completed the postgraduate level, fifteen informants have bachelor level, and one informant has completed the secondary level. Based on their institution, ten informants come from Pondok Pesantren al-Ittiapaqiah (PPI), eight informants from Pondok Pesantren Raudhatul Ulum (PPRU), and two informants from the Office of the Ministry of Religious Affairs at Ogan Ilir District. Most informant jobs are Islamic boarding school teachers. There are only two people who work as civil servants in the Office of the Department of Religious Affairs at Ogan Ilir District.

Regarding social media ownership, Facebook is the most popular social media among informants. There is only one person who does not use Facebook. WhatsApp, Instagram, and Blackberry Messenger (BBM) is another type of social media that is also widely used by informants. Twitter and Google+ tend to be less desirable by informants. The frequency of social media usage among *ulama* is varied, mainly concerning the length of time. Six *ulama* use Facebook less than 1 hour/day, while those who use Facebook for 1-2 hours/day and >2 hours/day reach four people. Mostly *ulama* uses Instagram, WhatsApp, and BBM for less than 1 hour/day. They use Twitter and Google+ for 1-2 hours/day. This data shows

that social media usage among *ulama* in the Ogan Ilir district is still rational.

Ulama using social media does not depend on the place. They use social media anywhere as long as there is a signal, data packet, and willingness to give attention to social media on their smartphone. This data shows that online lifestyle has become the new identity of *ulama* in the Ogan Ilir district. Because social media usage is rational action, they have specific timing to give attention to their social media. In the morning, some informant starts using social media at 05.00 AM, 06.30 AM, 09.00 AM, or at 10.00 AM. In the daytime, they consume social media at 11.00 AM, 12.00 PM, 1.00 PM, or 2.00 PM. In the afternoon, the informants opened their social media at 3.00 PM, 4.00 PM, or 5.00 PM. They are operating social media at 8:00 PM or 9:00 PM at the night.

Since most informants use social media for <1 hour/day, each informant spends 15 minutes when using social media in the morning, afternoon, afternoon, and evening. In these 15 minutes, informants do many things such as reading a history of chatting, searching information, typing or sending a message and sharing pictures, audio, video, or calling someone. Qualitative data show that *ulama* in Ogan Ilir district also use social media to broadcast messages, especially messages related to Islamic teachings, through WhatsApp and BBM. *Ulama* also uses a Facebook wall to "*advised each other to truth and advised each other to patience.*" (QS. al-Ashr [103]: 3). However, no *ulama* producing their da'wah messages that are disseminating through social media. Instead, *ulama* tend to copy and paste the viral da'wah messages in social media.

The trigger is, of course, the large information about Islamic knowledge spreading through social media. As reported by L10, "*I receive a da'wah message every day from many people. These messages have a similar theme: invite people to more closed to Allah SWT*

and Islam. In one of the WhatsApp group, for example, one of my friends is always sending a picture that reminds us to do tahajud prayer. Another friend posts a message from various sources on Islamic teaching Islam every day. I know that he just copy and paste" (interview, L10, 04/09/2017). Also, some Alquran and hadiths applications allow one to spread the verses of the Qur'an and hadith through social media. "In my opinion, this is a positive trend in the context of a society which a high motivation to read social media posts and low motivation to read the Qur'an and hadith" (Interview, P7, 05/09/2017). This practice supports the copy-paste habit and weakening ulama to create a da'wah message. At the same time, not all ulama has digital skill. It is diagnosed by L1 who said that "it is not easy to change the image and video into a da'wah message. Creating da'wah messages in text format is easy, we just typing a word. Conversely, changing the picture and video messages is difficult because someone should be able to operate the additional software. One must provide special attention, energy, and time to make da'wah message in the multimedia format" (Interview, L1, 04/09/2017).

Social Media Acceptability Among Ulama

To measure social media acceptability among ulama in Ogan Ilir District, we use and modify the TAM model which consists of two variables: perceived usefulness and perceived ease of use. The perceived usefulness is measured using six statements: (a) social media allows me to complete work quickly; (b) social media improve my performance; (c) by using social media my productivity has increased; (d) by using social media my work has become more effective; (e) social media makes my work easier; (f) social media is sufficient to support the work alone. Informants have six options:

very strongly disagree, strongly disagree, disagree, hesitate, agree, strongly agree, and very strongly agree. The maximal score of the perceived usefulness is forty-two, and the minimum score is six.

The ease of measured using six statements: (a) learning to use social media is easy; (b) it is easy to use social media to help the work I want to do; (c) my interactions with social media are very clear and easy to understand; (d) interacting with social media is flexible; (e) I think, it is easy to be skilled using social media; (f) social media is easy to use. Informants have six options: very strongly disagree, strongly disagree, disagree, hesitate, agree, strongly agree, and very strongly agree. The maximal score is forty-two, and the minimum score is six.

The average for perceived usefulness is 28.5 (twenty-eight points five). Informants who have scored above the average value is 55 percent. We call this group "the high group." In contrast, informants who have perceived usefulness score were below the average values were categorized as "the low group." The proportion of "the low groups" is 45 percent. For ease of use, the average score is 29.5 (twenty-nine points five). Informants who have scored above the average score are labelled as "the easy groups" and whose scores are below the average are identified as "the difficult groups." The proportion of "the easy groups" is 70 percent and "the difficult groups" is 30 percent.

Because the proportion of "the high groups" and "the easy groups" is greater than "the low groups" and "the difficult groups," we conclude that the acceptability of social media among ulama in the Ogan Ilir district is positive. The positive means that ulama do not antipathy toward ICT developments. They adapt and adopt ICT to support their everyday life. Qualitative data identifies some social media functions for ulama in Ogan Ilir District, namely: an instrument for

gathering, seeking and sharing information, promotion goods and services, communication tools (personal, community, and organization), preaching, and socializing. However, some *ulama* still do not use social media because they feel uninterested, spend time, avoid negative content, and their smartphone is not compatible with social media applications.

Supporting and inhibiting factors

Based on qualitative data analysis, we identified several supporting factors that triggered the adoption of social media among *ulama* in the Ogan Ilir District. *First*, *ulama* feel the real benefits from social media applications. Among these benefits is to tighten social bonds, share information, promotion of goods and services, communication tools (personal, community, and organization), preaching, and socializing in cyberspace. "Da'wah could be performed by speech (*bil lisan*) and by doing (*bil hal*). For me, teachings Islam through social media is also included in the category of *da'wah bil lisan*," said L11 (Interview, L11, 06/09/2017). Some *ulama* are also involved in businesses activity, such as travel services for pilgrimage, printing, and trade. "Facebook and WhatsApp make it easy for me to disseminate information related to my business. Facebook and Whatsapp make me easier to sell products and services more widespread, no longer limited to the place where we live or work," said L12 (Interview, L12, 08/09/2017)

Second, *ulama* feel safe and comfortable using social media. Until now, they have not experienced any adverse events, material or non-material, caused by misuse of social media accounts by irresponsible people. "In the past, Facebook is not very secure if we access it through internet cafes. However, the era of internet cafes is over. I am sure, now

everyone is updating their status via smartphone", said L8 (interview, L8, 07/09/2017). *Third*, network quality. Although Ogan Ilir District has been serviced by all mobile communication service providers, only the Telkomsel network with 4G status. Other service providers' networks, such as XL and Indosat, still use 3G networks. "Connecting to the internet is dependent on the type of sim card, data packet service, and type of smartphone. For example, your device supports 4G network and subscribing monthly data packets, but if the network in our location is still 3G, so it is useless", said P6 (interview, P6, 09/09/2017).

Fourth, the concept of jihad in cyberspace. The production and distribution of information in the internet world are unlimited. However, not all information contains truth and trusted. Hoax information is a term often used by internet users to call incorrect information, misrepresentation, and false news. This hoax information becomes necessary to fight when it comes to Islamic teachings. He became one of the triggers of *ulama* to participate in social media. As one informant put it, sometimes I received information about hadiths through WhatsApp. After I recheck it, it is a false hadith. You can imagine if such information spreads quickly and is consumed unfiltered by ordinary people. For me, it is our duty as *ulama* to validate and verification Islamic knowledge on the internet", said L7 (interview, L7, 11/09/2017).

Furthermore, several factors deterring social media adoption among the *ulama*. *First*, the availability of time to operate social media. Most informants are Islamic boarding school teachers who also serve as religious speakers. Their activities as teachers are very crowded because they should manage various activities in the school environment. *Second*, although Facebook and WhatsApp allow data communication processes in time and real-time, audience responses are often

not on time and in real-time. "To be honest, I prefer to call if I want to communicate with friends or family. It is more expensive but I am satisfied because the information is faster than chatting or SMS (short message system) and we should not wait. Waiting is very boring", said L3 (interview, L3, 04/09/2017)

A third factor contributing to inhibiting the adoption of social media among ulama is the phenomenon of negative content, especially pornography. "Social media, especially Facebook, is like a crowd. Everyone with diverse backgrounds, goals, and motivation is there. People who have good moral and bad morals stay on Facebook. Islam firmly states that we should choose friends selectively. To avoid meeting with individuals who are not good morals, I decided not to use Facebook. I think it is better to have a few offline friends but real than having a lot of friends online but not authentic. It is unclear who they are", said P1 (interview, P1, 06/09/2017). The fourth factor is avoiding an addictive situation. "Social media makes a person continue to connect with other people online, not once but many times. Somehow, I want to keep doing it again, again, and again. When I connect, I am spending my money. I think it would be better if I spend my time for more productive activity rather than reading status, posting or replying to my friends' posts. For me, offline friendship is more genuine", said P5 (interview, P5, 12/09/2017).

The fifth factor is the internet cost. For ulama who have an additional business, Internet data packets are not a serious problem. They are willing to subscribe to monthly data packages because it allows them to market their products and services into their wares. A similar situation is true for ulama who have received teacher professional allowance. However, for ulama who have not received it, subscribing to internet data packages on an ongoing basis is quite burdensome. "The data package is only

purchased if it is needed. My number to call and SMS does not change. However, numbers that have data packets are always changing. Because buying a new number that contains data packets is more profitable than filling the data packet using the old number", said L6 (interview, L6, 10/09/2017).

Discussion

The ownership, access, and social media usage among ulama in Ogan Ilir District indicate the continuity of mobile religiosities (Barendregt, 2009) phenomenon that arose early in the development of cellular phones in Indonesia. However, the form of mobile religiosity is shifting due to the development of information and communication technology innovation. Today, some of the phenomena observed as indications of mobile religiosities, for example, Islamic ringtones and religious messages, are no longer popular among smartphone users. The rapid innovation in smartphone hardware, Android software, and the creativity of Android-based religious app developers allow smartphone users to express their religious beliefs more varied, whether in text, images, sound or video.

A wide range of Android-based social media facilitates religious information traffic massively. Because religious knowledge is no longer exclusively stored in the ulama's memories but is already in a public space accessible to everyone, then - said Turner, (Turner, 2007) ICT is "disrupting and challenging" ulama's religious authorities. In our opinion, this argument is not entirely correct. This study shows how ulama adopt and adapt to the development of ICT and positioning themselves as a guardian of the religious information traffic in cyberspace. Because religious knowledge of the ulama is integrative and comprehensive, their role is increasingly needed to validate the various

religious information produced, distributed and consumed by ordinary users (non-*ulama*) who have partial knowledge about Islam.

In our mind, extensive religion knowledge spread over the internet remains incapable of destabilizing the authority of *ulama*. In Indonesia, *ulama* is not only about the possession of comprehensive religious knowledge, but also about the figure which is considered noble because of moral stability, quality of the faith, and upholding the principle of genuine life. (Dhofier, 1980; Kafid, 2014; Siregar et al., 2013) *Ulama* are rooted sociologically, historically, politically and still have a significant role in the process of modernizing economic and political life in Indonesia. Under this situation, we believe, it is hard for ICT to undermine the authority of *ulama*.

In contrast to Hall's (2016) argument which said that social interaction through social media tends to talk-focused, one-on-one exchanges with closer relational partners, and rarely undifferentiated, broadcasted, or passively consumed information shared with acquaintances, we find that broadcasting is a modern technique used by *ulama* to spread of da'wah message. They choose this strategy because of its ability to reach more audiences. *Ulama*, with their religious knowledge, do not passively consume information from social media. Instead, they actively criticize religious information circulating on social media.

We agree with Bobkowski (2013) who said that one is unwilling to use social media because of unstable economic factors, education factors, lack of support from people and friends, lack of leisure time, low skills, and unwilling to maintain social contact with ICT device. In addition to these factors, negative content and avoidance of addictive situations also contribute to one's decisions, especially those who work as *ulama*, to use social media. Our research

results also corroborate the findings of Kurtuluş et al., (2015) which states that not enough users act as original content creation. In our opinion, this situation is created by the extensive information about Islam in social media, sharing features owned by some religious applications, and the low digital skills of the scholars.

In the context of the TAM, this study reinforces the previous findings that are showing theoretical powers of TAM to explain the process of technology adoption at individual or group level who share a common social role. Specifically, the *ulama*'s argument about "*jihad* in cyberspace" reinforces the contribution of subjective norms in the TAM model as identified by Taylor & Todd (1995b) and Venkatesh et al., (2003). *Ulama* feeling secure, comfortable, and get the real benefits when using social media is in line with the findings of previous researchers regarding the level of short-term use (Chau, 1996), user satisfaction and privacy (Lim et al., 2013). Incompatible hardware amplifies compatibility issues (Chau & Hu, 2002) in the social media adoption process. Finally, the *ulama*'s efforts to avoid pornography and the addictive situation are risk manifestations that also contribute to the TAM model (Pavlou P.A., 2003).

Conclusion

Ogan Ilir is one of the districts that have the oldest tradition of Islamic boarding school in South Sumatra Province. Although the number of pesantren in this regency is significant, no *ulama* in this region performs da'wah in the digital world using social media. This article aims to describe the pattern of access, ownership, social media usage, and analyze the supporting and inhibiting factor that contributes to social

media adoption among ulama in Ogan Ilir District.

We conclude that social media acceptability among scholars in the Ogan Ilir district is positive. Using social media has become the new identity of the ulama. Facebook is the most popular social media among them. They use social media to broadcast a da'wah message. However, no ulama producing their da'wah message. For ulama, social media is a tool for seeking and sharing information, promoting goods and services, and personal communication, preaching and socializing. Supporting factors that trigger the adoption of social media among ulama are safety, comfort, real benefits, network quality, and jihad in cyberspace. Involving the inhibiting factor of social media adoption is the availability of time, audience response, negative content, addictive situations, and the internet cost.

Finally, we realized that this research is not perfect. Ulama is not a homogenous entity. Our informant is too small to be a basis for generalization. However, we show that the relation between ulama and ICT is fascinating topics that need attention from various social sciences. During this project, we find a different form of mobile religiosity which required scientific explanation. For example, our informant tells us about how WhatsApp promote Alquran recitation online group among Muslim in Indonesia and online Islamic teaching. Another source tells us about how social media are facilitating effective communication and coordination among "212 movements" supporter. In Indonesia, as indicated by the closure of the Telegram application some time ago, social media has been related to the terrorism issue. This phenomenon is beyond our research objectives and required attention from social science scholars.

From a practical perspective, we recommend the Government of Ogan Ilir District, the Office of Departement of

Religious Affairs at Ogan Ilir District, and the Indonesian Ulama Council of Ogan Ilir District to improve the digital literacy of ulama in maximizing social media as mass communication tools. We also suggest the Indonesian Ulama Council (MUI) of Ogan Ilir District design a preaching program for social media user.

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