



Analysis of the Use of Social Media as a Learning Resource for Islamic Religious Education for Students

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Abstract

This study aims to analyze the forms of utilization, supporting and inhibiting factors, and the implications of the use of social media as a learning resource for Islamic Religious Education (PAI) for grade XI students of SMKN 1 Rao Selatan, Pasaman Regency. The use of social media in learning is important in the digital era, considering the characteristics of high school students who are very close to technology but do not yet have adequate digital literacy. This study uses a qualitative approach with a field research type. The research subjects included PAI teachers and grade XI students. Data collection techniques used participatory observation, in-depth interviews, and documentation studies. Data analysis techniques used the Miles and Huberman interactive model which includes data reduction, data presentation and data verification. The results of the study indicate that the use of social media in PAI learning is carried out through access to learning videos, religious materials, and group-based learning communication. Supporting factors include ease of access to technology, device ownership, and student interest, while inhibiting factors include limited digital literacy, lack of control over use, and the dominance of social media use for entertainment. The implications of this study indicate that the use of social media can increase student learning engagement if supported by directed learning strategies and strengthening digital literacy.

INTRODUCTION

The development of information and communication technology in the digital era has brought significant changes to various aspects of life, including education. The integration of technology into the learning process has become an unavoidable necessity, especially given the characteristics of the digital generation, which is highly familiar with technological devices and the internet. One example of this development is the increasing use of social media as a means of communication and a source of easily accessible information for students (Junco, 2020).

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Social media is no longer just used for entertainment; it has evolved into a potential alternative learning resource. Platforms like YouTube, WhatsApp, and Instagram provide a variety of educational content that can be utilized in the learning process. Research shows that using social media in learning can increase student participation, motivation, and facilitate understanding of material through more engaging and interactive presentations (Tess, 2021). This makes social media an innovation in supporting learning in the digital age.

In the context of Islamic Religious Education (PAI), the use of social media plays a strategic role in improving the quality of learning. PAI material, which encompasses cognitive, affective, and psychomotor aspects, requires an approach that is not only conventional but also adaptive to technological developments. Social media can be used to access religious lectures, learning videos, and online discussions that can enrich students' understanding of Islamic values (Arsyad, 2017). Thus, the use of social media can be a means to strengthen the internalization of religious values in everyday life.

However, social media use among students also faces various challenges. Not all content available on social media has educational value and aligns with educational norms and Islamic teachings. Low levels of digital literacy and a lack of supervision from teachers and parents can lead students to use social media more for entertainment than as a learning tool (UNESCO, 2022). This situation suggests that social media use needs to be directed wisely to positively impact student learning.

Vocational high school students, particularly eleventh graders, are a group with high social media usage. At this stage, students are in the adolescent developmental stage, where they tend to be actively engaged in the digital world. However, this high level of social media use is not yet fully balanced by optimal utilization as a learning resource. This presents both a challenge and an opportunity for educators to effectively integrate social media into their learning.

SMKN 1 Rao Selatan, Pasaman Regency, as a vocational education institution, plays a crucial role in developing technology-based learning. Based on initial observations, the use of social media in Islamic Religious Education (PAI) learning has not yet been maximized. Teachers have not fully integrated social media into their learning strategies, while students predominantly use social media for non-educational activities. This situation indicates a gap between the potential of social media as a learning resource and its implementation in the learning process.

To understand this phenomenon more deeply, the use of social media in learning can be explained from a different perspective. *Social Learning Theory* which emphasizes that the learning process occurs through social interaction, observation, and imitation in a digital environment (Bandura, 1977). In this context, social media serves as an interactive space that allows students to acquire knowledge not only from teachers but also from the broader digital environment. Furthermore, the constructivist approach also emphasizes that students actively construct knowledge through experience and interaction with various learning resources (Vygotsky, 1978). This suggests that social media has the potential to be a learning tool that supports active and meaningful learning.

Furthermore, from a digital literacy perspective, students' ability to utilize social media as a learning resource depends not only on access to technology but also on their ability to critically evaluate and use information (UNESCO, 2022). Low digital literacy can make it difficult for students to distinguish between educational and non-educational content, resulting in less than optimal use of social media in learning (Yusuf, 2022). Therefore, integrating social media into learning requires an approach that focuses not only on technology use but also on strengthening students' digital literacy competencies.

Although various studies have shown that social media can increase student motivation and engagement in learning (Tess, 2021), most of these studies have focused on general social media use and have not specifically examined patterns of use in Islamic Religious Education (PAI) learning, particularly at the vocational high school level. Furthermore, previous research has tended to be descriptive in nature and has not fully explored how social media is integrated into learning practices and the factors influencing its success (Suryadi, 2020).

Based on this, there is a research gap (*research gap*) which shows that studies on the use of social media as a source for Islamic Religious Education learning still require in-depth research, especially regarding usage patterns, supporting and inhibiting factors, and their implications for the learning process. Therefore, this study not only describes the use of social media but also analyzes in more depth the dynamics of its use in the context of Islamic Religious Education learning in vocational high schools.

As for the novelty (*novelty*) in this study lies in the findings regarding the pattern of social media use which is of *asemi-structured*, namely the use of social media that has been utilized in learning, but has not been fully integrated systematically into the learning design. This finding contributes to the development of a social media-based Islamic Education learning model that is more focused, contextual, and appropriate to the characteristics of learners in the digital age.

Based on these issues, this study aims to analyze the use of social media as a learning resource for Islamic Religious Education (IS) for 11th-grade students at SMKN 1 Rao Selatan, Pasaman Regency. This research is expected to contribute to the development of more innovative Islamic Religious Education (IS) learning strategies, adapting to technological developments, and improving the quality of learning and character development in the digital era.

METHODS

This research uses a qualitative approach with the type of field research (*field research*). A qualitative approach was chosen because this study aims to understand in depth the phenomenon of the use of social media as a learning resource for Islamic Religious Education (PAI) for students, both in terms of the form of use, supporting factors, and inhibiting factors that occur in the field.

This research was conducted at SMKN 1 Rao Selatan, Pasaman Regency, during the even semester of the 2025/2026 academic year. The subjects consisted of Islamic Religious Education teachers and eleventh-grade students directly involved in the learning process. Subjects were selected using a purposive sampling technique, based on the consideration that informants had experience and involvement in the use of social media in learning. The data sources in this study consisted of primary and secondary data. Primary data were obtained directly from observations and interviews with teachers and students. Meanwhile, secondary data were obtained from school documents, learning materials, and supporting references relevant to the research.

The data collection techniques used in this study included observation, interviews, and documentation. Observations were conducted to directly observe students' learning activities and social media use.

In-depth interviews were conducted to obtain information regarding experiences, perspectives, and obstacles in utilizing social media as a learning resource. Documentation was used to supplement the research data in the form of archives, photos of activities, and evidence of social media use in learning. The primary instrument in this study was the researcher herself (*human instrument*), supported by observation guidelines, interview guidelines, and documentation. The researcher played a direct role in collecting, processing, and analyzing data obtained in the field.

The data analysis technique in this study used the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and drawing conclusions or verification.

The data analysis process was carried out continuously from the beginning of data collection until the research was completed, so that valid and comprehensive results were obtained. To ensure the validity of the data, this study used triangulation techniques, namely source triangulation and technical triangulation. Source triangulation was carried out by comparing data obtained from teachers and students, while technical triangulation was carried out by comparing the results of observations, interviews, and documentation. In addition, the researcher also extended participation in the field to obtain more accurate and in-depth data. This study also paid attention to aspects of research ethics, such as obtaining permission from the school, requesting consent from informants before conducting interviews, and maintaining the confidentiality of respondents' identities.

RESULT AND DISCUSSION

Forms of Utilization of Social Media as a Resource for Islamic Education Learning

The research results show that 11th-grade students at SMKN 1 Rao Selatan, Pasaman Regency, have utilized social media as a learning resource in Islamic Religious Education (PAI). This utilization is no longer incidental, but has become part of students' daily learning practices in accessing, understanding, and constructing knowledge independently. Social media, in this case, functions as *asupplementary learning resource* which complements formal learning in the classroom.

Social media is utilized through several key platforms, namely YouTube, WhatsApp, and Instagram, each of which has distinct pedagogical characteristics. YouTube is utilized as the primary source of visual-audiovisual-based learning, where students access video lectures, explanations, and Islamic educational content presented systematically and communicatively. The visual and narrative nature of the videos allows students to understand the material more concretely, thus aiding the internalization of abstract concepts in Islamic Religious Education (PAI) learning.

Meanwhile, WhatsApp functions as *interactive learning medium* which supports two-way communication between teachers and students. This platform allows for the distribution of materials, assignments, and discussions to take place both synchronously and asynchronously. The use of WhatsApp demonstrates a transformation in learning patterns from being confined to the classroom to being online. *extended learning environment*, where learning interactions can take place continuously outside formal hours.

Meanwhile, Instagram is used in a limited way as a medium for exposing Islamic values through light content such as quotations from the Quran, hadiths, and religious motivational messages. Although not used directly in the structured learning process, this platform contributes to shaping students' religious awareness through exposure to content that is contextual and relevant to everyday life. In general, the use of social media provides significant flexibility in students' learning processes, both in terms of time, place, and pace. Students have the autonomy to access materials according to their individual needs and preferences, thus encouraging the formation of *self-directed learning*.

This is as expressed by one of the students: "I find it easier to understand Islamic Education material when I watch videos on YouTube because the explanations are clearer and more interesting," (Ali Syukur).

These findings indicate that social media not only serves as a source of information but also as a digital learning environment that supports students' active engagement in the learning process. However, the patterns of use found still tend to be more informal, *semi-structured*, namely the use of social media that has occurred intensively, but has not been fully designed and integrated systematically into learning strategies by teachers.

Thus, it can be concluded that the use of social media in Islamic Education learning reflects a shift in the learning paradigm from teacher-centered to student-centered learning, where students play an active role in managing their own learning process through the support of digital technology.

Supporting Factors for the Use of Social Media

The research results show that there are several factors that support the use of social media as a source for Islamic Education learning, including: 1) High smartphone ownership among students; 2) Sufficient internet access; 3) Ease of use of social media applications; 4) High student interest and fascination with digital technology.

High ownership *smartphone* is a primary prerequisite that allows students to access various digital learning platforms independently. This device not only functions as a communication tool, but has also developed into a personal learning medium (*personal learning device*) that support fast and flexible access to information. The availability of these devices reduces barriers to accessing digital-based learning resources.

Furthermore, relatively adequate internet access allows students to connect to a variety of online learning content. Stable access streamlines information searches, streams learning videos, and interacts through communication platforms like WhatsApp. This creates a connected learning environment (*connected learning environment*), where students can access learning resources anytime and anywhere.

The ease of use of social media applications is also a significant factor driving their use in learning. Simple and familiar interfaces eliminate technical difficulties for students, allowing them to focus more on their learning activities. This ease of use contributes to the increased adoption of technology in learning without the need for specialized training.

On the other hand, students' high level of interest and fascination with digital technology is an intrinsic driving factor that strengthens the use of social media as a learning resource.

This interest encourages students to actively explore various learning content, thus creating a more independent learning process based on personal initiative (*self-motivated learning*). These four factors interact with each other and form an ecosystem that supports the integration of social media into Islamic Religious Education (PAI) learning. This is reinforced by a statement from an Islamic Religious Education (PAI) teacher: "Most students already have smartphones, so it's easier if learning also utilizes social media," (Ahmad Yani).

These findings indicate that the success of social media use in learning is determined not only by the availability of technology, but also by user readiness and the suitability of the technology to student characteristics. Therefore, the availability of facilities, supported by interest and ease of use, is a crucial foundation for promoting the effective use of social media as a learning resource.

Factors Inhibiting the Use of Social Media

In addition to supporting factors, this study also found several obstacles in using social media as a learning resource, namely: 1) Low Digital Literacy of Students; 2) Lack of Supervision from Teachers and Parents, 3) Dominance of Social Media Use for Entertainment; 4) There is no structured social media-based learning strategy.

Students' low digital literacy is a major obstacle to maximizing social media's potential as a learning resource. Digital literacy encompasses not only the ability to access information but also the skills to critically evaluate, sort, and utilize information. This limitation often leads to students having difficulty distinguishing between educational and non-educational content, thus preventing their use of social media from fully supporting the achievement of learning objectives.

Furthermore, a lack of supervision from teachers and parents reinforces the tendency for uncontrolled social media use. In the context of learning, supervision serves as a control mechanism to ensure that student activities remain within educational guidelines. Without adequate guidance, students are more easily distracted by content irrelevant to learning.

The dominance of social media use for entertainment is also a significant inhibiting factor. The characteristics of social media, which are designed to attract users' attention through entertaining content, lead to *attention distraction*, where students' focus is easily diverted from learning objectives. This results in the low effectiveness of using social media as a learning tool.

On the other hand, the lack of a structured social media-based learning strategy indicates that the use of this technology remains sporadic and unintegrated into learning design. The lack of systematic planning results in a lack of clear direction in social media use, thus underutilizing its potential.

These obstacles indicate that social media utilization is not yet fully optimal in supporting Islamic Religious Education (PAI) learning. This is as expressed by a teacher: "Students do often use social media, but more for entertainment than learning." (Ahmad Yani).

Furthermore, students also admitted: "Sometimes we use social media to study, but we're often distracted by other content," (Siti Aminah Siregar). This finding indicates a gap between the ideal potential of social media as a learning resource and the reality of its use in the field. In other words, while social media has significant potential to support learning, without adequate digital literacy, effective supervision, and structured learning strategies, its use tends to be suboptimal.

Implications of Using Social Media for Islamic Education Learning

The use of social media as a learning resource in Islamic Religious Education (PAI) has significant implications for student learning processes and outcomes, across cognitive, affective, and participatory aspects. These implications relate not only to increased access to information but also to changes in student learning patterns in the digital age.

Based on the research findings, one of the main implications is increased student learning motivation. This is evident in students' interest in utilizing platforms like YouTube to understand Islamic Religious Education (PAI) material, as expressed by students who found it easier to understand through learning videos. This situation indicates that social media can provide a more engaging learning experience and align

with the preferences of the digital generation, thus encouraging the formation of a positive learning culture. *intrinsically motivated learning*.

Furthermore, the use of social media also facilitates the understanding of learning materials. The visual and audiovisual content students access through YouTube helps explain previously difficult concepts in a more concrete and understandable way. This finding indicates the occurrence of *meaningful learning*, where students not only receive information, but are able to relate the material to more contextual learning experiences.

Another implication is increased student involvement in the learning process (*student engagement*). The use of WhatsApp as a medium for discussion and communication between teachers and students indicates a more intense learning interaction outside the classroom. This indicates that learning is no longer passive, but rather directed towards *student-centered learning*, where students play an active role in the learning process.

However, the research also shows negative implications if social media use is not managed properly. Students admitted that they were often distracted by other content when using social media, indicating that *attention distraction* in the learning process. Furthermore, teachers also revealed that social media use is still predominantly for entertainment, thus reducing its effectiveness as a learning resource.

Therefore, a systematic management strategy is needed to utilize social media as a learning resource. Research findings indicate that the lack of structured integration into learning is a major obstacle. Therefore, teachers need to design more targeted social media-based learning, such as through digital assignments, utilizing relevant content, and strengthening students' digital literacy.

Thus, the use of social media not only provides easy access, but also has the potential to improve the quality of Islamic Education learning if supported by appropriate management and structured learning strategies. The research results show that the use of social media as a learning resource in Islamic Religious Education (PAI) has undergone a significant transformation, both in terms of function and its role in the learning process. Social media is no longer positioned solely as a communication tool, but has evolved into part of a digital learning ecosystem that supports more flexible, independent, and sustainable student learning activities. This finding confirms a shift in the learning paradigm from *teacher-centered learning* going to *student-centered learning*, where students are not only recipients of information, but also play an active role in constructing their own knowledge (Junco, 2020).

In this context, the use of platforms such as YouTube, WhatsApp, and Instagram demonstrates the differentiation of pedagogical functions that enrich students' learning experiences. YouTube, as an audiovisual-based medium, plays a crucial role in facilitating the understanding of abstract concepts in Islamic Religious Education (PAI) through more concrete visual, audio, and narrative representations. This aligns with Mayer's (2009) theory of multimedia learning, which states that the integration of various information modalities (visual and verbal) can significantly enhance students' cognitive processing and learning retention. Thus, the use of YouTube not

only enhances the appeal of learning but also strengthens the quality of students' conceptual understanding.

Meanwhile, WhatsApp serves as a social interaction medium that supports more dynamic and sustainable learning communication. The interactions that occur through online discussions, sharing materials, and assigning assignments demonstrate the expansion of learning spaces from the classroom to the online world. *extended learning environment* This phenomenon aligns with the perspective of Social Learning Theory, which emphasizes that learning occurs through social interaction, observation, and collaboration with the surrounding environment (Bandura, 1977). Thus, WhatsApp functions not only as a communication tool but also as a space for the social construction of knowledge.

While Instagram has not yet been optimally utilized in formal learning, it has contributed to shaping students' affective dimensions and religious awareness. Exposure to Islamic content that is light-hearted, contextual, and relevant to everyday life allows for the indirect internalization of values. This demonstrates that social media has potential not only for cognitive aspects but also for shaping students' religious attitudes and values.

Furthermore, findings regarding supporting factors indicate that the successful use of social media is greatly influenced by the availability of technological infrastructure and user readiness. *smartphone* among students, making the device *a personal learning device* which allows fast and flexible access to information. Adequate internet access support also strengthens the formation of *connected learning environment*, where students can connect with various learning resources without the limitations of space and time (Tess, 2021).

In addition to external factors, internal aspects such as students' interest and fascination with digital technology are also significant drivers. This interest fosters intrinsic motivation in learning, which ultimately leads to increased student engagement in the learning process. This demonstrates that the integration of social media in Islamic Religious Education (PAI) learning is highly relevant to the characteristics of the digital generation, who tend to be adaptive to technology.

However, this study also uncovered several obstacles indicating that social media utilization is not yet fully optimal. Students' low digital literacy is a major obstacle to maximizing social media's potential as a learning resource. Digital literacy relates not only to technical skills in using technology but also encompasses critical thinking skills in evaluating and sorting information. Limitations in this aspect lead students to be less selective in consuming content, potentially disrupting the learning process. This aligns with the UNESCO report (2022), which emphasizes that digital literacy is an essential competency in 21st-century education.

Furthermore, a lack of supervision from teachers and parents increases the risk of uncontrolled social media use. In this context, the role of teachers becomes crucial, not only as presenters but also as facilitators and guides in the educational use of technology. Without adequate guidance, students tend to use social media for entertainment purposes, ultimately reducing its effectiveness as a learning resource (Suryadi, 2020).

The dominance of social media use for entertainment also indicates a functional conflict between educational and recreational aspects. The characteristics of social

media, which are designed to attract users' attention through entertaining content, have led to this *attention distraction*, where students' focus is easily diverted from learning activities. This situation presents a unique challenge in effectively integrating social media into learning.

Another obstacle is the lack of a structured social media-based learning strategy. Sporadic use indicates that teachers have not yet fully integrated social media into their learning designs systematically. However, planned integration, for example through lesson plans or digital-based learning modules, can increase the effectiveness of social media use in supporting the achievement of learning objectives (Arsyad, 2017).

In terms of implications, this study shows that the use of social media has a positive impact on Islamic Religious Education (PAI) learning, particularly in increasing student motivation, understanding, and engagement. The increase in learning motivation indicates that social media can create a more engaging and relevant learning experience for students. Furthermore, the ease of understanding material through visual content indicates that social media supports the development of learning outcomes *meaningful learning*, where students not only memorize, but also understand and relate the material to real life contexts.

Increased student engagement in learning also demonstrates that social media can encourage active participation and collaboration in the learning process. This aligns with the constructivist approach, which emphasizes that knowledge is actively constructed through interaction and learning experiences (Vygotsky, 1978). Thus, social media can be an effective tool for developing participatory and collaborative learning.

However, this potential must be balanced with proper management. Without a clear strategy, social media can become a source of distraction that hinders the learning process. Therefore, a comprehensive approach to integrating social media into learning is necessary, including strengthening digital literacy, effective supervision, and structured learning planning.

An important finding in this study is the existence of a pattern of social media use that is *semi-structured*, namely, intensive use that has occurred but has not yet been fully pedagogically designed. This suggests that the main challenge in utilizing social media lies not in access or technology, but in how the technology is effectively integrated into learning design.

Thus, this study confirms that social media has significant potential as a learning resource in Islamic Religious Education (PAI) teaching. However, to achieve optimal utilization, a synergy between technological readiness, digital literacy competency, and the active role of teachers in designing innovative and structured learning is required. Without this, social media utilization risks not having a significant impact on improving the quality of learning.

CONCLUSION

Based on the research results, it can be concluded that the use of social media as a learning resource in Islamic Religious Education (PAI) learning for 11th grade students at SMKN 1 Rao Selatan, Pasaman Regency has become part of the students' learning practices that are adaptive to the development of digital technology. Social

media is no longer used incidentally, but has functioned as a learning tool. *supplementary learning resource* which supports the formal learning process, especially through the YouTube, WhatsApp, and Instagram platforms with different pedagogical characteristics.

The use of social media is supported by several main factors, namely high ownership *smartphone*, availability of internet access, ease of use of applications, and high student interest in digital technology. These factors form a digital learning ecosystem that enables students to learn more flexibly, independently, and based on *self-directed learning*.

However, this study also found that social media utilization is not yet fully optimal. This is due to several obstacles, such as low student digital literacy, lack of supervision from teachers and parents, the dominance of social media use for entertainment, and the lack of structured social media-based learning strategies. This situation indicates a gap between the potential of social media as a learning resource and its implementation in learning practices.

On the other hand, the use of social media has positive implications for Islamic Religious Education (PAI) learning, such as increased motivation to learn, ease of understanding material through visual content, and increased student engagement in the learning process. This indicates a shift in the learning paradigm from traditional to *teacher-centered learning* going to *student-centered learning*. However, without proper management, social media also has the potential to cause distractions that can disrupt students' focus on learning.

Thus, this study confirms that social media has great potential as a learning resource in Islamic Religious Education learning, but its utilization requires systematic management, strengthening of digital literacy, and structured integration in learning design in order to provide an optimal impact on the quality of learning.

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