



UTILIZATION OF SOCIAL MEDIA AS A TOOL FOR LEARNING ISLAMIC RELIGIOUS EDUCATION FOR GENERATION Z

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ABSTRACT. The development of digital technology has changed the paradigm of Islamic Religious Education (PAI) learning, especially for Generation Z, who are familiar with social media. This study aims to analyze the use of social media as a means of Islamic Religious Education (PAI) learning at IAI Darul Fattah Lampung and identify opportunities and challenges. The study used a descriptive qualitative approach with observation, interviews, and documentation techniques. The results show that YouTube, WhatsApp, Instagram, and TikTok are actively utilized in Islamic Religious Education (PAI) learning. YouTube is used to deliver video-based materials, WhatsApp as a communication and discussion medium, while Instagram and TikTok are used to reinforce Islamic values through creative content. The use of social media increases student motivation, participation, and understanding and supports both synchronous and asynchronous learning. However, the study also identified challenges such as distraction from non-academic content, limited digital literacy among lecturers, and students' difficulty in selecting valid and moderate religious content. Therefore, targeted learning strategies and lecturer guidance are needed to make social media use more effective and educational for students.

Keywords: *Digital Learning, Generation Z, Islamic Religious Education, Social Media.*

ABSTRAK. Perkembangan teknologi digital telah mengubah paradigma pembelajaran Pendidikan Agama Islam (PAI), khususnya bagi Generasi Z yang akrab dengan media sosial. Penelitian ini bertujuan menganalisis pemanfaatan media sosial sebagai sarana pembelajaran PAI di IAI Darul Fattah Lampung serta mengidentifikasi peluang dan tantangannya. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa YouTube, WhatsApp, Instagram, dan TikTok dimanfaatkan secara aktif dalam pembelajaran PAI. YouTube digunakan untuk penyampaian materi berbasis video, WhatsApp sebagai media komunikasi dan diskusi, sedangkan Instagram dan TikTok digunakan untuk penguatan nilai-nilai keislaman melalui konten kreatif. Pemanfaatan media sosial meningkatkan motivasi, partisipasi, dan pemahaman mahasiswa serta mendukung pembelajaran sinkron dan asinkron. Namun, penelitian juga menemukan tantangan berupa distraksi konten non-akademik, keterbatasan literasi digital dosen, dan kesulitan mahasiswa memilah konten keagamaan yang valid dan moderat. Oleh karena itu, diperlukan strategi pembelajaran terarah dan pendampingan dosen agar penggunaan media sosial lebih efektif dan edukatif bagi mahasiswa.

Kata Kunci: *Generasi Z, Media Sosial, Pendidikan Agama Islam, Pembelajaran Digital*

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INTRODUCTION

The development of information and communication technology in the 21st century has brought significant changes to various aspects of human life, including education. Digital transformation has transformed the way people obtain information, communicate, and interact in the learning process. (Waroh, 2022) The advent of the internet and digital media has created a new space for learning, no longer limited by time and space. This requires the world of education to continuously adapt to meet the challenges of the times and meet the increasingly complex needs of students. (Ramlan, 2025) In this context, digital technology can be understood as any form of technology based on computer systems and internet networks used to produce, store, manage, and disseminate information quickly and widely. Digital technology in education serves as a tool that supports the learning process to be more effective, flexible, and innovative. In addition to this definition, digital technology can also be understood as the result of the integration of hardware, software, and network systems that enable real-time communication, collaboration, and data exchange without geographical limitations. (Bates & Bates, 2015)

From an educational perspective, digital technology not only functions as a technical tool, but also as a learning environment that is capable of forming new interaction patterns between teachers and students. (Ramlan, 2025) Digital technology provides a more personalized, participatory, and student-centered learning experience. Furthermore, digital technology is also defined as a medium capable of transforming learning from conventional to more interactive, creative, and student-centered. (Punie, Yves, 2017) Thus, digital technology is not just a tool, but also an integral part of the learning innovation process that demands pedagogical adaptation from educators. (Pranoto & Haryanto, 2024) However, in this study, the focus of the digital technology discussed is limited to the use of social media as the part closest to students' lives.

Social media is a concrete form of rapidly developing digital technology that has a significant influence on the communication patterns and behavior of the younger generation. Social media serves not only as a means of entertainment, but also as a space for sharing information and knowledge, and for the formation of social identities. (Rahayu dkk., 2023) Platforms like YouTube, Instagram, TikTok, and WhatsApp have become part of students' daily lives. The high level of social media usage makes it a highly potential



medium for use in the learning process, including in Islamic Religious Education (PAI). (Efendi, 2021). Through social media, information can be delivered quickly, interestingly, and easily accessed anytime and anywhere.

Students currently in elementary and secondary education are mostly included in the Generation Z category. (Zazin & Zaim, 2019) Generation Z is known as the digital native generation, namely the generation that has been familiar with digital technology and the internet since birth. Characteristics of Generation Z include fast access to information, liking visual and audio-visual content, tending to multitask, and being more interested in interactive and contextual learning. (Munawaroh & Khoiri, 2025) This Generation Z learning pattern demands a different learning approach compared to previous generations.

On the other hand, Islamic Religious Education plays a very strategic role in the national education system. Islamic Religious Education aims to shape students' faith and devotion to Allah SWT, as well as noble character in their personal, social, and national lives. (Dewi dkk., 2024) Islamic Religious Education is not only oriented towards mastering religious knowledge, but also towards developing religious attitudes and behaviors reflected in daily life. (Munawaroh & F, 2023) Therefore, Islamic Religious Education learning is required to be able to address the cognitive, affective, and psychomotor aspects of students in a balanced manner.

However, in practice, Islamic Religious Education learning still often faces various challenges. (Munawaroh & Khoiri, 2024) One of the main problems is the use of conventional, teacher-centered learning methods. Islamic Religious Education is often delivered through lectures and memorization, with minimal use of innovative learning media. This condition makes Islamic Religious Education less engaging for students, especially Generation Z, who are accustomed to dynamic and interactive digital content. (Pujiono dkk., 2022) As a result, students' interest in learning Islamic Education subjects tends to be low and has an impact on the less than optimal achievement of learning objectives.

Furthermore, the rapid development of social media also presents unique challenges for Islamic Religious Education. On the one hand, social media provides widespread access to a variety of religious information. (Nawawi, 2024) However, on the other hand, social



media has also become a free space that allows the spread of invalid, intolerant, and even moderate Islamic religious content. (Caswita, 2019) Students who lack digital literacy skills and adequate religious understanding are potentially influenced by such content. Therefore, Islamic Religious Education has a significant responsibility to guide students in using social media wisely and in accordance with Islamic teachings. (Fitria Reza dkk., 2021)

In this context, utilizing social media as a learning tool for Islamic Religious Education has become an urgent need. Social media can serve as an alternative learning medium that can bridge the characteristics of Generation Z with the objectives of Islamic Religious Education (PAI). (Rahayu dkk., 2023) Through social media, Islamic material can be presented in the form of short videos, infographics, podcasts, and online discussions that are more engaging and easier to understand. Proper use of social media can also help Islamic Education teachers convey Islamic values in a contextual and relevant manner to the realities of students' lives.

The use of social media in Islamic Religious Education (PAI) learning not only serves as a tool for delivering material but also as a means of internalizing Islamic values. (Salsabila dkk., 2023) Through student interaction and active participation on social media, values such as honesty, responsibility, tolerance, and digital ethics can be instilled more effectively. Social media can also serve as a means of educational da'wah (preaching) that reaches students outside of formal learning hours. Thus, Islamic Religious Education (PAI) learning takes place not only in the classroom but also continues in students' digital lives. (Yulianti dkk., 2024)

Despite its significant potential, the use of social media as a learning tool for Islamic Religious Education (ISE) is not without its challenges. One major obstacle is the limited digital competence of Islamic Religious Education (PAI) teachers in managing social media-based learning. Not all teachers have the ability and creativity to utilize social media as an effective learning medium. (Apriyansyah, 2023) Furthermore, excessive use of social media has the potential to cause distraction and reduce student concentration. Therefore, the use of social media in Islamic Education learning must be designed in a planned, directed, and controlled manner.



School support and educational policies are also crucial factors in the successful use of social media as a tool for Islamic Religious Education (PAI) learning. (Susanto dkk., 2026) Schools need to provide facilities, training, and clear regulations regarding the use of social media in learning. Islamic Religious Education (PAI) teachers need to be provided with mentoring and professional development to enable them to integrate social media pedagogically and in accordance with Islamic values. (Waroh dkk., 2023) This way, social media becomes more than just a means of entertainment but also a meaningful learning medium.

Based on this description, it can be concluded that utilizing social media as a tool for Islamic Religious Education (PAI) learning for Generation Z is a relevant and strategic innovation. The use of social media is expected to increase students' interest in learning, religious understanding, and the development of their religious character. Therefore, this research is crucial to examine in-depth how social media is utilized in Islamic Religious Education (PAI) learning, Generation Z's perceptions of such learning, and the supporting and inhibiting factors in its implementation.

METHOD

This study employed a qualitative approach with a descriptive approach. The qualitative approach was chosen because it aimed to deeply understand the phenomenon of social media use as a learning tool for Islamic Religious Education for Generation Z in the context of Islamic higher education. Descriptive research was used to systematically and factually describe the practices, perceptions, and dynamics of social media use in Islamic Religious Education learning without manipulating the research variables. (Creswell, J. D. (2018)

This research was conducted in the Islamic Religious Education Study Program at the Darul Fattah Islamic Institute (IAI) in Lampung. The research location was chosen based on the consideration that IAI Darul Fattah Lampung is an Islamic higher education institution with a large Generation Z student population and has utilized digital technology and social media in its learning and academic development activities. The research was conducted over a specific period, namely in the odd semester of the 2025/2026 academic year, and included observation, interviews, and the collection of supporting documents.



The research subjects included Islamic Religious Education lecturers and IAI Darul Fattah Lampung students who fall into the Generation Z category. The research focused on the use of social media as a learning tool for Islamic Religious Education, including the forms of social media utilization, the types of platforms used, and students' responses and experiences in participating in social media-based Islamic Religious Education learning.

Because this study used a qualitative approach, the number of subjects was determined not by statistical population size but by the principle of data saturation. Therefore, the researcher observed 10 students during the learning process to obtain a general overview of social media usage practices. Next, in-depth interviews were conducted with eight purposively selected students and two Islamic Religious Education lecturers, until the data was deemed saturated and no new information was uncovered.

Interview informants were selected using purposive sampling, based on specific criteria relevant to the research objectives. The criteria for interviewed students included: (1) students who actively use social media in their learning, (2) students who have participated in social media-based Islamic Religious Education learning, (3) students who are able to provide reflective information about their learning experiences, and (4) students who represent a range of levels of activity (active and less active). Therefore, not all students were interviewed, but only those deemed most capable of providing in-depth and relevant data in line with the research focus. Data analysis was conducted thematically, following Miles' steps: data reduction, data presentation, and conclusion drawing. (Miles dkk., 2018)

RESULTS

Interviews indicate that social media has been widely utilized as a learning tool for Islamic Religious Education (PAI) at IAI Darul Fattah Lampung. This use of social media is not limited to delivering material but also encompasses communication, discussion, strengthening religious values, and developing students' digital literacy skills. Based on observations, interviews, and documentation, some of the most frequently used platforms are YouTube, WhatsApp, Instagram, and TikTok. These platforms are used in an integrated manner in both synchronous and asynchronous learning activities, according to the material needs and characteristics of the Generation Z students who are the subjects of this study. (Desrianti dkk., 2021)



YouTube has become the most dominant platform used in Islamic Religious Education (PAI) learning. Lecturers upload various types of learning videos, ranging from lecture recordings, short Islamic studies, videos reflecting on Islamic values, and tutorials on religious practices. Students stated that the video content helps them understand abstract religious concepts more easily due to its engaging visual and audio presentation. Furthermore, the flexibility of accessing the material allows students to revisit the material at their own pace and time. This is particularly relevant for Generation Z, who are accustomed to independent learning through digital media. This is based on interviews with students;

"I understand the material more easily when the lecturer explains it through a YouTube video, because I can replay it at any time. The explanations are also clearer than just reading the material from a textbook."

Furthermore, WhatsApp is used as the primary communication medium between lecturers and students. WhatsApp groups function as a means of disseminating materials, coordinating assignments, and holding brief discussions related to lectures. Interviews indicate that most students actively participate in these groups, asking questions, discussing, or seeking clarification on materials and assignments. The use of WhatsApp has been shown to facilitate fast, real-time interactions, thereby accelerating the learning process. Observations also indicate that students feel closer to their lecturers because communication is not limited to formal class hours. (Basri dkk., 2021) This explanation is based on interviews with PA lecturers as follows;

"WhatsApp is very helpful in learning because it allows for faster communication with students. Students are also more active in asking questions than in class."

Meanwhile, Instagram and TikTok are utilized as learning support media that are more motivational and creative. (Efendi, 2021) These platforms are used to convey short messages related to Islamic values, verses of the Qur'an, hadiths, and da'wah content relevant to students' lives. (Lestari, 2020) The content presented is in the form of infographics, photos, and short videos. Based on documentation, this content helps students remember Islamic moral and ethical values practically, so that Islamic Religious Education learning does not only occur in the classroom but also on the social media they use every day. One student stated;



"Islamic content on Instagram and TikTok is more engaging because it's concise and easy to understand. Sometimes, after watching it, I feel more motivated to study and remember the lecture material."

Observations also show that the use of social media can increase student participation in Islamic Religious Education (PAI) learning activities. Students were seen more actively responding to lecturers' questions, commenting, and engaging in discussions, both online and in subsequent face-to-face discussions. This activity demonstrates that social media can be a learning tool that motivates students to be more active in the learning process. This increased participation was also evident in the intensity with which students accessed materials, watched learning videos, and shared content with friends or discussion groups. This is reinforced by the following interview results;

"If learning uses social media, I become more active in discussions because I feel more relaxed and not embarrassed to ask questions."

However, this study also identified several challenges related to social media use. One major challenge is the distractions that arise when students use social media. Students reported that non-academic content, such as entertainment videos, memes, or other social interactions, often disrupted their concentration while studying. Furthermore, not all lecturers possess the same digital literacy skills, resulting in varying levels of quality and consistency in the learning content they upload. Some lecturers only use WhatsApp for simple communication, while others are able to regularly upload videos and infographics. This highlights the need for training and professional development for lecturers to optimize the use of social media in learning. One student stated;

"Sometimes when I open social media to study, I get distracted by the entertainment content that appears on the homepage."

Furthermore, there are challenges related to the validity of religious content accessed by students on social media. Some students still have difficulty selecting content that is authentic or in line with moderate Islamic values. (Khoiri et al., 2024) This indicates the need for guidance from lecturers so that students are not merely passive users but are also able to access and critically evaluate religious information. These findings indicate that social media as a learning tool has great potential, but still requires appropriate supervision and guidance.



Furthermore, there are challenges related to the validity of religious content accessed by students on social media. Some students still have difficulty selecting content that is authentic or in line with moderate Islamic values. (Khoiri dkk., 2024). This indicates the need for mentoring from lecturers so that students are not merely passive users but are also able to access and critically evaluate religious information (Hanif, 2025). These findings demonstrate that social media as a learning tool has great potential, but still requires appropriate supervision and guidance (Toni Ardi Rafsanjani dkk., t.t.). This indicates the need for guidance from lecturers so that students are not merely passive users but are also able to access and critically evaluate religious information. These findings indicate that social media as a learning tool has great potential, but still requires appropriate supervision and guidance. This was reinforced by a PAI lecturer who said;

"Students need to be guided not to immediately believe all religious content on social media. Lecturers must provide guidance regarding accurate and reliable sources."

Another significant finding is the integration of social media with conventional learning methods. Some lecturers combine live classroom lectures with social media to reinforce and enrich the material. For example, lecturers deliver material in class, then share videos or infographics related to the topic on WhatsApp or Instagram so students can review the material. This approach demonstrates the flexibility of social media in supporting the teaching and learning process and enhancing students' understanding of Islamic Religious Education (PAI) material. This is based on the following interview results:

"Usually, after explaining the material in class, I share videos or infographics via WhatsApp so students can study independently again."

Overall, the research results indicate that social media is actively used to support Islamic Religious Education (PAI) learning at IAI Darul Fattah Lampung. These platforms serve as a means of delivering material, a means of communication, a means of reinforcing religious values, and a platform for active student participation. The use of social media appears relevant to the characteristics of Generation Z, who are accustomed to learning through digital media, and is capable of increasing student engagement and motivation in Islamic Religious Education (PAI) learning. The results of this study demonstrate the



actual practice of social media use in Islamic higher education environments and provide a clear picture of the potential and challenges faced.

DISCUSSION

Research results indicate that social media has become an important tool in supporting Islamic Religious Education (PAI) learning at IAI Darul Fattah Lampung. The active use of platforms such as YouTube, WhatsApp, Instagram, and TikTok confirms the potential of digital media in increasing student engagement, motivation, and understanding of religious concepts. These findings indicate that social media enables both synchronous and asynchronous learning, allowing students to flexibly access materials and interact with lecturers outside of formal classes. The integration of visual, audio, and interactive content also aligns with the learning characteristics of Generation Z, who are accustomed to consuming digital media.

Video-based learning on platforms like YouTube improves students' understanding and retention of religious material. Furthermore, WhatsApp is recognized as an effective medium for academic communication and discussion because it allows for rapid feedback and more intensive collaboration. (Suryadi dkk., 2018) However, this study makes a unique contribution by documenting the integrated use of multiple social media platforms within a single Islamic higher education institution, demonstrating how each platform serves complementary functions in delivering content, engaging students, and strengthening Islamic values.

However, this study also identified several challenges and limitations in social media-based Islamic Religious Education (PAI) learning. (Lestari, 2020) One of the main problems is the potential for impaired focus, as students may be exposed to non-academic content that distracts them while studying. (Lubis dkk., t.t.) These findings align with previous research, which suggests that digital platforms can support or hinder learning depending on the user's self-regulation skills. Another limitation relates to differences in digital literacy skills among lecturers, which impact the consistency and quality of content



delivery. Not all lecturers have the same ability to create engaging videos or manage interactive online discussions, resulting in varying student learning experiences.

Furthermore, this study acknowledges limitations related to the generalizability of the findings. The research was conducted at a single institution, IAI Darul Fattah Lampung, with a specific Generation Z student population. Therefore, the findings may not fully represent experiences at other institutions, in different cultural contexts, or with students from other generational groups. Nevertheless, these results provide important insights into the use of social media in Islamic higher education and highlight crucial factors for effective implementation, including content quality, platform selection, and student engagement strategies.

From a practical perspective, these findings have important implications for improving Islamic Religious Education (PAI) learning. First, lecturers need to adopt a structured and planned approach to integrating social media into the learning process. Combining classroom lectures with online videos, discussion groups, and motivational content can create a more engaging and flexible learning environment. Second, digital literacy training for lecturers is crucial to maximize the benefits of social media and reduce inconsistencies in material delivery. Third, students need to be guided to critically evaluate religious content to maintain access to moderate and authentic Islamic teachings, enabling lecturers to act not only as transmitters of material but also as ethical guides.

Finally, the findings of this study confirm the potential of social media to bridge traditional and modern learning methods in religious education. By leveraging the interactive and multimedia capabilities of platforms like YouTube, WhatsApp, Instagram, and TikTok, lecturers can enhance students' cognitive, affective, and moral development in line with Islamic Religious Education (PAI) goals. Future research could explore longitudinal studies to assess the impact of sustained social media use, compare its effectiveness with conventional methods, or examine it in different institutional and cultural contexts. This would broaden understanding of the role of digital technology in shaping religious learning for the contemporary generation.

CONCLUSION



This study concludes that social media plays a crucial role as a learning tool for Islamic Religious Education (PAI) at IAI Darul Fattah Lampung. Platforms such as YouTube, WhatsApp, Instagram, and TikTok have been shown to increase student engagement, motivation, and understanding of religious material by providing flexible access and interactive media outside of formal classes. The use of social media also supports students' cognitive and moral development, in line with the characteristics of Generation Z.

The results show that each platform has distinct yet complementary functions. YouTube plays a role in delivering video-based material, WhatsApp is used for communication and discussion, while Instagram and TikTok focus on strengthening moral values and motivation. While effective, the use of social media also presents challenges, such as potential distractions, differences in digital literacy among lecturers, and the need for student guidance in critically evaluating religious content.

Practically, this study suggests that lecturers adopt a structured and strategic approach to social media use, including digital literacy training, content planning, and student mentoring. Students should also be guided to access authentic and moderate religious content so that learning not only enhances knowledge but also ethical understanding. In conclusion, social media is not merely a supporting tool, but an effective means to enhance learning, engagement, and the development of moral values in Islamic Religious Education, and provides a basis for further research in the context of digital education.

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