

The Influence of Religious Content on Social Media on Students' Understanding of Islamic Teachings at SMAN 3 Medan

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Abstract: This study aims to analyze the influence of religious content on social media on students' understanding of Islamic teachings at SMAN 3 Medan. This research employed a quantitative approach using a survey method. The population consisted of students at SMAN 3 Medan who actively use social media, with the sample determined using a sampling technique appropriate to the characteristics of the population. Data were collected through a questionnaire measuring the intensity and utilization of religious content on social media and students' level of understanding of Islamic teachings. The data were analyzed using descriptive statistical analysis and regression analysis to determine the influence of religious content on social media on students' understanding of Islamic teachings. The results indicate that the utilization of religious content on social media influences students' understanding of Islamic teachings. Religious content presented in an engaging, informative, and accessible manner can serve as an additional source of knowledge for students. However, the use of social media needs to be accompanied by digital and religious literacy skills so that students can distinguish valid Islamic information from information that lacks sufficient credibility. The study concludes that social media has the potential to serve as a supporting medium for learning and strengthening students' understanding of Islamic teachings when used selectively, critically, and responsibly.

Keywords: Religious Content; Social Media; Understanding Of Islamic Teachings; Islamic Religious Education; Digital Literacy

Abstrak: Penelitian ini bertujuan untuk menganalisis pengaruh konten keagamaan di media sosial terhadap pemahaman ajaran Islam siswa SMAN 3 Medan. Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei. Populasi penelitian adalah siswa SMAN 3 Medan yang aktif menggunakan media sosial, dengan sampel yang ditentukan menggunakan teknik

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sampling yang sesuai dengan karakteristik populasi. Pengumpulan data dilakukan melalui kuesioner yang mengukur intensitas dan pemanfaatan konten keagamaan di media sosial serta tingkat pemahaman siswa terhadap ajaran Islam. Data dianalisis menggunakan analisis statistik deskriptif dan regresi untuk mengetahui pengaruh variabel konten keagamaan di media sosial terhadap pemahaman ajaran Islam siswa. Hasil penelitian menunjukkan bahwa pemanfaatan konten keagamaan di media sosial memiliki pengaruh terhadap pemahaman ajaran Islam siswa. Konten keagamaan yang disajikan secara menarik, informatif, dan mudah dipahami dapat menjadi sumber pengetahuan tambahan bagi siswa. Namun, pemanfaatan media sosial perlu disertai kemampuan literasi digital dan keagamaan agar siswa mampu membedakan informasi keislaman yang valid dari informasi yang kurang dapat dipertanggungjawabkan. Penelitian ini menyimpulkan bahwa media sosial memiliki potensi sebagai sarana pendukung pembelajaran dan penguatan pemahaman ajaran Islam apabila digunakan secara selektif, kritis, dan bertanggung jawab.

Kata Kunci: Konten Keagamaan; Media Sosial; Pemahaman Ajaran Islam; Pendidikan Agama Islam; Literasi Digital.

A. Introduction

The rapid development of digital technology has fundamentally transformed the way students communicate, access information, and construct knowledge. Social media platforms have become an integral part of students' everyday lives, providing opportunities to obtain information beyond the boundaries of formal classroom instruction. In the educational context, this transformation has created new possibilities for learning that are more flexible, interactive, participatory, and accessible. Consequently, schools and teachers are increasingly required to consider how digital environments can be integrated into learning processes while maintaining educational objectives and values.

Social media has particular significance for adolescents because it provides immediate access to diverse forms of information, including educational, cultural, social, and religious content. Platforms such as YouTube, Instagram, TikTok, Facebook, and WhatsApp allow students to encounter religious messages through videos, short articles, lectures, discussions, podcasts, and visual content. This situation has changed

the position of teachers as the primary source of information because students can independently explore religious knowledge through digital platforms. However, the abundance of information also creates challenges concerning the accuracy, credibility, and interpretation of religious content.

The use of social media in education should therefore not be understood merely as the utilization of technology but also as a transformation in students' learning behavior. Digital environments encourage students to search for information independently, compare different perspectives, interact with other users, and construct their own understanding. From a constructivist perspective, learning involves an active process in which learners construct knowledge through interaction with information and their environment (Vygotsky, 1978). Social media can provide such an environment, although the quality of learning depends strongly on students' ability to evaluate and interpret the information they encounter.

In Islamic Religious Education (IRE), commonly referred to as Pendidikan Agama Islam (PAI), the transformation of learning resources is particularly important. PAI is not limited to the transmission of religious knowledge but also aims to develop students' understanding, attitudes, values, and behavior based on Islamic teachings. Therefore, the use of digital resources in PAI should contribute to meaningful religious understanding rather than merely increase students' exposure to religious information. Digital media and social media can become complementary learning resources when their use is guided by appropriate pedagogical and religious principles.

The increasing availability of Islamic content on social media has created opportunities for students to access religious knowledge in ways that are attractive and familiar to their generation. Religious lectures, Qur'anic explanations, discussions of Islamic law, motivational messages, and educational videos can be accessed at any time. Recent research indicates that social media and digital platforms can support students' understanding of Islamic teachings while simultaneously creating challenges related to conflicting religious information and students' ability to verify online content (Al Awwali, 2025). This demonstrates that social media can function simultaneously as a learning resource and a potential source of misunderstanding.

The educational value of social media is strongly influenced by the quality of the content consumed by students. Content that is accurate, contextual, pedagogically appropriate, and based on credible Islamic sources can enrich students' understanding of religious teachings. Conversely, religious content that is misleading, decontextualized, sensationalized, or produced without adequate scholarly authority may generate misconceptions. Thus, students' exposure to religious content cannot automatically be equated with increased religious understanding.

Digital literacy is consequently an essential component in the use of social media for Islamic learning. Digital literacy involves not only the technical ability to access and use digital platforms but also the capacity to search, evaluate, interpret, create, and communicate information responsibly. In Islamic education, religious digital literacy is particularly important because students may encounter religious information without sufficient explanation or verification. Rusadi and Aripin (2023) found that students' use of the internet for religious learning raises concerns because some students seek religious information online without adequately checking its validity.

The importance of critical evaluation becomes greater because social media algorithms tend to expose users to content based on previous interactions and preferences. As a result, students may repeatedly encounter particular interpretations or perspectives without being sufficiently exposed to alternative scholarly viewpoints. The algorithmic environment may therefore shape not only what students see but also how they perceive religious knowledge. Recent research on madrasah students emphasizes that algorithm-driven social media increasingly influences how students receive, interpret, and evaluate religious information, making digital religious literacy an important educational concern.

From a pedagogical perspective, social media can also support active and participatory learning. Students are not merely recipients of information but can respond to content, ask questions, participate in discussions, create educational materials, and share knowledge with peers. Research on social media-based Islamic Religious Education indicates that digital platforms can facilitate collaborative learning and respond to the characteristics of students who are increasingly accustomed to digitally

integrated learning environments (Suriana et al., 2025). This participatory dimension provides an opportunity to strengthen students' engagement with Islamic learning.

Nevertheless, the integration of social media into PAI requires careful consideration of educational ethics. Social media environments contain both constructive and problematic content, including misinformation, provocative narratives, and interpretations that may conflict with the principles of moderate and contextual Islamic education. Research on digital literacy and Islamic social media ethics demonstrates that students need critical attitudes, responsibility, and ethical awareness when participating in digital religious learning (Mabruri et al., 2024). Therefore, digital religious learning should integrate technological competence with ethical and religious guidance.

Teachers have an important role in addressing these challenges. Although students can independently access religious content through social media, teachers remain essential in helping them evaluate information, clarify misconceptions, contextualize religious teachings, and connect digital content with the PAI curriculum. The teacher's role consequently shifts from being the sole provider of information toward becoming a facilitator, mediator, and evaluator of digital learning experiences. Research on digital literacy development in Islamic Religious Education has shown that teachers can integrate online platforms, educational social media, and Islamic digital resources while simultaneously strengthening students' digital literacy competencies.

The integration of social media into PAI also has the potential to make religious learning more contextual and relevant to students' everyday experiences. Traditional classroom learning may sometimes be perceived by students as separated from the digital environment in which they interact daily. By connecting Islamic teachings with contemporary digital content, teachers can provide opportunities for students to examine how Islamic values are applied to real-life situations. This approach can strengthen the relevance of PAI learning and encourage students to understand religious teachings beyond memorization.

Several recent studies support the potential benefits of digital media in Islamic Religious Education. Research on the integration of digital media in secondary-school

PAI indicates that digital resources can make learning more engaging, interactive, and consistent with the characteristics of the digital generation, while also contributing to learning outcomes and character development (Trisnawati et al., 2025). Similarly, research on TikTok-based Islamic Religious Education found that digital content creation can support students' motivation, participation, and critical thinking in understanding Islamic values (Af'idiati et al., 2025). These findings suggest that social media should not necessarily be viewed solely as a distraction from learning.

However, previous research has also revealed that the relationship between social media and religious understanding is complex. A recent quantitative study involving Generation Alpha students found that although many students perceived social media as supporting their understanding of Islamic teachings, a substantial proportion also encountered conflicting religious information and did not consistently verify the information they received (Al Awwali, 2025). This finding demonstrates that the educational impact of social media depends not only on the frequency of use but also on the nature of content, students' digital literacy, and the guidance provided by educators.

Another important issue concerns the distinction between exposure to religious information and genuine understanding of Islamic teachings. Students may watch religious videos, read Islamic posts, or follow religious accounts without necessarily understanding the theological, ethical, or contextual meanings of the information. Understanding requires students to interpret information, relate it to established Islamic principles, evaluate its credibility, and apply it appropriately. Therefore, research on social media and Islamic education should examine not merely students' access to religious content but its relationship with their actual understanding of Islamic teachings.

Despite the growing body of literature concerning digital literacy and social media in Islamic Religious Education, empirical research at the level of individual public senior high schools remains important. Research conducted in other educational contexts cannot automatically represent the characteristics of students in every school because students' social environments, access to technology, learning cultures, teacher guidance, and patterns of social media use may differ. Previous research on Indonesian

public senior high school students has emphasized the importance of examining students' critical awareness when using the internet and social media as resources for Islamic learning (Ju'subaidi et al., 2024).

SMAN 3 Medan provides a relevant context for examining this issue because students at the senior high school level are increasingly exposed to digital information while simultaneously developing more complex cognitive and social capacities. At this stage, students are expected not only to acquire religious knowledge but also to develop the ability to critically evaluate information and apply Islamic teachings in their daily lives. Social media may therefore function as an important informal learning environment that interacts with formal PAI instruction provided at school.

The present study is also important because the influence of religious content on social media cannot be assumed to be uniformly positive or negative. On the one hand, credible religious content can expand students' access to Islamic knowledge, reinforce classroom learning, and encourage independent learning. On the other hand, inaccurate or poorly contextualized content may create confusion and misconceptions. A recent study on technology and social media integration in PAI similarly highlights the opportunities for improving motivation, participation, and understanding while emphasizing continuing challenges related to digital literacy, misinformation, and the need for guidance based on Islamic values (Munawarah et al., 2026).

Based on this background, there is a need for empirical investigation into the relationship between religious content encountered through social media and students' understanding of Islamic teachings. Such research is expected to provide evidence concerning whether social media exposure can contribute to students' religious understanding within the context of formal PAI education. The findings may also provide a basis for teachers and schools to formulate more appropriate strategies for integrating social media into religious learning while strengthening students' ability to critically evaluate digital religious information.

Therefore, the **specific objective of this study** is to examine the influence of religious content on social media on students' understanding of Islamic teachings at **SMAN 3 Medan**. More specifically, this study seeks to identify the extent to which

students' exposure to and utilization of religious content through social media are associated with their understanding of Islamic teachings. The study also seeks to provide empirical evidence that can inform the development of digital-literacy-oriented PAI learning strategies and guide teachers in utilizing social media as a complementary learning resource.

Ultimately, this research is expected to contribute both theoretically and practically to the development of Islamic Religious Education in the digital era. Theoretically, it may enrich discussions concerning the relationship between social media, digital religious literacy, and students' understanding of Islamic teachings. Practically, the findings may assist PAI teachers and schools in designing learning approaches that utilize relevant social media content while maintaining academic credibility, Islamic values, critical thinking, and responsible digital behavior. In this way, social media can be positioned not merely as a source of information but as a potentially meaningful and critically managed component of contemporary Islamic education.

B. Research Methodology

This study employed a **quantitative approach** using a survey method to examine the influence of religious content on social media on students' understanding of Islamic teachings at SMAN 3 Medan. The quantitative approach was selected because the study sought to measure the relationship between the independent variable, namely religious content on social media, and the dependent variable, namely students' understanding of Islamic teachings. The research was conducted at SMAN 3 Medan during the 2026 academic period. The research design was correlational, with the analysis focused on determining whether exposure to and utilization of religious content on social media significantly influenced students' understanding of Islamic teachings.

The population of this study consisted of students at SMAN 3 Medan who actively use social media and have received Islamic religious information through digital platforms. The sample was selected using **purposive sampling**, with the criteria that participants were active social media users, had accessed religious or Islamic

content through social media, and were enrolled as students at SMAN 3 Medan. The number of respondents was determined based on the research population and sampling requirements. This sampling technique was used to ensure that the respondents had direct experience with the phenomenon being investigated and could provide relevant information concerning the use of social media for accessing religious content.

Data were collected using a structured **questionnaire** developed based on the indicators of the two research variables. The independent variable (X) was religious content on social media, which included the frequency of accessing religious content, the variety of Islamic content accessed, the intensity of interaction with religious content, the use of social media as a source of religious information, and students' evaluation of the credibility of religious content. The dependent variable (Y) was students' understanding of Islamic teachings, measured through indicators covering students' understanding of Islamic beliefs, worship, morality, and the application of Islamic values in everyday life. The questionnaire employed a Likert scale to measure students' responses systematically.

Before being distributed to the respondents, the research instrument was subjected to **validity and reliability testing**. Validity testing was conducted to determine whether each questionnaire item appropriately measured the intended research construct. Item validity was examined using the correlation between item scores and total scores, while reliability was assessed using **Cronbach's alpha**. An instrument was considered reliable when it demonstrated an acceptable level of internal consistency. In addition to questionnaire data, supporting information was obtained through documentation related to the research setting and students' learning activities to provide contextual information for interpreting the quantitative findings.

The collected data were analyzed using **descriptive and inferential statistical techniques**. Descriptive analysis was used to present the characteristics of respondents and describe the levels of religious content exposure on social media and students' understanding of Islamic teachings. Inferential analysis was then conducted using **simple linear regression** to determine the extent to which religious content on social media influenced students' understanding of Islamic teachings. Before regression

analysis was performed, prerequisite tests were conducted, including normality and linearity tests, to ensure that the data met the assumptions required for statistical analysis. The significance level was set at $\alpha = 0.05$.

The research procedure consisted of several stages, including preparation, instrument development, instrument testing, data collection, data processing, statistical analysis, and interpretation of findings. Ethical principles were maintained throughout the research process by informing participants about the purpose of the study and ensuring that participation was voluntary. Respondents' identities and personal information were kept confidential and were used solely for academic research purposes. The results of the analysis were subsequently interpreted to determine whether religious content accessed through social media had a significant influence on students' understanding of Islamic teachings at SMAN 3 Medan.

C. Results and Discussion

Research Findings

The study investigated the influence of religious content on social media on students' understanding of Islamic teachings at SMAN 3 Medan. Based on the illustrative dataset used in this section, the study involved 100 respondents who met the predetermined criteria, namely students who actively used social media and had accessed Islamic or religious content through digital platforms. The respondents provided information concerning their patterns of accessing religious content and their understanding of Islamic teachings. The analysis was conducted using descriptive statistics, Pearson correlation, and simple linear regression.

The descriptive analysis showed that the mean score for the variable of religious content on social media (X) was 3.72, indicating a relatively high level of exposure and utilization of religious content among the respondents. Meanwhile, the mean score for students' understanding of Islamic teachings (Y) was 3.81, which also indicates a relatively high level. These findings suggest that students generally encounter and utilize religious information through social media while maintaining a relatively good level of understanding of Islamic teachings.

The relatively high mean score of the social media variable indicates that social media has become one of the information environments accessible to students in their daily lives. Students may encounter Islamic content through short videos, religious lectures, Qur'anic explanations, motivational messages, Islamic educational posts, and discussions. This finding is consistent with the broader transformation of learning in the digital era, in which students increasingly obtain information from both formal educational institutions and informal digital environments.

The descriptive findings also indicate that religious content accessed through social media may function as a complementary source of Islamic knowledge. Students can obtain explanations of religious concepts beyond classroom learning and revisit content according to their individual learning needs. From a learning perspective, the accessibility and flexibility of digital resources can support independent learning and provide opportunities for learners to interact with diverse sources of knowledge (Mayer, 2014).

The mean score of 3.81 for students' understanding of Islamic teachings suggests that the respondents generally demonstrated a favorable level of understanding. The understanding measured in this study encompasses students' comprehension of Islamic beliefs, worship, morality, and the application of Islamic values in everyday life. This is important because Islamic Religious Education should not be limited to the acquisition of factual knowledge but should also encourage students to understand and apply Islamic values in their daily behavior.

The Pearson correlation analysis produced a correlation coefficient of $r = .624$. This indicates a positive relationship between religious content on social media and students' understanding of Islamic teachings. The magnitude of the coefficient indicates a moderate-to-strong positive relationship, meaning that students with higher levels of exposure to and utilization of religious content tended, in this illustrative dataset, to demonstrate higher levels of understanding of Islamic teachings.

The positive correlation is theoretically understandable because social media provides students with additional opportunities to access religious information. When students actively engage with credible and educational Islamic content, they may gain

additional explanations and examples that reinforce concepts introduced during formal classroom instruction. However, correlation alone does not establish that social media content is the sole cause of students' religious understanding because other educational, family, social, and individual factors may also contribute.

The coefficient of determination (R^2) was 0.389, indicating that approximately 38.9% of the variance in students' understanding of Islamic teachings can be statistically explained by the religious-content variable in this illustrative regression model. The remaining 61.1% may be associated with other factors not examined in this study, such as classroom instruction, parental religious education, peer influence, personal motivation, prior religious knowledge, school environment, and students' general learning habits.

The simple linear regression analysis further demonstrated that religious content on social media had a statistically significant relationship with students' understanding of Islamic teachings. The calculated t -value was 7.91, while the significance value was $p < .001$. Since the significance value is below the conventional threshold of 0.05, the null hypothesis that religious content on social media has no significant relationship with students' understanding of Islamic teachings would be rejected in the illustrative analysis.

Discussion

The findings indicate that social media has considerable potential as an informal learning environment for Islamic Religious Education. Students are no longer dependent exclusively on textbooks and classroom explanations because digital platforms provide immediate access to diverse forms of religious information. This condition is consistent with the changing nature of learning in the digital era, in which learners increasingly interact with multimedia resources and construct knowledge through multiple information channels (Mayer, 2014).

The positive relationship identified in the analysis can also be explained through the principle of active learning. Social media allows students to select content according to their interests, watch explanations repeatedly, compare different materials, and interact with other users. These activities can provide additional opportunities for

students to process information. From a sociocultural perspective, learning develops through interaction between learners, information, and their surrounding social environment (Vygotsky, 1978).

The findings are also relevant to the role of teachers in contemporary Islamic education. Although students can access religious information independently, teachers remain important as facilitators who guide students in interpreting and evaluating digital content. Teachers can help students distinguish authoritative religious explanations from unsupported opinions and relate online content to the PAI curriculum. Thus, social media should ideally complement rather than replace the pedagogical role of teachers.

Another important finding concerns the quality of religious content. The positive association between religious content and Islamic understanding should not be interpreted to mean that all religious content available on social media is educationally beneficial. Social media contains diverse materials with varying degrees of accuracy and credibility. Therefore, the educational contribution of social media depends substantially on the quality of the content selected and students' ability to evaluate it critically.

Digital literacy is therefore an important factor in interpreting these findings. Students need to possess the ability to identify credible sources, compare information, examine references, and avoid accepting religious claims solely because they are popular or frequently shared. Digital literacy involves more than technical skills; it also includes the ability to evaluate information critically and use digital resources responsibly. This is particularly important in Islamic education because religious information may involve differences in interpretation, context, and scholarly authority.

The findings can also be understood from the perspective of students' learning motivation. Religious content presented through videos, illustrations, short explanations, and interactive formats may be more attractive to students who are accustomed to digital communication. Engaging presentation may encourage students to spend more time exploring religious concepts. This corresponds with the argument that multimedia learning can facilitate understanding when verbal and visual information are appropriately integrated (Mayer, 2014).

The result is also consistent with the broader concept of social learning. Bandura (1977) emphasized that individuals can acquire knowledge and behavior through observation, interaction, and modeling. In the context of social media, students may observe religious practices, explanations, discussions, and examples of Islamic behavior presented by content creators. Such exposure may contribute to students' understanding, particularly when the content provides accurate explanations and positive behavioral models.

Nevertheless, exposure to religious content does not automatically guarantee deep understanding. Students may consume large amounts of information without critically processing its meaning. This distinction is important because understanding requires more than remembering information. Students should be able to explain concepts, connect them with Islamic principles, distinguish appropriate from inappropriate practices, and apply relevant values in daily situations. Therefore, the role of social media should be integrated with learning activities that encourage reflection, discussion, and application.

The R^2 value of 38.9% further demonstrates that social media content represents only one of several factors associated with students' understanding of Islamic teachings. This finding prevents an overly deterministic interpretation of social media. Although digital platforms can provide substantial learning opportunities, students' understanding is also shaped by classroom instruction, teachers, families, religious communities, personal experiences, and individual motivation. Islamic Religious Education therefore requires a comprehensive educational environment rather than reliance on a single learning medium.

The significance value of $p < .001$ provides evidence of a statistically significant relationship in the illustrative model. The t -value of 7.91 is substantially greater than the commonly used critical value of approximately 1.984 for a two-tailed test with 98 degrees of freedom at the 0.05 significance level. Consequently, the statistical analysis supports the conclusion that religious content on social media is significantly associated with students' understanding of Islamic teachings within the analyzed sample.

These findings have practical implications for PAI teachers at SMAN 3 Medan. Teachers can strategically incorporate selected social media content into classroom activities, for example by asking students to analyze short Islamic educational videos, evaluate the credibility of religious accounts, compare online explanations with Qur'anic or scholarly references, and discuss the application of Islamic values in contemporary contexts. Such activities can transform social media from a passive source of information into a structured learning resource.

The findings also imply that schools should strengthen students' digital religious literacy. Students need guidance concerning ethical digital behavior, responsible information sharing, source verification, and critical evaluation of religious messages. Such competencies are increasingly important because the digital environment contains both beneficial educational resources and potentially misleading information. Accordingly, PAI should respond not only to students' religious knowledge needs but also to the challenges of digital information consumption.

From the perspective of Islamic education, the use of social media should remain consistent with educational and ethical principles. Digital religious learning should encourage truthfulness, responsibility, respect for differences, moderation, and intellectual honesty. Students should be encouraged to verify information before accepting or distributing it. This approach is important because religious education has a broader objective than academic achievement; it also seeks to develop students' character and responsible behavior.

The findings further suggest that social media can serve as a bridge between formal and informal learning. Formal PAI instruction provides systematic curriculum-based knowledge, while social media can offer additional examples, contemporary discussions, and opportunities for independent exploration. When these two environments are appropriately connected, students may have greater opportunities to contextualize Islamic teachings within their everyday experiences.

Overall, the illustrative findings indicate that religious content on social media is positively and significantly associated with students' understanding of Islamic teachings at SMAN 3 Medan. The correlation coefficient of .624, R^2 of .389, t -value of 7.91, and

significance value of $p < .001$ indicate a meaningful statistical relationship. However, the results should be interpreted carefully because the present numerical values are illustrative pending verification with the actual respondent data.

The study therefore emphasizes that social media should not simply be regarded as an entertainment platform or a potential distraction from education. When appropriately selected, critically evaluated, and pedagogically integrated, religious content on social media can become a complementary resource for Islamic Religious Education. The effectiveness of this approach ultimately depends on the credibility of the content, students' digital literacy, teacher guidance, and the integration of online information with systematic classroom learning.

D. Conclusion

This study concludes that religious content on social media has a positive and significant influence on students' understanding of Islamic teachings at SMAN 3 Medan. Based on the illustrative statistical analysis, the Pearson correlation coefficient was 0.624, indicating a moderate-to-strong positive relationship between the two variables. The coefficient of determination ($R^2 = 0.389$) indicates that religious content on social media statistically explains approximately 38.9% of the variance in students' understanding of Islamic teachings, while the remaining 61.1% is influenced by other factors outside the scope of this study.

The hypothesis testing further indicates a statistically significant relationship, with a t-count of 7.91 and a significance value of $p < .001$, which is lower than the significance level of 0.05. These findings suggest that social media can serve as a complementary source of Islamic learning when students access credible, educational, and relevant religious content. However, the benefits of social media depend on students' ability to critically evaluate information and on teachers' guidance in connecting digital religious content with the principles and curriculum of Islamic Religious Education.

Therefore, the utilization of social media in Islamic Religious Education should be accompanied by strengthening students' digital and religious literacy. Teachers are

encouraged to guide students in selecting credible Islamic content, verifying religious information, and critically interpreting messages encountered on social media. Schools can also develop learning activities that integrate appropriate digital resources with classroom instruction. The statistical figures presented in this study are illustrative and should be replaced with the actual results obtained from the respondents before the manuscript is submitted for publication.

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