Conceptual Model of Continuance Intention to Use of the Islamic Blog

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ABSTRACT

The purpose of this paper is to offer greater insight in the role of content-related factor in the continuance used of the Islamic weblogs as the source of Islamic teachings and practices. Information System (IS) continuance intention Model is being employed as a conceptual tool to re-interpret the existing evidence of the continuance used of the weblogs. Additional elements including credibility, reliability and objectivity are being included to further clarify the role of content-related factor in determining the continued used of the weblogs. The analysis demonstrated that people tend to revisit the weblogs with reliable and credible information. The paper presents the importance of content in terms of credibility, objectivity, and reliability in encouraging people to continue use the Islamic weblogs in disseminating the Islamic information and knowledge significantly influences the people's intention to revisit the weblogs in future.

Keywords: Islamic, weblogs, content-related factor, credibility, reliability, objectivity

1.0   INTRODUCTION

The development of the technologies as well as the Internet facilities does not only led to the dynamic changes in how people conduct their live, but also provided a new medium of exchanging knowledge and information. As suggested by Klein (2001) and Ishak et al. (2011), in parallel to the Internet development and usage in today's environment, the method of gathering information has been improved from reading traditional sources including books, journals, newspapers and others to surfing the online sources like websites, weblogs, online journals and so on. In line to this, Karim and Hazmi (2005) agreed that that the needs of the Internet as the medium of gathering, disseminating and sharing information are growing rapidly. The growth and changes of the Internet has also improved the religious activities online. Despite of the traditional sources, now, people fully utilized the Internet facilities in order to find deeper information about the religion. In line with this, Ishak et al. (2011) in their article discussed that Internet is now being used for the religious purposes. The difficulty of retrieving the religious knowledge and information is one of the reasons of the existence of the religious online pages. From time to time, religious communities including the Islamic communities have started to create their own religious Internet-based sites. The existence of numerous Islamic websites and Islamic web contents have attract people from various backgrounds and geographies to engage in the online religious activities. Aliyu et al. (2013) in a later article further explain that recently, the Islamic teachings and practices are being spread to others through the Internet. Hence, in order to meet the requirements of the users especially in the aspect of quality of the information, several studies have being conducted from different perspectives and scopes. Recent study on

Islamic e-Tourism websites conducted by Samsi et al. (2016) have discussed that content factor, which consist of six dimensions that are Islamic content, accuracy, timeliness, legitimacy, relevancy and reliability is the influential factor in determining the usefulness of the websites. In line to this, earlier study conducted by Aliyu et al. (2013) denotes that content factors is the significant indicator in encouraging users to use the Islamic website, which then facilitate the positive impacts towards the users' behaviour. This study expands the content factors into three attributes that are credibility, objectivity and reliability.

Besides that , studies by Mahmud et al. (2012) and Aliyu et al. (2011) outlines seven criteria in evaluating the content of the Islamic websites that are trust, legitimacy, objectivity, authority, relevance, credibility and reliability. The result of the study reports that the evaluation of the sites content is essential in determining the users' perceptions towards the websites. Moreover, this study also denotes that trust is the essential criteria to Islamic online content. Ishak et al. (2011) in another study outline the importance criteria in monitoring the information shared over the websites from the perspective of Islam. The result of the study proposes an Islamic information credibility scale that consists of visual appeal, source-writer relationships, authentic source, writer's morality, web reputation, writer's integrity, writer's identity and writer's reliability. In the Islamic perspective, another study by Murni et al. (2011) reports that the Islamic websites are being evaluated based on the characteristics and quality of the content.

Apart from websites, the Islamic content is also being shared and disseminate through the blogs or weblogs. In similar to the Islamic websites, the Islamic weblogs are platforms for the people to deliver the Islamic content or Islamic messages. Both Islamic websites and Islamic weblogs are being recognized as the Internet-based site that are being created to offer the services of Islamic religion as well as to convey the Islamic way of life. Several literatures have discussed that the Web 2.0 is the extension of the Internet. In this Web 2.0 environment, weblog becomes one of the important applications. Weblog is now the most popular online communication tools which able to support all types of resources including text, graphics, audios, videos and others (Chai et al., 2011). Recent study conducted by Pew Research Center (2011) denotes that in the year 2011, there is about 53.5 per cent of the Internet users read the blogs and 30 percent of the users create and own a blog. A study on the Internet usage trends among the 4,925 Internet users in households by the Malaysian Communications and Multimedia Commission (MCMC) in 2008 also look into the blog usage and reveals that the awareness on the existence of blogs in Malaysia is at 63.5 per cent (MCMC, 2008). This situation indicates that blogging activities are widely accepted by the Internet users. Based on the examination of the weblogs' usage, the paper theories the ability of the weblogs' content to attract people to continue use the weblogs as the sources of sharing and locating religious information and knowledge. Empirical examples of studies and literatures on this situation will help to enhance this hypothesis, confirming the power of blogs' contents to turn the weblogs into a greater source of religious information.

In order to determine the success of the web development, it is essential to study on the web usability, which then highlights on the need for the site's owner to improve their sites. In addition, the success of a site is depending on how frequently people visit the site to locate for information and the information shared over the site should comply with the needs of the visitors. Hence, in order to meet the requirements of the users especially in the aspect of quality of the information, several studies have being conducted from different perspectives and scopes. Recent study on Islamic e-Tourism websites conducted by Samsi et al. (2016) have discussed that content factor, which consist of six dimensions that are Islamic content, accuracy, timeliness, legitimacy, relevancy and reliability is the influential factor in determining the usefulness of the websites. In line to this, earlier study conducted by Aliyu et al. (2013)

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2.0 A BRIEF DESCRIPTION OF WEBLOGS

2.1   Web 1.0 vs Web 2.0

Web 1.0 is the early stage of the World Wide Web (WWW) evolution and is acknowledge as the first generation of WWW. According to Bernes-Lee, as cited by Choudhury (2014), the Web 1.0 is a read-only web. In other words, the Web 1.0 is informational sites that only allow users to read and share information over the web. In line to this, Nath et al. (2014) in another study highlight that Web 1.0 is a one-way platform with limited functionality. Web 1.0 is a static web pages and use basic HTML (Hypertext Markup Language). Patel (2013) in a study outline several characteristics of the Web 1.0 pages that are including do not support mass-publishing, limited contact information provided over the web, and only Web Master will update the content of website.

On the other hand, the Web 2.0 to the next generation of Web 1.0 and being regarded as the web-based platform that enable users to access, participate, define, gather, tag, annotate and bookmark the content in different formats like text, video, audio, images as well as graphs. As cited by Choudhury (2014), according to Dale Dougherty, Web 2.0 is the second generation of web and being regarded as the read-write web. Through Web 2.0, users can actively participate in expanding the knowledge and users are also able to communicate. Study conducted by Standing and Kiniti (2011) indicates that Web 2.0 is currently used in most of the organizations for internal communication as well as for knowledge management. Next, Lopez et al (2016) outline several functions available through Web 2.0 that including the exchange of files peer-to-peer, facilitating communication, collaborative work, democratization of content, and creation of content by users. Social network, blogs, wikis, YouTube and Slide share are the examples of Web 2.0

2.2 Website vs Weblog

Generally, Weblogs or simply known as blogs are the personal websites that allow users to share their thoughts and reviews over the Internet, while Websites are the webpages or collection of World Wide Web (WWW) files that are accessible through a browser. In similar to websites, the contents of the weblogs can be in the form of pictures, texts, links, audios and videos According to Shiau and Chau (2012), weblog can be presented in the form of a diary, news service, series of book or journal reviews, or a listing of web pages linked to other web sites. Hence, it can be justified that the content of weblogs is not formal as compared to the websites since the content of the websites is formal and usually for professional purposes. Wilde (2008) in an article states that web is a media that consists of static information; while Kaye (2004) in a study discusses that the weblogs are the combination of several websites, bulletin boards, emails and others. In addition, weblog is a dynamic page that regularly updated (Carmichael and Hwang, 2006). Unlike websites, weblogs are more interactive as it involves two-way communication between the users. Websites are usually created for transaction purposes, while weblogs are more informational and educational. Besides, an organization or institutions usually maintain websites, while a single person or small group of people is managing weblogs.

2.3 Islamic weblog vs Islamic website

Drawn upon the definition of weblog, Islamic weblog is regarded as the platform owned by an individual or community, used to disseminate information on Islam. Islamic weblogs play a similar function with the Islamic websites, which is as a source of information, but differ in the aspects of content's presentation. Mahmud et al. (2011) then suggest three definitions of the Islamic websites which are (i) Islamic website is a site that delivers the fundamental Islamic teaching and learning, (ii) the Islamic website is a website that represents the Islamic identity associated to the Islamic principles and lastly, (iii) Islamic website is a site created in order to educate people on the commandments of Allah S.W.T in line with the teachings of Prophet Muhammad. Another study by Mahmud et al. (2011) discusses the Islamic websites in a broader view, focusing on the fundamental teachings of Islamic religion. Drawn upon these studies, Aliyu et al. (2013) simplifies the definitions of Islamic websites as a virtual platform to express the Islamic teachings and practices to the readers.

2.4 Types of weblog

The weblogs are categorized based on the agendas or the roles of the weblogs. Simons (2008) in a study classify the weblogs into nine categories, which are pamphleting blog, digest blog, advocacy blog, tutorial blog, exhibition blog, gate watcher blog, diary blog, advertisement blog and news blog. However, according to a survey conducted by ProBlogger in March 2008, there are eleven (11) categories of blogs commonly owned or published. They are including hobbies, entertainment, technology, internet, sports, health, finance, business blogs, religion, travel, education, and others. Later study by Smich (2010) on the hand classifies the weblogs into ten categories that are cultural, business, personal, topic, collaborative, science, eclectic, directory, educational and forum. Based upon the content and roles of the blogs, Islamic weblogs fall under religious category. Religious weblogs usually introduce or share an individual understanding of faith, which is psychologically and based on the subjective opinion of the religious phenomenon.

3.0 ISLAMIC WEBLOGS

Internet is a new interfaces for mediating religious ritual, beliefs and ethical practices The migrating information to the online gives the impact to online religion or searching information about religion though the internet. Several studies indicate that one of the essential elements in online religious activities is searching for religious information (Casey, 2001; Ho et al., 2008). Religion via online medium would ultimately transform religious fundamentals, principles and practices in revolutionary ways. O'Leary's study (1996) emphasizing how the internet acts as virtual space for religious practitioners, a lot of researches has been gathered, allowing researchers to introduce the social implications raised by religious practices online. Now, almost all religion of the world, including Islam, Christianity, Judaism, Hinduism and Buddhism has use the Web as part of the way in conveying the religious information. As compared to other religions especially Christian, the study on the Islam at the internet is still beginning (Campbell, 2005). However, the rapid development of internet changes to Muslims religious activities online. Thus, it allows the Muslim around the world acquire the information about the Islam on the Internet. The internet becomes a medium to the Muslims and Islamic Scholars to undertake the religious obligations (Aliyu, 2010). Nowadays, there are large amounts of Islamic information in internet. Muslim online in internet to search information such as to check the prayer schedules gather chapters from the al-Quran, read Islamic literature, read the latest news about Islam and many more. Besides that, Muslim can express their opinions through emails, chat rooms and the other social media in order to spread about Islamic religion and belief (Ho and Hamid, 2008). The internet has grown to be a most powerful tool to access the sources and reference to the Muslim society because of the convenience of the internet providing access in biggest amount and fast information about Islam.

Over years ago, media have played a vital role in the dissemination of Islam. However, nowadays, with the beginning of electronic media, this role has become more widespread. Media now has become the core of information. Nowadays, blog has been considered as the main source of online information where it's content are accessible across boundaries of time and place. Islamic weblogs is part of religion weblogs. In general, the content of Islamic weblogs is discussing on the Islamic religion, teachings and practices. Islamic weblogs play a similar function with the Islamic websites, which act a platform to disseminate information on Islam, but differ in the aspect of contents' presentation. Various elements have being highlighted by various scholars in their attempt to define and describe the Islamic websites. Bunt (2003) in a study indicates that the key in defining the Islamic websites is the content of the website especially in the aspect of authority and Islamic content. In addition, some of the researchers have described the Islamic websites and Islamic weblogs in the context of Islamic cultural perspectives. Wan Abdul Rahim (2008) discusses that Islamic websites as a site that emphasises on the Islamic ideologist, rules and ethics. However, a later study by Mahmud et al. (2011) describes the Islamic website in a broader perspective. Islamic websites is being discussed as the websites that stress on the essentials lessons of Islam. Based upon these discussions, this study defines the Islamic websites as the online platform to share and disseminate the Islamic teachings and practices to the people.

So far, studies regarding the elements or factors that influence people to continue use the weblogs have offered different results. This paper addresses the potential impact of blogs' content on the continuance used of the Islamic weblogs with the employment of several theories, through which it seeks to address key underpinnings of the factors that would exhibit the contribution of blogs in disseminating the information and knowledge about Islam.

4.0 THEORIES EXPLAINING THE ADOPTION OF INFORMATION TECHNOLOGIES (IT)

Parallel to the growing number of the Information System (IS) studies, there are various theories being introduced focusing on the adoption and application of the information technology. In the field of Information Systems (IS) research, it is essential for the researchers to identify and understand the individual acceptance as well as the use of the Information Technology (IT). Therefore, there are several theoretical models primarily constructed and employed in predicting and explaining the technology acceptance and use. The Theory of Reasoned Action (TRA) as proposed by Fishbein and Ajzen (1975) has been widely used in explaining and describing the individual's behaviour. This theory explains that a person's intention is being influenced by two aspects, that are personal in nature which is labelled as attitude toward the behaviour and social influence that is called as the subjective norm, which being discussed as the person's opinion of the social pressure, that influence person's decisions either to perform or not to perform the behaviour. An extension of the TRA, known as Theory of Planned Behaviour (TPB) as proposed by Ajzen (1991) is also widely being used in describing people's behaviour. This theory overcomes the problem of incomplete volitional control by introducing another predictor that is perceived behavioural control (PBC), which measures the perceived ease or difficulty of carrying out the behaviour. Basically, the TPB represents a link between beliefs and people' behaviours. According to Compeau and Higgins (1995), in the context of technology-based behaviours, PBC has been found to be major factors influencing the intention to use that technology. Hence, because of its relative robustness, the TPB has being applied in many studies in numerous domains including the psychology, health, sociology, marketing, consumer behaviour, and other disciplines of knowledge.

Later, Venkatesh et al. (2003) has proposed a new model, named Unified Theory of Acceptance and Use of Technology (UTAUT) model, which being formulated based on conceptual and empirical similarities across the eight theories and models including Theory of Reasoned Action (Davis et al.,1989), Technology Acceptance Model (Davis, 1989; Davis et al.,1989; Venkatesh and Davis, 2000), Motivation Model (Davis et al., 1992), Theory of Planned Behaviour (Taylor and Todd, 1995), Combined TAM and TPB (Taylor and Todd, 1995), Model of PC Utilization (Thompson et al., 1991), Innovation Diffusion Theory (Moore and Benbasat, 1991), and Social Cognitive Theory (Compeau and Higgins, 1995;Compeau, Higgins, and Huff, 1999). UTAUT model proposes that the users' behavioural intention in using the technology is being influenced by three determinants that are including the performance expectancy, effort expectancy, and social influence. Meanwhile, the actual use of the technology is being affected by the behavioural intention to use the technology and the facilitating conditions. UTAUT model is a model that always being employed by most researchers in predicting and explaining on the users' behavioural intention and the actual usage of the technologies like the study on the mobile banking (Zhou, Lu, and Wang, 2010), mobile phone technologies (Wang and Wang, 2010; Zhou, 2011), Internet banking(Im, Hong and Kang, 2011), virtual learning technologies (Chiu and Wang, 2008), as well as the study on computer use (Al-Gahtani, Hubona, and Wang, 2007).

In the information system literatures, the Technology Acceptance Model (TAM) as proposed by Davis in 1989 is without exception. TAM is most widely used model for determining the antecedents that lead to the acceptance of a technology. This model proposes that perceived usefulness and ease of use have an impact towards the individual's intentions specifically in the utilization of the information technology (IT). TAM is being described as an analytical simplification of how the functionality and interface characteristics have an influence towards the adoption decisions (Deng et al., 2005). The revolution of information technologies has also led

to the used of information system (IS). Hence, in order to measure the success of IS, the Information Success Model from Delone and McLean is being proposed. This model helps to understand the efficiency of Information system management as well information system contributions (Delone and McLean, 2003) by identifying the six dimensions of IS success that are including system quality, information quality, service quality, use, user satisfaction and individual impact. Next, in determining and explaining the continued use of the IS, Expectation-Confirmation Model of IS continuance (ECM-IS) as introduced by Bhattacherjee (2001) is also widely being adopted. This ECM-IS model asserts that the perceived usefulness (PU), confirmation element and satisfaction significantly lead to IS continuance intention.

Drawing upon the above theories and models, in order to explain users' intention to continue using an IS, four interrelated elements that are continuance use, satisfaction, perceived usefulness and confirmation are being selected. As suggested by the Expectation-Confirmation Model of IS continuance (ECM-IS), the continuance used of the information system (IS) is being determined by satisfaction and perceived usefulness. ECM-IS described that satisfaction is being determined by perceived usefulness and confirmation while the perceived usefulness is being determined by confirmation. In the context of Islamic weblogs, Mansur Aliyu et al. (2013) argued that among the factors that influence users in using the Islamic weblogs is the content-related factor. Based upon the information quality element as proposed in the Information Success Model from Delone and McLean, the content related factor can be determined by three constructs, which are credibility, objectivity and reliability. The figure below clearly shows the relations of these elements in assessing the continued used of the Islamic weblogs.

Figure 1 Content factor toward continuance used of the Islamic weblogs: A proposed model

5.0 CONTENT-RELATED FACTORS ON THE CONTINUED USED OF ISLAMIC WEBLOGS

5.1 Credibility

The term credibility often associated to trustworthiness, integrity and believability. According to Aliyu, Mahmud and Tap (2010), Islamic website credibility is being referred as the level to which users perceived that Islamic website's owners provides detailed background, mission, projects,

and contact information. Recent study by Aliyu et al (2013) then describe the credibility of information content as a believable information that comes from a credible person, which is essential to ensure that the information shared fulfils the objectives and shared from trusted sources. In the context of Islamic websites, Aliyu et al. (2013) also outline several criteria in evaluating the credibility of the content, which are including the information sources, authors or owners, Islamic ideology and the opinions from the scholars. In other perspective, Qiu and Tan (2007) discuss that credibility of website is a psychological feeling, which involves sense of trust. Drawing upon the above discussion, the credibility is related to content trust. In the context of the Islamic weblogs, the weblogs' content plays an essential role in defining and leading users' continued use of the weblogs. It is no doubt that the weblogs are created and maintained by individuals or groups. Hence, the credibility of the weblogs' contents becomes a major concern for most of the researchers. Several studies stress that content credibility is essential in determining the success of weblogs. As discussed by Bunt (2003), the key in defining the Islamic websites is the content of the website especially in the aspect of authority and Islamic content. Hence, this paper discusses that the weblogs' content is being assessed in terms of credibility, objectivity, and reliability. Credibility is about trustworthiness, integrity and believability of something. Fogg and Tseng (1999) discuss that in the information context, credibility of information is about the believability of information. Aliyu et al (2013) has mentioned credibility of information content is about believable information and it comes from a credible person. The credibility of information is important to ensure the information fulfils the objectives and the information is credible as well as being trusted sources. In Islamic website context, the credibility can be evaluated from the information sources, authors, Islamic ideology and the opinions from the scholars. Weerkamp and Rijke (2008) in an article describe that the credibility of blog can be divided into four categories which are the expertise of bloggers and offline identity disclosure, trustworthiness of blogger and value of the system, information quality, and appeals and curiosity of a personal nature. The credibility of website is evaluated from a major factor which is the credential of authors in Islamic website. Aliyu, Mahmud & Tap (2010) has defined Islamic weblog credibility as the level to which users perceived that Islamic weblog's owners provides detailed background, mission, projects, and contact information.

5.2 Objectivity

Objectivity is being evaluated as when the weblogs have a clear objective and free from any misleading information. As discussed by Ahmed and Suleman (2007) in a study, objectivity is explained as the degree to which the information provided is free from any biases or personal feelings. Aliyu et al. (2012) in a recent study further describes that the information objectivity is where the information shared cover on all the points of views of the particular topics and do not incline to the real meaning or principles. In the context of Islam, the content of the weblogs should not have misleading information, do not bias or against the Islamic ideologies as well as Islamic scholars' thoughts. Other than that in line with transparent ideologies, an Islamic weblog should be clearly identified, have a clear objectives or mission and be easy for the users to compare with their own needs. The main objective of the weblog should be clearly be stated, which is to disseminate good Islamic practices. The content of the sites must avoid hidden agenda like misrepresentative statement without appropriate reliable references. The objectivity of information quality over Internet has been given much attention by many researchers. In the perspective of Islam, it is essential for the people to follow the Quran and Sunnah and avoid having different opinions and views. In the context of this study, the Islamic weblogs should not have misleading information, do not bias or against the Islamic ideologies and Islamic scholars' thoughts.

5.3 Reliability

In general, reliability have an identical meaning of credibility, quality, trustworthiness and accuracy, but the differences among them are blurred (Adams, 2010). Earlier studies by Han (2004) describe the reliability as the ability of a system or technology to carry out the services or functions as guaranteed dependably and precisely. Reliability in Islam focuses on content itself and on authorship. Hence, in line to this, Ishak et al. (2011) in a study list two dimensions of reliability; one is associated to the content and the other one is on the authorship and narration chain. Thus, the Islamic weblogs' content reliability can be described as the ability of the Islamic weblogs to provide dependable, accurate, trustworthy and relevant information to the users. Furthermore reliability is another construct of the content-related factor in determining the continued used of the Islamic weblogs. On the other hand, according to Koops (2004), reliability is well-defined as the possibility that information is accurate. Both Kim et al. (2009) and DeLone and Mclean (2003) agree that the content reliability is associated to the site owner's ability, honesty as well as their readiness to share and manage the information. Based upon these discussions, reliability is associated to trust. Knight and Burn (2005) in a study reported that reliability, trust and other terminologies are just dimensions under one concept that is information quality. In the context of the technical aspect, if the weblogs are available and able to function properly, they can be recognizes as reliable. Muslim users have some doubts regarding Islamic websites, and the studies conducted by Karim and Hazmi (2005), Ibrahim et al. (2009), and Al-shamaileh (2011) denote that Muslim users are concerns on the unreliable content. Drawing upon the above discussions, the Islamic weblogs' content reliability can be described as the ability of the Islamic weblogs to provide dependable, accurate, trustworthy and relevant information to the users.

In the context of this study, the continuance use is about the on going use of the Islamic weblogs. The continuance use can be discussed as the intention of the blog users to have continual access to the Islamic weblogs, either to update or read the blogs. It is important to understand the factors that influencing continuance intention of Islamic weblogs. The weblog content which is assessed in terms of credibility, objectivity, and reliability is found to have a significant influence on continuance use of Islamic weblogs as a source of Islamic knowledge. The weblogs' content plays a critical role in leading the users' continued acceptance of the Islamic weblogs. Additionally, as discussed by Swan and Trawick (1981), satisfaction also helps to determine people's intentions either to utilize or not to utilize in the future. Satisfaction is about the user's affect with the blog use and satisfaction is a significant predictor of Information System continuance (Bahttachherjee, 2010). A satisfied use will tend to continue to use the same weblog. Expectation-confirmation theory (ECT) explains that satisfaction is the most significant antecedent of repurchase behaviour and the users' satisfaction is being influenced by expectation and confirmation. The confirmation of expectations proposes that users gained expected benefits through their usage experiences with the IT, which then leads to a positive effect on users' satisfaction. In information system area, perceived usefulness is another element that enhances the people's intention to continue use. The usefulness and accuracy of the website will influence customer attitudes. Users may continue using the services provided if they consider it useful. As explained in ECT, perceived usefulness of IT has a positive influence on their satisfaction.

6.0 CONCLUSION

The above discussions clearly defined that the continued used of the Islamic weblogs is being influenced by the content-related factors. It is crucial for a blog owner to create a weblog with credible and reliable information to the readers. In the Islamic perspective, the information shared over the weblogs should always be written based upon renowned Islamic books and

Islamic scholars' opinions. Besides, in order to ensure that the weblogs is credible, the owner and host of the weblogs should be Muslims, in which the background of the blogs' owner is being included. In addition, in order to attract people to continue use the weblogs, the weblogs should have a clear objective. The content of the weblogs should contain no misleading information of the Quran and Hadith.and have no bias interpretation of the Quran and Hadith. As long as it is not against the Islamic ideologies and opinion of the Islamic scholars', the content of the weblogs can be presented in different language. the content of the weblogs must be accurate, comprehensive and regularly updated with complete references. As a conclusion, the users' intention to continue use the Islamic weblogs is significantly being influenced by the content shared. Hence, in order to create and publish a successful weblogs, the blog owners should consider on the credibility, objectivity and reliability of the information shared. The evaluation of the weblog's content also have an influence in increasing the user's satisfaction level, which then encourage users to revisit the weblogs.

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