

# مجلة البحوث الإعلامية

مجلة علمية محكمة تصدر عن جامعة الأزهر/كلية الإعلام



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## قواعد النشر

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- لا يقل البحث عن خمسة آلاف كلمة ولا يزيد عن عشرة آلاف كلمة... وفي حالة الزيادة يتحمل الباحث فروق تكلفة النشر.
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- يزود الباحث المجلة بثلاث نسخ من البحث مطبوعة بالكمبيوتر.. ونسخة على CD، على أن يكتب اسم الباحث وعنوان بحثه على غلاف مستقل ويشار إلى المراجع والهوامش في المتن بأرقام وترد قائمتها في نهاية البحث لا في أسفل الصفحة.
- لا ترد الأبحاث المنشورة إلى أصحابها.... وتحفظ المجلة بكافة حقوق النشر، ويلزم الحصول على موافقة كتابية قبل إعادة نشر مادة نشرت فيها.
- تنشر الأبحاث بأسبقية قبولها للنشر.
- ترد الأبحاث التي لا تقبل النشر لأصحابها.

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1	الدراسات الإعلامية	المجلة العربية لبحوث الإعلام و الإتصال	جامعة الأهرام الكندية، كلية الإعلام	2536- 9393	2735- 4008	2023	7
2	الدراسات الإعلامية	المجلة العلمية لبحوث الإذاعة والتلفزيون	جامعة القاهرة، كلية الإعلام	2356- 914X	2682- 4663	2023	7
3	الدراسات الإعلامية	المجلة العلمية لبحوث الإعلام و تكنولوجيا الإتصال	جامعة جنوب الوادي، كلية الإعلام	2536- 9237	2735- 4326	2023	7
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5	الدراسات الإعلامية	المجلة العلمية لبحوث العلاقات العامة والإعلان	جامعة القاهرة، كلية الإعلام	2356- 9131	2682- 4671	2023	7
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● **Exposure to Egypt's Dar Al Ifta's Facebook Page and Its Impact on the Level of Religious Knowledge Among Its Followers**

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● **التعرض لصفحة دار الإفتاء المصرية على الفيسبوك وعلاقته بمستوى المعرفة الدينية لدى متابعيها**

● **هبة الله عبد الفتاح عاشور، سلمي علي العشري**

## Abstract

The study aimed to examine the Impact of Egypt's Dar Al Ifta's Facebook page on the level of Religious Knowledge Among its Followers. It provides an in-depth analysis of how the Facebook page of Dar Al Ifta, a significant religious institution in Egypt, influences its followers' religious knowledge. The study utilizes a mixed-method approach, combining qualitative and quantitative research methods. It starts by examining the broader context of social media's role in spreading religious information. The form was applied in the period from November 10, 2022, until December 10, 2022 (30 days). The Uses and Gratifications Theory underpins the research framework, focusing on user engagement and the gratifications obtained from following the page.

The study includes a comprehensive literature review, highlighting previous works on the intersection of religion and social media. It then delves into Dar Al Ifta's online presence and strategy, analyzing how the institution uses its Facebook page to engage with followers. The core of the research involves a survey and interviews with followers of the page, aiming to understand their demographics, usage patterns, and the types of content they find most beneficial.

Keywords: Egypt's Dar Al Ifta - Facebook Page - Impact - Religious Knowledge- Followers- Level of Knowledge

### ملخص الدراسة

هدفت الدراسة إلى التعرف على أثر التعرض لصفحة دار الإفتاء المصرية على الفيسبوك في مستوى المعرفة الدينية لدى متابعيها، وتقديم تحليل متعمق لكيفية تأثير صفحة دار الإفتاء على فيسبوك، وهي مؤسسة دينية مهمة في مصر، في المعرفة الدينية لمتابعيها، وتستخدم الدراسة منهجًا يجمع بين أساليب البحث النوعية والكمية؛ يبدأ بدراسة السياق الأوسع لدور وسائل التواصل الاجتماعي في نشر المعلومات الدينية.

استخدمت الدراسة نظرية الاستخدامات والإشباع، وأجريت على 400 مفردة، خلال الفترة من 10 نوفمبر إلى 10 ديسمبر 2022، وتتضمن مراجعة شاملة للدراسات السابقة، مع تسليط الضوء على الأبحاث التي تدرس الدين ووسائل التواصل الاجتماعي، ثم تتعمق في وجود دار الإفتاء على الإنترنت واستراتيجيتها، وتحلل كيفية استخدام المؤسسة لصفحتها على فيسبوك للتواصل مع متابعيها، ويتضمن جوهر الدراسة إجراء استبانة على متابعي الصفحة، بهدف فهم التركيبة السكانية الخاصة بهم، وأنماط الاستخدام، وأنواع المحتوى الذي يجدونه أكثر فائدة.

وتشمل المجالات الرئيسية للبحث تكرار زيارة الصفحة، وأسباب المتابعة، ومستوى التفاعل مع المحتوى، والتأثير الملحوظ في الفهم الديني للمتابعين، وتسعى الدراسة لتحديد ما إذا كانت صفحة فيسبوك بمثابة مصدر مهم للمعرفة الدينية، وكيف تُشكّل المعتقدات والممارسات الدينية لجمهورها.

الكلمات المفتاحية: دار الإفتاء المصرية - صفحة فيسبوك - التأثير - المعرفة الدينية - المتابعون - المستوى المعرفي.



## Introduction

Today, social media is arguably at the center of our day-to-day lives, both personally in connecting with friends and family and professionally for work and educational purposes. Technology has given the world new opportunities, and “potential for communication and interaction that we did not previously possess”, (Miller et al., 2016). In a book chapter titled “What is Social Media?”, it is explained that new social media platforms are constantly being formed, with a focus on ways of broadcasting information and private messaging applications; all while creating blurry lines between the online and offline world with the integral part it [social media] holds in everyday life (Miller et al., 2016).

This research paper aims to study the impact of Egypt's Dar Al Ifta's Facebook page on the level of religious knowledge Among its followers. According to its website, Egypt's Dar Al Ifta was established in 1895 under Khedive Abbas Hilmi, and has ever since, been the “premier institute to represent Islam and the international flagship for Islamic legal research” (Egypt's Dar Al-Ifta). On social media, Dar Al Ifta has Facebook in English and Arabic with 251 thousand followers and 13 million followers respectively; Instagram with 611 thousand followers, Twitter in English and Arabic with 13 thousand followers and 663.7 thousand followers, YouTube in English and Arabic with 2.52 thousand followers and 286 thousand followers, and TikTok with 41.7 thousand followers.

While the number of followers is not an immediate indication of actual impact, it denotes that a wide group of people are watching and following posted content on social media, creating a network. In the journal article “Understanding the Relationship between Religion Online and Offline in a Networked Society”, the research uses the concept of “networked religion” to address how religion operates in the digital realm, and how its online presence brings about social and cultural changes (Campbell, 2012). “Networked religion is defined by five key traits - networked community, storied identities, shifting authority, convergent practice, and a multisite

reality - that highlight central research topics and questions explored within the study of religion and the internet" (Campbell, 2012)

This paper aims to study the impact and address the role that Egypt's Dar Al Ifta Facebook page specifically plays in influencing knowledge. To do so, the paper puts forth a detailed literature review looking into several areas including; social media and religious communication with a focus on the Facebook platform, while also studying the impact of social media on religious knowledge. Based on the literature review and its findings, this research paper adopts the uses and gratifications theory that offers a valuable framework for understanding how people utilize specific media and how these media, in turn, satisfy their needs, by utilizing a survey, qualitative research, and an interview.

### **Literature review:**

#### **1. Social Media and Religious Communication:**

The emergence of social media has shaped and redefined the direction of a number of societal issues, through which religion is with no doubt, a part of. A research paper titled "Communicating for the Advancement of Religious Knowledge Through Social Media" studies this advancement of acquiring religious information via social media across the world as a result of the fact that religious leaders and leading religious institutions have been present on social media, and are now potent more than ever, continuing to impact people's perception and understanding of religion, whether positively or negatively. In addition, the researcher Chukwuma (2018) states that "seekers of religious messages are deploying the platforms to enrich their religious knowledge, as today, people learn a lot from the religious messages they receive through social media platforms." (Chukwuma, 2018). This also falls back on the religious leaders' awareness of the power and enormous potential of social media to spread religious messages, that would affect the public's ways of living across various societal aspects. This paper analyzes the creation of religion-centric social network sites through using larger social reach as much of the public as possible, such as Facebook and TikTok. While religious believers and leaders have been creating content that spurs shareability and reach, they have created a community, or an online environment that is "inclusive", shaping the blogosphere.

Islam, the author says, plays a central role in people's lives. "It has been said that Islam is more than a religion; it is a way of life, therefore reading and

learning religious information is a habit that adherents practice to increase their understanding of Islamic rules.” (Chukwuma, 2018). While a long time ago, people acquired information from traditional sources, today the advent of social networks has changed the public’s online behavior, even when searching for religious information or seeking religious consultation from leaders whom they trust. The researcher moved to the new phenomena of “Sheikh Google”, demonstrating how common it is in the modern digital world for the public to feed their religious knowledge by accessing the social media, where it has become an “equivalent, for many, of going to the Sheikh or the imam and asking for guidance on religious questions.”(Chukwuma, 2018). Hence, social media has now become yet another frontier in that regard.

Another study published by Science Direct, and titled: “Fatwa and the internet”, studied the influence of social media on religious decisions and accordingly the religious and social public opinion, since the launch of the Internet in the Kingdom of Saudi Arabia. Researchers argue that religious scholars in Saudi Arabia have embraced and started to effectively use communication tools “for spreading the word of Allah” (Kandari & Dashti, 2014). As opinion leaders play a prominent role in persuading and influencing the public, the research suggests that they are role models for followers and are more aware of social issues than followers. This also falls back on the fact that they are a representation of credible Islamic teachings and knowledge, and on the fact that “Islam has turned into a hyper form of religiosity that seeks to turn every facet of social, cultural and economic life into a religious issue in need of a fatwa or decree.” (Kandari & Dashti, 2014). Describing the impact of modern communication tools, such as social media, on public practices, the researchers noted that even though Muslims do not need fatwa all the time, they seek advice on new, day-to-day practices. Hence, social media satisfies such a current need. The authors argue that although some Saudi scholars used to reject such intervention into Islam, their thinking has changed over the years, and they have started to be approving, or “conditionally approving” of the influence of media and globalization on Saudi, as an Islamic society. “Saudis are no longer isolated. They, and Arabs generally, are exposed to new communication messages through satellite television, the internet, and social media.” (Kandari & Dashti, 2014)

## 2. Facebook as a Platform for Religious Knowledge:

A research article titled: "Facebook as Social Media Tools among Muslim Youths in Malaysia" closely looks at Facebook as an important social media tool for "Muslim youths in Malaysia", by addressing the level of their social usage and its impact on their understanding of some religious views. Published by the American International Journal of Social Science, this research paper reveals that "Facebook is used as one of the sources of religious understanding." (Mustafa, Ghani, Zumrah, Ramly, Azdi, & Ahmad, 2013). Researchers of this paper argue that there is a tendency "among the Muslim community to use the Internet for the purpose of conveying the da'wah, deliver religious lectures, search and retrieve information related to Islamic teachings and also answers related to the tenets and rituals of daily social issues one encounter." It is believed that by alternating with religious experts and leaders on social media, it is easier for the youth to acquire information and get consultations in a faster, easier, and more convenient way rather than having to call or visit religious institutions. In the case of Malaysia as an Islamic country, Effective Measure and the Malaysian Digital Association show that Facebook is among the very popular social networks visited by Malaysian internet users. "As with any communication technology, the future of Facebook will eventually be determined by public response." (Mustafa et al., 2013). It is worth noting that this research examines the use of Facebook as a source of religious information not only in Malaysia but also in Nigeria. Results reveal that Muslim youth in Malaysia, and Nigeria are "average to high" users of Facebook in their daily life, and as a platform for them to engage in social activities and gain religious information and socio-religious consultations. On the other hand, some informants in the study argue that Facebook is not a perfect medium to learn about, or gain information from, with regard to Islam, and that they believe Facebook does not affect their understanding of Islam, noting that they "feel more confident to learn about Islamic teachings from religious teachers at school." (Mustafa et al., 2013).

## 3. Introduction to Dar Al Ifta and Its Online Presence:

Dar Al Ifta, a pivotal religious institution in Egypt, has been a cornerstone in the Islamic scholarly world for centuries. Established with the aim of offering guidance on religious matters, Dar Al Ifta has grown into a respected authority on Islamic jurisprudence, providing critical insights into complex religious questions and contemporary issues.

In the digital era, Dar Al Ifta has its own strategy regarding social media, which is to confront extremism, violence, and takfiri ideas, in addition to spreading enlightened thought through several frameworks, programs, and steps that are implemented and implemented in a precise and balanced manner. The Fatwa House seeks, through the media coverage team and social networking sites, to follow up on all issues of the Islamic nation, interact, and deal with them.

It embraces of social media platforms, notably Facebook, marks a significant stride in extending its reach and influence. This online presence is not merely a modern adaptation but a strategic move to connect with a global audience. As a result, it is now present on the 4 most popular social media platforms. In order not to leave a vacuum for extremist groups to enter with their poisonous ideas and extremist opinions, and to intellectually confront the dark groups and deviant thought, the house had 16 official pages on Facebook in more than one language, two accounts on Twitter, an account on Instagram, YouTube, a Telegram channel, and SoundCloud, and an account on TikTok that broadcasts from During which various activities present the refutation of extremist thought and the correct response to it, due to the religious meals it provides, such as supplications and hadiths urging morality, adherence to values, helping in the spread of culture and awareness, and helping in solving family problems from the religious aspect, in addition to clarifying authentic hadiths, to define Muslims with what is being deceived against them, and protecting young people from extremism by clarifying and defining concepts, spreading the moderate and tolerant religion, and different opinions on the same issue with the opinions of respected scholars specializing in their field.

In this confrontation, Dar Al Ifta also uses international standards and new tools. For example, there is a motion graphics unit in which issues are simplified and disseminated in a manner appropriate to youth and children. Because these are the ones that deviant and extremist movements rely on to recruit to become extremist elements. Videos of fatwas that do not exceed 3 minutes are also broadcast on the page, in addition to responding to fatwas via a live broadcast daily.

#### **4. The Uses and Gratifications Theory (U&G):**

The Uses and Gratifications (U&G) Theory, a cornerstone in communication studies, provides a framework for understanding why individuals actively

seek out specific media to satisfy their needs. Originally conceptualized by Katz, Blumler, and Gurevitch in the 1970s, the theory has evolved significantly, particularly in the context of the digital age and the rise of social media platforms.

The U&G Theory diverges from traditional media effect theories by emphasizing an active audience, one that is not passively receiving information but is instead actively seeking media to fulfill specific needs (Katz et al., 1973). This approach shifts the focus from what media does to people, to what people do with media, encapsulating a more proactive role of the audience in media interaction.

In the context of social media, U&G Theory helps to understand why followers engage with religious content on platforms like Dar Al Ifta's Facebook page. Unlike traditional media, social media allows for a two-way interaction, where users are not just passive consumers but active participants. This interaction can significantly influence the acquisition and interpretation of religious knowledge.

Brubaker and Haigh (2017) in "The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content" highlight how religious content on platforms like Facebook fulfills various user needs. Similarly, Liza Shahnaz's study on "Religious Motives for Using Facebook among University Muslim Students" underlines the diverse motivations behind religious engagement on social media. The predominant religious motives identified include preaching good deeds, sharing notes on religious values, reminders based on the Qur'an and Hadith, and sharing wisdom from Muslim philosophers (Shahnaz, 2011). These findings suggest that users engage with religious content on social media not only for information and community building but also for personal spiritual fulfillment and religious expression.

Applying this to Dar Al Ifta's Facebook page, the following aspects can be explored:

- Information Seeking (Cognitive Needs): Followers may engage with the page to seek religious knowledge, reflecting cognitive gratifications in U&G Theory.
- Social and Community Building (Social Integrative Needs): The communal aspect of Dar Al Ifta's page, as evidenced in studies like

Shahnaz's, caters to followers' needs for social integration and community belonging.

- Personal Identity (Personal Integrative Needs): Engagement with religious content can also serve personal identity needs, providing a sense of belonging and self-affirmation, a theme presents in Brubaker and Haigh's research.
- Spiritual Fulfillment (Tension Release Needs): For some users, the page might offer spiritual solace and fulfillment, aligning with the tension release aspect of U&G Theory.

Using the U&G framework, the study can comprehensively analyze the impact of Dar Al Ifta's Facebook page in fulfilling the religious needs of its followers. This approach not only helps in understanding the direct influence of the page on religious knowledge but also sheds light on the broader social and spiritual motivations driving user engagement with religious content on social media.

### **The keywords of the study**

1. Egypt's Dar Al Ifta: An Islamic institution in Egypt responsible for issuing fatwas (religious rulings). It represents a significant authority in Islamic legal matters and religious interpretations.
2. Facebook Page: A public profile on Facebook, a social media platform, created for businesses, organizations, or public figures to connect with their audience. It allows for posting content, interacting with followers, and receiving feedback.
3. Impact: Refers to the influence or effect that the Facebook page of Dar Al Ifta has on its audience. In this context, it would be the extent to which the page affects the religious knowledge of its followers.
4. Religious Knowledge: This pertains to the understanding and awareness of religious concepts, practices, beliefs, and laws. In the context of Dar Al Ifta, this would likely focus on Islamic teachings and jurisprudence.
5. Followers: Individuals who subscribe to or follow the Dar Al Ifta Facebook page. These are the users who regularly receive and interact with the content posted on the page.
6. Level of Knowledge: This term refers to the degree or depth of understanding that the followers have regarding religious matters. The

study would assess how this level changes or is influenced by the content provided by Dar Al Ifta on Facebook

### **Sample Type and Size**

The sample that will be used to collect data from the participants will be the Volunteer Sample and Purposive Sample.

The social media platform Facebook was selected as the channel for this research due to its highest number of followers among other platforms with 13 million followers, along with significant interactivity and traffic rates as per official Facebook statistics. The surveyed population consisted of the followers on Facebook. Employing a non-random volunteer sampling method, we shared the survey link with all followers, and only those who expressed interest volunteered to participate. This approach was purposive, aligning with our goal of studying the opinions of page's followers.

Sample size: 400 Respondents

### **Research questions**

Based on the literature discussed above, the research will answer the following research questions:

Q1: What are the uses and gratifications obtained by the followers of Egypt's Dar Al Ifta's Facebook page?

Q2: Do gratifications obtained from Egypt's Dar Al Ifta's Facebook page differ by demographic characteristics such as gender, age, education, residential area, and income?

Accordingly, the research will test the following hypothesis:

H1: The level of religious knowledge among followers of the Dar Al-Iftaa Facebook page positively influences the degree of gratification they receive from the page.

H2: As the intensity of exposure to religious content on Egypt's Dar Al Ifta's Facebook page increases, the level of religious knowledge among its followers will increase.



H3: As followers' level of trust in religious information presented on a Facebook page increases, the level of religious knowledge among its followers will increase.

H4: As the interaction with Dar Al-Iftaa's Facebook page posts increases, the level of religious knowledge among its followers will increase

## **Methodology**

### **Research Design**

This study is going to use qualitative research, including an interview beside using quantitative research including a survey to understand more about the impact of Dar Al-Ifta's social media platforms as a communication channel on influencing public opinion and knowledge in Egypt.

Gurbuz (2017) stated that the survey is considered a questionnaire form as it consists of various questions related to the research subject. The content, number of questions and form differs according to the research topic. Various rules for setting up effective communication are needed in the utilization of the survey method. Moreover, it is a must that the researcher has to be aware of how to organize the survey's questions, the meaning of the words used, under what conditions does the competence of questions increase, and what sort of questions to ask in which stage. According to Gurbuz (2017), through surveys, one can collect a significant quantity of data on the topic by asking various questions in the survey with the lowest cost. Furthermore, the survey will be able to reach a wide range of audiences easily in different places and governorates once the survey is published on social media platforms. Moreover, this takes into consideration that surveys are more accurate and objective than interviews because the participant is capable of controlling his or her answers (Gurbuz, 2017). This study is concerned with understanding and analyzing the impact of Dar Al-Ifta's Facebook page on influencing religious knowledge. Accordingly, the survey method was chosen because it helps to observe the opinions of the participants with the lowest cost. Additionally, participants can be anonymous if they want when using survey research methods.

When it comes to interviews, it is considered a qualitative way of collecting data. In an interview, the researcher discusses the topic with the interviewee regarding a certain topic. Researchers typically use interview techniques to understand the perspective of the interviewee by clarifying

the meaning of the phenomenon being described (Alamri, 2019). Using this technique allows the researcher and respondents to dig deeper into topics and track ideas and answers in more detail. This method was chosen because it will be an addition to our research paper to discuss how Dar Al-Ifta's social media platforms influence the religious thoughts of the public with an expert. The in-depth interview will be done with Ahmed Ragab Abou-El Azm, the admin of Dar Al Ifta's Facebook page to talk in depth about the topic under study.

### **Data collection and sampling procedure**

Data was collected through an online survey to ensure access to the largest number of visitors to the Egyptian Dar Al-Ifta's Facebook page. The form was applied in the period from November 10, 2022, until December 10, 2022 (30 days). The researcher posted the link of the survey as a comment on the Facebook page of Dar Al Ifta and invited all followers to participate in this study. The link was also posted in several groups on Facebook that are run by some followers of Dar Al Ifta's page like the group (the lovers of Dar AL Ifta). The respondents were briefed about the objectives of the study and were requested to invite their friends via posting the survey link on their walls as well. They were reminded about the survey several times through posts on the walls of Facebook and follow-up messages sent to them through private messages available on the page. four hundred (400) respondents participated in this study. The survey was submitted to a panel of arbitrators, who evaluated its appropriateness for use and its effectiveness in addressing the research questions and testing its hypotheses. Adjustments were made to the phrasing of certain questions and additional options were incorporated, enhancing the methodological precision of the survey. Also, it was pilot-tested with 30 followers of the page. They answered the survey and gave their feedback about questions whether they were ambiguous or poorly phrased. The pilot test allowed for improving the validity of the survey. The pilot test also helped increase our understanding of gratifications obtained by the followers.

### **Measurements**

The first part of the survey is structured to collect basic demographic information of the respondents. It includes categories like Gender, Age Groups, Educational Qualification, Type of Education, Employment Status, Residential Area, and Marital Status. The data is collected in a nominal

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format, meaning respondents select their category without any inherent order or ranking. The survey likely presents multiple-choice questions for these categories, allowing for clear, straightforward responses.

The second section focuses on how respondents use the platform for religious information. It structured to assess the frequency and duration of usage with questions scaled ordinally ('Rarely', 'Sometimes', 'Always'). This structure allows the survey to assess the intensity of usage in terms of time spent and the regularity of visits to the page.

The survey explores the reasons behind users' engagement with the page for knowledge and information. The structure is likely to include ordinal scaled questions that measure the frequency of page use for different cognitive and tension Release needs like increasing knowledge or understanding religious issues and reflecting the emotional or stress-relieving benefits for the users.

Then the survey measures the level of engagement with the Facebook page. The structure is based on scales ('No Engagement', 'Sometimes', 'Always'), which help in understanding the frequency and depth of interaction with the content on the page. In addition, it investigates specific actions taken by users on the page, like liking, sharing, or commenting. The structure here is also ordinal, allowing respondents to indicate how often they perform these actions. This helps in understanding which features are most interacted with on the page.

To test the religious knowledge, a quiz-like structure of 24 statements assesses the religious knowledge of respondents. It includes multiple-choice questions with categorical options ('Wrong answer', 'Right answer', 'Not Know'), helping in evaluating the level of religious understanding among the audience. As for low level: 0 - 24 points, moderate: 25 - 48 points, and high level of knowledge: 49 - 72 points.

The survey aims to understand what users gain from using the page. It is structured around various gratification aspects like Social, Content, and Process. Using a Likert scale ('Agree', 'Neutral', 'Oppose'), the survey measures respondents' agreement with different statements, providing insights into why users find the page valuable.

To measure trust in the page, the survey employs a Likert scale for a series of statements about the content's authenticity, presentation, and relevance.

This structure allows for the understanding of how much trust users place in the page and its content.

the survey seeks feedback on potential improvements. The structure is binary (Yes/No) for various improvement areas, such as content diversity or page layout. This straightforward approach allows respondents to easily indicate their preferences for future developments.

The reliability statistics provided indicate a Cronbach's Alpha of 0.873 for a set of 90 items. This level of reliability is commendable, especially considering the large number of items (90) included in the measurement. Typically, as the number of items increases, maintaining high internal consistency becomes more challenging.

### **Data Analysis**

The collected data was analyzed by using a statistical package for social sciences (SPSS) WIN version 17.0. The statistical tools used in this study include descriptive statistics (frequencies, percentage, mean, and Standard deviation) and inferential statistics (one sample t-test and one-way ANOVA - LSD) to answer the research questions and test the hypotheses.

## Findings

### 1. Demographic characteristics

Demographic Variable	Category	Frequency	Percentage	Total	Mean	Std. Deviation
Gender				400		
	Male	192	42.7%			
	Female	208	46.2%			
Age Groups				400	2.03	0.802
	18 - <30	99	22.0%			
	30 - <40	215	47.8%			
	40 - <50	62	13.8%			
	50+	24	5.3%			
Educational Qualification				400		
	High School	9	2.0%			
	Bachelor Degree	248	55.1%			
	Post Graduate	143	31.8%			
Type of Education				400		
	Governmental	166	36.9%			
	Private	56	12.4%			
	Azhar	178	39.6%			
Employment Status				400		
	Government	121	26.9%			
	Private	110	24.4%			
	Self-employed	58	12.9%			
	Unemployed	111	24.7%			
Residential Area				400		
	Popular	56	12.4%			
	Average	246	54.7%			
	Upscale	98	21.8%			
Family Income				400	2.42	0.689
	Less than 4000 EGP	46	11.5%			
	4000 - <8000 EGP	139	34.8%			
	More than 8000 EGP	215	53.8%			
Marital Status				400		
	Single	158	35.1%			
	Married	234	52.0%			
	Widowed	8	1.8%	Widowed		

**Table 2: Demographic Characteristics of the Respondents**

As illustrated in Table 2, the study encompassed a total of 400 respondents, with a nearly equal distribution of gender: 42.7% were male (192 respondents), and 46.2% were female (208 respondents). In terms of age groups, the largest segment was those aged 30-40 years, comprising 47.8% of the sample (215 respondents). This was followed by the 18-30 age group, which represented 22.0% (99 respondents). Respondents aged 40-50 years accounted for 13.8% (62 respondents), and those over 50 years made up 5.3% (24 respondents). The mean age of the respondents was 2.03 years with a standard deviation of 0.802.

Regarding educational qualifications, the majority of respondents, 55.1% (248 individuals), had obtained a bachelor's degree. Those with postgraduate qualifications constituted 31.8% (143 respondents), while 2.0% (9 respondents) had completed only high school. As for the type of education, 39.6% (178 respondents) were from Azhar, 36.9% (166 respondents) received governmental education, and 12.4% (56 respondents) were educated in private institutions.

In the employment sector, 26.9% of respondents (121 individuals) were employed in government positions, and 24.4% (110 respondents) worked in the private sector. The self-employed made up 12.9% (58 respondents), and those unemployed accounted for 24.7% (111 respondents).

The residential areas of the respondents varied, with 54.7% (246 respondents) living in average areas, 21.8% (98 respondents) in upscale areas, and 12.4% (56 respondents) in popular areas. In terms of income, the majority of respondents, 53.8% (215 individuals), reported an income of more than 8000 EGP. Those earning between 4000 and less than 8000 EGP made up 34.8% (139 respondents), and 11.5% (46 respondents) earned less than 4000 EGP. The mean family income was 2.42 with a standard deviation of 0.689.

Lastly, regarding marital status, more than half of the respondents (52.0%, 234 individuals) were married, while 35.1% (158 respondents) were single. A small fraction, 1.8% (8 respondents), were widowed.

## 2. Patterns of Egypt's Dar Al Ifta's Facebook page Usage

Question	Response Category	Frequency	Percent	Mean	Std. Deviation
Extent of Use for Religious Information	Rarely	111	24.7%	2.03	0.767
	Sometimes	165	36.7%		
	Always	124	27.6%		
General Frequency of Use	On Religious Occasions Only	199	44.2%	1.71	0.789
	Several Times a Month	118	26.2%		
	Daily	83	18.4%		
Time Spent per Session	More Than an Hour	29	6.4%	2.72	0.589
	Half an Hour to Less Than an Hour	54	12.0%		
	Less Than Half an Hour	317	70.4%		
Duration of Following the Page	More Than Three Years	214	47.6%	1.65	0.768
	A Year to Less Than Three Years	114	25.3%		
	Less Than a Year	72	16.0%		

**Table 2: Patterns of Egypt's Dar Al Ifta's Facebook page Usage**

The survey results offer insightful details into how respondents use Egypt's Dar Al Ifta's Facebook page. When asked to what extent they use the page

to obtain religious information, a plurality of 36.7% (165 respondents) reported doing so "sometimes", while 27.8% (111 respondents) said "rarely" and 31.0% (124 respondents) responded with "always". The average extent of use had a mean score of 2.03, with a standard deviation of 0.767.

Regarding the general frequency of use, the most common response was "on religious occasions only", with 49.8% (199 respondents) selecting this option. "Several times a month" was chosen by 29.5% (118 respondents), and 20.8% (83 respondents) indicated they use the page "daily". The mean frequency score stood at 1.71, and the standard deviation was 0.789.

In terms of time spent per session on the page, a significant 79.3% (317 respondents) spend "less than half an hour", while 13.5% (54 respondents) spend "from half an hour to less than one hour", and 7.2% (29 respondents) spend "more than an hour". The mean duration of each session was 2.72 hours, with a standard deviation of 0.589.

Lastly, when asked about the length of time they have been following the Dar Al-Iftaa page, 53.5% (214 respondents) reported following it for "more than three years". Another 28.5% (114 respondents) have been followers for "a year to less than three years", and 18.0% (72 respondents) for "less than a year". The mean duration of following the page was 1.65 years, with a standard deviation of 0.768.

### 3. Gratifications of Egypt's Dar Al Ifta's Facebook page usage:

	Reason for Using the Page	'Rarely'	'Sometimes'	'Always'	Mean	Std. Deviation
<b>Cognitive Needs</b>	Increase Knowledge and Religious Information	85	137	178	2.23	0.778
	Knowing Religion's Opinion on Fatwas	39	92	269	2.58	0.664
	Understand Religious Issues	65	137	198	2.33	0.740



	Reason for Using the Page	'Rarely'	'Sometimes'	'Always'	Mean	Std. Deviation
	Make Comparisons Between Opinions	161	172	67	1.77	0.718
	Opinion on Contemporary Issues	52	127	221	2.42	0.711
	View Islamic Events and Occasions	69	115	216	2.37	0.761
<b>Tension Release</b>	Investing My Time on Social Media	169	142	89	1.80	0.779
	To Feel Comfortable and Calm	177	126	97	1.80	0.804
	To Escape from Daily Life Problems	299	50	51	1.38	0.701
	Because I Used to Follow Her	219	81	100	1.70	0.843
	I looked at It Out of Curiosity	203	151	46	1.61	0.685
	Belief in Importance and Benefit	77	132	191	2.29	0.768

**Table 3: Needs types of using Dar Al Ifta's Facebook page**

The survey explored various Cognitive Needs for using the Egyptian Fatwa House's Facebook page. For increasing religious knowledge, 21.3% (85 respondents) reported doing so rarely, 34.3% (137 respondents) sometimes, and 44.5% (178 respondents) always. The average rating for this purpose

was 2.23, with a standard deviation of 0.778, indicating moderate to high usage for gaining religious information.

When seeking the religion's opinion on fatwas, 9.8% (39 respondents) engaged with the page rarely, 23.0% (92 respondents) sometimes, and a significant 67.3% (269 respondents) always. This is underscored by a mean score of 2.58 and a standard deviation of 0.664.

For understanding religious issues, the distribution was 16.3% (65 respondents) rarely, 34.3% (137 respondents) sometimes, and 49.5% (198 respondents) always. The mean score here was 2.33, with a standard deviation of 0.740.

Regarding making comparisons between different opinions, 40.3% (161 respondents) rarely used the page, 43.0% (172 respondents) sometimes did, and 16.8% (67 respondents) always did, resulting in a lower mean score of 1.77 and a standard deviation of 0.718.

In seeking opinions on contemporary issues, responses were 13.0% (52 respondents) rarely, 31.8% (127 respondents) sometimes, and 55.3% (221 respondents) always, with a mean of 2.42 and a standard deviation of 0.711.

The survey also assessed Tension Release Needs associated with using the page. For investing time on social media, 42.3% (169 respondents) rarely did so, 35.5% (142 respondents) sometimes, and 22.3% (89 respondents) always, reflected in a mean score of 1.80 and a standard deviation of 0.779.

In using the page to feel comfortable and calm, 44.3% (177 respondents) engaged rarely, 31.5% (126 respondents) sometimes, and 24.3% (97 respondents) always, also with a mean of 1.80 and a standard deviation of 0.804.

For escaping from daily life problems, 74.8% (299 respondents) rarely visited the page, 12.5% (50 respondents) sometimes, and 12.8% (51 respondents) always, indicated by a lower mean score of 1.38 and a standard deviation of 0.701.

Regarding habitual following, 54.8% (219 respondents) rarely followed out of habit, 20.3% (81 respondents) sometimes, and 25.0% (100 respondents) always, resulting in a mean of 1.70 and a standard deviation of 0.843.

For curiosity-driven visits, 50.7% (203 respondents) rarely visited, 37.8% (151 respondents) sometimes, and 11.5% (46 respondents) always, with a mean of 1.61 and a standard deviation of 0.685.

Lastly, for the belief in the importance and benefit of the page, 19.3% (77 respondents) rarely used it, 33.0% (132 respondents) sometimes, and 47.8% (191 respondents) always, with a mean of 2.29 and a standard deviation of 0.768.

Gratifications types	Statement	Oppose	Neutral	Agree	Mean	Std. Deviation
Social	It helps me to act in different religious situations	22 (5.5%)	128 (32.0%)	250 (62.5%)	2.57	0.597
	I get topics to discuss with others	48 (12.0%)	189 (47.3%)	163 (40.8%)	2.29	0.668
	It provides me with solutions to the problems I face	31 (7.8%)	161 (40.3%)	208 (52.0%)	2.44	0.635
Content	It makes me form my opinion about the religious issues raised	30 (7.5%)	148 (37.0%)	222 (55.5%)	2.48	0.633
	It makes me feel more confident in myself	60 (15.0%)	168 (42.0%)	172 (43.0%)	2.28	0.709
	It provides me with religious knowledge and information	16 (4.0%)	116 (29.0%)	268 (67.0%)	2.63	0.56
Process	It makes me feel relaxed and peaceful	89 (22.3%)	159 (39.8%)	152 (38.0%)	2.16	0.761

It makes me feel closer to God	61 (15.3%)	152 (38.0%)	187 (46.8%)	2.32	0.723
I feel happy when I discover a solution to my problem	39 (9.8%)	132 (33.0%)	229 (57.3%)	2.48	0.667
It helps me fill my free time productively	87 (21.8%)	189 (47.3%)	124 (31.0%)	2.09	0.721
Make me not feel alone	129 (32.3%)	184 (46.0%)	87 (21.8%)	1.9	0.728
Satisfy my curiosity	81 (20.3%)	194 (48.5%)	125 (31.3%)	2.11	0.71

**Table 4: Gratifications of using Dar Al Ifta's Facebook page**

The survey responses reveal important insights into the different aspects of religious engagement, categorized into social, content, and process gratifications.

#### Social Gratifications :

- Acting in Different Religious Situations: 62.5% (250 respondents) agree that the page helps them act in different religious situations, while 32.0% (128 respondents) remain neutral, and 5.5% (22 respondents) oppose this view. The mean score for this statement is 2.57 with a standard deviation of 0.597.

- Discussion Topics: 40.8% (163 respondents) agree that the page provides them with topics to discuss with others, 47.3% (189 respondents) are neutral, and 12.0% (48 respondents) oppose this idea. This yields a mean of 2.29 and a standard deviation of 0.668.

- Solutions to Problems: A majority of 52.0% (208 respondents) agree that the page offers solutions to problems they face, 40.3% (161 respondents) are neutral, and 7.8% (31 respondents) oppose this, resulting in a mean of 2.44 and a standard deviation of 0.635.

#### Content Gratifications:

- Forming Opinions on Religious Issues: 55.5% (222 respondents) agree that the page helps them form opinions on religious issues, with 37.0% (148 respondents) remaining neutral and 7.5% (30 respondents) opposing. The mean here is 2.48, with a standard deviation of 0.633.

- Confidence Boost: About 43.0% (172 respondents) feel more confident in themselves because of the content, 42.0% (168 respondents) are neutral, and 15.0% (60 respondents) disagree, leading to a mean of 2.28 and a standard deviation of 0.709.

- Religious Knowledge and Information: A significant 67.0% (268 respondents) agree that the page provides them with religious knowledge, 29.0% (116 respondents) are neutral, and only 4.0% (16 respondents) oppose, resulting in a mean of 2.63 and a standard deviation of 0.56.

#### Process Gratifications :

- Relaxation and Peace: 38.0% (152 respondents) find the page makes them feel relaxed and peaceful, while 39.8% (159 respondents) are neutral, and 22.3% (89 respondents) oppose this, resulting in a mean of 2.16 and a standard deviation of 0.761.

- Feeling Closer to God: 46.8% (187 respondents) agree that the page helps them feel closer to God, 38.0% (152 respondents) are neutral, and 15.3% (61 respondents) oppose this view, with a mean of 2.32 and a standard deviation of 0.723.

- Happiness from Discovering Solutions: 57.3% (229 respondents) feel happy when they discover a solution to their problem through the page, 33.0% (132 respondents) are neutral, and 9.8% (39 respondents) oppose this, leading to a mean of 2.48 and a standard deviation of 0.667.

- Productive Use of Free Time: 31.0% (124 respondents) agree that the page helps them fill their free time productively, 47.3% (189 respondents) remain neutral, and 21.8% (87 respondents) oppose this, resulting in a mean of 2.09 and a standard deviation of 0.721.

- Feeling of Companionship: Only 21.8% (87 respondents) agree that the page makes them not feel alone, whereas 46.0% (184 respondents) are neutral, and 32.3% (129 respondents) oppose, resulting in a mean of 1.90 and a standard deviation of 0.728.

- Satisfying Curiosity: 31.3% (125 respondents) agree that the page satisfies their curiosity, 48.5% (194 respondents) are neutral, and 20.3% (81 respondents) oppose this, yielding a mean of 2.11 and a standard deviation of 0.71.

#### 4. Religious Knowledge

Question	'Wrong answer'	'Right answer''	'Not Know'
Taking care of children's health is a legal duty	4	396	1
Divorced woman may reside with her ex-husband	27	256	117
Permissible to practice violence against the wife	5	357	38
Congratulating on marriage recommended by Islamic law	10	357	33
Prophet sewed his garment and mended his sandals	4	392	4
Pleasure given to divorced woman after consummation	265	31	104
Astrologers lying is a noble hadith of the Prophet	122	139	139
Prophet's words about love meant for Khadija	74	251	75
Making food for mourners permissible by Islamic law	31	306	63
Purity required for touching the Holy Qur'an	85	226	89
Criticizing others to remove injustice is permissible	60	236	104
Zakat is obligatory on the wealth of a sane adult Muslim	207	141	52

Question	'Wrong answer'	'Right answer''	'Not Know'
Forging medical certificates for leave is sinful	55	304	41
Visitor must ask permission before visiting	18	367	15
Depositing money in banks and taking profits is permissible	93	209	98
A Muslim may perform ruqyah for himself lawfully	8	361	31
Seeking supplication from the Messenger of God is recommended	132	182	86
Applying names like 'Hakim' for God is permissible	102	204	94
Praying in mosques with shrines of saints is permissible	69	209	122
Using 'Eid' for days of goodness and happiness is permissible	54	247	99
Reading from the Qur'an during prayer is permissible	44	288	68
Praying in absentia for Corona victims is permissible	8	313	79
Paying zakat money to a poor brother is permissible	25	316	59
Delegating Hajj to someone else when sick is permissible	29	247	124

**Table 5: Religious Knowledge**

The survey responses reveal insights into various Islamic beliefs and practices. For the statement "Taking care of children's health is a legal duty", a vast majority, 98.8% (396 respondents), agreed it was right, while only 1.0% (4 respondents) considered it wrong. Another respondent did not know, indicating widespread consensus on this belief.

In response to whether "A divorced woman may reside with her ex-husband", 63.8% (256 respondents) agreed, 6.7% (27 respondents) disagreed, and 29.2% (117 respondents) were not sure. This suggests a majority belief in the legality of such cohabitation during the waiting period of divorce.

Regarding the permissibility of "Practicing violence against the wife", 89.0% (357 respondents) disagreed with the statement, reflecting a strong consensus against this practice. 1.2% (5 respondents) thought it was permissible, and 9.5% (38 respondents) did not know.

For the statement "Congratulating on marriage is recommended by Islamic law", an overwhelming 89.0% (357 respondents) agreed, indicating a common understanding of this practice as recommended. 2.5% (10 respondents) disagreed, and 8.2% (33 respondents) were not sure.

In the context of the Prophet's domestic life, 97.8% (392 respondents) rightly believed that "The Prophet sewed his garment and mended his sandals". Only 1.0% (4 respondents) disagreed, and another 1.0% (4 respondents) were unsure.

On the topic of "Pleasure given to divorced woman after consummation", a significant 66.1% (265 respondents) disagreed with the statement, 7.7% (31 respondents) agreed, and 25.9% (104 respondents) were not sure, reflecting a diversity of opinions on this issue.

When asked about the hadith "Astrologers lying is a noble hadith of the Prophet", opinions were evenly split with 34.7% (139 respondents) agreeing, 30.4% (122 respondents) disagreeing, and 34.7% (139 respondents) not knowing, indicating varied interpretations of this hadith.

The statement "Prophet's words about love meant for Khadija" saw 62.6% (251 respondents) in agreement, affirming a common belief in the Prophet's love for his wife Khadija. 18.5% (74 respondents) disagreed, and 18.7% (75 respondents) were unsure.

On the matter of "Making food for mourners", 76.3% (306 respondents) agreed it was permissible, indicating a widespread acceptance of this practice. 7.7% (31 respondents) disagreed, and 15.7% (63 respondents) were not sure.

Regarding "Purity required for touching the Holy Qur'an", a majority of 56.4% (226 respondents) agreed with the statement, while 21.2% (85



respondents) disagreed, and 22.2% (89 respondents) were unsure, showing diverse opinions on this religious practice.

**4. The trust on Dar Al Ifta's Facebook page :**

Trust Level	Frequency	Percent
Weak	33	8.4%
Medium	107	26.8%
Strong	260	64.8%
Total	400	100.0%
Mean	2.57	
Std. Deviation	.641	

**Table 6: The trust on Dar Al Ifta's Facebook page**

the survey data reveals a diverse range of trust levels among the respondents. Among the valid responses, a small segment, 8.4% (33 respondents), expressed 'Weak' trust in the information provided. This was the smallest group in terms of trust. A significant portion, 26.8% (107 respondents), rated their trust level as 'Medium'. The majority of respondents, 65.0% (260 individuals), demonstrated a 'Strong' level of trust in the content, marking a clear inclination towards higher trust among the audience.

Statement	Oppose	Neutral	Agree	Mean	Std. Deviation
It is based on the authentic sources of Islam	13 (3.3%)	122 (30.5%)	265 (66.3%)	2.63	0.547
Topics are presented in a simplified manner	0	88 (22.0%)	312 (78.0%)	2.78	0.415
Satisfy my desire for religious knowledge	32 (8.0%)	171 (42.8%)	197 (49.3%)	2.41	0.635
Spreading false information	269 (67.3%)	87 (21.8%)	44 (11.0%)	2.56	0.684
It displays terms that are incomprehensible to me	304 (76.0%)	92 (23.0%)	4 (1.0%)	2.75	0.456
It is characterized by neutrality in presenting opinions and schools of thought	46 (11.5%)	146 (36.5%)	208 (52.0%)	2.4	0.687
Not providing sufficient evidence	223 (55.8%)	101 (25.3%)	76 (19.0%)	2.37	0.784
I trust it more than any other means	56 (14.0%)	130 (32.5%)	214 (53.5%)	2.4	0.721
Provides contradictory information	302 (75.5%)	78 (19.5%)	20 (5.0%)	2.71	0.556
Do not link religion to contemporary issues	248 (62.0%)	127 (31.8%)	25 (6.3%)	2.56	0.61
It presents multiple jurisprudential opinions and schools of thought	35 (8.8%)	155 (38.8%)	210 (52.5%)	2.44	0.65
Spreading destructive and deviant ideas	344 (86.0%)	51 (12.8%)	5 (1.3%)	2.85	0.393

**Table 7: The trust on religious content and presentation**

The survey responses provide an insightful overview of participants' perceptions regarding various aspects of religious content and presentation.

### Authenticity and Clarity in Religious Information:

- A significant 66.3% agree that the information is based on authentic Islamic sources, indicating a high level of trust in the source material's religious accuracy.
- The presentation style is well-received, with 78% agreeing that topics are presented in a simplified manner, suggesting effectiveness in making religious content accessible.
- However, 49.3% feel that their desire for religious knowledge is satisfied, while a notable 42.8% remain neutral, indicating that while the content is accessible, it might not fully meet the deeper knowledge needs of all individuals.

### Concerns About Misinformation and Ambiguity:

- The majority, 67.3%, oppose the notion that the content spreads false information, showing confidence in its truthfulness.
- A significant 76% oppose the statement that it displays incomprehensible terms, indicating clarity in language and terminology.
- Despite this, opinions are divided on whether the content is characterized by neutrality in presenting different opinions and schools of thought, with 52% agreeing and 48% either opposing or remaining neutral, highlighting some concerns about potential bias or lack of comprehensive coverage.

### Trust and Relevance:

- Over half of the respondents (53.5%) trust this religious content more than any other means, which underscores its importance and credibility in their religious understanding.
- Conversely, there is a sentiment that the content does not sufficiently link religion to contemporary issues (61.8% oppose this statement), suggesting a gap in addressing modern-day relevance.
- Opinions are also divided on whether it presents multiple jurisprudential opinions, with 52.5% agreeing, indicating a moderate level of inclusivity in representing diverse religious perspectives.

### Concerns about Negative Influence:

- A vast majority (86%) oppose the idea that the content spreads destructive and deviant ideas, reinforcing the perception of its positive influence.
- Similarly, the majority (75.5%) do not find the information contradictory, indicating consistency in the content.

### 5. Engagement with Posts:

Description	Statistics
No Engagement	146 (36.5%)
Sometimes	158 (39.5%)
Always	96 (24.0%)
Total Respondents	400 (100%)
Mean Engagement	1.8750
Standard Deviation	0.76867

**Table 8: user engagement with Dar Al-Iftaa's Facebook page**

The survey data on user engagement with Dar Al-Iftaa's Facebook page presents a varied picture of interaction levels. Of the total 400 respondents, a substantial 36.5% (146 individuals) indicated 'No Engagement' with the page's content. This suggests a significant portion of the audience is not actively interacting with the posts. In contrast, the largest segment of respondents, 39.5% (158 individuals), reported engaging with the page 'Sometimes', indicating occasional interaction. Additionally, a notable 24.0% (96 respondents) indicated they 'Always' engage with the page, showcasing a dedicated and regularly interacting user base. Collectively, these responses bring the total engagement rate to 100%. The mean engagement score calculated from this data is 1.8750, which leans more towards occasional engagement rather than constant interaction. The standard deviation of 0.76867 in this context points to a moderate variation in the engagement levels among the respondents, reflecting the diverse nature of the audience's interaction with the page.

User Action	Rarely	Sometimes	Always	N Valid	Mean	Std. Deviation
Like	47 (11.8%)	97 (24.3%)	141 (35.3%)	400	0.6475	0.47835
Read the comments	36 (9.0%)	149 (37.3%)	104 (26.0%)	400	0.2875	0.45316
Share the post	113 (28.2%)	148 (37.0%)	28 (7.0%)	400	0.3425	0.47514
Save the post	137 (34.3%)	129 (32.3%)	23 (5.8%)	400	0.5725	0.49534
Upload videos/photos	178 (44.5%)	78 (19.5%)	33 (8.3%)	400	0.5425	0.49881
Tag friends	175 (43.8%)	85 (21.3%)	29 (7.2%)	400	0.6	0.49051
Write comments	187 (46.8%)	73 (18.3%)	29 (7.2%)	400	0.4175	0.49376
Copy/send to friends	143 (35.8%)	117 (29.3%)	25 (6.3%)	400	0.67	0.4708

**Table 9: User Engagement Actions**

The survey data reveals interesting patterns in how participants interact with posts on a religious content platform, shedding light on their types of interactions they prefer.

- Liking Posts: The majority of respondents (35.3%) always like the posts, while a significant number (24.3%) sometimes do, and a smaller group (11.8%) rarely likes them. This suggests a high level of engagement and positive reception towards the content.
- Reading Comments: A substantial 37.3% sometimes read the comments, while 26.0% always do, and 9.0% rarely engage in this way. This indicates a moderate to high level of interest in the community's reactions and discussions.
- Sharing Posts: Sharing behavior is more varied, with 37.0% doing so sometimes, but only 7.0% always share the posts, and 28.2% rarely share. This suggests a selective sharing pattern among users.

- Saving Posts: Users save posts fairly regularly, with 34.3% doing so rarely and 32.3% sometimes. Only 5.8% always save posts, indicating a more occasional need to refer back to the content.

#### User-Generated Actions:

- Videos or Photos: A significant 44.5% rarely download videos or photos, while 19.5% sometimes do, and only 8.3% frequently engage in this activity.

- Tagging Friends: Similar to uploading content, a large portion (43.8%) rarely tags friends, with 21.3% sometimes and 7.2% always tagging. This reflects moderate social sharing within personal networks.

- Writing Comments: A notable 46.8% rarely write comments, with 18.3% sometimes and 7.2% always engaging in commenting. This implies a relatively low level of active engagement in discussions.

- Copying and Sending Posts to Friends: Half of the users (50.2%) rarely copy and send posts to friends, while 29.3% do so sometimes, and only 6.3% frequently engage in this manner.

Overall, the survey indicates that while there is a consistent level of engagement with content in terms of liking and reading comments, active participation such as sharing, content creation, and discussion involvement is more selective and occasional. This highlights a pattern where users are more likely to consume content passively rather than actively contribute or propagate it within their networks.

## 6. Improvements of Dar Al-Iftaa's Facebook page:

Improvement Area	No	Yes	Total	Mean	Std. Deviation
Increase diversity in content	141 (35.3%)	259 (64.8%)	400	0.65	0.48
Increase live broadcasting with religious scholars	285 (71.3%)	115 (28.7%)	400	0.28	0.458
Develop page layout	263 (65.8%)	137 (34.3%)	400	0.34	0.48
Launching an application on mobile phones	171 (42.8%)	229 (57.3%)	400	0.57	0.49
Organizing online educational courses	183 (45.8%)	217 (54.3%)	400	0.54	0.49
Providing personal consultation service	160 (40.0%)	240 (60.0%)	400	0.6	0.49
Organizing competitions and events	233 (58.3%)	167 (41.8%)	400	0.41	0.49
Improving response to inquiries	132 (33.0%)	268 (67.0%)	400	0.67	0.47
Creating a digital library	139 (34.8%)	261 (65.3%)	400	0.65	0.47

**Table 10: Improvements of Dar Al-Iftaa's Facebook page**

The survey data presents insights into the preferences and opinions of respondents regarding potential improvements and additions to a religious content platform. The focus is on various aspects such as content diversity, live broadcasting, technical development, educational offerings, personal consultation services, interactive events, response efficiency, and digital resources.

1. Increase Diversity in Content: a significant majority (64.8%) support increasing content diversity, indicating a desire for a broader range of topics or perspectives within the religious content offered.
2. Increase Live Broadcasting with Religious Scholars: this idea receives less support, with only 28.7% in favor. The majority (71.3%) do not see the need for more live broadcasts with religious scholars, suggesting either satisfaction with current offerings or a preference for other content formats.
3. Develop Page Layout: about 34.3% of respondents support improving the page layout, while a larger group (65.8%) does not see it as a priority. This may indicate satisfaction with the current user interface or a focus on content over aesthetics.
4. Launching an Application on Mobile Phones: a notable 57.3% favor launching a mobile application, reflecting a trend towards mobile access and the convenience it offers for engaging with religious content.
5. Organizing Online Educational Courses on Specific Religious Topics: a slight majority (54.3%) support this idea, indicating an interest in structured, topic-specific learning opportunities.
6. Providing a Personal Consultation Service: the idea of personal consultation services via private messages or online sessions is popular, with 60% in favor. This suggests a demand for more personalized and direct engagement with religious content and guidance.
7. Organizing Competitions and Events Through the Page: this idea receives moderate support, with 41.8% in favor. It suggests a potential interest in more interactive and community-building activities, though not as high a priority as other features.
8. Improving the Speed of Responding to Inquiries and Suggestions: a significant 67% of respondents want improvements in the speed of response to inquiries and suggestions, indicating a desire for more efficient communication and engagement from the platform.
9. Create a Digital Library of Religious Books and Resources: a majority of 65.3% support creating a digital library, indicating a strong interest in having accessible religious books and resources, which aligns with the trend towards digital media consumption.



In summary, the survey reflects a clear interest in more diverse content, mobile access, personalized services, and efficient communication. While there's moderate interest in interactive events and structured online courses, less emphasis is placed on live broadcasts and page layout development. The data suggests that users are looking for a more personalized, convenient, and resource-rich experience in engaging with religious content online.

## **Results:**

### **Questions' Results:**

Regarding the first research question: What are the uses and gratifications obtained by the followers of Egypt's Dar Al Ifta's Facebook page?

The data on the uses and gratifications of followers of Egypt's Dar Al Ifta's Facebook page reveals a multifaceted needs pattern. Regarding cognitive needs, the page primarily serves as a valuable resource for increasing religious knowledge and information, as reflected by a mean score of 2.23, suggesting that followers often use the page for this purpose. Understanding religion's opinion on Fatwas is particularly significant, with a higher mean of 2.58, indicating frequent consultation for religious edicts. The page is also utilized for understanding broader religious issues and obtaining viewpoints on contemporary issues, with respective mean scores of 2.33 and 2.42. However, using the page for making comparisons between different opinions or viewing Islamic events and occasions is less frequent, although still prevalent.

In terms of tension release, the page seems to play a more moderate role. It is used as part of general social media activity and for seeking comfort and calm, with both purposes scoring a mean of 1.80. Interestingly, the page is less frequently used as an escape from daily life problems, indicating a more purpose-driven use rather than merely for diversion or escapism.

The gratifications obtained from the page are diverse. Socially, the page is highly valued for providing solutions to religious situations, offering discussion topics, and aiding in resolving personal problems, as evidenced by the strong agreement in these areas. In terms of content, it is instrumental in helping followers form opinions on religious issues, boosting confidence, and enhancing religious knowledge, with a particularly high agreement on the latter. Process-related gratifications, such as feeling relaxed and

peaceful, feeling closer to God, and discovering solutions, also score highly. However, the aspect of not feeling alone through the page's interaction scored lower, suggesting that while the page is a source of information and learning, it may not significantly contribute to social companionship.

Overall, the data portrays Egypt's Dar Al Ifta's Facebook page as a significant online religious resource that caters to a variety of user needs, ranging from informational and educational to emotional and spiritual. The page not only serves as a platform for religious enlightenment and guidance but also as a medium for personal growth, relaxation, and a sense of community among its followers.

As for the second research question: Do gratifications obtained from Egypt's Dar Al Ifta's Facebook page differ by demographic characteristics such as gender, age, education, residential area, and income? The results are as follows:

(I) The Age	(J) The Age	Mean Difference (I-J)	Std. Error	Sig.	95% CI Lower Bound	95% CI Upper Bound
18 – less than 30	30 – less than 40	.06134	.05983	.306	-.0563	.1790
18 – less than 30	40 – less than 50	-.13040	.07977	.103	-.2872	.0264
18 – less than 30	50 and more	-.06902	.11207	.538	-.2894	.1513
30 – less than 40	18 – less than 30	-.06134	.05983	.306	-.1790	.0563
30 – less than 40	40 – less than 50	-.19174*	.07101	.007	-.3313	-.0521
30 – less than 40	50 and more	-.13036	.10601	.220	-.3388	.0780
40 – less than 50	18 – less than 30	.13040	.07977	.103	-.0264	.2872
40 – less than 50	30 – less than 40	.19174*	.07101	.007	.0521	.3313

(I) The Age	(J) The Age	Mean Difference (I-J)	Std. Error	Sig.	95% CI Lower Bound	95% CI Upper Bound
40 – less than 50	50 and more	.06138	.11842	.605	-.1714	.2942
50 and more	18 – less than 30	.06902	.11207	.538	-.1513	.2894
50 and more	30 – less than 40	.13036	.10601	.220	-.0780	.3388
50 and more	40 – less than 50	-.06138	.11842	.605	-.2942	.1714

**Table 11: Mean Gratifications by Age Group**

Using One-way ANOVA (LSD), the analysis of gratifications obtained from Egypt's Dar Al Ifta's Facebook page, segmented by different age groups (table 11), reveals an intriguing pattern. When examining the mean gratifications across four distinct age brackets (18 – less than 30, 30 – less than 40, 40 – less than 50, and 50 and more), the results suggest that these gratifications generally remain consistent across most age groups, with one notable exception. A significant difference in mean gratifications is observed between the age groups of 30 – less than 40 and 40 – less than 50 years. Specifically, individuals in the 30-40 age range experience gratifications differently compared to those in the 40-50 age group, as indicated by a significant mean difference that stands out at the 0.05 level. However, for all other age group comparisons, the differences in gratifications are not statistically significant. This implies that, apart from the highlighted difference between these two specific age groups, the extent to which followers derive gratification from the Dar Al Ifta's Facebook page does not significantly vary with age. Overall, the data suggests that age, in general, does not have a major impact on the levels of gratification received from the page's content, underscoring a broad appeal across diverse age groups.

Type	N	Mean	Std. Deviation	Std. Error Mean
Male	192	2.4748	.42818	.03090
Female	208	2.1603	.50662	.03513
Independent Samples Test				
Levene's Test - F	Sig.	t-test - t	df	Sig. (2-tailed)
1.740	.188	6.679	398	.000

**Table 12: Gratification Scores by Gender**

The statistical analysis of the gratifications obtained from Egypt's Dar Al Ifta's Facebook page, segmented by gender (table 12), reveals a distinct difference in the level of gratification experienced between male and female followers. From the Group Statistics, we observe that male participants (192 in number) report a higher average gratification score of 2.4748, with a standard deviation of .42818. In contrast, female participants (208 in number) show a lower average score of 2.1603, with a standard deviation of .50662. This distinction in mean scores is further validated by the Independent Samples Test.

The Levene's Test for Equality of Variances yields a p-value of .188, indicating that the variance in gratification scores between the two groups is statistically similar, allowing for a direct comparison of means. The subsequent t-test for Equality of Means confirms a significant difference in gratifications between genders. With a t-value of 6.679 and a highly significant two-tailed p-value of .000, it is evident that the disparity in mean gratification scores is not due to chance. The mean difference, standing at .31457, is accompanied by a 95% confidence interval ranging from .22198 to .40716, which points to a higher level of gratifications reported by male followers compared to their female counterparts. In essence, the analysis conclusively shows that gender impacts the degree of gratification obtained from Egypt's Dar Al Ifta's Facebook page, with males experiencing a greater level of gratification than females. This gender-based variation highlights the differential engagement or reception of the page's content among its male and female audience.

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.479	2	.740	3.041	.049
Within Groups	96.548	397	.243		
Total	98.027	399			

#### Multiple Comparisons

(I) Type of Education	(J) Type of Education	Mean Difference (I-J)	Std. Error	Sig.	95% CI Lower Bound	95% CI Upper Bound
governmental	private	-.06931	.07621	.364	-.2191	.0805
governmental	Azhar	.09625	.05321	.071	-.0084	.2009
private	governmental	.06931	.07621	.364	-.0805	.2191
private	Azhar	.16556*	.07556	.029	.0170	.3141
Azhar	governmental	-.09625	.05321	.071	-.2009	.0084
Azhar	private	-.16556*	.07556	.029	-.3141	-.0170

**Table 12: ANOVA and Multiple Comparisons - Mean Gratifications by Type of Education**

The analysis of gratification levels obtained from Egypt's Dar Al Ifta's Facebook page (table 12), categorized by the type of education, reveals significant differences among various educational backgrounds. The ANOVA results indicate a statistically significant variation in gratification scores across different educational groups, as evidenced by an F-value of 3.041 and a p-value of .049. This suggests that the type of education indeed plays a role in how followers perceive and experience gratifications from the page.

Delving deeper into these differences, the Multiple Comparisons using the LSD method show a particularly notable distinction between followers with private and Azhar educational backgrounds. Specifically, those with an Azhar education report a significantly higher level of gratification compared to individuals with a private education background, marked by a mean

difference of .16556 with a significance level of .029. However, such significant differences are not observed when comparing governmental education with either private or Azhar types, indicating that the disparity in gratifications is predominantly between the private and Azhar groups. In essence, while the overall gratification levels vary significantly across different educational types, the most pronounced difference is between the Azhar and private education groups, highlighting the unique impact of educational background on how followers engage with and benefit from the content on Egypt's Dar Al Ifta's Facebook page.

### **Hypotheses' Results:**

Based on the results of the Pearson correlation analysis, we can address the hypothesis: "As followers' level of trust in religious information presented on a Facebook page increases, the level of religious knowledge among its followers will increase."

The correlation coefficient between the level of trust in the religious information on the Dar Al-Iftaa Facebook page and the level of religious knowledge among its followers is .111, which is statistically significant with a p-value of .026. This positive correlation coefficient indicates that there is indeed a relationship between these two variables in the expected direction. In other words, as the level of trust in religious information increases, there is a corresponding increase in the level of religious knowledge among the followers.

Regarding the first hypothesis which is that the level of religious knowledge among followers of the Dar Al-Iftaa Facebook page positively influences the degree of gratification they receive from the page, the positive correlation of .186, though relatively weak, supports the hypothesis that an increase in the level of religious knowledge among followers is associated with a higher degree of gratification received from the Dar Al-Iftaa Facebook page. While the correlation is statistically significant, the strength of the relationship is not strong (indicated by a correlation coefficient of .186). This suggests that while religious knowledge does have a positive influence on the degree of gratification received, it might not be the only or the most influential factor.

The second hypothesis is "As the intensity of exposure to religious content on Egypt's Dar Al Ifta's Facebook page increases, the level of religious knowledge among its followers will increase". The Pearson Correlation was conducted between the intensity of exposure to religious content and the

level of religious knowledge. The score is .143. This value signifies a positive relationship, suggesting that an increase in exposure to religious content is associated with an increase in the level of religious knowledge among followers. The Sig. (2-tailed) value is .004, which is less than the 0.01 level. This indicates that the correlation is statistically significant, implying that the observed positive relationship between exposure to religious content and religious knowledge is unlikely to be due to chance.

The Pearson Correlation between the extent of interaction with Dar Al-Iftaa's Facebook page posts and the level of religious knowledge is .166. This value indicates a positive relationship between the two variables, suggesting that as interaction with the page increases, so does the level of religious knowledge among its followers. The Sig. (2-tailed) value is .001, which is much lower than the standard alpha level of 0.05 and even below the more stringent 0.01 level. This indicates that the correlation found is statistically significant and not likely due to random chance. In other words, increased engagement with the page's posts is associated with higher levels of religious knowledge among the followers.

#### **The interview:**

To have a close look into the practices of The Impact of Egypt's Dar Al Ifta's Facebook page on the level of religious knowledge among its followers, we interviewed Dr. Ahmed Abo Al Azm, the director of Dar Al Ifta's social media. He clarified many points:

They created social media pages with an approach to make things easier for people, reach them in the easiest and fastest way, and go to them wherever they are. Each platform has an appropriate way of working for it according to the capabilities offered by the platform, they focus on Facebook because it is the most used platform in Egypt on social media.

Abo Al Azm said: "We are followed by participants from more than 150 countries. Our role as Dar Al Ifta is the fatwas, but we do not focus on them only, because people need more than that regarding their psychological and social life and other topics, so we work on more than the fatwas on our pages. We care about fatwas, doaa, morals, social interactions, and others, for the pages to be balanced and sufficient, so people do not need to visit other pages, especially the pages of extremist groups".

Regarding their plans, they have developed a plan for the long and short term. For example, during the year, they will work on family fatwas. They focus on diversifying the forms of material and take advantage of all the possibilities offered by the platform. They publish videos, photos, text, live broadcasts, and opinion polls. Abo Al Azm clarified said: "At the beginning of each month, we plan for the month, the basics such as the morning and evening doaa, and other daily worship throughout the year. The topics of fatwas include the topic of the year, and we rely on the report of the monitoring unit - which monitors on a daily basis and around the clock - topics and events of interest to opinion. We prepare a treatment for the topic or event that is published on the same day or within several days, or we may prepare a full campaign for it over a month, depending on the type and topic of the event. We also follow series and television programs to monitor the issues they raise, and we develop a plan to address them in the short and long term".

Regarding achieving the required influence and interacting with the followers, he emphasized that social media is an interaction tool. He said: "We are not just a sender of the material, and the followers are the recipients only. Therefore, we care about following up on the comments and interacting with them to ensure that the message arrives correctly. If I publish a post and expect that it will be misunderstood, I correct the idea in the comments using Egyptian slang for more clarification. Sometimes, I go to other pages and find someone who asks for the opinion of Dar Al Iftaa on a particular topic, and I respond to it directly. We read all the comments, which takes two days or more for posts with high engagement. The Mufti himself closely follows the pages and the comments on them, and he may call me and ask why I did not respond to so-and-so in the comments or ask me to respond to someone with a specific idea and words that he tells me".

As for fatwas and posts that present Islamic Sharia, they go through several stages of scribes and revision, start with a specialist from the sheikhs to write the opinion or fatwa, then move to a unit to formulate it in a simplified way and abbreviate it appropriately, then they send it on a WhatsApp group that includes the mufti, his advisor, two of sheikhs, and a scientific advisor. They agreed from the outset that this group has a top priority, and a response should be within five minutes to be authorized to be published or modified quickly.



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To confront rumors and erroneous opinions about the pages of Dar Al-Ifta; as a media center, they monitor any post that is not affiliated with them to discredit it and clarify the correct matter. They have also provided the pages with property rights regarding photos and videos. Any infringement or distortion of the posts is monitored directly.

### **Limitations and Recommendations**

Despite the useful insights that this research has generated, it does have a number of limitations, some of which represent opportunities for further research, especially in Islamic institutions, both practices and effects in the online space.

More specifically, the main limitations are the focus on only one institution in Egypt; the focus on the impact of social media communication, as opposed to uses of social media; the use of a quantitative survey approach. To address these limitations and to undertake a wider exploration of the use, role, and impact of Islamic institutions in social media, we offer a number of suggestions for future research:

Further in-depth analysis of why Islamic institutions use social media, offering the opportunity to explore the relationship between mission and social media strategies and communication styles, as a basis for the development of stronger theoretical models.

An exploration of the use of social media by Islamic institutions in different countries in the world.

Developing an understanding of how Islamic institutions share practice and learn to target their social media activities.

The availability, nature, and evaluation of training and development in social media communication for Islamic leaders.

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