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The Trends of Using What's-up application by the Jordanian imams in religious awareness

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Abstract

The aim of this study is to provide a comprehensive understanding of the different uses of the "WhatsApp" application by the Imams of the Jordanian Mosques. The study used the descriptive survey methodology to collect data from the study population characterized by the Imams who are officially assigned by the Ministry of Waqif and Islamic Affairs. The study population consists of (2035) Imams, meanwhile, a sample of (607) imams have been chosen randomly, (401) of which use the WhatsApp application for raising and communicating religious awareness, however, (206) Imams of the chosen sample do not use the WhatsApp. Based on two theories; the media richness, and "uses and gratifications", the researcher found Imams "What's-up" is an effective application that is widely used to communicate with people as well as sharing religious awareness, due to its opportunity of starting group conversations, where the religious messages sent by imams are concentrated, which includes verses from the Holy Qur'an and its interpretation, the Hadiths of Prophet Mohammed, and Islamic literature. The results also showed that the most prominent WhatsApp media used are text messages followed by videos and then picture.

Introduction

Social media apps have become one of the most effective ways of communication. They discuss different aspects of life specifically social, political and religious ones. The reason for this is its widespread use, the possibility of using it to exchange information, and its ability to send messages clearly with text, voice, image, video, symbols, and gestures. Social media depending on Cox&Rethman(2011) can be defined as forms of electronic communication through which user can interact among people freely and can share, exchange and discuss the Information, ideas, personal message and other content between each-other such as using multimedia messages, personal words, pictures, video and audio, and utilizes online platform only by connecting to the Internet.

Today, one of the most interesting social media Application on the market is WhatsApp**.** WhatsApp is the third most used media application in the world, after Facebook and YouTube, This application was created in 2009 by Jan Koum and Brian Acton, two former employees of the IT company .Initially, the application was developed for iOS, and then spread across all major smartphone operating systems. WhatsApp is a platform of instant messaging application across the world for Smartphone. In addition to text instant messaging, which is the basic function of the application, users WhatsApp can create chat groups, where whenever someone writes a message is seen by everyone in the group (up to 100 participants), share photos , videos, audio files, contacts, and data on the geographic location using Google Mapsin real time to individuals and group of friends at no cost.[1]

At present, a statistic in 2018 revealed that its monthly users reached 1.3 billion around the world, Chaffey, 2018. In a statistic made by Statistics of the Digital World at the beginning of 2019, it was found that the number of WhatsApp users reached 1.5 billion (ELemam, 2019). It was first used in 2009 as a sophisticated way to send text messages between callers. And it soon became widely known for its multimedia support, text, voice, picture, video messages, symbols and gestures that facilitate the communication process, the interaction between callers and the clarification of their messages.

The study of Little John and Foss (2009) showed that the use of social applications globally is constantly increasing. This calls on communication scientists to realize the importance of researching the richness of these applications and their ability to interpret and evaluate messages.

At the same time, Al-Hashemi (2012) and Al-Fulaij (2020) explained that governments in developing countries are taking advantage of the capabilities offered by information technology, digital communications, multimedia, and the Internet, especially WhatsAppto develop and improve the performance of education and distance learning and increase the productivity of various government institutions. Thus, students are able to enter groups to present

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[1]WhatsApp, http://www.whatsapp.com

educational material, exchange academic information, and create an opportunity to increase their understanding and knowledge. On the other hand, engaging the WhatsApp application in government work increases the productivity, efficiency and effectiveness of the institutions in carrying out their duties quickly and saves me and effort expended in obtaining information and facilitating transactions by involving their employees in social networks. In Jordan, the Ministry of Endowments and Islamic Affairs and Holy Places, like all ministries of the Jordanian state, intends to use the WhatsApp application while communicating with employees and the public (Vision, 2020). The employees of the Ministry of Endowments, Islamic Affairs and Holy Places, especially the imams of mosques, spread religious messages and awareness to the Jordanian community by using applications that help them to spread their religious messages and explain them to the public.It also helps the interlocutors of the Friday sermon which they receive from the ministry to form religious and educational messages which they broadcast through social media applications one of which is WhatsApp. The study of Ali Mubarak (2019) and Al-Fulaij (2020) indicated that the application of WhatsApp is the most effective in the educational process. The study of Bella also (2020) affirmed that the application of WhatsApp is effective in spreading religious awareness.In light of the above, this study came to shed light on the uses of imams to WhatsApp in religious awareness in the Hashemite Kingdom of Jordan.For this

reason, the study tries to find out to What extend are the Jordanian Imams uses WhatsApp in religious awareness, and how?". Based on the concepts of the theory of uses and gratifications, they had to conduct a survey on the imams of mosques and their da'wa uses via WhatsApp to assess the degree of use of the WhatsApp application in religious awareness, to enhance the knowledge storage in the communication process through quick feedback, and to measure interactivity and instant feedback, and the richness of the WhatsApp application through the degree of use.

Study objectives and questions

1. To what extent do Jordanian imams use WhatsApp daily for religious awareness?

2. What are the most prominent topics discussed by Jordanian imams through the application of WhatsApp in religious awareness?

3. What are the main motives and gratifications that Jordanian imams achieve by using WhatsApp for religious awareness?

4. What is the degree of interaction between the Jordanian imams and the public through the application of WhatsApp in religious awareness?

5. What are the most prominent media used from the viewpoint of the Jordanian imams in religious awareness?

Conceptual framework

A report in the Jordanian newspaper Al-Dustour on April 9, 2019 stated that Jordan is the country that uses social mediathe most in the world, and it stated that WhatsApp is the second most popular social media platform in Jordan. From this standpoint, the Jordanian government, including the Ministry of Endowments and Islamic Affairs and Holy Places, intends to activate the WhatsApp application in its communication with its employees and the public, in order to send the address of the Friday sermon via WhatsApp to its employees, in addition to circulars and new instructions.

In the Hajj season in 2019, the Jordanian Minister of Endowments launched the WhatsApp service for Jordanian pilgrims.This application included several services, including those related to the guide, the endowment employee, through consistent communication with the Ministry's center and through informing the employees about the most important developments such as determining the location, and news about malfunctions or illnesses of one of the pilgrims, and the answer to the questions of the pilgrims, including guiding them to their rooms, teaching them the rituals and how to perform them, and listening to their complaints and suggestions.

Bella (2020) studied the reality of the preachers'(dua'ahs) use of social network sites in calling to God on WhatsApp as a model.The results showed that WhatsApp helps to spread religious awareness in a wide range of societies as its features and characteristics contribute to explaining and clarifying the principles of our true religion. Combining a video with a text conveys the complete audio-visual message, and groups work to deliver the message loaded with religious information to the largest number of people, so that the group members benefit from the feedback from some members.While Baran (2010) Study shows that social networking sites are quite appropriate for the harmony of the teachers and students. Such a tool can allow them to share knowledge in a formal education context.

The study of Fadlallah and Mustafa (2020) and Bani Issa (2014) confirmed that the features of WhatsApp work on religious awareness, giving the imam the opportunity to cross-pollinate his knowledge stock with others through the effective communication provided by this application. This leads to an increase in his knowledge and the expansion of his awareness and knowledge on new events. This let him be able to keep up with events and deal with them in accordance with the principles of Islamic Sharia law. It also works to spread religious information and awareness to individuals that it is entrusted with and is required to perform.

In fulfillment of Almighty Allah saying, "Refer to your Lord with wisdom and good advice" (An-Nahl: 125), it is wise for the imam to take the means that are most appropriate for his audience.The intensity of the use should indicates the richness of the method and its suitability for the public. Considering that the most appropriate method is the most appropriate decision, it is clear according to Chaffey , 2018 that the WhatsApp application ranks the third in the world in use with (1.3) billion users per month and (64) million messages per day. This statistic

was in late January (2018). In the last statistic in July (2018) the number of application users reached WhatsApp (1.5) billion users per month, with an increase of three million users (Firas al-Law, 2018). This increase shows the imam that the application of WhatsApp is advancing at a tremendous speed which is preferred for the use by imams as a main means that enables them to reach the largest number of audiences.

The characteristics of the WhatsApp application combine through the imam's interaction with his audience to give his communication process richness in information and ease of use. The imam communicates with his audience and chat with themthrough groups. He works to clarify the mysterious and explain the problemwhich creates a snowball of information, and through the application it can deliver jurisprudence and guidance lessons by recordingor opening a live video. It traces the Prophet's biography, life, and calamities while discussing imams and scholars in groups prepared for this purpose, a platform from which it corresponds to reality (Al-Noaihi, 2018).

Using multimedia helps to meet the needs of the imam in his communication with his audience. He may need multimedia to facilitate the delivery of certain information that requires shortening and saving time through the symbols and expressions available in this application. Multimedia unifiesimmediately to make an interactive communication and gives the imam the role in effective communication which makes the complexity of the content of these media easy to view by the audience regardless of their individual and educational differences (Al-Marzouki, 2013).

Theoretical framework
The research paper relied on the theory of Uses and Gratifications. This theory assumes that the selection and the use of the media is a purposeful and motivated work by those in charge of it. This theory studies the effect of social media on the audience, and it aims to explain how they use it. They actively seek to fulfill their individual needs by selecting the method that explains the motives for their exposure to those methods (Liu & Han, 2019).

The uses and gratifications are achieved, and satisfaction resulting from satisfying the needs of the user is confirmed, then the audience's use of the media. Instructions link the motivations for public use of media to cognitive, emotional, and social needs, and the public may use the media as psychological gratifications with directive gratifications such as environmental monitoring, data on information, and social gratifications. It connects the information they gained from the use of social relationships and practical gratifications which are obtained through the communication process and corresponds to the gratifications of escape from tension and self-defense, and results entertainment, enjoyment, excitement and unity with the influencers and social media (Al-Taher, 2013).

Since the theory of uses and gratifications appeared, the question was no longer what should the media do to the public? Instead, the question became: What are the rumors achieved by the media to attract the audience? This question leads us

to the fact that the public is the one who chooses the content of the messages they affect. This shows us that mass media audience is active and effective, and that their use of a specific media is linked to a goal that they seek, and that the media must compete each other in order to meet the satisfaction of users (Hossain & Jahan), 2019).

Design and Methodology
This study is a descriptive survey research. The survey curriculum is considered one of the most prominent approaches used in the field of media research, which contributes to identifying the hidden issues that emerge in the human sciences (Al-Hizan, 1998). The study relied on collecting data and information on the questionnaire tool. It is one of the most popular data collection tools in theoretical research (Hafez, 2012). After the researcher got all numbers of Imams from The Ministry of Endowments, and after retrieving and examining all the questionnaires, he excluded those which were not fulfilled.

With regards to the Cronbach-alpha reliability coefficient was calculated to ensure the stability of the study tool used. The stability value for all (Yes) items of the questionnaire was (0.80), while all (No) items of the questionnaire reached (0.82.4), which is an acceptable coefficient in the study indicating that the tool. It is characterized by a high level of stability and can depend on it in measuring what it has been prepared for.

Population and study sample
The researcher extracted a regular random sample from the study population, whose number is (2035) imams, by withdrawing (750) single studies of (36.9%) from the study population. So it was found, while collecting the responses of the study sample, that (143) imams do not use WhatsApp at all. And this appeared when searching through the application on their numbers and it did not appear. So, the study sample settled on (607) imams and by (29.9%) from the total population of the study. Thus, the response rate of the study sample reached (80.9%) of the total sample.

Findings of the Study
The results of the first question which examines the extent of the daily use of mosque imams to apply WhatsApp in religious awareness, as in Figure 1

The number of hours of use per day	Repetition		Percentage
Less than hour	52		%13
1 hour – less than 2 hours	108		%26.9
2 hours - less than 3	143		%35.7
3 hours and more	98		%24.4
Total	**401**		**%100**

Table No. (1) indicates that imams who use WhatsApp for religious awareness for two hours - less than 3 hours per day - came first with (143) individuals and (35.7%), followed by those who used the app for an hour - less than two hours per day by (108) individuals and by (26.9%). In the third place are those who use the application for 3 hours or more, by (98) individuals and by (24.4%), while those who use the application for less than an hour per day came in last place with (52) people. And by (13%) of the total imams of mosques. The researcher attributes this to the fact that the imams of mosques intensify their entry to the WhatsApp application to follow up and publish sermons. So they spend their time without using it to send a sermon or explaining something. This indicates that the average entry of imams to the application of WhatsApp is eight minutes per hour, and this matter would move forward towards the desired goal is religious awareness.

This result is related to what was presented by Al-Anzi study (2017), Al-Safadi study (2016), and Al-Qarni study (2013) that the majority of the study sample use social media sites for less than three hours per day. This is in order to pursue studies and work, while the results of Al-Ghazali's study (2014) stated that the majority of the study sample used social networking sites for two to six hours per day. The study (Al-Hawari, 2015) showed that the hours students spend on the WhatsApp application are estimated at six hours per day by 17 percent.

To answer the second question which includes the most prominent topics that mosque imams use to raise religious awareness through WhatsApp, so the results are as in Figure 2.

Table 2: Religious topics used by imams on the WhatsApp application

Religious subjects	Arithmetic mean	Standard deviation
Spreading the Holy Quran and its interpretation.	1.87	0.334
Spreading the noble hadiths and explaining their authenticity or their weakness.	1.77	0.446
Islamic etiquette.	1.70	0.534
Jurisprudence of worship (for example prayer, fasting).	1.65	0.581
Public fatwas.	1.50	0.611
Rulings on marriage and divorce.	1.52	0.689
Legal policy.	1.48	0.682
Provisions for inheritance and inheritance.	1.39	0.770
The overall average	**1.68**	**0.533**

* The researcher used the following triple scale to measure this question: (2) yes (1) sometimes (0) no, and the number of respondents reached (401) individual.

Table No. 2 shows that the most used religious topics among mosque imams in the WhatsApp application are "spreading the Holy Qur'an and its interpretation" (M = 1.87), as well as "spreading hadiths and explaining their authenticity or their weakness" (M = 1.77), while the least of these commonly used topics are "Sharia politics" (M = 1.48), as well as "Rulings of inheritance" (M = 1.39). The researcher attributes that the majority of mosque imams' use of WhatsApp in religious subjects is to spread the Holy Qur'an and its interpretation to the fact that the Holy Qur'an is the first source of the Islamic religion. Then after that comes the publication of the hadiths and the authenticity of them, so that they are based on the interpretation of verses of the Holy Qur'an through the hadiths of the Prophet and the Sunnah. The results show that there is a lack of legal issues, then divorce and marriage rulings, then inheritance rulings, as the researcher attributes this to the fact that they leave issues that need specialists in Sharia law, so they do not issue fatwas about them. Because it needs to be studied separately. There is no agreement between the results of this study and previous studies, but it was stated in Al-Ghazali's study (2014) that 67% of the study sample acquire religious information such as the performance of ritual conducts and various rulings from the principles of the Islamic religion from their communication via Facebook. This result came in in third place in our current study after publishing and interpreting the Holy Quran, prophetic hadiths, and indicating their validity.

The results of the third question which examines motives for using the WhatsApp application, and the degree of religious gratification of the imams.So, the results were distributed over the first two parts as in Figure 3.

Table 3: The motives of mosque imams' use of WhatsApp in religious awareness.

Reasons	Arithmetic mean	Standard deviation
I can contact more than one person at the same time.	1.84	0.527
I know whom I communicate with	1.75	0.622
I can go back to my previous conversations anytime I want.	1.73	0.669
Benefiting from the experiences of others in the advocacy field	1.73	0.654
It helps me to find out about religious events and awareness.	1.73	0.661

It provides several media that allow me to send religious messages in various forms.	1.69	0.689
I can see friends' statuses.	1.69	0.704
It helps me develop my religious knowledge	1.68	0.727
It provides free conversations and calls	1.67	0.282
It helps me to consolidate my religious relationships in the community.	1.64	0.752
It enables me to hold scientific courses, lectures and seminars.	1.57	0.781
It allows me to communicate with famous religious personalities.	1.57	0.798
The overall average	**1.69**	**0798**

* The researcher used the following triple scale to measure this question: (2) Yes (1) I don't know (0) No, and the number of respondents reached (401) individuals.

As Table No. (3) shows the most prominent motives for mosque imams to use WhatsApp for religious awareness are "I can contact more than one person at the same time" (M = 1.84), followed by "I know with whom I communicate through" (M = 1.75), then "I can return to my previous conversations at any time I want" (M = 1.73) while the least of these reasons are: "It helps me to consolidate my religious relations in the community" (1.64M), followed by "it enables me to hold courses, lectures and scientific seminars" (1.57 M =), and finally "allows me to communicate with famous religious influencers" (M = 1.57).

The researcher believes that the theory of uses has answered the study's question, and it came in the interpretation of this result that the reasons for mosque imams to use WhatsApp in religious awareness is to contact the largest possible number of people within groups, and to provide the archive for reference when needed and benefit from it. In contrast, the researcher believes that the least results are enabling the WhatsApp application to hold courses, lectures and scientific seminars, due to the lack of experience of the imams of mosques in this matter. WhatsApp is one of the richest media outlets in this field, and the WhatsApp application came to allow the imam to communicate with famous religious figures in the last place, and he sees. The researcher conforms this result to the religious (sentimental) motives of the imams in mosques. This study agrees with the Safadi study (2016), where 19.3% of the study sample used social networks, because it allows them to communicate with other media. While the Boyinbode, Agbonifo,

Ogundare study (2017), the Al Balushi study (2014), and the study of Eke Miss (2014) mentioned various reasons that the WhatsApp application allows access to information. The study of Al-Ghazali (2014) and the study of Al-Qarni (2013) stated that social media is one of the best means that allow the spread of Islamic da'wa.

As for the results of the second part of the third question related to the religious gratifications of the imams through using the WhatsApp application, the results were as in Figure 4.

Table 4: Religious gratifications of imams from their use of WhatsApp

Religious gratifications	Arithmetic mean	Standard deviation
Extrapolation of the general mood of the audience on religious topics	1.84	0.516
Follow-up hadiths and verify their authenticity	1.70	0.686
Benefiting from the experiences of others in developing my advocacy performance	1.66	0.731
Spend my time with religious awareness	1.62	0.759
Enhance my religious knowledge	1.60	0.778
The overall average	**1.68**	**0.674**

* The researcher used the following triple scale to measure this question: (2) Yes (1) I don't know (0) No, and the number of respondents reached (401) individual.

Table No. 4 shows that the religious gratifications achieved by the imams of mosques from their use of WhatsApp came in the following order: "extrapolate the general mood of the public about religious topics" (1.84 = M), followed by "following up on the hadiths and verifying their authenticity" (1.70M =), then "Benefiting from the experiences of others in developing my advocacy performance" (1.66 = M), then "Occupying my time with religious awareness" (1.62 = M), and finally "Enhancing my religious information" (1.60 = M).

The researcher believes that the theory of uses through questions of gratifications, explained the result of the answer to the question that mosques' imams are concerned about extrapolation of the importance of the religious topics in question. So, the imam can know the religious needs of the public, and raise

appropriate topics for accidents and calamities that occur in society. Then comes the imams of mosques following up on the hadiths of the Prophet and verifying their authenticity. This comes due to the weak and incorrect prophetic hadiths that are circulated on social media which work to mislead people from the straight path. Then comes benefiting from the experiences of others in developing the performance of the da'wah's imam, through communicating with some of them, discussing the strengths and weaknesses of innovative methods, watching and following up with others, and applying what they gain from them, and this does not require contact.

The gratifications obtained from this study did not agree with any previous study, but in Hassan's study (2017) it was stated that the cognitive gratifications of the public were first, followed immediately by entertainment gratifications. And the development of knowledge culture. Also, the study of (Awajan, 2015) stated that the WhatsApp application meets the social satisfaction of its users through knowing new people, exchange of opinions, freedom of expression and educational gratification by contributing to intellectual development.

To answer the fourth question which examines the degree of interaction between the Jordanian imams and the public through the use of WhatsApp in religious awareness, the results were as in Figure 5.

Table 5: Interaction of mosque imams with the audience through the WhatsApp application

Interactivity	Arithmetic mean (M)	Standard deviation
Two-way communication		
WhatsApp affords me with two-way communication.	4.63	0.851
The WhatsApp application enables me to exchange conversations and chats.	4.46	0.851
The WhatsApp application facilitates simultaneous communication with more than one contact.	4.42	0.731
WhatsApp effectively collects echo back from individuals.	4.28	1.195

WhatsApp encourages me to return to my missed chats.	4.27	1.004
Control		
When I use WhatsApp, I am able to go wherever I want.	4.59	0.826
I feel that I have a lot of control over this app's settings due to the experience I gain from using it.	4.40	0.886
While using WhatsApp, my topics are what determine the type of use and experience I gain.	4.37	0.935
WhatsApp is easy to manage.	4.35	0.896
While using the WhatsApp application, I cannot fully control private groups in which I am not admin.	4.30	1.051
I am very happy using WhatsApp because it does not force me to see something that I do not want it.	4.28	0.905
Response		
WhatsApp processes my information as soon as I enter it.	4.52	0.860
I was able to get information quickly through the WhatsApp application.	4.27	0.815
I get the information I want without delay.	4.24	0.921
WhatsApp responds instantly to any request I request.	4.13	1.217
When I enter any medium I feel it responds instantly.	4.08	1.033

The overall average	4.35	0.934

* The researcher used the following five-point scale to measure this question: (5) always (4) often (3) sometimes (2) rarely (0) at all, and the number of respondents reached (401) individual.

Table No. 5 reveals that the most prominent aspects of mosque imams' interaction with the public through the WhatsApp application in the two-way communication hub are "The WhatsApp application affords me with two-way communication" (4.63 = M), as well as "the WhatsApp application enables me to exchange conversations and chats" (4.46 = M). In the control axis, "While WhatsApp enables me to go wherever I want" (4.59 = M), "I feel that I have a great deal of control over the settings of this application because of the experience I gain from using it" as well (4.40 = M),In the response field "The WhatsApp application processes my information as soon as it is entered" (4.52 = M), as well as "I can get information via the WhatsApp application quickly" (M = 4.29).The researcher believes that most of the imams of mosques interact with their audience by chatting through groups, because it allows them to chat with more than one contact. This is explained by the fact that mosque imams invest groups in order to deliver their religious messages to a large number of people.

 As for control, it explains what was stated in the result of the study that the imams of mosques target a certain group of the audience in order to deliver a specific sermon to them, and solve the ambiguity that prevents them from delivering the required information. Thus, they control the application settings in order to deliver a specific message or in order to clarify a specific matter. The Application provides them with this feature in order to achieve religious awareness to all members of society's groups.

On the other hand, the WhatsApp is moving towards richness in interpreting and clarifying ambiguous information to the public. But in response, obtaining the information requested by the imams of mosques from their sources arrives as soon as they enter it, and this feature gives this application a high richness. This study agrees with Hassan's study (2016), where its results came first in immediate connection, then interactivity, then the archiving came at the end of order. In 2014 study (Eke Miss) stated that most of the study sample used social networking sites to communicate with their friends. Also, Yeboah study 2014 which showed that WhatsApp application made the communication process easier and faster. Thus, enhances the interactivity, information flow and exchange of ideas.

The answer to the fifth question which deals withthe most prominent media app used by the imams of mosques in religious awareness, the results are as in Table 6.

Table 6: The media used by the imams of mosques through the WhatsApp application for religious awareness

	Yes		No		I don't know	
	percentage	Repetition	percentage	Repetition	percentage	Repetition
Text messages	92.5	371	4.2	17	3.3	13
video clips	80.5	323	13.7	55	5.8	23
Picture messages	79.1	317	18.7	75	2.2	9
Merging more than one media	75.8	304	17.4	70	6.8	27
Status Update	71.8	288	23.5	94	4.7	19
Video call	67.6	271	22.9	92	9.5	38
Motion pictures	63.8	256	28.2	113	8	32
Emoji	63.8	256	29.4	118	6.8	27

* The researcher used the following triple scale to measure this question: (2) yes (1) sometimes (0) no. The number of respondents reached (401) individual.

Table No. 6 shows that the most prominent WhatsApp media used by imams of mosques are "text messages" (92.5%), followed by "video clips" (80.5%), then "picture messages" (79.1%). While the least medium used by the imams of mosques was "Emoji" (63.8%) and motion pictures (63.8%), followed by video calls (67.6%). The researcher believes that the theory of media richness is used to measure the richness of that application through its multiple media that work on interpreting the message, taking into account the differences in the recipient's audio and visual understanding and merging between them. The researchers found that most of the topics used by the imams of mosques are publishing the Holy Qur'an and the Noble Prophet's Sunnah. This requires writing a text which harmonizes with explanation of the Holy Qur'an and the Sunnah of the Prophet by scholars through video clips. Picture messages that sometimes express texts and writings come immediately after them in an indication of the consistent arrangement with the use that sometimes comes to combine all or some of the media so that the information arrives rich.This study agreed with Hsiehand's study (2015) that text messaging plays a leadership role in social bonding, and builds enjoyment in communication. As stated in Campbell's (2006) study that

videoconferencing introduces media influencer, media content and profile within the organization. Also,Ahad study2014 stated that most WhatsApp's features used are sending text messages, photos and videos, exchanging news and ideas, interactions in group, discussing work and assignments, retrieving and transferring information quickly.

Conclusion and recommendations

In light of the results of the study, it is evident that the WhatsApp application is effective in communication, control and response during the process of religious communication and awareness. Mosque imams use the WhatsApp application for religious awareness two to three hours a day, in order to be able to achieve their advocacy motivation represented by contacting more than one person at the same time and delivering religious awareness to a greater number of the public. In addition to the possibility of knowing the parties of communication that allow the imam to know the needs of the recipient for awareness, by meeting the extrapolation of the general mood of the public about religious issues. As a result, he can spread the Holy Quran, the hadiths of the Prophet and public morals through text messages and video clips, and provide an archive of all conversations to follow up on the hadiths and verify their authenticity, as well as the possibility of returning to them at any time. Accordingly, the researcher recommends that the Ministry of Endowments, Islamic Affairs and Holy Places, being the direct authority and supervisor and responsible for the imams of mosques, should carry out studies that work on implementing various training programs in a variety of media to equip them with necessary skills to develop and enhance ways to benefit from modern technologies in a way that serves the Islamic call(da'wah), and work to develop a clear scientific strategy Milestones and directions that enable imams of mosques to benefit from social media networks, and WhatsApp in particular to serve the achievement of religious awareness among the useres of social media .

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