



Optimizing Social Media as an Innovation in Islamic Religious Education Learning

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ABSTRACT

This study aims to analyze the optimization of social media as an innovation in PAI learning and identify the opportunities and challenges that accompany it. The research method used is a qualitative approach with the type of literature study, by analyzing various academic literature, previous research results, and relevant educational policies. The results of the study show that the use of social media in PAI learning is able to increase interest in learning, expand access to Islamic learning resources, and encourage interaction and active participation of students. However, social media optimization also faces serious challenges, such as the potential spread of unverified religious content, low digital literacy, and the risk of degradation of ethical and spiritual values. Therefore, this study emphasizes the importance of the role of educators in directing the wise and educational use of social media, as well as the need to strengthen digital literacy and media ethics based on Islamic values.

Keyword: Innovation; Islamic Religious Education; Digital Learning

INTRODUCTION

The development of digital technology in the 21st century has given birth to a major transformation in human life, including in the field of education. The presence of the internet, mobile devices, and global connectivity makes access to information more open and instantaneous. In the last two decades, social media has emerged as one of the main products of digital technology that affects almost all aspects of life, from politics, economics, culture, to education.¹ For the world of education, social media has become a new space that not only facilitates communication between individuals, but also opens up more dynamic, interactive, and participatory learning opportunities.² Islamic Religious Education (PAI), which has been more associated with traditional learning methods, has also experienced challenges as well as great opportunities with the presence of social media as a means of learning innovation.³ The use of social media in Indonesia has experienced very rapid growth in the last two decades. Indonesia is one of the countries with the largest number of social media users in the world. However, the high use of social media also brings a number of challenges. The problem of misuse of information, the spread of hoaxes, hate speech, and the decline in digital

¹ Chengliang Wang dkk., "Education Reform and Change Driven by Digital Technology: A Bibliometric Study from a Global Perspective," *Humanities and Social Sciences Communications* 11, no. 1 (2024): 256, <https://doi.org/10.1057/s41599-024-02717-y>.

² Priyanka Joshi dan Dinesh Kumar, "Social Media Transforming Higher Education Beyond Likes and Shares," *Telangana Journal of Higher Education* 1, no. 1 (2025): 43–47.

³ Nur Khomisah Pohan and Ihsanul Amin Muda Ritonga, "Building a Golden Generation with a Variety of Active and Inspiring Learning Models," *AL-IBROH: Journal of Education and Teacher Training* 2, no. 01 (July 17, 2025): 34–48.

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communication ethics are serious concerns.⁴ In the context of religious education, this requires supervision, digital literacy, and moral guidance so that social media is used positively and in accordance with ethical values, including Islamic values.



Image. 1. Survey of Social Media Use in Indonesia in 2025

Source: <https://tagar.co/>

Based on the data above, the number of social media users in Indonesia will reach 285 million by 2025. Furthermore, according to the results of the 2025 survey of the Indonesian Internet Service Providers Association (APJII), if you look at the generation group, there are three largest groups of internet users, namely Gen Z around 25.54%, Millennials around 25.17% and Gen Alpha around 23.19%. This fact shows that the majority of internet users in Indonesia come from the younger generation who are very familiar with digital technology. This condition requires Islamic religious education to adapt to the characteristics of digital learners, so that Islamic values remain relevant and contextual in the midst of technological developments. Social media in its development has various types and functions. Facebook with its discussion group feature, Instagram with short image and video visualization, TikTok with audio-visual-based creative content, YouTube with educational video services, to WhatsApp and Telegram with instant chat features and virtual communities, can all be integrated into the world of education.⁵ For Islamic Religious Education, these various platforms can be used to distribute da'wah materials, disseminate religious studies, build Islamic learning communities, and expand the reach of learning beyond the boundaries of the classroom.⁶ Thus, social media is no longer seen solely as entertainment or a means of communication, but also as a strategic instrument in conveying Islamic values creatively and relevant to the digital lifestyle of generations Z and Alpha.

⁴ Tansah Rahmatullah, "Persuasive Technology: An Important Actor of Social Media in Changing User Attitudes and Behaviors," *Journal of Social Economy Incentive* 4, no. 1 (April 30, 2021): 60–78, <https://doi.org/10.36787/jsi.v4i1.509>.

⁵ Lailatul Istichoroh, Ahmad Munir Hamid, and Hurin In Nihayatus, "Strategies of Islamic Religious Education Teachers in Instilling Moral Values in the Digital Era: A Study at Madrasah Ibtidaiyah Thoriqotul Hidayah Taman Laren, Lamongan Regency," *Journal of Medan Agama Research* 16, no. 1 (June 2, 2025): 81–90, <https://doi.org/10.58836/jpma.v16i1.24257>.

⁶ Mailin Rahmalia Joko Hariadi, Triana Santi, Amrizal Batubara, Akbar Aldi Kautsar, Ade Rachmat Yudiyanto, Nona Khairiah, Syafriadi Lubis, *Ethics and Philosophy of Communication in Da'wah: Building Value-Based Relationships* (Cirebon: Faza Citra Production, 2025), pp. 9–10.

Theoretically, the concept of social media in education can be linked to communication theory and modern learning theory.⁷ Mass communication theory emphasizes that the media plays an intermediary in the delivery of messages.⁸ In the learning process, teachers play the role of communicators who convey messages in the form of science and values, while students are communicators who receive, interpret, and internalize the message.⁹ The presence of social media expands the reach of this communication, allowing for more intensive and participatory two-way communication. Meanwhile, constructivist learning theory states that knowledge is not only transferred, but built through active interaction.¹⁰ Social media, with its interactive features, can support constructivism-based PAI learning, where students actively ask questions, discuss, share experiences, and construct an understanding of Islamic values in real life.

The relationship between social media and PAI learning is interesting to examine more deeply. Social media has the characteristics of fast, instant, visual, and interactive, while PAI learning emphasizes values, depth of understanding, and internalization of religious teachings.¹¹ The meeting between these two characteristics presents both opportunities and challenges. The opportunity is to make religious learning more interesting, contextual, and close to the daily lives of students who are closely associated with digital technology. The challenge is to keep the delivery of PAI material from losing substance due to excessive simplification in a short-term social media format.¹² Therefore, a wise innovation strategy is needed so that social media really becomes an instrument to strengthen PAI learning, not the other way around, becoming a distraction from the fundamental values of Islam. PAI teachers have special challenges in utilizing social media. *First*, teachers must ensure that the content shared is in accordance with Islamic teachings and does not cause misinterpretation.¹³ *Second*, teachers are required to master digital literacy, which includes technical skills in operating social media platforms as well as critical skills in selecting and producing Islamic content.¹⁴ *Third*, teachers must be able to maintain a balance between the use of social media as a means of learning and the potential for distractions inherent in it, such as entertainment, advertising, or even negative content that is contrary to Islamic ethics.¹⁵ In other words, PAI teachers play a role not only as educators, but also as digital curators and ethical guides for students.

Literature review shows that the use of social media in education has a positive impact. Several studies have shown that students are more motivated to learn through visual and interactive content provided by social media. According to the results of Kulsum, et al.'s

⁷ Rizki Fauzi et al., *Theory and Practice of Lifelong Education* (Cirebon: PT Arr Rad Pratama, 2025), p. 1.

⁸ Errika Dwi Setya Watie et al., *Communication Theory: Concepts, Theories and Transformation* (Yogyakarta: Star Digital Publishing, 2025), p. 39.

⁹ Muhammad Ali Farhan Marasabessy, "The Role of Social Media in Improving the Quality of Islamic Religious Education Among Students," *IMTIYAZ: Journal of Islamic Studies* 9, no. 3 (September 16, 2025): 745–69, <https://doi.org/10.46773/imtiyaz.v9i3.2542>.

¹⁰ Nabila Tsuroyya Azzahra, Septa Nur Laila Ali, and M. Yunus Abu Bakar, "The Theory of Constructivism in the World of Learning," *SCIENTIFIC JOURNAL OF STUDENT RESEARCH* 2, no. 2 (May 27, 2025): 64–75, <https://doi.org/10.61722/jirs.v2i2.4762>.

¹¹ Muhammad Ridha and M. Andre Irawan, "Digital Capitalism and Islamic Religious Education: A Critical Study of the Transformation of Values and Learning Media in the Era of Digital Disruption," *Tasqif: Journal of Islamic Pedagogy* 2, no. 2 (July 31, 2025): 37–48, <https://doi.org/10.51590/tsqf.v2i2.36>.

¹² Muhammad Rosad Abidi et al., *Technological Innovation in Islamic Education* (Cirebon: PT Arr Rad Pratama, 2025), pp. 2-3.

¹³ Tri Wahyudi Ramdhan, "Islamic Education Technology," *Press STAI Darul Hikmah Bangkalan* 1, no. 1 (22 January 2025): 1–179.

¹⁴ Hariyono Hariyono et al., *Digital Literacy and Media in the World of Education* (Yogyakarta: PT. Green Pustaka Indonesia, 2025), pp. 1-2.

¹⁵ Sekreningsih Nita et al., "The Development of Canva-Based Digital Learning Media to Increase Student Engagement in Online Learning," *Digital Transformation Technology* 5, no. 1 (July 23, 2025): 354–59, <https://doi.org/10.47709/digitech.v5i1.6204>.

research that social media can increase cooperation, student participation, and access to various learning resources. However, there are still challenges such as disruption, information accuracy, and usage ethics that need to be considered.¹⁶ The results of Isyara, et al.'s research show that with the right policies and adequate training, social media can be an effective means to improve the quality of learning and prepare students to face the challenges of the globalization era. The results of this research are expected to provide valuable input for educators, policy makers, and researchers in developing the use of social media in the field of education.¹⁷ It is generally understood that social media can also increase student engagement, strengthen teacher-student interaction outside the classroom, and provide flexibility in accessing materials anytime and anywhere.¹⁸ Social media can be used to spread Islamic da'wah in the form of *micro-learning*, such as hadith quotes, exemplary stories of the Prophet, daily prayer infographics, to tutorial videos on worship procedures.¹⁹ This not only makes it easier for students to understand the teachings of Islam, but also instills positive habits of using technology for useful purposes.

However, the use of social media in PAI also carries a number of risks. One of them is the potential for abuse, such as the spread of radical ideas, heretical sects, or unhealthy religious debates.²⁰ Another risk is the emergence of the phenomenon of superficial learning, which is a superficial understanding due to religious material being presented too concisely without in-depth explanation.²¹ In addition, social media that relies heavily on algorithms can create an *echo chamber*, where students are only exposed to certain content that matches algorithmic preferences, thereby reducing the breadth of Islamic scientific perspectives.²² Therefore, proper control, guidance, and integration are needed for social media to truly function as a learning innovation that supports PAI's goals. With these various dynamics, this research was raised with the aim of analyzing how social media can be optimized as an innovation in Islamic Religious Education learning. This research focuses on the strategy of social media utilization by teachers and students, the challenges faced in integrating social media with PAI learning, and the solutions offered to keep social media in accordance with Islamic ethics. This research is important because it contributes to the development of PAI learning models that are relevant to the digital era while maintaining the substance of Islamic teachings. Thus, the results of this research are expected to be a reference for teachers, academics, and practitioners of Islamic education in developing ethical and effective technology-based learning innovations.

METHOD

¹⁶ Umi Kulsum, Novita Anggraeni, and M. Fariz, "The Utilization of Social Media as Innovation in Learning and Improving the Quality of Digital Education," *Journal Central Publisher* 1, no. 12 (2023): 1418–21, <https://doi.org/10.60145/jcp.v1i12.320>.

¹⁷ Larissa Putri Isyara, Karoma, and Fajri Ismail, "The Utilization of Social Media as Innovation in Learning in the Era of Globalization," *BELAINDIKA Journal (Educational Learning and Innovation)* 6, no. 2 (July 31, 2024): 83–88, <https://doi.org/10.52005/belaindika.v6i2.165>.

¹⁸ Ade Aspandi dan Muhammad Azhar Muttaqin, "Transforming Teacher Roles in Indonesia's Digital Era: Enhancing Learning Effectiveness and Student Engagement," *Journal of General Education and Humanities* 4, no. 4 (2025): 4, <https://doi.org/10.58421/gehu.v4i4.616>.

¹⁹ Emine Kuluşaklı, "Student Engagement and Flexibility in Distance Learning in Higher Education," *Sage Open* 15, no. 1 (2025): 21582440251329979, <https://doi.org/10.1177/21582440251329979>.

²⁰ Mary Olawumi Caleb dan Ndaks Kingsley Fumen, "Digitalization and Teacher Roles in Reshaping Educational Environment," *INTERNATIONAL JOURNAL OF INNOVATION AND PEDAGOGICAL TECHNIQUES* 5, no. 1 (2025): 1, <https://journals.benchmarkjournals.com/index.php/ijipets/article/view/148>.

²¹ Terry Anderson dan Jon Dron, "Three Generations of Distance Education Pedagogy," *The International Review of Research in Open and Distributed Learning* 12, no. 3 (2011): 80–97, <https://doi.org/10.19173/irrodl.v12i3.890>.

²² Miftahul Jannah and Nurmila, "Social Media and the Formation of Religiosity of Generation Z Meta-Analysis," *AN-NUR: Journal of Education and Learning* 1, no. 1 (July 5, 2025): 20–40.

This research uses a qualitative approach with the literature study method (library research). This approach was chosen because the purpose of the research focuses on the conceptual and analytical study of the use of social media as an innovation in Islamic Religious Education (PAI) learning, not on the collection of empirical field data or quantitative measurement. Literature studies allow researchers to explore, understand, and analyze in depth various ideas, findings, and trends of academic thought that develop related to research themes. The research data sources consist of primary and secondary literature, including scientific journal articles, academic books, seminar proceedings, research reports, as well as education policy documents relevant to social media, learning innovation, and Islamic Religious Education. The literature is selected selectively based on the topic's relevance, the credibility of the source, and its contribution to the development of the research analysis framework.

The data collection technique was carried out through a systematic search of literature using keywords such as social media in education, learning innovation, Islamic Religious Education, and digital learning. The collected literature is then classified based on the theme, approach, and focus of the study to facilitate the analysis process. Data analysis is carried out using a descriptive-analytical method, namely by systematically describing ideas, concepts, and findings contained in the literature, then critically analyzing them to find patterns, opportunities, and challenges of social media use in PAI learning. The analysis process includes the stages of data reduction, thematic presentation of data, and drawing conceptual conclusions.

RESULT AND DISCUSSION

Social Media Utilization Strategies in PAI Learning

The development of social media as a new communication tool is undeniable, because of the process of direct interaction without close face-to-face. In this discussion, the results of the study show that social media has great potential to be optimized in PAI learning by reviewing various related literature. Innovative PAI teachers use platforms such as *YouTube* to broadcast study videos, *Instagram* to share prayer and hadith infographics, and *WhatsApp/Telegram* for group discussions. The results of the study show that students are more motivated because the content presented is attractive, concise, and easy to access at any time and can even be saved and opened at any time. However, there are a number of challenges. Teachers still face obstacles in digital literacy, difficulties in filtering content, and potential student distractions due to non-educational content. In addition, some students tend to understand religious material superficially because the presentation on social media is often concise. This discussion includes strategies for using social media in PAI learning, challenges and solutions that can be done to keep learning optimal.

The use of social media in learning Islamic Religious Education (PAI) is a form of innovation that is relevant to the current development of information technology.²³ PAI teachers no longer only rely on conventional methods such as face-to-face lectures and discussions, but have begun to utilize digital platforms,²⁴ for example by utilizing various platforms such as *YouTube*, *Instagram*, *WhatsApp*, *Telegram*, and *TikTok Education* as alternative learning media. Through social media, the delivery of material can be done in a more interesting, interactive, and in accordance with the learning style of the digital native generation who are

²³ Mohd Wiyono, "The Utilization of Digital Media in Islamic Religious Education Learning," *Indonesian Journal of Islamic Education* 1, no. 1 (May 24, 2025): 1–7, <https://doi.org/10.63477/jupendia.v1i1.203>.

²⁴ Muhammad Ilham Jaya Kesuma et al., "The Transformation of Islamic Religious Education Learning Based on Digital Technology in the Era of Society 5.0," *Pendas: Scientific Journal of Basic Education* 10, no. 02 (June 3, 2025): 306–17, <https://doi.org/10.23969/jp.v10i02.24428>.

used to visuals and quick interaction.²⁵ One of the strategies that is widely applied is the use of educational video content to explain religious material contextually.²⁶ Teachers can create or direct students to watch videos about Islamic history, morals, or fiqh with a simple but meaningful approach.²⁷ In addition, the live streaming feature on *Instagram* or *YouTube* is also used to hold online studies, religious questions and answers, or spiritual reflections together. This strategy allows religious learning to be carried out without space and time limits, so that students can still learn wherever they are.²⁸ In addition to delivering materials, teachers also use social media as a forum for collaboration and two-way communication between teachers and students. Through *WhatsApp* or *Telegram* groups, teachers can assign assignments, remind the schedule of religious activities, and open discussion spaces to foster a critical attitude towards Islamic issues that are developing in the digital society. Social media is also used to hold interactive quizzes using various platforms such as *Quizizz* which are shared through links in educator and learner study groups. This has been proven to increase student motivation and participation in learning.²⁹

Furthermore, that social media is used as a means of digital da'wah by students. Teachers encourage students to create Islamic content, such as short videos, Quranic motivational quotes, or infographics on noble moral values. This approach not only increases students' understanding of teaching materials, but also fosters the spirit of creative preaching in the digital space.³⁰ Thus, the strategy of using social media in PAI learning is not only oriented to the cognitive aspect, but also to the development of spiritual attitudes and skills in the digital era. The discussion shows that the optimization of social media in PAI requires special strategies: 1) Teachers must be given Islamic digital literacy training, 2) Schools need to develop a digital curriculum that officially integrates social media, 3) The use of social media must be accompanied by Islamic ethics, such as maintaining the manners of commenting, avoiding ghibah, and getting used to spreading kindness, 4) Collaboration between teachers and students in the production of Islamic content will increase engagement and a sense of shared responsibility. With these various strategies, social media has proven to be able to be an innovative, collaborative, and relevant means of learning to the needs of the times. Teachers play the role of facilitators who direct students to use social media productively, while students learn to become ethical media users with Islamic character. This optimization shows that digital technology can be integrated with religious education without losing the essence of spiritual values in it.

Challenges Faced in Integrating Social Media with PAI Learning

Although it provides many opportunities, the integration of social media in Islamic Religious Education learning cannot be separated from various challenges. One of the main

²⁵ Nurrahmatia et al., "The Potential of Learning Resources as the Influence of Generation Z's Learning Style in the Digital Era in a Literature Review," *Indonesian Journal of Education* 2, no. 1 (June 22, 2025): 310–14, <https://doi.org/10.71417/ije.v2i1.645>.

²⁶ Ridwan Ali, "Analysis of the Effectiveness of the Use of Information Technology-Based Learning Media in Islamic Religious Education Learning," *Binagogik Journal* 12, no. 2 (July 31, 2025): 11–21.

²⁷ Daud Pane and Zulhamri, "Strategic Planning in Improving the Quality of Education of Madrasah Tsanawiyah Negeri 1 Padangsidempuan," *AL-IBROH: Journal of Education and Teacher Training* 1, no. 01 (July 24, 2024), <https://journal.stitgt.ac.id/index.php/al-ibroh/article/view/13>.

²⁸ Sri Rahayu et al., "The Model of PAI Learning Strategies in the Era of Industrial Revolution 4.0 and Society 5.0," *Journal of Instructional and Development Researches* 5, no. 1 (28 February 2025): 97–105, <https://doi.org/10.53621/jider.v5i1.491>.

²⁹ Innayatul Magfirah dkk., "Transformasi Evaluasi Pembelajaran PAI Berbasis Digital: Optimalisasi Media Quizizz Sebagai Alat Ukur Adaptif," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 17, no. 1 (2025): 1, <https://doi.org/10.47435/al-qalam.v17i1.3949>.

³⁰ Odsisa Putera dkk., "Responsibility for Children's Religious Education: A Study of Indonesian Muslim Career Parents," *Muaddib: Journal of Islamic Education* 2, no. 1 (2025): 1.

challenges is the distraction and misuse of social media by students. In practice, not all students are able to limit themselves when using social media to learn.³¹ Often they are tempted to open entertainment content, play online games, or interact outside of the learning context. This will result in a decrease in focus on learning and cause potential deviations to educational goals. Another challenge arises from the limitations of digital literacy of teachers and students.³² Not all PAI teachers have sufficient skills in managing social media as a means of learning. Many of them still have trouble creating interesting educational content or making optimal use of digital features. Meanwhile, some students also do not have the critical ability to distinguish valid Islamic content from misleading ones.³³ This condition shows that there is a digital competency gap that needs to be bridged through training and mentoring.

In addition, social media also presents issues of digital ethics and morality.³⁴ Because they are open, social media spaces are often a place for hate speech, unhealthy debates, or the spread of content that is not in accordance with Islamic teachings. When social media is used unsupervised, students have the potential to be exposed to negative values that are contrary to Islamic morals. This challenge requires the active role of teachers and schools in forming media manners awareness that is in line with the principles of morality *karimah*. From a technical perspective, limited internet access and digital facilities are also obstacles in optimizing social media-based learning.³⁵ Not all schools and students have adequate devices or stable connections. As a result, online learning activities are often hampered and uneven. In addition, the large amount of religious information circulating on social media sourced from uncredible accounts poses a risk of misunderstanding of Islamic teachings.³⁶ This challenge demonstrates the importance of monitoring and validating sources in the learning process. Overall, these challenges show that the integration of social media into PAI learning requires not only technological innovation, but also a mature pedagogical and ethical approach. PAI teachers are required not only to master technology, but also to act as moral guides who ensure that the use of social media remains in the corridor of Islamic values.

Solutions to Keep Social Media in Accordance with Islamic Ethics

To answer these challenges, various solutions are needed that are able to ensure that the use of social media in PAI learning remains in accordance with Islamic ethics. One of the main solutions is to strengthen Islamic digital literacy for teachers and students.³⁷ Digital literacy not only includes technical skills in using social media, but also includes understanding the moral and spiritual values that govern media behavior. With this reinforcement, teachers and students

³¹ Suriana Suriana, Teti Wahyuni, and Misbahul Jannah, "Optimizing Collaborative Learning of Islamic Religious Education Through Social Media," *AL-ISHLAH: Journal of Education* 17, no. 3 (July 21, 2025): 3820–35, <https://doi.org/10.35445/alishlah.v17i3.6706>.

³² Azizeh Mukarromah dkk., "Digital Transformation in Islamic Religious Education: Trend or Necessity in the Post-Pandemic Era," *Indonesian Journal of Education and Social Studies* 4, no. 1 (2025): 1, <https://doi.org/10.33650/ijess.v4i1.7084>.

³³ M. Nasor and Nina Ayu Puspita Sari, "E-Learning-Based PAI Learning: Opportunities and Challenges," *UNISAN JURNAL* 4, no. 4 (20 April 2025): 01–09.

³⁴ Dyah Farissa and Budi Haryanto, "The Challenges of Learning Islamic Religious Education in the Digital Era," *Pendas: Scientific Journal of Basic Education* 10, no. 3 (September 29, 2025): 200–225, <https://doi.org/10.23969/jp.v10i3.30260>.

³⁵ Siddiqullah Barikzai dkk., "Digital learning initiatives forging inclusive education in post-conflict nations," *Cogent Education* 12, no. 1 (2025): 2457904, <https://doi.org/10.1080/2331186X.2025.2457904>.

³⁶ Ratsimandisa Haritiana Zo dan Rafatro Robijaona Baholintsoa, "Designing an ICT-Integrated Learning Program Strategy," *Britain International of Linguistics Arts and Education (BIoLAE) Journal* 7, no. 2 (2025): 2, <https://doi.org/10.33258/biolae.v7i2.1358>.

³⁷ Diah Ayu Setianingrum dkk., "Islamic Education Management: Enhancing Digital Literacy For Environmental and Humanitarian Awareness," *RADEN INTAN: Proceedings on Family and Humanity* 2, no. 1 (2025): 487–94, <https://doi.org/10.47352/3032-503x.101>.

can become wise, critical, and responsible users in the digital environment. In addition, the application of social media ethics based on Islamic principles needs to be enforced. Values such as *tabayyun*, which is clarifying the information received before dissemination, *tawazun*, which is maintaining a balance between the world and the hereafter, *ta'awun* which is helping each other in goodness, and *amar ma'ruf nahi munkar*, which is inviting goodness and preventing evil so that these steps can be used as a guideline in interacting on social media.³⁸ By instilling these values, PAI learning through social media can be a means of forming strong Islamic values or characters.

The next solution is collaboration between teachers, schools, and parents in supervising students' digital activities.³⁹ This form of supervision is collaborative in nature and will create a more conducive and ethical learning environment. Parents can provide guidance at home, while teachers and schools direct the use of social media for educational purposes. Thus, social control over students' digital behavior can run more effectively without inhibiting their creativity. In addition to supervision, the development of an Islamic digital curriculum is also an important step.⁴⁰ This curriculum can contain material on social media manners, moral responsibility in cyberspace, and moderate and polite digital da'wah principles. Through this learning, students can understand that activities on social media are also part of charity that must be accounted for before Allah SWT. This kind of curriculum will strengthen the internalization of Islamic values in digital life.

Finally, teachers and educational institutions need to utilize the official account of the school or the digital PAI community as a trusted distribution center for religious content.⁴¹ With an official account, information and learning materials can be distributed in a targeted manner and in accordance with Islamic ethics. This step is also an effective means of modern da'wah in reaching the younger generation. Through these various solutions, social media can function not only as a learning tool, but also as a vehicle for Islamic character formation in a challenging digital era.

CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that social media has an important role as an innovation in Islamic Religious Education (PAI) learning. Through social media such as YouTube, Instagram, WhatsApp, and TikTok Education, teachers can deliver PAI material in a more interesting, interactive, and easily accessible way for students. The use of social media also helps create a more open learning atmosphere and encourages students to actively participate in learning activities. However, the use of social media in PAI learning still faces several challenges, such as interference from entertainment content, limited digital literacy of teachers and students, and lack of supervision of media ethics. These challenges show that the use of social media in religious education needs to be balanced with moral guidance and habituation of Islamic manners so as not to deviate from the learning goals. In order for social media to be used effectively and remain in accordance with Islamic values, teachers, students, and parents need to work together in

³⁸ Aliyu Alhaji Rabi dkk., "Ethics in the Digital Age: Exploring the Ethical Challenges of Technology," *Journal of Information Systems and Digital Technologies* 7, no. 1 (2025): 1, <https://doi.org/10.31436/jisdt.v7i1.555>.

³⁹ Hubbil Khair, "Collaboration Between Parents and Teachers in Building a Learning Ecosystem in the Digital Era," *Indonesian Journal of Education and Social Studies (IJESS)* 04, no. 01 (2025): 70–84, <https://doi.org/10.33650/ijess.v4i1.11288>.

⁴⁰ Zelynda Zeinab Malizal, "Islamic Education and Globalization: Curriculum, Identity, and Digital Integration," *Sinergi International Journal of Islamic Studies* 3, no. 2 (2025): 2, <https://doi.org/10.61194/ijis.v3i2.711>.

⁴¹ Sindy Karulita dan Muthia Umi Setyoningrum, "Digital Transformation in Islamic Education: Achieving Equitable Access through Digital Inclusion in the Era of Disruption," *Proceeding of International Conference on Education, Society and Humanity* 3, no. 1 (2025): 1.

directing the use of social media in a positive direction. Values such as tabayyun, ta'awun, and amar ma'ruf nahi munkar can be used as a guideline in interacting in the digital world. With the application of Islamic ethics, social media is not only a tool of communication and entertainment, but can also be a means of da'wah, character building, and increasing religious understanding among students. Overall, the optimization of social media in PAI learning shows that modern technology can go hand in hand with Islamic values.

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