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The Role of Social Media Social Media as a Learning Media for Islamic Religious Education in the Perspective of the Qur'an

Peranan Media Sosial Media Sosial sebagai Media Pembelajaran Pendidikan Agama Islam dalam Perspektif Al-Quran

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Abstract

Keywords: Al-Quran, Islamic Religious Education, Social Media, Learning Media.

Islamic religious education is a very important subject for instilling Islamic values in every student. Educational media as a means to help achieve these goals has a very fundamental and strategic role. One of the learning media that is very well used today in learning is social media. Social media has become an inseparable part of the daily life of every individual, including students. As learning uses the Al-Quran as its main reference, it is necessary to study social media from the perspective of the Al-Quran as a learning medium for Islamic religious education. Therefore, this research aims to examine the role of social media as a learning medium using an Al-Quran perspective. The research method used in this research is a literature review which involves a review of literature, research, books and articles that are relevant to the use of social media as a learning medium for Islamic religious education. The results of the research found that the role of social media as a learning medium for Islamic religious education from the perspective of the Quran is as *Qoulan Ma'rufan*, *Qoulan Sadidan*, *Qoulan Balighan*, *Qoulan Kariman*, *Qoulan Maysuron*, *Qoulan 'Azhiman*, *Qoulan Layyinan*, and *Qoulan Tsaqilan*.

Abstract

Kata Kunci: Al-Quran, Pendidikan Agama Islam, Media Sosial, Media Pembelajaran.

Pendidikan agama Islam merupakan salah satu mata pelajaran yang sangat penting dalam menanamkan nilai-nilai keislaman kepada setiap pelajar. Media Pembelajaran sebagai sarana untuk membantu tercapainya tujuan tersebut memiliki peran yang sangat fundamental dan strategis. Salah satu media pembelajaran yang sangat baik digunakan saat ini dalam pembelajaran adalah media sosial. Media sosial telah menjadi

bagian yang tak terpisahkan dari kehidupan sehari-hari tiap individu termasuk pelajar. Sebagai pembelajaran yang menjadikan Al-Quran sebagai referensi utamanya, maka perlu mengkaji media sosial dalam perspektif Al-Quran sebagai media pembelajaran Pendidikan agama Islam. Oleh karena itu, Penelitian ini bertujuan untuk mengkaji peran media sosial sebagai media pembelajaran dengan menggunakan perspektif Al-Quran. Metode penelitian yang akan digunakan pada penelitian ini adalah kajian pustaka yang melibatkan tinjauan terhadap literatur, penelitian, buku dan artikel yang relevan dengan penggunaan media sosial sebagai media pembelajaran Pendidikan agama Islam. Hasil penelitian menemukan bahwa peran media sosial sebagai media pembelajaran Pendidikan agama islam perspektif Al-Quran adalah sebagai *Qoulan Ma'rufan*, *Qoulan Sadidan*, *Qoulan Balighan*, *Qoulan Kariman*, *Qoulan Maysuron*, *Qoulan 'Azhiman*, *Qoulan Layyinan*, dan *Qoulan Tsaqilan*.

INTRODUCTION

The dynamics of people's lives continue to experience changes and developments from year to year or from time to time. Changes that occur in society require changes in almost all lines of human life such as economic, cultural, and educational aspects. Education is something very valuable and very important for humans. Education can make a person a knowledgeable being, who initially did not know anything to know many things. Society has experienced very rapid development, especially related to technology and information.

This rapid development is due to the latest discoveries made by experts, so that human life is increasingly sophisticated. We can witness that in almost all existing schools, the use of technology will always be found,

because technology has been integrated with the life of the community in general and the life of education in particular. Talking about the impact of technology, of course, technology can lead to positive things and also negative things.

In the world of education, technology must be used as best as possible to produce modern and progressive students. One of the positive impacts of technology in Education is the use of technology as a Learning Media. Technology is something that is very familiar to humans, especially students, therefore, an educator must take advantage of this technology to maximize the learning process by making technology a learning medium. Among the forms of technology that can be used as Learning Media is social media. Social media is a forum that is always accessed by

students, of course, by making social media a Learning Media it will make it easier for students to access it and also progressive.

In this study, the researcher will focus on the role of social media as a Learning Media for Islamic religious education subjects. Islamic religious education is a learning that has a function to instill Islamic values in students. The author raises the theme of the role of social media as a Learning Media because the author considers that social media is the best Learning Media to be used as a teaching tool by educators because of its nature that is easily accessible to all students and the cost is not expensive to use social media.

In addition, social media is often used or functioned as a place to tell stories or vent feelings through status statuses scattered on social media by its users, including students, and it is not uncommon for social media to be used as a medium to display something negative such as gambling advertisements, etc. From this incident, the author will examine how the role of social media as a Learning Media should be in the learning of Islamic religious education. The author chooses the perspective of the Qur'an because the Qur'an is the holy book of Muslims which is believed to be a book revealed by Allah to be used as a guideline for life, including in educational matters.

Therefore, the purpose of this study is to examine the role of social media as a learning medium for learning Islamic religion from the perspective of

the Quran. The theoretical foundation used by the author is that facilities on social media have similarities with learning facilities so that educators can use social media as an alternative learning medium and support learning skills.(Rahman et al., 2023) in the matter of the role of social media as a learning medium.

RESEARCH METHODS

The research method used by the author in this article is the oustaka study method, which is a method by collecting data by understanding and studying theories from various literatures related to the research.(Adlini et al., 2022). The data collection method carried out by the author in this article is that the author will use the tafsir book written by Quraish Shihab and Buya Hamka in understanding certain verses in the Quran. After getting the interpretation of the verse that he wants to study, the writer will do a tadabbur verse with a method that the author calls contextual tadabbur, which is a method carried out by the author by understanding the interpretation of the verses of the Qur'an and then correlating the interpretation of the verse with the current conditions or contextualizing the verse with the current conditions based on a philosophical approach.

RESULTS AND DISCUSSION

1. Social Media

Social media is an online media that makes it easy for users to participate and share information with each other. The features that social media develops every day are always perfected by its developers. There are various features that have never been imagined to be a reality and can be enjoyed by anyone so easily. The features that exist on social media determine social media groups based on their usefulness. The classification of social media based on its usefulness is divided into seven, namely:

1. Relationship Networks

Social media that is included in this classification is social media that is used to establish friends or relationships online.

2. Media Sharing Networks

This type of social media is social media that has a function to share.

3. Online Reviews

This social media has a use as a tool to identify a place that has received reviews and assessments.

4. Discussion Forums

Social media is used as a forum for discussion or exchange of ideas between every social media user.

5. Social Publishing Platforms

This category of social media is a platform used for real-time interaction.

6. Bookmarking Sites

Social media used as a search engine for things

7. Interest-Based Networks

8. E-Commerce. (Triyana, 2018).

According to Anang, social media is an online media with users can

easily participate, share, and create content including blogs, social networks. Wikis, forums and virtual worlds. Blogs, social networks and wikis are the most common forms of social media used by people around the world. Another opinion says that social media is an online medium that supports social interaction and social media uses web-based technology that transforms communication into interactive dialogue (Cahyono, 2016).

Social media is a tool on the internet that allows users to represent themselves and virtually interact, collaborate, share, communicate with other users and form social bonds (Faidah Yusuf et al., 2023).

Social media as a form or evidence of technological advances is expected to be able to make a positive contribution to students. Social media, which is very open so that foreign cultures can be witnessed by students, can be said to threaten the students themselves by changing the mindset and behavior of students. Changes in individuals are greatly influenced by the activities carried out and depend on the individual's choice in behaving as quoted from Fibrianto and Bakhri (Nurriszka, 2016).

2. Learning Media

Learning media is everything that can convey messages through various channels, such as stimulating students' thoughts, feelings, and willpower so that it can encourage the creation of an effective learning process to add new information to students so

that learning goals can be achieved properly (Daniyati et al., 2023).

In the learning practice that occurs, teachers often find that the learning process that occurs is monotonous and verbality, because students are only given a way and receive and teachers give lessons only by talking. In simple terms, the condition that occurs can be described by listening, then taking notes, and then memorizing.

Even though a student is an individual who needs to be educated as best as possible. Students are not empty bottles that only need to be filled with information that the teacher considers necessary, namely by sitting and listening, taking notes, and memorizing what the teacher commands. This reality is certainly unjustified, because conditions like this can make students passive and only static watching lectures from teachers. In addition, this reality can have an impact on the reduction of achievements obtained by students. To overcome this problem, a teacher must take advantage of learning media because among the functions of learning media are teaching aids (Nurfadhillah et al., 2021).

Learning media is expected to be able to foster student learning motivation in addition to being a teaching aid. As the definition of learning media according to Maklonia is an educational means that can be used to help the learning and teaching process, as well as to foster student motivation to learn, and everything used both objects

and the environment around students that can be used by students in the learning process (Moto, 2019).

The above understanding is the same as conveyed by Ina Magdalena et al. that learning media is a hardware or software used in delivering teacher oleg material to students in the learning process. In learning, media is expected to make the learning process more effective and efficient in accordance with learning objectives (Magdalena et al., 2021). Learning media has three characteristics so that media is needed in learning that teachers may not be able to do or are less efficient if teachers do it, namely:

1. Flicative Characteristics

This trait describes their media ability, storing, preserving, and reconstructing an event or object. An event or object can be sorted and rearranged by media such as photography, video tape, audio tape, computer diskette, and film.

2. Manipulative Characteristics

The media can be edited so that the teacher only shows the important parts by cutting out the parts that are not important or unnecessary in the learning process.

3. Distributive Characteristics

Media allows an object or event to be transformed through space, and simultaneously the event is presented to a large number of students by stimulating a relatively similar experience of the event.

3. Islamic Religious Education

Islamic Religious Education is a conscious effort made by teachers in order to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching, or training activities that have been determined to achieve the set goals (Elihami, 2018). Islamic religious education is an education that involves the teaching of Islamic religious teachings, which consists of guidance and upbringing for students. The goal is that after completing their education, they can understand, appreciate, and practice the teachings of Islam as a whole, as well as make the teachings of Islam their outlook on life (Laras et al., 2023).

Quoting Abdul Majid's view, Ayatollah wrote that there are several functions of Islamic religious education as follows:

1. Development, which is to increase students' faith and piety towards Allah which has been instilled in the family scope.
2. Instilling Values, as a guideline for life seeking happiness in this world and the hereafter.
3. Mental adjustment, which is adjusting to the environment, both the physical environment and the social environment, and can change the environment in accordance with the teachings of Islam.
4. Improvement, namely to correct mistakes, weaknesses – weaknesses of students in belief, understanding, and practice of teachings in daily life.
5. Prevention, which is to ward off negative things from their environment

or from other cultures that can harm themselves and hinder their development towards a whole Indonesia human being.

6. Teaching, about religious science in general, its system and function.

7. Distribution, which is to channel children who have special talents in the field of Islam so that these talents can develop optimally so that they can be used for themselves and for others.(Ayatullah, 2020). The purpose of Islamic religious education, especially in schools, is to grow, develop and improve faith through the provision and cultivation of knowledge, appreciation, and practice of students about Islamic religious teachings, so that they become Muslim human beings who continue to develop in terms of faith, piety, nation and state, and to be able to continue at a higher level of education (Aziz et al., 2020).

Mahmudi quoted the view from Muhaimin stating that Islamic religious education has characteristics that distinguish it from other subjects, namely:

1. Islamic religious education (PAI) tries to maintain the faith of students so that they remain firm in any situation and condition.
2. PAI strives to maintain and maintain the teachings and values contained in the Qur'an and al-Sunnah as well as the authenticity of both as the main source of Islamic teachings.
3. PAI emphasizes the unity of faith, knowledge, and charity in daily life.

4. PAI seeks to shape and develop individual piety as well as social piety.
5. PAI is the moral and ethical foundation in the development of science and technology and culture as well as other aspects of life.
6. The substance of PAI contains rational and super-rational entities.
7. PAI seeks to develop, explore, and take ibrah from the history of Islamic culture (civilization) (Mahmudi, 2019)

4. The Role of Social Media as a Learning Media for Islamic Religious Education from the Perspective of the Qur'an

After discussing the meaning of social media, learning media and Islamic religious education, the author will elaborate on this discussion, namely the role of social media as a learning medium by making the Qur'an as a benchmark. In the Quran, there are thousands of verses starting from al-Fatihah to an-Nas. Among these verses, there are several verses that the author will focus on studying, then contextualize the verse with the role of social media as a learning medium. The verses that are the focus of the research in this article are those that fall into the category or that have the term *Qoulān* in the verse. Based on the author's initial observations, the author found that there are several verses that use the term *Qoulān* in it, and among these verses, there are eight terms of *Qoulān*, namely:

1. *Qoulān Ma'rufan*. This phrase can be found in surah Al-Baqarah verse 235,

An-Nisa verses 5 and 8, and Al-Ahzab verse 32

2. *Qoulān Sadidan*. This phrase can be found in surah An-Nisa verse 9 and Al-Ahzab verse 70.

3. *Qoulān Balighan*. This phrase can be found in surah An-Nisa verse 63.

4. *Qoulān Kariman*. This phrase can be found in surah Al-Isra' verse 23.

5. *Qoulān Maysuron*. This phrase can be found in surah Al-Isra' verse 28.

6. *Qoulān 'Azhiman*. This phrase can be found in surah Al-Isra' verse 40.

7. *Qoulān Layyinan*. This phrase can be found in surah thaha verse 44.

8. *Qoulān Tsaqilan*. This phrase can be found in surah Al-Muzzammil verse 5.

Eight terms *Qoulān* The above is the focus of the author's research in this article. The author will examine the role of social media as a learning medium by making eight terms *Qoulān* as the main role of a learning media in general and the role of social media as a learning medium in more particular.

1. *Qoulān Ma'rufan*

This phrase is found in four verses in the Quran. If we read the translation of this phrase, then we will find "Good words." In surah Al-Baqarah verse 235, the phrase *Qoulān Ma'rufan* appears in relation to proposing to a woman with sarcasm while the woman is still in *the period of 'iddah*. This phrase is a way for a person who is drunk with love for women. Men are forbidden to make promises that seem to give hope to a woman to marry that only the two of them know, but say good words or figurative words that are a

prelude and will continue to the process of the form of the proposal when the woman has passed the *'iddah period*.

As for surah An-Nisa verse 5, this phrase appears as an order to the caregivers of orphans not to give all the orphans' property if they are not able to take care of the property. An orphan caregiver must say good things so that the orphan's feelings become comfortable and peaceful. As for Surah Al-Ahzab verse 32, it is a prohibition of Allah to women not to make their voices in speaking so that others can rise up their orgasm, but say good and reasonable words.

Looking at a brief interpretation of the phrase *Qoulan Ma'rufan* in the three verses above, we can conclude using the contextual tadabbur method that this phrase is related to the method of speech that must be *Ma'rufan* or to speak a good word according to religion and also good according to tradition. If we associate the discussion above with social media as a learning medium, then a teacher must present a learning medium that is good according to religion and also in accordance with local traditions or customs or culture without violating religion or we can say it politely.

Of course, social media as a learning medium must be designed in such a way by educators so that social media is able to display a learning that makes it easier for students to digest learning as well as displaying social media to students with good and polite language. So, based on this phrase, the

first role of social media as a learning medium is to present good and polite learning media, so that students can form good morals in themselves.

2. Qoulan Sadidan

This phrase is found in two verses in the Quran. If we read the translation of this phrase, we will find the "True Word." In surah An-Nisa verse 9, this phrase appears in relation to the exhortation to pay attention to the fate of orphans and to speak to them in the right and loving way. As for Surah Al-Ahzab, verse 70 of this phrase appears in relation to Allah's command to believers to say the truth, that is, to be in harmony between what is intended and what is said, and must be ready to be accounted for.

Based on a brief interpretation of the two verses above, the author understands and relates to the learning media that the learning media must be carefully considered by the teacher so that the media is really in harmony with the teaching materials that will be taught during learning. The suitability of teaching materials with learning media is a form of teacher responsibility to produce intelligent students and also make the teacher a professional person.

3. Qoulan Balighan

This phrase is mentioned in the Qur'an once, namely in surah An-Nisa verse 63, and if translated, this phrase means "Words that are marked". In this surrah, this phrase is used in relation to Allah's command to the Prophet to turn away from hypocrites and not to believe their words, but the Prophet is still

commanded to give them advice that touches their hearts and speak with words that imprint on their souls or words that contain warnings so that they can gain awareness so that they are free from hypocrisy.

Based on a brief explanation of the verse, the author associates it with learning media, so the author finds the conclusion that when a teacher gives lessons to students, teachers must also pay attention to the psychology of each student when teachers present learning media such as social media, able to provide memorable lessons in the minds of students. Teachers can present social media such as *Youtube* then play a video about the struggle of the Palestinian people against the people or nation of Israel, so that from the video, students can realize that their current life is very good and far from war, so that they are able to be more grateful.

4. Qoulan Kariman

This phrase appears once in the Quran, namely in surah Al-Isra verse 23 with the translation "Good words". The difference between *Qoulan Kariman* and *Qoulan Ma'rufan* is that if *Qoulan Ma'rufan* then he is synonymous with famous or beautiful speech. As for *Qoulan Kariman*, it is synonymous with praise. This phrase appears in relation to Allah's command to man to speak the word that is *Karim* to his parents, or to speak the word that is commendable to both.

If the interpretation is related to learning media, then teachers must insert praise to students if they can

understand lessons from social media that has been modified as a learning medium.

5. Qoulan Maysuron

This phrase appears in surah Al-Isra verse 28 with the translation "Gentle words". This verse relates to a person who is guided by Allah When he is unable to provide assistance to his immediate family, the poor, the traveler because it is not possible to help because of lack of wealth as well, then he must turn away, and when he gets fortune from Allah he is ready to help him. If he has nothing to help, then he speaks politely and gently instead of harshly.

If we associate the explanation of the above verse with the learning media, then we can conclude that when a student is unable to understand learning, even though there is already a learning media that helps him, then a teacher should still be friendly to the student while reformulating the learning media that can be understood by the student better.

6. Qoulan 'Azhiman

This phrase appears once in the Quran, namely in surah Al-Isra verse 40 with the translation "The great word (sin)". This phrase appears in relation to the speech or act of sharia carried out by polytheists by worshipping statues.

Social media as a media that is very familiar with students has the potential to see things that are contrary to Islamic values as well as have the potential to learn things that are contrary to Islam. Therefore, a teacher must be creative in creating or utilizing social

media to become a student-friendly learning medium from negative elements.

7. Qoulan Layyinan

This phrase appears once in the Qur'an, namely in surah Thahaa verse 44 with the translation "Gentle words". This phrase has the same translation as the phrase *Qoulan Maysuron* which is also translated with a gentle word. But, when viewed from the context of the verse, *Qoulan Layyina* It is reserved for someone who has power or for someone who has a bad like Pharaoh.

Based on the brief understanding above, the author concludes that the spirit of this verse when contextualized with learning media is to put something in its place. Since Pharaoh was a very cruel king, in order to win his heart, Moses was instructed to speak very softly so as not to offend Pharaoh. Likewise, in the

management of learning media, in this case social media must be presented in accordance with the topic of discussion as well as the media can be used well by teachers.

8. Qoulan Tsaqilan

This phrase appears once in the Quran, namely in surah Al-Muzzammil verse 5 with the translation "Heavy words". The heavy words here are the words of Allah in the form of the Qur'an. The Qur'an is a heavy word because in it there are Allah's commands and prohibitions, and only those who receive guidance can carry the Amanah.

Social media as a learning medium can also be said to be something heavy. Social media is like a knife, it can be used for good and bad things. So it is appropriate for a teacher to present or make social media a means of learning that contains good values in it.

CONCLUSION

Learning media is a forum or means that can be used by teachers to make it easier for them to understand students about the lesson. Learning media can be said to be a teaching aid. One of the good learning media to use today is social media.

The role of social media in helping students to understand lessons is very important. If viewed from the perspective of the Quran, it can be found

several roles of social media as a learning medium, namely as *Qoulan Ma'rufan*, *Qoulan Sadidan*, *Qoulan Balighan*, *Qoulan Kariman*, *Qoulan Maysuron*, *Qoulan 'Azhiman*, *Qoulan Layyinan*, and *Qoulan Tsaqilan*

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