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Transforming Islamic Religious Learning: Utilizing the Potential of Social Media for the Digital Generation

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Abstrak

Kata Kunci:
Pendidikan agama islam; Media Sosial; Generasi digital

Dalam konteks perkembangan teknologi informasi dan media sosial, urgensi penelitian mengenai peran media sosial dalam pembelajaran agama Islam semakin menonjol. Artikel ini bertujuan untuk mengeksplorasi dampak penggunaan media sosial dalam konteks pembelajaran agama Islam serta mengidentifikasi tantangan dan peluang yang terkait pada generasi digital. Metode yang digunakan dalam penyusunan makalah ini ialah metode studi kepustakaan (library research method). Metode studi kepustakaan ialah suatu metode yang dalam pencarian sumber referensi atau sumber data menggunakan karya tulis sebagai rujukan yang dalam hal ini mengenai pendidik agama Islam. Hasil penelitian menunjukkan bahwa penggunaan media sosial dapat memperluas akses terhadap sumber daya pembelajaran, meningkatkan keterlibatan siswa, dan memfasilitasi diskusi yang lebih interaktif. Namun, penelitian juga mengungkapkan beberapa tantangan seperti penyebaran informasi yang tidak akurat dan gangguan dari konten yang tidak relevan. Dalam kesimpulan, memanfaatkan potensi media sosial dalam pembelajaran agama Islam adalah langkah yang penting dan relevan di era digital ini. Namun, perlu adanya kesadaran akan risiko yang terkait dengan penggunaan media sosial serta upaya untuk mengoptimalkan manfaatnya sambil mengatasi tantangan yang muncul.

Abstract

Keywords: Islamic Religious Education, Social Media, Digital Generation.

In the context of developments in information technology and social media, the urgency of research regarding the role of social media in Islamic religious learning is increasingly prominent. This article aims to explore the impact of using social media in the context of Islamic learning and identify the challenges and opportunities related to the digital generation. The method used in preparing this paper is the library research method. The library study method is a method in which to search for reference sources or data sources using written works as references, in this case regarding Islamic religious educators. The research results show that the use of social media can expand access to learning resources, increase student engagement, and facilitate more interactive discussions. However, research also reveals several challenges such as the spread of inaccurate information and distractions from irrelevant content. In conclusion, utilizing the potential of social media in learning Islamic religion is an important and relevant step in this digital era. However, there needs to be awareness of the risks associated with the use of social media and efforts to optimize its benefits while overcoming the challenges that arise.

INTRODUCTION

Islamic religious education has long been considered a key pillar in shaping the values and morality of individuals and societies. Since the beginning of Islamic history, religious education has been a strong foundation in directing the behavior, thinking, and actions of Muslims. Universal values such as justice, compassion, honesty, and courage have been upheld by Islamic religious education and play an important role in shaping individual character as well as developing social harmony in society. However, in a digital era filled with information

technology and social media, the landscape of Islamic religious education is undergoing a significant transformation. The era of globalization comes along with the rapid and rapid development of science and technology. This progress requires digitalization and automation of all areas of life using technological sophistication (Muthrofin & Madekhan, 2023). Significant changes occur in various human activities, both in terms of work, social society, and education, because of the sophistication of technology that can facilitate and support their work. This happens to all people from the bottom to the top and is not age-apart, both

children and adults they are very attached to technology in their activities.

This era has the impact of shifting various aspects to be all-digital, including education. All things can be done by humans with the help of renewable technology and internet access as well as various digital platforms that allow everyone to interact and acquire knowledge globally without being limited in space and time (Maharani, 2024). Various needs and challenges in the world of education began to emerge, one of which is that education is required to be able to produce human resources who have complete competencies, known as 21st century competencies (Junedi et al., 2020). 21st century competencies are the main competencies that students must have in order to be able to take part in real life in the era of globalization. The education system must make improvements and adjustments in order to produce thinker resources that are able to contribute to building a knowledge-based social society and economic industry, as befits the global community around the world.

Various fields have tried to respond to the development of the digital era, such as the digitalization of industry, business and economy, digitization of communication systems, and also digitalization of education. In this case, education holds a strategic position in facing the demands and needs of modern society which has undergone significant changes in everyday life. Education is faced with challenges to be

able to continue to carry out the process of organizing education and adapting to various changes due to advances in science, science, and technology in the digital era. Education is tasked with preparing graduates who are smart, superior, character, and creative and have the skills needed in the midst of modern reality. Through education, the nation's generation will be able to build an advanced and competitive civilization. Education is interpreted by experts as learning and teaching activities in which there is a planned process of interaction between educators and students to achieve predetermined learning goals (Hidayat & Syahidin, 2019). Education becomes a planned effort to develop the intellectual abilities of individuals and all their potential and shape the character of individual personalities by instilling moral values into them.

As a complex system, education has a core part in it, namely the learning process. Why is that? Because only through the learning process can there be efforts to transfer knowledge through continuous interaction between educators and students. Mastery of science is the main key in building the progress of a nation's civilization (Hidayat & Syahidin, 2019) The development of critical thinking skills is an important part of the learning process, because with this skill students can use their intellectual potential to analyze and solve a problem they face in everyday life (Rahmadani, 2019). This means that education does not only

mean the development of the cognitive domain, but must strive to develop other dimensions as a whole to achieve educational goals.

In the order of the national education system, religious education plays an important role in achieving the success of Indonesia's national education goals. This is as stated in the 2007 Government Regulation on Religious and Religious Education, that "Religious education is education that provides knowledge and shapes students' attitudes, personalities, and skills in practicing their religious teachings. This goal is achieved by implementing at least through learning content or subjects in all pathways, levels, and types of education." Thus, it can be known that the learning of Islamic Religious Education (PAI) is part of an effort to educate the nation's children through teaching, guidance, and personality formation based on Islamic values.

However, in facing the era of the industrial revolution 4.0, where digital science and technology are developing rapidly, Islamic education encounters various difficulties and challenges in its implementation, both internal and external challenges. This challenge must be immediately responded by Islamic education in order to survive in the midst of the era of digitalization of all aspects of human life. Internally, the challenges faced by the Islamic education system include aspects of teacher professionalism, curriculum content, teaching methods, and student

character. Meanwhile, in the external context, challenges are related to the increasingly complex needs of modern society in the industrial era 4.0, so Islamic education needs to prepare carefully to be able to face it (Wahid & Hamami, 2021).

(Kamal, 2021) revealed that Islamic Religious Education is a solution in overcoming various problems of modern society today by creating a new ideal PAI curriculum formulation, in accordance with the needs of modern society. Educators in Islamic educational institutions are required to understand the development of the curriculum, because the curriculum is an important pedagogical formulation in the education system. Through the curriculum, it will be reflected how efforts are made to support the development of students' potential in various aspects, such as physical, intellectual, emotional, social, and religious. The curriculum can be considered as a guide or document used by teachers to guide the learning process (Malik, 2016).

Departing from this background, the discussion study in this article aims to examine more deeply how Islamic education responds to the challenges of the digital era by creating the latest ideal formulation of Islamic Religious Education, so as to be able to answer the needs and developments of the times, in accordance with the demands of 21st century competence.

RESEARCH METHODS

The method used in the preparation of this paper is the library research method. The literature study method is a method that in finding reference sources or data sources uses written works as references (Bisri, 2001). This method is used in the preparation of papers because it is not based on numbers but in the form of text in the form of theories, concepts and thoughts of characters.

RESULTS AND DISCUSSION

Basic Conception of Islamic Religious Education Curriculum (PAI)

Etymological the term "curriculum" is expressed as a term derived from Latin, namely *curro* or *currere* and *ula* or *ulums* which is interpreted as "racecourse", namely the racecourse, mileage for running races, races, racing races, and others (Hermawan et al., 2020). The word curriculum has many meanings among academics and each has a wide variety of interpretations. In line with this, Mulyasa defines the curriculum as a design related to learning objectives, competencies to be achieved, material taught, and expected learning outcomes as a basis for improving the quality of education to the maximum.

Along with the development of time, the term curriculum has undergone significant changes in its meaning among education practitioners. The curriculum is no longer only considered as a collection of learning

materials that are arranged to be delivered to students, but also interpreted as everything that is planned and implemented by teachers and students in the learning process (Wafi, 2017). Thus, it can be said, that the curriculum is the main component of education that acts as an experience or something real happens in the learning process.

In the context of Islam, curriculum is also called "manhaj", which can be interpreted as a bright path that must be taken by educators and learners to develop their knowledge, skills and attitudes. The Islamic religious education curriculum is educational material or content in the form of objectives, learning activities, knowledge and experience that are deliberately designed systematically to be applied to students with the intention that they are able to develop their full potential, so that the goals of Islamic education can be realized (Hermawan et al., 2020).

In the perspective of national education policy as can be seen in Law No. 20 of 2003 concerning the National Education System Article 1 paragraph 19 states that: "Curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as ways used as guidelines for implementing learning to achieve certain educational goals".

The Islamic religious education curriculum is a design design related to Islamic teaching materials, learning objectives and outcomes,

methodologies and approaches, and forms of evaluation. The Islamic religious education curriculum serves to prepare students to be able to know, understand, appreciate and practice every knowledge or teaching of Islam as a whole (kaffah) (Katuuk, 2014). Each type of curriculum in various scientific disciplines has its own characteristics, including the Islamic religious education curriculum.

The Islamic Religious Education Curriculum (PAI) has characteristics that distinguish it from the education curriculum in general. This is reflected in the learning of Islamic Religious Education which has the following characteristics:

- a. It has two sides. The content of the curriculum has its own uniqueness, because in the PAI curriculum, because it has two sides, namely the side of religiosity values and the side of science. This is what makes it different from the educational curriculum in general.
- b. Be impartial. Not Neutral/Moderate The PAI curriculum has a very firm and clear nature in its guidelines. This means, if in Islamic teachings something is considered obligatory, then all Muslims are obliged to observe it, and vice versa, if in Islamic teachings something is considered haram and should be avoided, then all Muslims should stay away from it as a form of adherence to Islamic teachings.
- c. Oriented to the formation of noble morals. The Islamic Education

Curriculum is actually an inseparable part of Islamic advice derived from the Qur'an and Hadith as well as the thoughts of scholars at certain times. Besides attaching importance to religious science, Islamic teachings also prioritize character education or the morals of students.

- d. Functional for All Time The PAI curriculum is functional throughout the ages which means that the curriculum prepared will remain actual, relevant, and functional to be applied to various areas of human life, not bound by space and time.

Such is the importance of the position of the PAI curriculum in the Islamic education system, it demands the formulation of an ideal and adaptive PAI curriculum in accommodating changes and developments in science and technology in the modern era. The PAI curriculum is the spirit that makes Islamic education able to continue to survive and develop, so it needs to be designed, implemented, and evaluated on an ongoing basis by adjusting the development of science, technology, and art (IPTEKS) and 21st century competencies. Islamic education should reorient in responding to the dynamics of the development of the field of education in the area of human needs, namely preparing the capabilities and competencies of Human Resources (HR) to be the main factor in the scope of Islamic education.

Digital Generation

The digital generation is the post-millennial generation born after the birth year around 1995-2010. The character and lifestyle of this generation are very sympathetic and reluctant to those around them, but yearn for a mentoring relationship, full of anxiety and fear of failure. They are trying to fix the negative impact of previously inherited culture. This newest and largest generation accounts for 25.9% of the current population and belongs to the 36% of adults under the age of 30 in the United States who do not currently claim a religious identity.²⁰ They are characteristic of intuitive rather than linear learners, meaning that it is not easy to relate manually, then learn to be participatory. Their logical thinking skills are high and have the ability to switch tasks in an instant and dislike in hierarchical patterns because in the online world all are equal.²¹ Their lifestyle is generally quality family time, prioritizing good grades before friendships, tending to document their lives through social media such as Instagram, Snapchat, creating audiences to interact with at all times thus giving birth to a form of socialization.²² Kristyowati refers to a generation that wants creative worship, teaches Bible teachings and that provides faith formation, and uses AI to build personal.

Students in the 21st century are known as the millennial generation or digital natives, who cannot be separated from various internet technologies, so an educator must be creative, smart, and

good at educating digital natives (Tari & Hutapea, 2020). The digital native generation is a generation that is realistic, has a tolerant attitude, and is more interested in cooperation than being ruled by someone, but has a pragmatic attitude to solve a problem they face (Kohnen, 2002). However, so far, many digital native generations are experiencing a character crisis, especially social characters, because they always act individualist or prioritize personal interests over social interests. The results of a survey conducted by Microsoft in Asia Pacific Indonesia show that the level of digital politeness of the community, especially the digital native generation in Indonesia, is the lowest in Southeast Asian countries. This shows that the digital native generation in Indonesia is experiencing a character crisis, especially the manners in using social media are still very lacking so that fake news (hoaxes) on social media are growing rapidly. This can happen because the digital native generation is busier using their smartphones to play online games, besides being easily influenced by news whose existence is still doubtful which is then disseminated. Basically, the digital native generation is busier with their smartphones than interacting with their hangout friends, as happened in cafes or coffee shops in Pontianak City and several cities in Indonesia (Sari et al., 2022).

Generational groupings emerged in the world of work based on human resources. Research related to

generational differences was first conducted by Mannheim (Budiati, 2018). According to (Budiati, 2018) generation is a social construction in which there is a group of people who have the same age and historical experience. The habits of each generation also have their own characteristics according to the times. Howe and Strauss (Zorn, 2017) define millennials as a generation that is wealthy, better educated, ethnically diverse, and focused on teamwork, achievement, simplicity, and good behavior. Millennials have an innate ability to master technology, such as multitasking skills in the use of digital devices (Zis et al., 2021).

The term millennial generation was first coined by William and Neil (Budiati, 2018). According to him, the millennial generation is a person born from the ratio of 1980-2000 also known as generation Y (Budiati, 2018). The millennial generation has a unique character based on the region and socio-economic conditions. One of the main characteristics of the millennial generation is characterized by increased use and familiarity of communication, media and digital technology. This generation has creative and informative characteristics that have passion and productivity according to the development of technological advances. Meanwhile, there is generation Z who was born after their millennial generation was born between 2001 and 2010.

Generation Z or the natives of the digital era were born in the digital world

with complete technology. Personal Computer (PC), mobile phones, gaming devices and the internet. They spend their free time surfing the web, preferring to stay indoors and play online rather than going out and playing outdoors (Qurniawati & Nurohman, 2018). This generation shift occurred during the rapid development of global technology, which then gave birth to generation Z having a mindset that tends to want instant things (Budiati, 2018). Gen Z has a close relationship with technology, the need to depend on the internet both in the social world, education, knowledge of something that makes them rigid in communicating in the real world. For the next generation of millennials and generation Z, researchers call millennials and gen Z with different generational mindsets but have similar literacy to technology. According to popular opinion, a characteristic of Gen Z is their high understanding of technology. This is because since birth has been in contact with devices (Zorn, 2017). Gen Z is a person born in the period 1995-2010. They are referred to as digital natives because from an early age they have been exposed to the internet and mobile phones (Francis & Hofel, 2018).

The history of the digital age is characterized by the simultaneous use of communication lines. All forms of media rely on digital code. Digital devices for storing and circulating information, being a basis for computing, media, and telecommunications, are seen as a core

part of mono-media. In his 1999 book, *The Internet Challenge to Television*, Bruce Owens made a convergence prediction that through digitization, the Internet would become everything, and television, telephones, and computers would converge on the Internet (Littlejohn & Foss, 2009). Technological advances are here to facilitate communication through devices. Device communication media has become a fundamental need of the digital era, to make long-distance

communication connections compared to the use of post or telegram which requires much longer time to convey messages (Nasrullah, 2014). It can be seen that nowadays, it is so easy to get the latest information caused by the rapid development of information technology (Nofha Rina, 2020).

The characteristics between generations can be seen in the following table

Tabel 2. 1 Karakteristik Antar Generasi

Information	Tradisional Generation	Baby Boom	Gen X	Gen Y	Gen Z
	Veteran, Silent Generation	“Me” generation	Post Boomers	Milenials, Echo Boomers	Generation, centennials, founders
Birth year	1900-1945	1946-1964	1965-1976	1977-1995	1996- 2009
Affected	World War II, Korean War, Great Depression	Civil right, Vietnam War, Cold War	Energy crisis, end of Cold War	Digital media, terrorist attacks	Technology , internet & social media, great economic recession, WTC 9/11
Characteristic	Discipline, dedication, high patriotism, hard work, responsibility	Anti-war, anti-government , willing to make changes	Prioritizing balance, prioritizing differences, Higher education	Accomplished, confident, high tolerance, street smart	Depend on technology, accept differences, want to have a lot of experience
Appreciate	Family, Community	Success	Time	Individual isme	Diversity
Work Ethic	Dedicated, hardworking,	Very diligent, working	Work smarter not longer,	Ambitious, multitaski	Hobby becomes work,

putting the company first	hard for identity, prioritizing quality	skeptical, self- dependent	ng, high entrepren eurship, persistent	entrepreneu rship is high, attaches importance to quality
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Source : Ramadhani (2018)

Social Media as a Learning Media

Learning media is one of the important factors that can be used to improve the quality of learning. This is because technology is growing rapidly in several fields, including in the field of Education. This increasingly rapid development can affect the efficiency of learning activities. Learning media consists of 2 words, namely, media and learning. Media itself can be interpreted as anything that can be used to disseminate information (AECT, 2004). While learning media can be interpreted as a messenger technology that can be used by someone to meet the needs of learning (Schramm W. 1977). Learning media that are used appropriately can be used to influence learning effectiveness (Ani Daniyati et al., 2023). There are various types of learning media, one of which is online learning media by utilizing social media. Students are used to using online learning media as online learning media during the pandemic. This of course affects the learning of the post-pandemic era. Online learning that took place during the pandemic was carried out using smartphones. Besides being able to have a positive impact,

online learning by utilizing smartphones can also have a negative impact on students because the smartphone can be used to access other applications, especially games (Siddiqui & Singh, 2016). In addition to games, students can also access various social media applications.

The use of social media in the pandemic era is actually very useful in broadening the horizons of generation Z because of the open access to information from various sources. The higher the intensity of adolescents in using social media, the higher the level of social sensitivity, so that adolescents will more often access information related to the fulfillment of the information needed (Karemu et al., 2019). The use of social media in Indonesia increased during the pandemic because most students use it for various information. Some social media that are widely used by generation Z are Instagram, YouTube, Facebook, WhatsApp, and TikTok. According to (Junawan & Laugu, 2020), as many as 80% of smartphone users in Indonesia spend their time playing social media with usage intensity reaching 75% of the total time

they use to play smartphones. The data shows the huge role of social media in the lives of generation Z which can actually be utilized in the education sector. Generation Z can take advantage of social media that exists today as a learning medium. Various social media that can be used as learning media are as follows (Ayu Aprilia et al., 2023):

a. Facebook.

Facebook is a social networking service and website founded by Mark Zuckerberg, Eduardo Saverin, Dustin Moskovitz and Chris Hughes in 2004. Initially, Facebook was only limited to Harvard students, but over time the use of Facebook increasingly expanded to various other universities such as Boston, the Ivy League, and Stanford University (Ziveria, 2017). Currently, Facebook users have spread in various corners of the world. Based on publication data from advertising source Meta, Facebook users in Indonesia at the beginning of 2022 reached 129.9 million users. This is a motivation for generation Z to use Facebook social media as a learning medium. Rahmat's 2018 research found that there was a significant difference in the learning outcomes of French writing skills of grade XI students of El-Shadai High School between those taught with Facebook media and those taught without using Facebook media. The use of Facebook as a learning medium is more effective than without using Facebook media (Rahmat, 2018).

b. Tiktok.

TikTok is a social media app containing music videos that was first launched in September 2016. This application can be used to create videos with short duration. Today the TikTok application is a widely downloaded application to reach 45.8 million downloads. Downloads that reached 45.8 million are more than other applications such as Instagram and Whatsapp applications. The TikTok application has approximately 10 million active users in Indonesia. The majority of TikTok app users in Indonesia are generation Z (Widyarto, 2020).

c. Youtube.

Youtube is one of the social media that is in demand by the public at this time. Youtube was founded by Chad Hurley, Steve Chen and Jawed Karim and was inaugurated in 2005. Then in 2006 youtube was bought by the google company (Farhatunnisya 2020). Youtube can be used as a learning medium. The development of YouTube as one of the popular social media can be used as an opportunity for educational development (Mujianto 2019). Some of the benefits of YouTube for the field of education are: providing convenience in the online learning process, delivering material more practically because it is in the form of learning videos so that it is not hindered by distance or time, and making it easier for students to understand learning material (Setiawan, Arsil, and Noviyanti 2021).

d. Instagram.

Instagram is one of the most used and popular social media around the world. Instagram is a social media application that can be used to take pictures and videos and can share images and videos on other social media. Instagram provides communication access for users with like, comment and direct message features (Mila 2018). Instagram has several uniqueness that makes it popular and has many users including being able to upload images, videos, Instagram stories (snapgrams) and live broadcasts. Features on Instagram can be utilized and developed to be used as learning media through learning content.

CONCLUSION

In a digital era filled with information technology and social media, Islamic religious education has undergone a significant transformation. The use of social media has opened the door to new approaches to Islamic religious learning, expanded access to educational resources, and increased

student engagement. Through the use of social media, Islamic religious learning is no longer limited to physical classrooms, but can be done flexibly and openly on various online platforms. The use of social media in Islamic religious learning offers various benefits, such as increasing student engagement, facilitating discussion and collaboration, and expanding the range of learning. However, even challenges cannot be ignored. Risks such as the spread of inaccurate information, interference from irrelevant content, and social media addiction are things to watch out for. Nonetheless, studies have shown that the use of social media in Islamic religious learning has a significant positive impact. Students who engage in Islamic religious learning through social media tend to be more active, more engaged, and have a deeper understanding of Islamic religious values. In addition, social media also opens the door to the formation of a vibrant learning community, where students can support each other and share knowledge.

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