

# Traditional Versus Digital Media in Predicting the Impact of Islamic Religious Knowledge on Life Satisfaction and Well Being

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**ABSTRACT:** Grounded in the self-determination theory, the current study examines the impact of Islamic religious knowledge on individuals' well-being and life satisfaction via an underlying mechanism of self-efficacy. In addition, the moderating role of Facebook usage intensity in transmitting the impact of religious knowledge into individuals' self-efficacy has also been assessed. Two independent studies were conducted among the a) individuals visiting Islamic religious centers and Mosques, b) followers of Islamic religious Facebook pages to access the faith-based content in Indonesia. Data were analyzed applying Structural Equation Modeling (SEM) in SmartPLS3 software. Results revealed the positive impact of Islamic religious knowledge on individuals' well-being and life satisfaction. Besides, there was a significant difference in that impact size, i.e., the higher values were observed for the followers of religious Facebook pages compared to the individuals visiting the Islamic religious centers and Mosques, depicting the widespread popularity of digital media to access the faith-based content. Moreover, results also revealed a significant mediating role of self-efficacy in transmitting this religious knowledge to individuals' well-being and life satisfaction. Simultaneously, the moderating role of Facebook usage intensity was proved to enhance the individuals' self-efficacy based on their religious knowledge. Furthermore, the theoretical and practical insights alongwith future research directions are suggested.

**KEYWORDS:** Religious Knowledge; Self Efficacy; Well Being; Life Satisfaction; Facebook Usage Intensity; Self-Determination Theory.

## I. INTRODUCTION

Religion depicts a social-cultural system of defined practices, behaviors, beliefs, morals, ethics, or organizations linking humanity to transcendental spiritual and supernatural elements (Huda & Nur, 2021). Simultaneously, Islam is a religion that believes in the oneness of Allah and Muhammad ﷺ the messenger of Allah and is among the world's largest religions, with 1.9 billion followers that make approximately 24.9% of the world's population called Muslims (Main & Samarh, 2021). Besides, Muslims constitute the majority of the population in 47 countries (Mustapa, Subhi, Ibrahim, & Saleem, 2020). Islam teaches that there is only one supreme power, Allah, who is merciful and manages all the universe's affairs. Besides, Islam is a religion of peace, humanity, and brotherhood (Syarif, 2020). It prohibits people from indulging in bad deeds and encourages them to perform good acts keeping the ethical prospects at the peak (Aminullah et al., 2021).

Moreover, the social media era resulted in a shift in communities' experiences and cultures (Stollfub, 2020). It has also greatly impacted the religious communities and the spread of religion utilizing various digital tools and technologies (Baazeem, 2020). In other words, religious societies are transforming and adopting

modern ways of gaining and spreading religious knowledge. Also, for Muslims, social media is an advancement in the scientific world that helped religious scholars to spread their message to the masses. Many Muslim scholars communicate with their followers on various social media channels, i.e., Facebook, Twitter, YouTube, and Instagram (Huda & Nur, 2021). Besides use of Facebook is among the highly used social media channel to spread religious messages among followers (Brubaker & Haigh, 2017). In the Arab world, Facebook is the leading social networking website with 45,194,452 users (Islam, 2020).

Simultaneously, 86.7% of people in Indonesia follow Islam, making it the most followed religion (Fauzi & Asri, 2021). In addition, as per the statistics of 2021, there are 136.96 million users of Facebook pages in Indonesia. Besides, most of the religious Facebook pages in Indonesia are dominated by Muslim scholars' pages (Resta, 2021; Wasike, 2017). Therefore, the main focus of the current study is to examine the impact of Islamic religious knowledge on Indonesian Muslims' well-being and life satisfaction via an underlying mechanism of self-efficacy. Moreover, the current study advances the existing literature by comparing the impact of Islamic religious knowledge on individuals' well-being and life satisfaction who visit Mosques and other religious centers to those who follow the religious Facebook pages to access the faith-based content.

Religious knowledge answers fundamental questions about the purpose and meaning of human life (Mustapa et al., 2020). Religious knowledge further incorporates various beliefs and systems to govern the various matters of life (Luczak & Kalbag, 2018; Tsuria & Yadin-Segal, 2021). Besides well-being depicts individuals' comfort level, happiness, and health that they drive from various sources (Samad, Nilashi, & Ibrahim, 2019). At the same time, life satisfaction shows people's feelings, emotions, and attitudes towards their life (Szcześniak, Kroplewski, & Szałachowski, 2020). This further shows how the individuals are spending their best times and how they want to proceed in the future (Foong, Hamid, Ibrahim, & Haron, 2020). In addition, satisfied people spread positivity around them. Besides, the current study has been conducted particularly to examine the impact of Islamic religious knowledge on the well-being and life satisfaction of the individuals using traditional means visiting with religious centers and Mosques as well as following religious Facebook pages to gain and spread that knowledge.

Moreover, the current study is incremental in examining the mediatory role of self-efficacy between the association of religious knowledge and individuals' well-being and life satisfaction. Self-efficacy depicts an individual's attitude and belief in his/her capability to perform certain behaviors required in specific situations to accomplish the goals (Alhadabi & Karpinski, 2020). In other words, it represents people's confidence in their abilities to control their behaviors, motivation level and the social environment around them (Bandura, 1977). Latipah, Kistoro, and Khairunnisa (2020) studied self-efficacy in terms of the scientific attitude of individuals in learning Islamic teachings and asserted the need to examine it in a religious knowledge context to explore its outcomes. Therefore, responding to this recent call for investigation, the current study examined the intervening role of self-efficacy in transmitting religious knowledge to enhance individuals' well-being and life satisfaction.

Furthermore, Facebook usage intensity depicts a person's active engagement in social networking activities, particularly their daily visits to religious pages (Hussain & Sarwar, 2021; Sawatsuk, Darmawijaya, Ratusanti, & Phaokrueng, 2018). Previously the impact of Facebook usage intensity has been examined by Brubaker and Haigh (2017) in creating various social media religious motives among the followers. At the same time, the current study adds to the existing theory and literature while studying the contingent impact of the Facebook usage intensity to enhance the impact of religious knowledge on individuals' self-efficacy was examined.

Finally, the current study has been established on the self-determination theory. The theory states that individuals are motivated to change their lives and grow when basic psychological needs of connection, competence, and autonomy are fulfilled (Cerasoli & Ford, 2014; Nedal & Alcoriza, 2018). Hence, it can be stated that when people perceive that they are acquiring the required religious knowledge, they feel connected with their creator by following the religious guidelines, which develop a sense of self-efficacy among them that further results in their well-being and life satisfaction. Thus, established on the self-determination theory, the current study aims to:

- i. examine the impact of religious knowledge and self-efficacy on individuals well being and life satisfaction
- ii. examine the impact of religious knowledge on individuals' self-efficacy
- iii. examined mediatory role of self-efficacy between the association of religious knowledge with individuals' well-being and life satisfaction
- iv. the contingent impact of Facebook usage intensity on the association of religious knowledge with self-efficacy.

## **II. RESEARCH METHOD**

Based on the detailed review of the literature and self-determination theory, the study's theoretical framework was developed, and hypotheses were proposed. Using a quantitative research design, study 1 was conducted among the practicing Muslims visiting various mosques and other religious centers. Simultaneously, study 2 was conducted among the followers of Islamic religious Facebook pages to access the faith-based content. Besides, the current research wants to examine the predictive differences for the impact of religious knowledge on the well-being and life satisfaction of the individuals who utilize traditional ways of visiting mosques and religious places compared to those who follow religious Facebook pages to access faith-based content and connect with religious scholars.

## **III. RESEARCH RESULT**

### **Participants and Procedures**

#### ***Study 1***

Study 1 utilized a quantitative research design to collect data from the practicing Muslims visiting mosques and other religious places in Indonesia. 86.7% of Indonesian follow Islam, making it the most followed religion in Indonesia (Fauzi & Asri, 2021). Therefore, the authors visited different mosques and religious centers in Indonesia and communicated with the administrators to seek their support for the current study. Most of the administrators ensured their support as they believed that the authors' effort would bring some valuable insights to enhance their knowledge regarding the motivations of the followers who regularly or occasionally come for prayers and to gain the religious knowledge. After taking necessary consent from the mosque and religious centers' administrators, the authors started communicating with the people visiting there to check their English pro-efficiency and interest in participating in the survey. Those who were efficient in English speaking and authors realized that they would understand the survey (designed in English) were requested to participate in a survey where they had to answer certain questions related to the topic explained to them. This whole data collection procedure started on 5<sup>th</sup> February 2021. By the end of May 2021, authors approached 1050 individuals, out of which 630 showed their consent to participate in the survey and were handed over the questionnaire consisting of two parts. Part 1 contains the demographic characteristics of the respondents, and Part 2 consists of the items related to the study constructs. The filled questionnaires by the respondents were further scrutinized for the outliers and missing values. Careful scrutiny revealed that 33 responses were incomplete with missing values and 29 questionnaires had unengaged patterns. Therefore, they were excluded from the further analysis; hence a total of 568 responses were included in the further analysis generating a response rate of 54.1%.

#### ***Study 2***

In Study 2, an online survey was conducted to collect data from the followers of various religious Facebook pages in Indonesia. Besides, research reported 170 million active users/followers of social media in Indonesia in January 2021, ranking it 3rd in the Asia Pacific after China and India (Saputri & Yumarni, 2021). In addition, as per the statistics of 2021, in Indonesia, there are 136.96 million users of Facebook. Likewise, research indicates that most Indonesians follow various religious Facebook pages (Syarif, 2020). In addition, a graph presenting the top 10 religious scholars' Facebook pages and the number of followers in 2021 has been given in **Appendix A**. Simultaneously, based on the expanded use of Facebook in Indonesia to spread faith-

based content, the authors identified and approached the active followers of the ten most followed Facebook pages as given in the appendix A. all those identified followers were sent a message with a cover letter carrying detail about the reason of contacting them and the details related to the study on 10th May 2021. In the letter authors also ensured them about the anonymity of their responses and that their responses will not be used for any unlawful purpose if they agree to participate. Approximately 1000 active followers of the top 10 religious Facebook pages were approached mostly based on their conversations in the English language to make sure they can read and write English. The questionnaire was developed in the English language. In total, 590 people showed their willingness to participate in the survey, with whom the authors shared a questionnaire consisting of items related to respondents' demographic characteristics and study constructs. The questionnaire design was almost similar to that of the study 1 questionnaire except adding the six items related to the intensity of Facebook usage to check its contingent impact on the relationship of religious knowledge and respondents' self-efficacy. After four months of the initial contact till 15th September 2021, the authors received 490 questionnaires. After careful screening, 27 questioners were excluded based on the missing values and unengaged responses; hence the remaining phone 460 questionnaires were included in the final analysis, generating a response rate of 46%.

### **Measures of the Study**

To examine the impact of religious knowledge, individuals' self-efficacy leading to their life satisfaction and well-being on a 34-items questionnaire was developed. Individuals' well-being was measured with the WHO 5-items scale adapted from Bech, Olsen, Kjoller, and Rasmussen (2003). Sample items include, "have you been a happy person?" and "Have you been fresh and rested?". Responses were measured on "a 7-point Likert scale ranging from 1= not at all to 7= exactly." Life satisfaction was measured with a 5-items scale adapted from (Diener, Emmons, Larsen, & Griffin, 1985). Sample items include "in most ways my life is close to my ideal" and "the conditions of my life are excellent." Responses were recorded at 7-point Likert Scale "1= strongly disagree to 7=strongly agree". An eleven items scale adapted from Bandura (1977) was used to assess the self-efficacy measuring, vicarious experience, accomplishments, physiological states, and verbal persuasion. Religious knowledge was measured with an eleven items scale adapted from Mustapa et al. (2020). The sample items include "religious teachings bring positive changes in my life." Responses were recorded at a 7-point Likert Scale "1= strongly disagree to 7=strongly agree". Finally, Facebook usage intensity was measured with a 6-items scale by Ellison, Steinfield, and Lampe (2007). The sample items include "Spiritual content is part of my everyday routine," "I feel I am part of a religious, Facebook community of faith," and "I would feel sorry Facebook pages stop sharing religious or faith-based content." Responses were recorded at 7-point Likert Scale "1= strongly disagree to 7=strongly agree".

### **Respondents' Profile**

Noticeable differences were found among the demographic characteristics of study 1 and 2 respondents. For instance, study 1 showed that more males visit Mosques and religious centers than females. In contrast, the number of male and female respondents was almost equal in Study 2. Besides, almost 55% of the respondents of study 1 were above 50 years old who used to visit the mosques and religious places. In contrast, almost half of the respondents of study 2 were young between 18 to 35 years old. Hence revealing that most young people belonging to both genders visit religious Facebook pages. There were also differences in the case of marital status for study 1 and 2. In study 1, most of the respondents were married, whereas, in study 2, most of the respondents were unmarried. Besides, in terms of occupation, almost half of the respondents of study 1 were employees working in different organizations, whereas in study 2, there were smaller differences between the number of students, employees, and self-employed respondents. A detailed summary of respondents' demographic characteristics has been given in Table 1.

**Table 1. Participants' Demographic Characteristics**

<b>Variables</b>	<b>Study 1</b>	<b>Study 2</b>
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Variables		Study 1	Study 2
<b>Gender</b>	Male	78.3%	51.2 %
	Female	21.7%	48.8 %
<b>Age</b>	18-35 years	18.7 %	48.4 %
	36-50 years	26.5 %	33.7%
	50 and above	54.8%	16.9 %
<b>Marital Status</b>	Married	64.5%	41.3%
	Unmarried	35.5%	58.7/
<b>Education</b>	Undergraduate	26.3%	27.5%
	Graduate	44.1%	50.6%
	Post-graduate	29.6%	21.9%
<b>Occupation</b>	Students	13.4%	28.4%
	Employees	48.6%	37.6%
	Businessman	17.2%	22.5%
	Others	20.8%	11.5%

#### IV. DATA ANALYSIS AND RESULTS

##### Measurement Model

SmartPLS3 was applied to assess the measurement and structural model. The simulation analysis in study 1 revealed that respondents' gender, age, and occupation positively impacted their well-being and life satisfaction; therefore, all these three demographic characteristics were controlled during the study one analysis for study 1. Besides, in study 2, respondents' age and education had positively impacted their well-being and life satisfaction; hence both variables were controlled during the further analysis for Study 2. Moreover, to assess the reliability of the measures, "Cronbach's  $\alpha$  (CA)" and "composite reliability (CR)" were calculated by applying the measurement model (Henseler, Ringle, & Sarstedt, 2015). The results revealed that CA and CR for all the study constructs were above 0.7, meeting the minimum reliability criteria (Sarstedt, Ringle, & Hair, 2017). Then, to establish the convergent validity of the constructs, factor loadings of the measure and Average Variance Extracted (AVE) were calculated (Sarstedt et al., 2017). Both studies' results showed that all the factor loading of the study constructs was above the minimum threshold of 0.70, and AVE was above 0.50 (Henseler et al., 2015). A detailed summary of validity and reliability measures for study 1 and 2 is given in Table 2.

**Table 2: Factor loadings, reliability, and validity**

Constructs/Items	Study 1 (Traditional)				Study 2 (Digital Media)			
	Loading	AVE	CR	CA	Loading	AVE	CR	CA
<b>Religious Knowledge</b>		<b>0.603</b>	<b>0.943</b>	<b>0.780</b>		<b>0.595</b>	<b>0.942</b>	<b>0.756</b>
<b>RK1</b>	0.800				0.756			
<b>RK2</b>	0.825				0.793			
<b>RK3</b>	0.788				0.789			
<b>RK4</b>	0.723				0.790			
<b>RK5</b>	0.798				0.740			
<b>RK6</b>	0.731				0.726			
<b>RK7</b>	0.763				0.712			
<b>RK8</b>	0.780				0.786			
<b>RK9</b>	0.793				0.771			

<b>RK10</b>	0.755				0.813			
<b>RK11</b>	0.778				0.802			
<b>Self-Efficacy</b>		<b>0.579</b>	<b>0.938</b>	<b>0.792</b>		<b>0.582</b>	<b>0.939</b>	<b>0.770</b>
<b>SE1</b>	0.779				0.775			
<b>SE2</b>	0.801				0.727			
<b>SE3</b>	0.756				0.780			
<b>SE4</b>	0.778				0.790			
<b>SE5</b>	0.711				0.760			
<b>SE6</b>	0.719				0.754			
<b>SE7</b>	0.737				0.701			
<b>SE8</b>	0.759				0.728			
<b>SE9</b>	0.785				0.795			
<b>SE10</b>	0.707				0.841			
<b>SE11</b>	0.829				0.732			
<b>Well-Being</b>		<b>0.617</b>	<b>0.889</b>	<b>0.763</b>		<b>0.604</b>	<b>0.884</b>	<b>0.748</b>
<b>WB1</b>	0.779				0.744			
<b>WB2</b>	0.851				0.778			
<b>WB3</b>	0.807				0.816			
<b>WB4</b>	0.765				0.776			
<b>WB5</b>	0.721				0.771			
<b>Life Satisfaction</b>		<b>0.612</b>	<b>0.887</b>	<b>0.763</b>		<b>0.593</b>	<b>0.879</b>	<b>0.748</b>
<b>LS1</b>	0.727				0.769			
<b>LS2</b>	0.785				0.757			
<b>LS3</b>	0.852				0.746			
<b>LS4</b>	0.777				0.832			
<b>LS5</b>	0.764				0.743			
<b>Facebook Usage Intensity</b>						<b>0.598</b>	<b>0.899</b>	<b>0.811</b>
<b>FBUI1</b>					0.746			
<b>FBUI2</b>					0.753			
<b>FBUI3</b>					0.787			
<b>FBUI4</b>					0.804			
<b>FBUI5</b>					0.801			
<b>FBUI6</b>					0.748			

"Note: CR=composite reliability; AVE=average variance extracted; CA= Cronbach alpha"

Moreover, to establish the discriminant validity of all the study constructs, authors use the "Heterotrait-Monotrait (HTMT) ratio" and Fornell-Larcker-Criterion (Henseler, Ringle, & Sinkovics, 2009; Noor, Mansoor, & Rabbani, 2021). The Fornell-Larcker Criterion suggests that "the square root of each construct's AVE should be higher than its correlation with another construct" (Fornell & Larcker, 1981; Henseler et al., 2015; Mansoor & Noor, 2019). At the same time, researchers suggest that values of the HTMT ratio should be < 0.90 (Sarstedt et al., 2017). The values of the HTMT ratio and Fornell-Larcker were as per the recommended range, establishing the constructs' discriminant validity for both studies (see Table 3).

**Table 3: Heterotrait-Monotrait Ratio (HTMT)**

Constructs	Study 1 (Traditional)					Study 2 (Digital Media)							
	Mean	STD	1	2	3	4	Mean	STD	1	2	3	4	5
Religious Knowledge	5.61	<b>1.24</b>	<b>0.776</b>				5.92	<b>0.97</b>	<b>0.771</b>				
Self-Efficacy	5.81	<b>1.09</b>	0.470	<b>0.760</b>			5.71	<b>1.11</b>	0.574	<b>0.762</b>			
Well-Being	5.69	<b>1.13</b>	0.543	0.491	<b>0.785</b>		5.58	<b>1.31</b>	0.607	0.547	<b>0.777</b>		
Life Satisfaction	5.91	<b>0.97</b>	0.588	0.486	0.473	<b>0.782</b>	5.73	<b>1.10</b>	0.588	0.579	0.601	<b>0.770</b>	
Facebook Usage Intensity							5.82	<b>1.08</b>	0.652	0.513	0.575	0.533	<b>0.773</b>

**Note:** “The diagonal elements (in bold) are the square roots of the AVEs. Below the diagonal elements are the HTMT values.”



### **Structural Model and Hypothesis Testing**

The structural model was assessed applying SmartPLS3 software to examine the proposed relationship between the study constructs for both studies (Sarstedt et al., 2017). Besides, bootstrapping technique applying 500 sub-samples was utilized to drive more accurate results (Henseler et al., 2015; Mansoor & Paul, 2021). In addition, to report the results for the study hypothesis, we used “ $\beta$  -coefficient,  $t$ -value, and  $p$ -values.” At the same time, to determine the overall theoretical framework's fitness, “Coefficient of Determination ( $R^2$ )” was calculated. The  $R^2$  values for Study 1 revealed a 53.2% variance in self-efficacy based on the religious knowledge of the individual visiting various religious places and Mosques. In contrast, 61.3% variance was observed in the individuals' self-efficacy following various religious Facebook pages to access the faith-based content. In addition, the contingent impact of Facebook usage intensity increased the variance in self-efficacy to 74.4%, revealing the importance of Facebook usage intensity among the followers of religious Facebook pages. At the same time, 67.3% variance was observed in well-being, and 63.8% variance was observed in life satisfaction of the individuals visiting various religious places and Mosques in Indonesia. In contrast, 75.8% and 79.6% variance were observed in the well-being and life satisfaction respectively among the followers of religious Facebook pages. These results depict significant differences in the variance among the followers of religious Facebook pages to access the faith-based content, in contrast to the individuals using traditional channels to visit various religious places and Mosques to perform their rituals and gain religious knowledge. These results further revealed the importance of digital media to gain religious knowledge and apply that knowledge to enhance life satisfaction and well-being. Moreover, a detailed summary of the results for Study 1 and 2 and the difference in impact size for both studies have been given in Table 1.



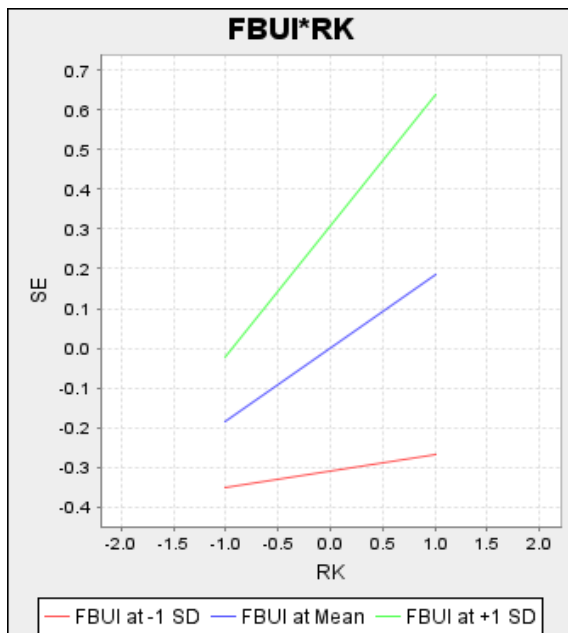
**Table 4: Hypothesized Results for Study 1 and Study 2**

Hypothesized Paths			Study 1 (Traditional)			Study 2 (Digital Media)			Difference in Std. $\beta$ (Study2 - Study1)
			Std. $\beta$	t-Value	Supported	Std. $\beta$	t-Value	Supported	
H1	a	RK→WB	0.291***	5.916	Yes	0.395***	7.828	Yes	+0.104
	b	RK→LS	0.301***	6.468	Yes	0.417***	8.806	Yes	+0.116
H2		RK→SE	0.216**	4.611	Yes	0.327***	6.997	Yes	+0.111
H3	a	SE→WB	0.321***	7.026	Yes	0.384***	7.796	Yes	+0.063
	b	SE→LS	0.317***	6.913	Yes	0.376***	7.575	Yes	+0.059
H4	a	RK→SE→WB	0.231***	4.824	Yes	0.297***	6.103	Yes	+0.048
	b	RK→SE→LS	0.269***	5.383	Yes	0.314***	6.845	Yes	+0.045
H5		FBUI*RK→LS				0.193**	3.961	Yes	

**Note:** \*\*\*coefficients are significant at  $\leq 0.000$ , \*\*coefficients are significant at  $\leq 0.01$ . **Where:** RK= Religious Knowledge; SE= Self-efficacy; WB= Well-Being; LS= Life Satisfaction; FBUI= Facebook Usage Intensity

### Moderations Analysis

In study 2, to examine the moderating role of Facebook usage intensity between the association of religious knowledge and self-efficacy among the followers of religious Facebook pages, a product indicator approach was applied in SmartPLS3 software (Mansoor, 2021). For this purpose, the interaction term FBUI\*RK was developed. The results reveal a significant difference in the variance of self-efficacy (13.15%) after introducing the interaction term. Besides, results revealed a significant contingent impact of the interaction term ( $\beta = 193^{***}$ ,  $t = 3.961$ ) between the association of religious knowledge and self-efficacy. Moreover, figure 2 depicts the contingent impact of Facebook usage intensity with the help of an interaction plot.



**Figure 2:** Interaction plots for the moderating effects of FBUI (Study 2).

Figure 2 depicts an enhanced level of self-efficacy due to the interactive effect of FBUI\*RK. The line labeled for the higher values of Facebook usage intensity has a steeper gradient for the association of religious knowledge and self-efficacy than the line labeled for low values. These findings further revealed that the individuals who visit Facebook pages more frequently and intensely to access the faith-based content available on those pages have high self-efficacy compared to those who visit religious Facebook pages less intensely. Hence, the intensity of Facebook use is an important factor in enhancing self-efficacy among the followers of religion for Facebook pages. These results support hypothesis 5 of the study.

## V. DISCUSSION

### Findings of the Study

Results of both studies revealed the positive association of religious knowledge with individuals' well-being depicting that no matter what the medium is, Islamic religious knowledge positively impacts individuals' well-being. However, results showed a significant difference in impact size for the data collected from the individuals visiting various Mosques and Islamic centers compared to the followers of Islamic religious Facebook pages (+10.4%) to access the faith-based content. This further shows the increasing importance of digital media to engage individuals in various activities, including religious ones, to affect their behaviors (Siles, Guevara, Tristán-Jiménez, & Carazo, 2021). Besides, demographic characteristics revealed that most of the religious Facebook users are the young generation as compared to the elder ones who visit Mosques and Islamic centers. Hence, the digital channels are a great medium where youth can access faith-based content and listen to religious scholars, but they can also share their thoughts, beliefs, and content on social media to influence others.

Results also showed the significant impact of religious knowledge on individuals' life satisfaction revealing the importance of religious teachings and guidelines to spend the life accordingly to gain peace of mind. Besides, life satisfaction arising from Islamic religious knowledge among the followers of Facebook pages (+11.6%) was higher than those visiting various religious centers and Mosques. This further shows that when individuals can communicate with religious scholars using digital media from anywhere (Buckley, Gainous, & Wagner, 2021) and can share religious-based content on social media (Siles et al., 2021), they are more satisfied with their life as they think that they are achieving their goals related to not only gaining the religious knowledge but also spreading it to others and making the lives of others better.

The results also showed the positive impact of religious knowledge in enhancing the self-efficacy among the individuals visiting the religious centers and the followers of Facebook religious pages. These findings were also similar to the previous findings revealing the higher impact size of religious knowledge on self-efficacy among the followers of the religious Facebook pages (+11.1%) to access the faith-based content. This further shows that ease of communication and accessing the required religious knowledge using Facebook religious pages (Hussain & Sarwar, 2021) creates a higher level of self-efficacy among the individuals, and they feel powerful related to various decisions and access to the required knowledge resulting in enhanced well-being and life satisfaction.

Moreover, extending the existing literature, the current study revealed the significant mediatory role of self-efficacy in transmitting Islamic religious knowledge to individuals' well-being and life satisfaction. These results showed that when people have free access to religious knowledge, they consider themselves capable of behaving the way they want to follow the religious teachings and guidelines; as a result, they feel happier and more satisfied with their life. Moreover, since well-being presents a person's comfort level, health and happiness (Samad et al., 2019; Yamamori, 2019), therefore it can be stated that a person who feels control over his actions based on religious knowledge will feel happier, healthier, and comfortable. In addition, life satisfaction represents a person's contentment with life, based on his/her control over the decision (Szcześniak et al., 2020). Hence, a person with a higher level of self-efficacy will be more satisfied with this life. Finally, results revealed the positive conditional impact of Facebook usage intensity to enhance the impact of religious knowledge in increasing individuals' self-efficacy. The results further show that the individuals who visit Facebook pages more frequently and spend more time on the religious Facebook pages than others are more inclined to gain religious knowledge, and hence their control on their life enhanced based on the Islamic teachings and guidelines.

### **Theoretical Implications**

There are several theoretical implications of the current study. First established in the self-determination theory, the current study suggests the positive influence of Islamic religious knowledge on individuals' self-efficacy and resultant well-being and life satisfaction which has not been previously examined in a single consolidated framework. Second, the current study has been conducted in two different contexts (traditional versus digital media) and compared the impact of religious knowledge gained through traditional ways by visiting the various religious centers and Mosques compared to the religious knowledge gained by following various religious Facebook pages. This comparison further suggests scholars to explore the other motives of individuals for visiting various social media pages/accounts/sites that can be helpful to enhance their well-being and life satisfaction. Third, the current study has examined the underlying mechanism of self-efficacy, which depicts a person's control over his capacity to behave in a certain manner (Alhadabi & Karpinski, 2020). Hence, the results, driven from the impact of religious knowledge in developing self-efficacy among the individuals leading to their well-being and satisfaction, contribute to the existing body of literature. Fourth, the contingent impact of the Facebook usage intensity to access faith-based content have been explored between the association of religious knowledge with self-efficacy, and positive results revealed that intensity of following religious Facebook pages is very important to enhance the level of self-efficacy among the individuals who are in search of religious knowledge and faith-based content. These results open another avenue to explore positive outcomes of Facebook usage intensity in a religious context. This research is

incremental in pitching this idea to religious scholars to focus on emerging digital media trends and their influence on religious followers motivation, satisfaction and life matters. It brings an amazing avenue of debate and scholarship to help this field related to religious studies in general and Islamic studies in particular.

### **Practical implications**

The current study also brings valuable insights for policymakers in multiple ways. For instance, the positive impact of religious knowledge in enhancing individuals' well-being and satisfaction can encourage and engage them in religious gatherings and events. Besides, religious activities must be enhanced on various digital media channels like Facebook to spread the religious guidelines related to important matters in life. Facebook provides a two-way communication process where individuals can access faith-based content, share their views, and discuss their problems with religious scholars to ask for solutions in light of religious teaching. Hence, religious scholars should accelerate their activities in various media channels to attract more people to share their views and address their followers problems in the light of the religion, which can help them and many others like them towards happy and satisfied life. Moreover, government bodies and religious scholars in Muslim majority countries should promote religious teachings of Islam that encourage humanity, helping others, speaking the truth, obeying the parents, devoting life to gaining knowledge etc., on various digital media channels, especially to attract the young people who use social media in abundance with useless activities. Islam also discourages many unlawful acts like taking drugs and alcohol, theft, deceiving others, and quarreling with others (Mustapa et al., 2020), which can be promoted on various digital media channels to keep the youth on the right track that can build a stronger and educated economy and prosperous nations with good civic sense.

## **VI. CONCLUSION**

In addition to various strengths, the current study also has some limitations which must be addressed in the future. First, both studies in the current research have been conducted among the followers of Islam, making the findings specific to the Muslim communities. In contrast, the impact of religious knowledge on individuals' life satisfaction and well-being belonging to different religions can be examined to extract the most generalized results. Second, although two studies were conducted to examine the differences of using traditional methods of gaining religious knowledge compared to following religious digital media channels, however, both studies were cross-sectional, and the data was collected at one point in time. In the future, time-lagged or longitudinal studies can be conducted to examine the sustained views and behaviors of the people regarding religious teachings and their impact on their life satisfaction and well-being. Moreover, in addition to quantitative research, qualitative and experimental studies can be conducted by interviewing the followers of different religions to check their motivations for gaining religious knowledge and its impact on various behaviors. Third, the current study has examined the underlying mechanism of self-efficacy to transmit the individual's religious knowledge into their well-being and life satisfaction. In contrast, the mediating role of other variables, including individuals' engagement and level of communication, can be examined to check their well-being and life satisfaction. Finally, in the current study, the contingent impact of Facebook usage intensity has been examined between the association of religious knowledge and self-efficacy. In contrast, in the future, the impact of the intensity of visiting various religious centers can also be examined to check the enhanced level of self-efficacy among the individuals using traditional media to access religious knowledge. Religious scholars may also look for additional theories from sociology, psychology, management and information system fields to borrow their influence on Islamic and religious studies in this digital era.

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