FACTORS INFLUENCING CAMBODIAN MUSLIM YOUNG ADULTS IN SEEKING ISLAMIC KNOWLEDGE ON FACEBOOK AND THEIR INTENTIONS TO SHARE IT WITH OTHERS

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ABSTRACT

This study is set out to determine factors influencing Cambodian Muslim young adults in seeking Islamic knowledge on face book and their intention to sharing it. The paper examines the relationship between attitude, subjective norm, behaviour, offline media, religiosity, seeking and sharing Islamic knowledge on face book among Cambodian Muslim young adults. In addition, mediating variable of seeking Islamic knowledge on face book was also tested together. The theory of planned behaviour was used in the study. The study employed a self-administered questionnaire and respondents were chosen using and non-random sampling. Two hundred and nine respondents took part in the survey to generate results on the subject matter. Data analysis included bivariate and partial correlation and descriptive analyses. Results indicate that all bivariate tests done on attitude, subjective norm, religiosity, behaviour and offline media were significant. Meanwhile, mediating effects of seeking Islamic knowledge did not fully mediate all the variables. Findings show, that seeking Islamic knowledge on face book is important to Cambodian Muslim young adults whereas sharing it is not important. Additionally, the results of the study also reveal, that Cambodian young adults are willing to learn although they have a difficulty in sharing the Islamic knowledge learnt from face book, and, that family, friends and Islamic back ground contribute to their willingness to learning knowledge from face book.

Keywords Seeking Islamic knowledge, Facebook, Young Muslim adults, subjective norm, perceived behavioural control, Theory of planned behaviour

BACKGROUND OF THE STUDY

Online media and Facebook in particular have become an inherent part of modern society. The presence of new media and the Social media in particular, has posed a challenge to the previous channels of communication. Readership habits seem to be changing as users turn to the Internet for free news and information. The alternate source of news and information is not only free but also acts fast. The 'instant' feature of Facebook as a social media channel and the online news are one of the smart options for the consumers to accept globally.

The amount of information provided by internet specifically Facebook is immensely huge because it is often updated every second. So readers are likely to get new information on a subject of desire every second compared to other contemporally sources of information. The popularity of Facebook as a news source is almost certainly a welcome development for a team of coding experts who spend every minute or so carefully making tweaks to determine what Facebook users see in their feeds. The goal is to strike a balance between content that is personally interesting for a user and that which is likely to spark engagement. Factors examined by experts here include how many "likes" a story gets, how long people spend reading it, and even what kind of device someone is using to access content.

Social media is today's most transparent, engaging and interactive form of communication preferred by the young generation. It combines the true grit of real time content with the beauty of authentic peer-to-peer communication. Although, providing a detailed perspective on social media use among university students and underscoring that such use can produce both positive and negative consequences, according to a Nielsen Media Research study, in June 2010, almost 25 percent of students' time on the Internet is now spent on social networking websites Facebook in particular. (Jacobsen, &Forste, 2011).

Young people are more sensitive to information posted on social media, with the impact on them being twice as high as the impact on older people. Facebook alone reports that it now has more than 2.4 billion users, 75 % of them being young people of ages between 15 and 40 and they stay online every day. This could be a logical consequence of the fact that young people have embraced social media more. It is therefore expected that information posted on social media will become increasingly important to consumers now and in the future.

PROBLEM STATEMENT

The number of Facebook users in Cambodia is reported to have reached 8.3 million by January 2019, most of whom are young people. While Facebook has become popular among the youths, this platform is one of the dangerous sites for those who are too much addicted to it. Too much fake news has been published and followed blindly by the youth. They waste a lot of time using it without scrutiny. The young people often distance themselves from family when they become addicted too much with their virtual friends on Facebook. These are some of the disadvantages of Facebook.

On the other hand, there are many other positive effects of Facebook especially in the area of receiving quick and first-hand information like never before. Additionally, the communication role is also considered to be the most important function of Facebook. Many people use it just because they want to communicate to various kinds of people around the globe. Besides information seeking and communication, Facebook users also learn new skills and many other important information from it.

In Cambodia, of the total population 16.48 million people in the country, Muslims are believed to be approximately 300,000 making it 2% of the total population. Most of the Muslim children don't receive proper education even at their early age largely due to economic reasons.

More so, instead of sending their children to schools, most of the Muslim parents in Cambodia prefer to send them to Islamic schools (Madrasas) in order to have them learn Islamic knowledge at an early age. Unfortunately, a number of the Islamic schools where the Muslim children get their knowledge run without proper education management systems. So the chance of students quitting them is higher compared to that of the public schools. Additionally, most of the students who join the Islamic schools in their early ages end up dropping out of school to start income generating businesses. As a result, many Muslim children end up not receiving proper Islamic knowledge when they grow older. On the other hand, those who are lucky to have an opportunity to go to public schools tend to abandon Islamic education completely since they are too much busy with the public school curriculum which is purely secular. Very few receive dual system of education during their secondary school until high school. Due to the above issues, most the Muslim youth lack proper Islamic knowledge which is considered as the most important part of their lives to guide them in the society and their families.

As a result of the above, there is no chance for different generation to sit and study in a class together between children, young adult and elder people. Therefore, most of the young adult who missed their Islamic classes when they were young tend to ignore it when they become adult even when they know it's important to them. They won't get themselves mingle in the same class with young people for the sake of knowledge seeking. Accordingly, this has generated concerns in the Cambodian Muslim society in as far as receiving proper Islamic basic knowledge.

Luckily, in this contemporary era, the emergence of internet and social media where people can learn and receive information with their gadgets in a fingertip, therefore the young Muslim adult in Cambodia also can easily use it to acquire their Islamic basic knowledge from Facebook.

For that matter, this study is discussing how social media in particular Facebook can contribute in providing Islamic knowledge to the Muslim youth in Cambodia. How they can benefit from using Facebook and how the Muslim scholars can reach them individually or publically by using Facebook in teaching them about Islam.

SIGNIFICANCE OF THE STUDY

The results of this study will also guide the government and the Muslim community in formulating future guideline in helping young people in acquiring Islamic knowledge on social media as a whole. The findings from this research will add significantly to the bulk of existing scholarly knowledge in this domain and will be eminent in Cambodia where little has been said about seeking Islamic Knowledge from social media sites.

The study will help to highlight how Muslim youth in Cambodia perceive Islamic knowledge on social media in particular Facebook, and their intention of sharing it.

RESEARCH OBJECTIVES

The main objective of this particular paper is to find out how young adult Muslim in Cambodia use Facebook and what are the factors influencing them in learning basic Islamic knowledge and their intention to share their knowledge which they have learn with others on Facebook.

Specifically, the objective of this paper are:

1. To identify the level of attitude, subjective norm, behaviour, offline media, Islamic world view, personal religiosity, level of seeking Islamic knowledge on Facebook and intention to share it among Cambodian Muslim young adults on Facebook usage.
2. To investigate the relationship between attitude, subjective norm, behaviour, offline media, Islamic world view, personal religiosity, and seeking Islamic knowledge on Facebook of Cambodian Muslim young adult Facebook usage.
3. To find out whether seeking Islamic knowledge mediates the relationship between subjective norms, behaviour, offline media, Islamic world view, personal religiosity level, seeking and sharing Islamic knowledge on Facebook of Cambodian Muslim young adults Facebook usage.

LITERATURE REVIEW

In this particular study regarding the association between social network site especially Facebook and the engagement of religion namely Islam, there are two conflicting theories which most of the researchers used. The first theory is the Secularization Theory which proved more to the negativity of the engagement between internet, social media and religion. The theory is used as a primary source to understand the driving forces leading individuals to adopt and use technologies such as the Internet and the impact of religion on shaping personal experiences obtained through mediated communication tools (Armfield&Holbert 2003).

Many studies showed that the secularization theory has more negative views regarding the engagement and adoption of media by the religious people (Armfield et al. 2006). By using the secularization theory as a framework, Armfield and Holbert (2003) argued the strength of religious engagement should be negatively related to Internet and social media usage because most of the

content on the internet seem to support more the secular idea which is mostly opposed to the religious values. Similar to the argument of Amfield and Holbert (2003)**,** Weber (1958) suggests that the secularization theory gives more support to the western idea which puts emphasis on rational thought, scientific method, and technology progress over the past 400 years.

This tendency led to the steadily decline of mysticism and religion view (Swatos&Christiano, 1999). Thus, the theory of secularization emphasizes the negative relationship between religiosity and technology adoption and suggests that a strong religious affiliation reflects a traditional lifestyle that is increasingly under attack by the adoption of new technologies (Swatos&Christiano 2000).

As a result, strong religious beliefs correlate negatively to all forms of mass media usage because the overwhelming majority of media content does not reflect traditional religious values. This argument is consistent with the personal identity function delineated in uses and gratifications perspective (Blumler, 1979), which postulates that individuals often turn to media to reinforce some pre-existing norm or value structure and stay away from media channels that do not reflect their values (Almenayes, 2014). There are several findings in Western societies that are consistent with secularization theory. Conservative religious beliefs were found to be negatively related to the viewing of sexual or violent television content (Hamiltion& Rubin 1992) and cyber pornography (Stack et al, 2004; Smith & Denton, 2005). There is also evidence that religiosity is negatively correlated with time spent on entertainment. For instance, religious American youth watch less television and play fewer video games (Thomsen &Rekve, 2003; Smith & Denton, 2005).

On the other hand, there is a positive view in this particular study topic supported by many scholars in their previous studies. Dawson (2000) argues that the Internet and social media, including Facebook, provide useful grounds for religious communities to engage in the religious dialog within individuals to the group level without limitation of time, space and mobility. Dawson (2001) indicates the benefits of using Internet for religion, such as the ease of spreading the word, building new communities, breaking boundaries, organizing virtual rituals and fostering new religious consciousness.

A study conducted by Kluver and Cheong (2007)in Singapore concluded that almost all the religious leaders were included in their personal interview in the study (i.e. Muslim, Christian, Taoist, Buddhist and Hindu) regarding the Internet as a valuable tool for disseminating information and contributing positively to their religious communities. results indicated, that the Internet is a positive tool for religion, either being a tool for personal convenience or for reaching younger generations. This positive view is supported by the Theory of Planned Behaviour (TPB) developed by Ajzen in 1975. TPB predicts an individual's intention to engage in a specific behaviour at a specific time and place. It reveals that an individual behaviour is driven by behaviour intentions, where behaviour intentions are a function of three determinants: an individual's attitude toward behaviour, subjective norms, and perceived behavioural control. In the earlier formulation of TPB, Fishbein and Ajzen (1975) presented the Theory of Reasoned Action (TRA); a concept of behavioural intent, which further developed the central understanding that an individual's thoughts and perception act as important determinants of behaviour. According to (TRA), people are influenced by two factors before engaging in a particular behaviour. The two factors mentioned are personal attitude or evaluation base on their beliefs and the perceived social pressure such as family, friend and peers (Hale, Householder, and Greene_2002). In addition to TRA, TPB introduced another important component to influence the behaviour which is perceived behavioural control (Manoncourt, 2002). To understand more easily, the TPB assumes that a specific behaviours or intentions of an individual based on three basic factors. Firstly, is the individual's attitude towards the behaviour which is the nature within the person. Secondly, the individual's subjective norms, which is related more to the social pressure such as family and friends. Finally, the individual's perceived behavioural control (Ajzen, 1991, 2005; Fishbein & Ajzen, 2010).

The three factors influenced the individual's behaviour of TPB is in line with this study since the behaviour of the Muslim youth toward their engagement in seeking Islamic knowledge through Facebook is influenced by their individual attitude which is refer to the perception of an individual toward Facebook, subjective norm or social pressure like their community, family and friends and their perceived behaviour control which is known as the belief they build in their own self, and in this case, their belief is Islam.

ATTITUDE TOWARDS FACEBOOK PERCEPTION

This refers to the degree to which a person has positive or negative feelings of the behaviour of interest. It entails a consideration of the outcomes of performing the behaviour. In general, attitude is the favourable or unfavourable evaluative reaction toward something or someone exhibited in one's beliefs, feelings, or intended behaviour (Myers, p. 36).According to Ajzen (1991), attitude is based on the influence of specific actions in specific situations and is greatly mitigated by the presence of other immediate factors. It's applicable to this study that, the Muslim individuals with a positive perception of the social media would be more likely to engage in seeking Islamic knowledge in social media especially in Facebook compared to those with a negative perception of this social media platform.

According to the study conducted inMalaysia on the Muslims in cyberspace within the youth from 20 to 40 years oldindicated that those who have positive attitude towards the Internet in terms of its usability, ease of use, importance, and convenience are tend to have gone in their searching for religious study in the internet more than those who had negative perception regarding to internet (Rahman, Hashim& Mustafa, 2015). These indication leads to those who view internet positively are actually seem to have positive view regarding to Facebook as well. Therefore, in this particular study, the attitude is defined as an individual's positive or negative attitude towards the Facebook.

SUBJECTIVE NORM (MUSLIM COMMUNITY AND FRIENDS)

In TPB, the subjective norm is referred to the belief whether significant others think how we shall behave. It relates to a person's perception of the social environment surroundings such as community, family and friends who are dominating their belief. This component is becoming one of the core factors influencing individuals whether they should engage or not in a certain behaviour (Ajzen, 1991).

According to Ho, Lee, and Hammed (2008), an individual would be more motivated when the referred people or group appears as important to him or her. This means that the community they live in influences one's behaviour and decision. That belief is combined with whether whosoever the individual is most motivated to obey, would approve or disapprove if the individual decides to perform or not to perform a particular behaviour. According to Max when one's personality syncs up with the people around them, they can be more influential," Therefore, the subjective norms; Muslims community refers to the social influence from within a group of their leaders, friends, peer, schoolmate and neighbor, that may affect a person's intention to use the Facebook. In Islam, the friend can shape individual behavior and even his religion.

According to the narration by Abu Huraira reported that: The Prophet, peace and blessings be upon him, said, **"A man is upon the religion of his best friend, so let one of you look at whom he befriends"** (Sunan al-Tirmidhī 2378). Similarly, Islam is a religion that unites its community under the flagship of faith. No matter where you come from, what colors you are belong to and what language you speak, you're under one rule and one religion. So the Muslims are inclined to conform and act according to the conditions within their communities, and the Ummah at large.

PERCEIVED BEHAVIOURAL CONTROL

This refers to the individual's perception of the extent to which performance of the behaviour is easy or difficult (Ajzen, 1991). It increases when individuals perceive that they have more resources and confidence (Ajzen, 1985; Hartwick&Barki, 1994; Lee &Kozar, 2005).

Many studies have been done previously in this matter such as the study conducted by Gamble &Wilkins 2014 suggested that majority of participants of their study (63%) felt that Facebook could be used both socially and educationally while 58% of the participants' felt that Facebook was easier to use than their own university websites in order to access school-related information. In social media, the Muslim scholars and professionals have tried their best to produce Islamic content in Facebook which facilitate more to the individual who want to learn Islam through it. Instead of the richness of sources and its opportunity in Facebook, the young adult Muslim in Cambodia found that they are easily be able to access to Facebook, therefore, their engagement of the seeking Islamic knowledge in Facebook is become easy.

OFFLINE MEDIA

Before the emerging of the new media, the traditional media used to play an important role in knowledge and information. in Islam, traditional media or offline media were used to disseminate information about Islam and its teaching (Ishak&Solihin, 2012). However, the trend in using the traditional media in disseminating information about Islam has decreased as the study by Ho et al. (2008) indicated, that a portion of Muslim internet users engaged in online activities which lead to the decrease of their activities in offline media in engaging in Islamic activities. Thus, offline media usage for religious purposes describe the behaviour of Muslim individuals in using offline resources such as printed materials, religious broadcasts over the radio and television on Islamic programmes. This study, therefore, suggests that since the Islamic teachings encourage Muslims to seek knowledge, even the Muslims tend to use new media instead of offline media, but they still find opportunity to learn something new especially the Islamic knowledge on new media as well. This implies that the new media including Facebook, can used to learn Islamic knowledge.

RELIGIOSITY (ISLAM)

In this particular section, there are two important variables under the religiosity. The first one is Islamic world view and secondly is personal level of religiosity.

In Islam, it's encouraged to spread Salam (greeting) as the prophet mentioned in his hadith "**You will not enter paradise until you believe, and you will not believe until you love one another: "Spread salam (the greeting of peace) among you**". (Muslim) Loving one another is linked with saying *salam*! If we really want to feel united in order to help our Ummah (Muslim community) let us begin where the Prophet has instructed us; let us spread the *salam*. As the two hadith mentioned earlier indicate that Islam is encouraging in build communication. It's brought to the conclusion that Islam is supporting for their fellow Muslim to use tool which is facilitate them in building communication. Facebook is a platform which provided mean for people to communicate, then it's encouraged by Islam to use such beneficial tool. In addition to communication, Facebook is a tool for learning beneficial knowledge and spreading it as well. So the teaching of Islam on Facebook is also considered to be beneficial knowledge which the Muslim can learn. According to this view, the level of religiosity is associated with the level of engagement in online religious activities. Furthermore, existing research shows that, the strong online religious engagement tended to be among those who are moderately highly religious and have positive attitude towards the Internet in terms of its usability, ease of use, importance, and convenience (Rahman, Hashim& Mustafa, 2015). Similarly, the study shows that those who surf and search online about their religion tend to take their faith seriously in the real world and are more likely to use online tools to enrich their knowledge of their faith and to practice their devotions (Hoover, Clark, &Rainie, 2004).

However, there are several findings in Western societies that are consistent with secularization theory, that conservative religious beliefs were found to be negatively related to the viewing of sexual or violent content (Atkin 1985; Hamiltion& Rubin 1992) and cyber pornography (Stack et al, 2004; Smith & Denton, 2005). There is also evidence that religiosity is negatively correlated with time spent on entertainment. For instance, religious American youth watch less television and play fewer video games (Thomsen &Rekve, 2003; Smith & Denton, 2005).The study in the Turkey indicated that the religiosity is negatively related social media. It meant that the individuals who are religious are less likely to feel that social media gives them more confidence compared to face-to-face interaction (Almenayes, 2014).The religiosity in this study refers to an individual's level of religiosity in Islam.

SEEKING ISLAMIC KNOWLEDGE ON FACEBOOK

In Islam, seeking knowledge is an obligation upon male and female. The prophet said in hadith *"Seeking Knowledge is an obligation on every Muslim"* reported by Bukhary. This implies, that upon the most demanded obligation to the Muslim is seeking knowledge and especially the Islamic knowledge as the prophet said *"When Allaah wishes good for a person, He makes him understand the religion"* Agreed upon. (Narrated *by al-Bukhaari*, 69). This notion indicates the importance of seeking Islamic knowledge in Islam.

To understand the true Islam, one needs to go to the true sources of knowledge which known as *Quran* and *Sunnah* of the prophet. Seeking Islamic knowledge and other religious engagement encompasses all behavioural efforts and situations involving human endeavours in communicating knowledge, ideas and information based on the Islamic frame of references, the al-Quran and al-Hadith (Sardar, 1993).

The world has changed, and the way of acquiring knowledge is different from the past. The advancement of the Internet has provided an effective means of religious promulgation and engagement due to its interactivity, ease of use, and multimedia affordability. According to Rusli, (2013) in his study on The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars suggested that social media especially Facebook have plays their important roles as an Islamic medium Da'wah. The contemporary Muslim scholars used social media as their medium to reach their audience in any place and anytime. Before the emergence of social media particularly Facebook, Hamada (1999), mentioned in his study on the impact of the Internet on the Muslim community in Malaysia that, websites were first used as one-way communication tools to convey information about Islam (Chawki, 2010).

Later on, Facebook was introduced for the world which is considered as the mean to acquire knowledge. The study on the Student Attitudes and Perceptions of Using Facebook in Language Learning (Gamble& Wilkins 2014) indicated that, the majority of students favoured Facebook as a possible educational tool for language learning.

The trend of engaging in Islamic knowledge in Internet and social media especially Facebook continues based on recent study such as the study in Malaysia on the Social Media Utilization for Islamic Da'wah where its finding show that social media is been recognized as a medium of gaining knowledge that are most related to religious matters within the teenagers group (Nur Hanis, Siti Nur 2017). In addition, a study in Turkey on the effects of religiosity on the Internet consumption found that the most common activity that people engaged in while online is information seeking, especially among moderates and staunch believers (Sanaktekin, Aslanbay, &Gorgulu, 2012).

Moreover, Muslim online engagement can be manifest in various forms of Islamic religious activities such as listening and viewing of religious lectures online (Bunt, 2000b; Hirschkind, 2012), seeking information on the halal status of products and services (Echchaibi, 2009; Hashim, Murphy, &Hashim, 2007), performing zakat through online portals (Wahab& Rahman, 2011).

INTENTION TO SHARE ISLAMIC KNOWLEDGE ON FACEBOOK

Sharing is a compulsory need in Islam. It is one of the most important tasks after one has learnt something. The prophet Muhamed said that "**Convey from me, even if it is one verse**" In elaboration to this hadith, Shaykh Ibn 'Uthaymeen said: If a person understands what he is calling people to, it makes no difference whether he is a great and prominent scholar or a seeker of knowledge who is serious in his pursuit thereof, or a regular person who has certain knowledge of the issue in question. So it's encouraged to share knowledge with others especially Islamic knowledge.

The previous studies have shown that among the advantages of social media in Islamic dakwah is spreading Islamic knowledge. Ridwan 2015 indicate that Social media has been well used as a field for da'wah in helping spread more peaceful as well as relevant and good information on religion and also a related topic.

Currently, social media is a broad communication tool that Muslims can utilize in sharing whatever they have learnt to others. According a study conducted by Korawanin his work on Measuring Knowledge Transfer through Facebook of Higher Education Classroom suggested that the using the social media have influenced knowledge transfer attitude in higher education (Korawan 2015).

CONCEPTUAL FRAMEWORK
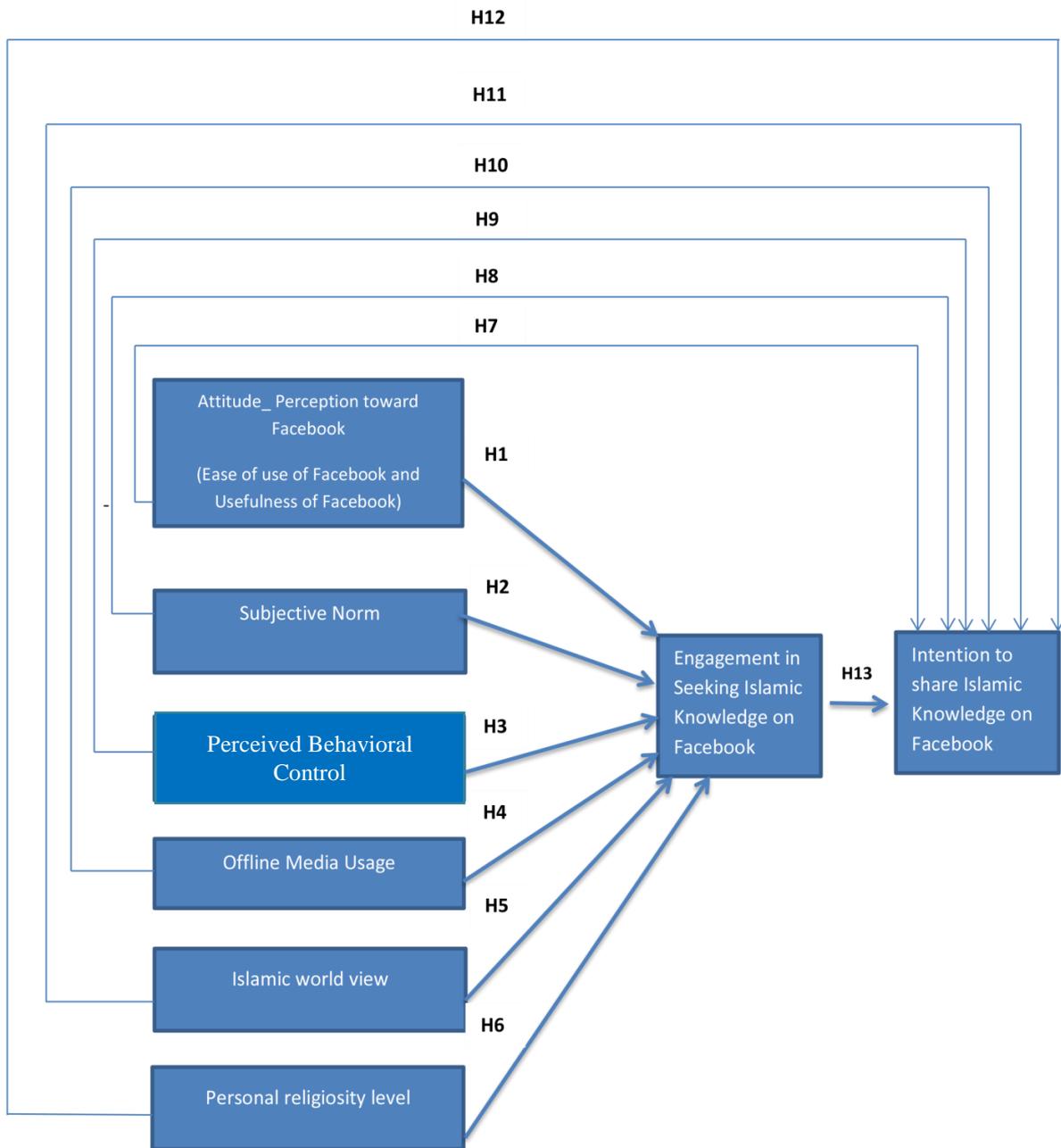
METHODOLOGY

A quantitative survey is employed to the study where descriptive and inferential analyses are conducted to determine results from the study. The design was chosen because it helps in gathering more information on dependent and independent variables. The data that was collected sought to understand the factors influencing Cambodian young adults in seeking Islamic Knowledge on Facebook and their intentions to sharing it with others. A structured question questionnaire was used as a tool in conducting the survey where non random sampling is employed to 209 Muslim young adults in Cambodia.

SAMPLING

The respondents were chosen using random sampling mainly in the Central business district to highlight their views on the subject based on the questionnaire provided to them. Therefore, the population of the study was Cambodian Muslims whereas the sampling frame was the Cambodian Muslim young adults living mostly in the central business district.

VARIABLES AND SCALE MEASUREMENT

Three main variables were identified for this study namely; Attitude, subjective norm, perceived control behaviour, offline media, Islamic World view and personal religiosity level as Independent variables, Intention to share Islamic knowledge on Facebook as dependent variable and lastly engagement in seeking Islamic knowledge on Facebook as the mediating variable. All variables were measured on a 5Likert scale ranging from strongly disagree to strongly agree, and never to always.

ETHICAL CONSIDERATIONS

The researcher was careful to avoid causing physical or psychological harm to respondents by asking them embarrassing and irrelevant questions, threatening language or making respondents nervous (Mugenda & Mugenda, 2003). Moreover, ethical considerations such as confidentiality, anonymity and avoidance of deception are important in social research. The purpose of this study was explained to the respondents and they were assured that the information gathered will be treated with utmost confidentiality.

DATA COLLECTION, ANALYSIS AND PRESENTATION

Data was collected using a structured questionnaire to determine factors determine factors influencing Cambodian young Muslim adults in seeking Islamic Knowledge on Facebook and their intention to sharing it with others. It took the researcher one month to collect views from the respondents since the process involved both physical distribution of the questionnaires and online goggle form distribution. Thereafter, the data was analysed using SPSS to determine the results of the study while answering the research objectives set out in the study.

To explore findings of the study, two types of data analysis were employed namely; descriptive and inferential analysis. For descriptive analysis, frequency, percentage, mean and standard deviation is used to extract demographic information and statistics, as well as the level of each variable. For inferential analysis, correlation and regression was applied to analyse the relationships between the variables as set out in the research objectives.

RELIABILITY TEST

The reliability analysis was tested using Cronbach's Alpha. The result from the pilot study indicates that all the items in each variable were reliable except one item (I think using Facebook is wasting time" from Perception toward Facebook is lower than 0.7. however, after deleting the item, perception towards Facebook is increased to 0.7. The highest Cronbach's alpha from the pilot study was Religiosity-Islamic world view (α =.939), followed by personal level of religiosity (α =.864). The internal reliability for the actual study was conducted and the result shows that all items are reliable exceeding the satisfactory value of .70. The highest alpha scale is personal religiosity level which (α=.943). This section increased slightly from the pilot study which had (α=.864). Results from the actual study reveal, that all variables are significant and reliable. The summary of the results of the internal reliability test for both pilot and actual studies is presented in Table 1 below.

Table 1: Summary of the Reliability test

Variables (N=455)	Pilot Study		Actual Study	
	No. of items	Cronbach Alpha	No. of items	Cronbach Alpha
Perception Toward Facebook	6	.676	5	.675
Subjective Norm	7	.770	7	.822
Perceived Behaviour Control	8	.711	8	.856
Islamic World View	10	.939	10	.918
Personal Religiosity Level	15	.864	15	.943
Offline Media Engagement in Seeking Islamic knowledge	7	.842	7	.785
	10	.816	10	.869
Intention to share Islamic knowledge on Facebook	9	.835	9	.897

FINDINGS AND INTERPRETATION.

Descriptive and inferential analyses were considered in this section of the study, where descriptive analysis, frequency, percentage, means and standard deviation is measured for demographic information and the level of each variable.

Bivariate correlation was done to measure the relationship between attitude, subjective norm, behaviour, offline media, Islamic World view, personal religiosity and seeking Islamic knowledge on Facebook of Cambodian Muslim young adults.

Secondly, was measuring the relationship between attitude, subjective norm, behaviour, offline media, Islamic World view, personal religiosity and the intention to share Islamic knowledge with others on Facebook.

And lastly, partial correlation was done to measure whether seeking Islamic knowledge mediates the relationship between attitude, subjective norm, behaviour, offline media, Islamic World view, personal religiosity with intention to sharing Islamic knowledge on Facebook.

DEMOGRAPHIC

Among the total 209 respondents, 53 percent are male (n= 110), followed by 47.4 percent being female (n=99). The majority of the respondents were Cham people representing 84 percent (n=175) and 16.3 percent were Khmer people (n=34). The summary of the demographic findings is shown in table 2 below.

Table 2; Demographic information

No	Variables	Items	N=209	Percentage
1	Gender	Male	110	52.6
		Female	99	47.4
2	Age	18-23 years old	128	61.2
		24-29 years old	63	30.1
		30-35 years old	17	8.1
		35-40 years old	1	.5
3	Race	Khmer	34	16.3
		Cham	175	83.7
4	Education	Secondary School	4	1.9
		High School (BaII)	14	6.7
		Associate Degree	11	5.3
		Bachelor Degree	169	80.9
		Master Degree	8	3.8
		PhD	3	1.4
5	Employment	Student	137	65.6
		Employed	55	26.3
		Self-employed	11	5.3
		Unemployed	6	2.9

Relationship between attitude, subjective norm, perceived behaviour control, offline media, Islamic world view, personal level of religiosity and seeking Islamic knowledge from Facebook

To test the hypothesises H1,2,3,4,5 and 6, bivariate correlation is conducted to measure the Relationship between attitude, subjective norm, perceived behaviour control, offline media, Islamic world view, personal level of religiosity with seeking and sharing Islamic knowledge from Facebook. Results indicate, the relationship between seeking Islamic knowledge from Facebook and perception is weak at (r=.080[**], p=.247), subjective norm turned out with a positive weak relationship at (r=.299[**], p=.000), behaviour is statistically weak (r=.113[**]p=.103), Islamic world view also generated a statistically positive weak relationship (r=.200[**]p=.004), similarly, personal level of religiosity is (r=.431[**] , p=.004) and offline media is (r=.696[**] , p=.000) , their relationship was found to be weak however, the correlations of the two measurements turned out to be highly statistically significant at .004 and .000 respectively. I short, results also indicate, that the relationship between perception and behaviour with seeking knowledge is insignificant while the other four constructs measured along with seeking Islamic knowledge on Facebook proved to be statistically significant. This result proves, that H1 and 3are not accepted while H2, 4, 5 and 6 are accepted as indicated in the table below.

Table 3: Summary of the findings for bivariate correlation

Control Variables (N=209)	Sharing IK	Seeking IK	Attitude	Subjective Norm	Behaviour Control	Islamic world view	Personal Religiosity	Offline Media
Sharing IK	1							
Seeking IK	r=.380** p=.000	1						
Attitude	r=.302** p=.000	.080** p=.247	1					
Subjective Norm	r=.341** p=.000	r=.299** p=.000	r=.276** p=.000	1				
Behaviour Control	r=.261** p=.000	r=.113 p=.103	r=.445** p=.000	r=.378** p=.000	1			
Islamic world view	r=.269** p=.000	r=.200** p=.004	r=.238** p=.001	r=.183** p=.008	r=.067 p=.338	1		
Personal Religiosity	r=.328** p=.000	r=.431** p=.000	r=.165* p=.017	r=.241** p=.000	r=.117 p=.093	r=.453** p=.000	1	
Offline Media	r=.232** p=.001	r=.696** p=.000	r=-.021 p=.762	r=.276** p=.000	r=.086 p=.217	r=.141* p=.042	r=.539** p=.000	1

The subsequent analysis performed is for partial correlation where engagement is seeking Islamic knowledge on Facebook is tested to find out whether it mediates the relationship between attitude, subjective norm, perceived behaviour control, offline media, Islamic world view, personal level of religiosity and intention to share Islamic knowledge on Facebook. The results indicate, that seeking Islamic knowledge on Facebook partially mediated other variables as indicated in table 4 below.

Table 4: Zero order and partial correlation

Control Variable	Variables N=209	Attitude	Subjective Norm	Behaviour	Islamic world view	Personal religiosity	Offline Media	Intention to Share IK	Seeking IK
None	**Attitude**	1							
	SN	r=.259 p=.000	1						
	Behaviour	r=.445 p=.000	r=.378 p=.000	1					
	IWV	r=.208 p=.003	r=.142 p=.042	r=.068 p=.334	1				
	PRL	r=.175 p=.012	r=.247 p=.000	r=.119 p=.089	r=.482 p=.000	1			
	Media	r=-.001	r=.298	r=.087	r=.183	r=.538	1		

		p=.989	p=.000	p=.211	p=.008	p=.000		
	ISIK	r=.293	r=.322	r=.264	r=.224	r=.332	r=.252	1
		p=.000	p=.000	p=.000	p=.001	p=.000	p=.000	
	Seeking IK	r=.091	r=.301	r=.117	r=.204	r=.427	r=.700	r=.375	1
		p=.190	p=.000	p=.092	p=.003	p=.000	p=.000	p=.000
Seeking IK	**Attitude**	1						
	SN	r=.244	1					
		p=.000						
	Behaviour	r=.439	r=.362	1				
		p=.000	p=.000					
	IWV	r=.194	r=.086	r=.045	1			
		p=.005	p=.220	p=.522				
	PRL	r=.151	r=.138	r=.076	r=.446	1		
		p=.030	p=.049	p=.276	p=.000			
	Offline Media	r=-.091	r=.128	r=.007	r=.057	r=.370	1	
		p=.191	p=.066	p=.916	p=.417	p=.000		
	ISIK	r=.281	r=.236	r=.239	r=.163	r=.205	r=-.016	1
		p=.000	p=.001	p=.001	p=.020	p=.003	p=.825	

HYPOTHESISES

Table 5: Hypothesises of the study.

No	Hypothesises	Result
1	H1: There is a positive relationship between attitude and seeking Islamic knowledge on Facebook.	Not accepted
2	H2: There is a positive relationship between subjective norm and seeking Islamic knowledge on Facebook.	Accepted
3	H3: There is a positive relationship between perceived behaviour control and seeking Islamic knowledge on Facebook.	Not accepted
4	H4: There is a positive relationship between offline media and seeking Islamic knowledge on Facebook	Accepted
5	H5: There is a positive relationship between Islamic world view and seeking Islamic knowledge on Facebook	Accepted
6	H6: There is a positive relationship between personal level of religiosity and seeking Islamic knowledge on Facebook	Accepted
7	H7: There is a positive relationship between attitude and sharing Islamic knowledge on Facebook	Accepted

8	H8: There is a positive relationship between subjective norm and sharing Islamic knowledge on Facebook	Accepted
9	H9: There is a positive relationship between perceived behaviour control and sharing Islamic knowledge on Facebook	Accepted
10	H10: There is a positive relationship between offline media and sharing Islamic knowledge on Facebook	Accepted
11	H11: There is a positive relationship between Islamic world view and sharing Islamic knowledge on Facebook.	Accepted
12	H12: There is a positive relationship between personal level of religiosity and sharing Islamic knowledge on Facebook.	Accepted
13	H13: Seeking Islamic knowledge mediate the relationship between attitude, subjective norm, behaviour, offline media and religiosity with sharing Islamic knowledge on Facebook.	Not accepted

DISCUSSION AND CONCLUSION

In this chapter, Hypothesises 1 to 13 are discussed.

To measure all the hypothesises, one sample t-test, bivariate and partial correlation was done. Among the 13 hypothesises, 10 hypothesises were accepted. Those which were not accepted included H1 (there is a positive relationship between attitude and seeking Islamic knowledge on Facebook). This means, that respondent's attitude does not contribute to their seeking of Islamic knowledge on Facebook. This result indicate, that whether you have a positive or negative attitude, it does not matter to them in as far as seeking Islamic knowledge they will look for the knowledge from Facebook later decide on what to do with the knowledge.

This is followed by H3 (there is a positive relationship between perceived behavioural control and seeking Islamic knowledge on Facebook). The findings of the study did not support this hypothesis. Meaning, that whereas it is not difficult for the respondents to get Islamic knowledge on Facebook, they however prefer to do something else while on Facebook rather than seeking Islamic knowledge. This is one of the many problems identified in this study, as a number of young Muslims especially millennial who have resorted to te internet for selfish and un productive ventures instead of using it to generate productive ideas and in the end use it as a venture that generates income to them. as far as knowledge is concerned, a big number of them are connected with even more than one account but all are used for different purposes other than knowledge seeking and sharing.

Lastly, another Hypothesis that was not supported by the findings of the study is (Seeking Islamic knowledge mediate the relationship between attitude, subjective norm, behaviour, offline media and religiosity with sharing Islamic knowledge on Facebook.). Results indicate, that whereas the young Muslim adults seek Islamic knowledge from Facebook, some believe that sharing is good while others believe that it is not mandatory for them to share the Islamic knowledge obtained from Facebook. This finding contradicts the cardinal role and intention of acquiring knowledge that the prophet argued Muslims to do as earlier on indicated in the literature review. The prophet said, "Look for knowledge even if it is in China" additionally he said "nothing can be equated to knowledge especially for those that have fulfilled their intentions of seeking it" Al-Bukhari 29 (456). So, for them to seek for the knowledge on Facebook and they don't share it, they ignore the prophetic teachings and traditions.

Additionally, H2 and 8 are accepted and backed by Ho at, Lee, and Hammed (2008), who said that an individual would be more motivated when the referent people or group appeared as important to him or her. In addition to that, in a hadith narrated by Abu Hurayrah said, the prophet said **"*A man is upon the religion of his best friend, so let one of you look at whom he befriends*"** (Sunan al-Tirmidhī 2378). So it's clearly shown that an individual is affected by their family, community and friends.

More so, H4 and 10 are also accepted and supported by Ho et al. (2008), who indicated that a portion of Muslim internet users engaged in online activities which led to the decrease of their activities in offline media in engaging in Islamic activities. However, the results shown are completely different from the previous study. The results from this study shows, that those who had engagement with offline media led them to be more active in seeking and sharing Islamic knowledge on Facebook.

For H7 (There is a positive relationship between attitude and sharing Islamic knowledge on Facebook") is accepted. This means, Attitude is known as the favourable or unfavourable evaluative reaction toward something or someone exhibited in one's beliefs, feelings, or intended behaviour (Myers, p. 36). A study by Azimaton Abdul Rahman, Nor Hazlina Hashim & Hasrina Mustafa (2015) found that, attitude toward internet are positively related to the Muslim online religious engagement. This finding has proved relevant to this study since the researcher set the definition of intention to share Islamic knowledge in the category of the Islamic engagement in online activities.

Lastly, H5, 6, 11 and 12 are accepted. Meaning, the level of religiosity of an individual in contributing to the engagement to seeking and sharing Islamic knowledge on Facebook is in accordance with the previous study of Hoover, Clark, & Rainie, (2004) which found that those who surf and search online about their religion tend to take their faith seriously in the real world and are more likely to use online tools to enrich the knowledge of their faith and practice their devotions. this also may not directly affect their intentions of sharing the knowledge sought online, for their intentions are very clear since they regard themselves as being religious to a certain extent.

LIMITATIONS

Firstly, the researcher found that some of the respondents didn't take fill the surveys entirely which was a disturbance during data computation and analysis.

Another limitation of the study was language barrier. This was so because most of the respondents were citizens of Cambodia who knew little about English yet the questionnaire was done in English language.

Lastly, Limited literature was also another limitation in the field of seeking Islamic knowledge on face book since the study was about Muslim young adults in Cambodia.

RECOMMENDATION

The current study emphasizes the engagement of Cambodian muslins in seeking Islamic knowledge and their intention to share Islamic knowledge on Face book. But the researcher doesn't focus on what kind of Islamic knowledge they should be seeking. Which sources they derive their knowledge from? So this gap should be completed by future researchers who want to study on this topic within the Cambodian context or others communities but also in Cambodia.

The researcher had observed that, the sources (Islamic knowledge) especially in Cambodian language are still few in availability online, specifically on Face book. So the respondents did not fully understand how to respond to the questionnaire and they cannot give much detail information regarding to the topic. So the future researcher should focus more on the sources of Islamic information and the kind of language that they interact with while searching for the information.

The government of Cambodia should create awareness of the Facebook and goggle translations that enable easy access to online information. Known worldwide, Facebook is translated in almost all major languages in the world, the official Cambodian language called '**Khmer**' is also part of those that are online enabled in Facebook data setting preferences. the awareness will help the young muslins and the entire public at large, in seeking knowledge and Islamic knowledge in particular for easy sharing it with others that are not able to do so via online, because online has a wide range of knowledge that is awaiting consumers to share.

The Muslim community in Cambodia should formulate future guidelines to help young people in acquiring Islamic knowledge on social media as a whole because they can easily access it with their gadgets rather than looking for Muslim scholars that are not physically available and hardly reachable for daily guidance.

CONCLUSION

The study is set out to investigate the factors influencing Cambodian Muslim young adults in seeking Islamic knowledge and their intention to sharing it with others on face book. the independent variables were attitude, subjective norm, perceived behaviour control, offline media, Islamic world view, personal level of religiosity whereas dependent variable was sharing Islamic knowledge with others on face book while the mediating variable was seeking Islamic knowledge on face book.

The results of the study show us that Cambodian young adults are willing to learn although they have a difficulty in sharing the knowledge learnt on face book.

Findings also indicate that family, friends and Islamic back ground contribute to their willingness to learning knowledge from Facebook

This study also represents early research into the effects of online and digital media in particular Facebook and its uses. the search for Islamic knowledge on Facebook will fill a position in the modern media environment, in that they can be considered as a form of information and or knowledge in the digital public sphere that can in the end help in educating the young adults on the beauties functions of new technology and how it can be beneficial to them in the long run. In many ways, Facebook as a medium of communication is similar to the traditional channels for information seeking and gathering, but still contribute to a cycle of influence the seeking and sharing Islamic knowledge especially in the digital environment. This study yet still responds to the call to establish more avenues to educate young Muslim adults in seeking Islamic knowledge and sharing it (Chawki, 2010).

Ten out of the thirteen hypothesises n formulated to guide the study were accepted with supporting evidence while the three hypothesises were denied.

The study employed the theory of planned behaviour (TPB) developed by Ajzen (1975) to demonstrate how people behave while seeking information and what motivates them to seek particular knowledge from face book as well as their intentions in sharing the knowledge. results however indicate, that attitude and subjective norm does not contribute to their behaviour towards seeking of the knowledge however, religiosity plays an important role in influencing the young Muslim adult's behaviour towards Islamic information seeking and sharing on Facebook.

Lastly, the study has really proved that family, friends' religiosity and Islamic back ground contribute to their willingness to learning knowledge from face book.

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