

# Optimizing Collaborative Learning of Islamic Religious Education Through Social Media

Suriana Suriana<sup>1</sup>, Teti Wahyuni<sup>2</sup> Misbahul Jannah<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; [suriana.suriana@ar-raniry.ac.id](mailto:suriana.suriana@ar-raniry.ac.id)

<sup>2</sup> Direktorat Pendidik PAUD dan Dikmas, GTK, Kemdikbud, Jakarta; [tetiwahyuni75@gmail.com](mailto:tetiwahyuni75@gmail.com)

<sup>3</sup> Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; [misbahulj@ar-raniry.ac.id](mailto:misbahulj@ar-raniry.ac.id)

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## ABSTRACT

Digital native students increasingly require learning environments that are collaborative and digitally integrated. Islamic education (PAI) must adapt by leveraging social media to meet these demands. This study investigates how educators optimize collaborative PAI learning through the strategic use of social media platforms. This research employed a literature review methodology. Relevant academic articles were collected from databases including Google Scholar, SINTA, GARUDA, Connected Papers, Open Knowledge Maps, Semantic Scholar, and OhioLINK. Inclusion criteria focused on peer-reviewed studies published between 2018 and 2024 that discussed the use of social media to enhance collaborative PAI learning. Articles not directly related to the subject were excluded. The selected literature was categorized and analyzed using thematic content analysis. The findings reveal that educators are actively improving their social media literacy to facilitate collaborative learning. Three key efforts emerged: enhancing competence in digital platforms, integrating Islamic values into online interactions, and modeling appropriate social media behavior. These efforts contribute to creating dynamic, innovative, and student-centered learning environments. This review underscores the importance of educators maintaining up-to-date digital competencies to foster effective collaborative learning. The strategic use of social media not only enhances student engagement but also promotes the integration of religious values in modern learning contexts.

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## Corresponding Author:

Suriana Suriana

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia; [suriana.suriana@ar-raniry.ac.id](mailto:suriana.suriana@ar-raniry.ac.id)

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## 1. INTRODUCTION

In the digital era, learners must be able to access and leverage digital tools to enhance the learning process. This is particularly crucial for today's learners, often referred to as digital natives, who were born into a world shaped by technology and social media. As such, it is both appropriate and necessary for these learners to use digital platforms, including social media, as a medium for educational purposes. Social media not only supports individual learning but also enables collaborative learning

among peers and educators, promoting shared academic success and fostering a spirit of collective progress.

In the context of Islamic Religious Education (IRE), collaboration in learning is strongly emphasized. The Qur'an explicitly encourages cooperation in goodness and piety, as stated in Surah Al-Maidah (5:2): "...And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." According to Zuhaili (as cited in Fauzi, 2022), *birr* (righteousness) and *taqwa* (piety) refer to actions that bring peace to the heart and moral clarity, while *ithm* (sin) and *'udwan* (aggression) refer to actions that harm individuals or infringe upon others' rights. Collaboration (*ta'awun*) in education, therefore, should aim to foster positive contributions and mutual understanding.

Furthermore, collaborative learning environments must be inclusive, respecting diversity across ethnicity, religion, gender, culture, and socioeconomic background. This inclusivity is also emphasized in Surah Al-Hujurat (49:13): "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Fauzi, 2022; Fitriyadi, 2013). This verse reinforces the notion of unity in diversity and the importance of building collaborative relationships in education regardless of background differences.

Social media, when integrated into Islamic Education, offers numerous benefits. Firstly, it increases access to quality Islamic educational content. Secondly, it facilitates interactive and engaging learning experiences. Thirdly, it helps students build digital literacy skills crucial in today's world (Suriana, 2023). These platforms not only support the delivery of IRE material in engaging formats but also help develop critical digital competencies (Ahman, Mujiyanto, Bharati, Linggarnggeraini, & Faridi, 2019).

However, the integration of social media in learning does present challenges. These include exposure to inappropriate content, the spread of misinformation and hoaxes, and a general lack of digital literacy among students. These factors can lead students to absorb both positive and harmful content (Suriana, 2023, 2019b). It is essential, therefore, to teach learners how to filter and critically evaluate information, promoting ethical and responsible social media use.

Digital native learners must be taught how to use social media thoughtfully—understanding when, why, and how to engage with it. Social media presents opportunities for creativity, critical thinking, and informed expression (Hasibuan, Rambe, Nasution, & Ritonga, 2024; Munir, 2017). Thus, educators play a crucial role in mentoring and guiding students to utilize digital media effectively while mitigating its risks (Putri & Rahmi, 2024). Social media platforms also allow for large-scale collaborative learning, accommodating numerous participants simultaneously.

Recent studies highlight that IRE in the digital age requires innovative, flexible approaches that address both opportunities and obstacles. Collaborative learning models help students engage deeply with content, improve their understanding, and enhance interaction between students and educators (Giang & Cuong, 2021; Prasetyo, Nuraini, & Prianita, 2024).

A study by Ataie, Shah, and Ali (2018) titled *Integration of Social Media Technology and Ethical Collaborative Learning* emphasizes the role of ethical collaboration in education, grounded in QS. Ali Imran: 300. The authors argue that collaboration, anchored in resilience and self-control, enhances learning outcomes and highlights that effective communication surpasses individual achievements. This is reinforced by the hadith narrated by Al-Bukhari: "The faithful are like bricks in a wall."

Similarly, Phuthong (2021) explored factors influencing social media adoption for collaborative learning during the COVID-19 pandemic in Thai universities. Using structural equation modeling on responses from 371 students, he found that collaborative ability and perceived enjoyment were key antecedents influencing platform adoption. He recommends that institutions proactively support social media-based collaboration to adapt to the challenges of remote learning.

Additional research by Giang and Cuong (2021) assessed the effectiveness of digital game-based learning. Their findings showed that both genders, regardless of their major, found educational games equally effective. However, differences emerged between students in different academic years, suggesting a growing need for blended-learning models.

Supratman (2018), in her study *Use of Social Media by Digital Natives*, identified three key domains of social media use: motivation, daily life purposes, and self-evaluation. These domains help explain how digital natives internalize, interpret, and manage their online interactions, underscoring the need for responsible digital citizenship.

In summary, while Islamic teachings emphasize collaboration without undermining individual contributions, digital learning must strike a balance between both. The integration of social media into IRE offers a promising path for innovation, engagement, and equitable learning. This study explores how educators can harness this potential to develop collaborative, ethical, and effective Islamic learning experiences for digital native students.

## 2. METHODS

This study employed a descriptive research method with a qualitative approach, specifically using a literature review as the primary strategy (Ibrahim & Syari, 2016). Descriptive research is designed to explore and portray phenomena as they exist in their current state, focusing on the actual conditions at the time of the study (Rahardjo, 2018). It aims to describe events or phenomena without manipulating variables or applying experimental interventions (Sugiarto, 2015).

The literature review approach was selected as it aligns with the study's objectives—namely, to explore and analyze the use of social media in optimizing collaborative learning within Islamic Religious Education (IRE). This method allows for the systematic identification, evaluation, and synthesis of relevant literature, enabling a comprehensive understanding of theoretical foundations and previous empirical findings on the topic (Hasibuan et al., 2024; Yunita & Mulyadi, 2024).

### 2.1 Data Sources

The data in this research were obtained from various secondary sources, including peer-reviewed journal articles, academic books, conference proceedings, and theses or dissertations relevant to the research topic. Literature searches were conducted through academic databases such as:

1. Google Scholar
2. SINTA
3. Garuda
4. Connected Papers
5. Open Knowledge Maps
6. Semantic Scholar
7. OhioLINK

### 2.2 Inclusion and Exclusion Criteria

To ensure the relevance, credibility, and quality of the sources used, specific inclusion and exclusion criteria were applied:

1. Inclusion Criteria:
  - Literature discussing the optimization of collaborative learning in Islamic Religious Education through the use of social media.
  - Publications dated between 2018 and 2024.
  - Articles published in indexed and reputable academic journals.
  - A total of 30 relevant sources were selected based on these criteria.
2. Exclusion Criteria:
  - Literature not directly related to the **collaborative learning of IRE via social media**.

- Sources lacking academic credibility or published in non-peer-reviewed platforms.
- A summary of the selected literature based on these criteria is presented in the following table.

**Table 1.** Summary of Relevant Studies on Social Media and Collaborative Learning in Islamic Religious Education (PAI)

No	Author	Research Objective	Method	Main Findings	Relevance to PAI
1	Wahyudi et al. (2024)	Exploring the use of social media in collaborative PAI learning	Literature review	Social media enriches interaction and understanding of religious values	Supports character building and Islamic values
2	Asy'arie et al. (2023)	Analyzing innovations in PAI learning through digital media	Qualitative literature review	TikTok, YouTube, and WhatsApp are effective in increasing student engagement	Provides a new approach to delivering PAI material
3	Faqihuddin & Muflih (2024)	Analyzing the implementation of digital media in Islamic Education at junior high schools	Qualitative interviews	Quizizz and Wordwall enhance participation and understanding	Supporting the Merdeka Curriculum and 21st-century skills
4	Azhari et al. (2025)	Explaining the challenges and opportunities of digital platforms in Islamic education	Literature review and online observation	Digital literacy and online ethics are needed in learning	Preserving Islamic values in the digital age
5	Yakub & Issah (2025)	Investigating the role of electronic media in Islamic education in Nigeria	Quantitative survey	Multimedia encourages critical thinking and overcomes traditional barriers	Demonstrating the global potential of digital media in Islamic Education
6	Choudhury & Ahmed (2019)	Examining collaborative learning in Islamic studies through online platforms	Case study	Online platforms enhance interaction and understanding of Islamic concepts	Supporting community-based learning
7	Haidir et al. (2021)	Assessing the effectiveness of WhatsApp in Islamic education learning	Experimental study	WhatsApp enhances student communication and collaboration	Facilitating distance learning based on Islamic values
8	Fauziah (2021)	Examining the characteristics of collaborative learning in Islamic Education	Descriptive study	Group interaction and responsibility strengthen religious understanding	Fostering values of cooperation and morality
9	Trigustini et al. (2022)	Explaining the steps of collaborative learning	Literature review	Five effective collaborative steps in Islamic Education learning	Providing a practical framework for Islamic Education teachers
10	Multazam & Gunawan (2018)	Investigating a social media-based collaborative learning model	Qualitative study	Social media enhances student motivation and engagement	Making Islamic Education more contextual and relevant

11	Zikky et al. (2020)	Analyzing the impact of social media on religious education	Correlational study	There is a positive relationship between social media use and religious understanding	Supporting a digital approach in PAI
12	Septarianto et al. (2022)	Developing a character-based collaborative learning model	Development study	Collaboration strengthens Islamic character values	Aligning PAI learning with character education
13	Eriyanti et al. (2022)	Evaluating the effectiveness of experiential learning in PAI	Experimental study	Direct experience enhances understanding of abstract concepts	Making PAI learning more meaningful
14	Azhar (2019)	Investigating the use of social media in online PAI learning	Survey study	Social media expands access and flexibility in learning	Supporting inclusive and adaptive learning
15	Sani et al. (2022)	Examining open-ended approaches in collaborative learning	Qualitative study	Encourages student creativity and critical thinking	Develops HOTS in the context of PAI

The data was then analyzed using content analysis with a thematic analysis approach. The stages are as follows: (1) determining the unit of analysis (defining the focus of the analysis so that the researcher can better understand the context), (2) coding (the process of identifying and classifying parts of the data that are relevant to the research question), (3) categorization (grouping the codes into larger categories based on common themes or concepts), (4) interpretation of results (drawing conclusions from the analyzed data).

### 3. FINDINGS AND DISCUSSION

#### 3.1 Basic Review of Collaborative Learning

Collaborative learning has its roots in educational practices developed in the United Kingdom and Commonwealth countries, where it is generally regarded as synonymous with cooperative learning. In contrast, perspectives in the United States are divided—some scholars view collaborative and cooperative learning as interchangeable, while others consider them distinct educational approaches (Nelly, 2020).

At its core, collaborative learning is an educational strategy that places students in small, interactive groups to achieve shared learning objectives. This method is grounded in the theory that learning is inherently social, wherein knowledge is constructed through dialogue, cooperation, and mutual engagement (Hajarudin, 2023; Nelly, 2020; Ritonga & Halimah, 2023). By leveraging collective participation, collaborative learning enhances students' comprehension, nurtures social competencies, and improves academic performance.

Defined as a student-centered learning approach, collaborative learning requires active cooperation among learners. Students are encouraged to interact meaningfully, engage in discussions, and collaborate to achieve common academic goals (Akbar & Anggraeni, 2017; Aziz & Zakir, 2022; Fauzi, 2022; Romdoni, Oktaviyanti, Septiyudin, & Wardoyo, 2024). This approach differs significantly from traditional teacher-centered instruction, where the teacher dominates the learning process, and students play a passive role. In collaborative learning, the teacher serves as a facilitator, guiding students rather than dictating knowledge. The success of each student depends on the overall success of the group,

reinforcing the principle of interdependence and shared responsibility (Afif, Mukhtarom, Qowim, & Fauziah, 2024; Sukana, 2024; Syahda, Nur, & Rachman, 2024). This model promotes positive interaction, mutual accountability, and active involvement from all participants.

In the context of Islamic Religious Education (PAI), collaborative learning is anchored in several core principles. First, positive interaction is essential—students are encouraged to support one another, exchange ideas, and work collaboratively to build a respectful and conducive learning environment (Pasani, 2018). Second, there is an emphasis on both individual and group accountability. Each student is expected to contribute meaningfully, ensuring that group success reflects collective effort (Al-Harbi, 2019; Ansari & Khan, 2020; Di & Tinggi, 2023; Hajarudin, 2023; Krishna, 2023; Prasetyo et al., 2024). Interpersonal and group communication skills are also essential, enabling students to manage conflicts, cooperate effectively, and enhance collaboration (Ansari & Khan, 2020). Furthermore, face-to-face interaction provides opportunities for exchanging creative ideas, giving feedback, and completing tasks together (Nelly, 2020). Group processing involves evaluating group dynamics and reflecting on collaborative performance to improve outcomes (Fauzi, 2022). Lastly, the concept of positive interdependence—often referred to as “positive addiction”—emphasizes that the achievement of one student is inherently tied to the success of the group (Asari, Kurniawan, Ansor, Bagus, & Rahma, 2019). These principles collectively support deeper understanding, meaningful engagement, and long-term retention of material within PAI learning.

Effective implementation of collaborative learning in PAI requires careful planning and strategic execution by educators. This process begins with the identification of specific, measurable, achievable, relevant, and time-bound (SMART) learning objectives, taking into account cognitive, affective, and psychomotor learning domains. Educators must then form diverse learning groups based on student background, abilities, and learning styles, ideally consisting of three to five members. Activities such as joint research projects, problem-based discussions, role-playing, and collaborative product development should be designed to facilitate engagement. Additionally, students must be provided with clear instructions, accessible resources, and continuous support. Monitoring progress and offering timely feedback ensures that challenges are addressed promptly. Finally, both students and educators should engage in reflection to evaluate collaborative outcomes and identify areas for improvement (Nelly, 2020).

The benefits of collaborative learning are well-documented and particularly significant in the context of Islamic Religious Education. It enhances students' comprehension and long-term retention by fostering deeper cognitive engagement with the material. Socially, it cultivates communication, cooperation, and conflict resolution skills, which are vital both within and beyond the classroom. Collaborative learning also boosts student motivation and engagement, as learners are more likely to participate actively when working with peers. Moreover, this approach nurtures independent learning, as students gradually take responsibility for their academic development and demonstrate autonomy in achieving group objectives (Munir, 2017). Ultimately, collaborative learning not only reinforces Islamic values such as cooperation, respect, and shared responsibility but also prepares students for meaningful participation in a digitally interconnected society.

### 3.2 Basic Study of Social Media

Social media broadly refers to digital platforms and electronic tools that are relatively low-cost, user-friendly, and widely accessible. These features make it easier for individuals to publish, share, and access information, while also enabling collaborative interaction across diverse contexts (Hajarudin, 2023; Hasibuan et al., 2024). Within the scope of Islamic Religious Education (PAI), social media serves as a powerful medium for delivering instructional content, facilitating meaningful discussions, and enhancing student engagement in collaborative learning processes (Fauzi, 2022).

In the context of PAI learning, the adoption of social media is increasingly encouraged due to its perceived ability to streamline and enrich the educational experience. It functions as an innovative learning tool that fosters both cognitive and social development, aligning with the principles of constructivist learning theory. This theory emphasizes the continual construction of knowledge

through interaction, experience, and reflection—principles that social media supports by providing easy and affordable access to learning materials and peers (Anugrah & Radiana, 2022; Mughni, Yunus, & Bakar, 2022; Rahmadani & Achmad, 2022). Through platforms such as WhatsApp, YouTube, and Instagram, students can collaborate on assignments, exchange ideas, and complete projects regardless of geographical constraints. These platforms also create opportunities for familiarity and comfort in the learning environment, strengthening relationships between educators and students (Das & Cui, 2019).

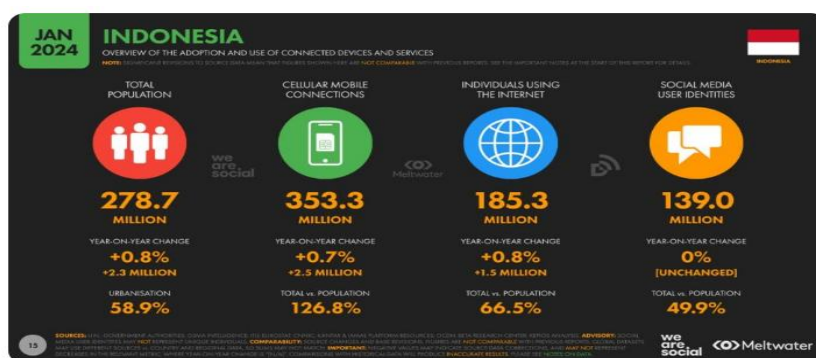
The integration of social media into PAI learning offers several notable benefits. First, it improves access to diverse sources of Islamic knowledge, including verses from the Qur'an, Hadith, tafsir (interpretation), and religious commentaries. This accessibility supports independent learning and content exploration beyond the classroom. Second, it facilitates real-time interaction and discussion among students and educators, encouraging deeper engagement with Islamic values. Third, it supports memorization practices—particularly in Qur'anic learning—by enabling repetition and multimedia reinforcement. Fourth, social media functions as a modern tool for da'wah (Islamic propagation), enabling the dissemination of religious messages to broader audiences with greater speed and reach (Kurnia & Nasution, 2024).

However, alongside these benefits, social media presents several challenges that educators must address. One significant concern is the circulation of inaccurate or misleading content, which can distort students' understanding of Islamic teachings. Misinformation is particularly dangerous in the religious context, where authenticity and source credibility are crucial. Another issue is cyberbullying—negative or harmful interactions on digital platforms can damage students' well-being and hinder learning outcomes. Additionally, excessive use of social media can lead to distractions, reducing students' focus and productivity. Lastly, the unwise use of social platforms may contribute to moral decline, as students may be exposed to content that contradicts Islamic ethical and moral values (Salsabila, Mustika, Utami, Ikhsan, & Hasibuan, 2023).

From the above analysis, it becomes clear that technological advancements, particularly the rise of social media, present both opportunities and risks in the learning environment. For Islamic Religious Education to fully benefit from social media integration, proactive guidance and supervision from educators is essential. Teachers must help students develop digital literacy skills, enabling them to discern credible information, engage in respectful online behavior, and use social media as a tool for both academic development and moral growth. This balance is crucial to ensuring that the integration of digital media supports, rather than undermines, the objectives of Islamic education.

### 3.3 Platforms Used in Collaborative Learning in Islamic Religious Education

Islamic Religious Education (PAI) plays a strategic role in shaping a generation with noble character. However, technological developments and the characteristics of the digital generation demand innovation in learning media. Many people around the world, and in Indonesia in particular, use social media in their daily lives, as can be seen in the chart below:



Source: <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024>

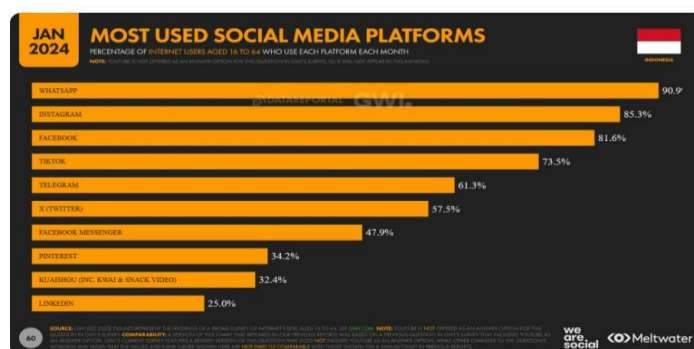
- Total Population (number of residents): 276.4 million.
- Connected mobile devices: 353.8 million (128% of total population).
- Internet users: 212.9 million (77% of the total population).
- Active social media users: 167 million (60.4% of total population)

The learning media that can be used in the current collaborative learning process of Islamic education must be interesting and interactive. The following is a list of applications and software that can be used by educators for collaborative learning of Islamic education:

### 3.3.1 WhatsApp

WhatsApp is a free, cross-platform instant messaging application that enables users to communicate through text messages, voice and video calls, and the exchange of multimedia content such as photos, videos, and documents. Utilizing Voice over Internet Protocol (VoIP) technology, WhatsApp allows users to make voice and video calls via internet connectivity rather than traditional phone networks. Owned by Meta Platforms, Inc. (formerly Facebook, Inc.), WhatsApp has become one of the most widely used communication tools globally, facilitating real-time interaction across diverse regions and demographics (Das & Cui, 2019).

Over time, WhatsApp has evolved to offer a wide array of features that support both personal and group communication. These include the ability to share images, documents, videos, real-time locations, and status updates (commonly referred to as "stories"). One of its most notable features is end-to-end encryption, which ensures that only the sender and the intended recipient can access the content of the messages, thereby providing a secure communication environment (Menrisal & Utami, 2019). These functionalities contribute to WhatsApp's effectiveness as a communication platform, as illustrated in the chart below.



Source: <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024>

Considering that WhatsApp ranks at the top, this medium can be effectively used as a medium for collaborative PAI learning.

### 3.4 Wordwall

One effective innovation in the collaborative learning process of Islamic Religious Education (PAI) is the integration of the Wordwall platform. Wordwall is a game-based digital learning tool that enables educators to create various interactive learning activities, such as quizzes, puzzles, and word games. This platform has gained popularity for its ability to enhance student engagement through gamified learning experiences. According to Maghfirah and Sulaiman (2022), Wordwall significantly increases students' interest in learning, particularly in PAI subjects, due to its enjoyable and interactive approach. Similarly, Fajri, Yusuf, and Mohd Yusoff (2021) highlight its effectiveness in fostering positive student responses in digital classrooms.

Wordwall offers several educational benefits that directly support collaborative learning. First, it boosts students' motivation by transforming traditional learning into a fun and engaging experience. The game-based format captures students' attention and encourages active participation. Second, it provides content flexibility, allowing educators to customize activities to suit the specific learning objectives of their lessons. Third, Wordwall promotes interactive learning, as students must engage with the content and often with one another, thus supporting the development of communication and teamwork skills (Ismawati & Ramadhanti, 2022).

Evidence of Wordwall's impact can be seen in various studies. A Classroom Action Research (PTK) study conducted at SDN 8 Mamboro by Zaitun, Rizal, and Kalsum Hiola revealed a significant increase in students' learning interest after implementing Wordwall. During the first cycle of the intervention, student engagement rose from 60% to 75%. By the second and third cycles, interest increased further to 85%, indicating sustained growth in motivation and participation (Zalsabilah, Nurhikmah, et al., 2024). These results demonstrate that Wordwall does not merely entertain students but also fosters meaningful learning improvements over time.

Additional research conducted by Setiawan, Munandar, and Jalaluddin (2024) supports these findings. Their study investigated the effect of Wordwall on students' cognitive outcomes in learning about cultural distribution. Using an independent sample t-test, the researchers found a statistically significant improvement in students' academic performance following the use of Wordwall. This finding reinforces the platform's effectiveness in enhancing both student engagement and measurable learning outcomes.

Overall, the reviewed studies consistently suggest that Wordwall is a valuable digital tool in the context of collaborative learning, particularly in Islamic Religious Education. It combines motivation, interactivity, and instructional adaptability, all of which contribute to an improved quality of learning. Its use in classroom settings promotes active student participation, supports cognitive development, and aligns with the principles of student-centered, collaborative instruction.

### 3.5 Tiktok

TikTok is a social networking and short video hosting application developed by the Chinese technology company ByteDance. Since its launch in September 2016, TikTok has gained global popularity, particularly among younger audiences (Valiana, Suriana, & Fazilla, 2020). The platform allows users, including students, to express themselves creatively, acquire new skills, and connect with peers in engaging ways. In the educational context, TikTok offers opportunities for collaborative and interactive learning, especially when integrated thoughtfully into classroom practices. However, like other open-access digital platforms, TikTok poses risks such as content addiction and exposure to inappropriate material, which can be detrimental to students if not properly addressed. These challenges underscore the critical role of educators in guiding students to practice responsible digital citizenship and adhere to ethical online behavior (Hidayat & Khotimah, 2019).

The usage of TikTok in Indonesia has experienced significant growth in recent years. According to survey data, TikTok usage increased from 17% in 2020 to 40% in 2022, reflecting its rapid adoption among the population, especially Generation Z (Annur, 2023). Users in this demographic spend over an hour per session on the app, indicating high engagement. When compared with other social media platforms, TikTok ranks third in terms of usage—trailing only WhatsApp (95%) and Facebook (80%)—making it one of the most frequently accessed platforms nationwide (Ramdani, Nugraha, & Hadiapurwa, 2021).

Given its popularity, TikTok presents a unique opportunity to be leveraged as a learning tool in the collaborative teaching of Islamic Religious Education (PAI). The platform's video-based format can facilitate peer interaction, student-generated content, and creative expressions of religious understanding. For example, students can collaboratively produce short videos explaining Qur'anic verses, Hadith interpretations, or ethical case studies aligned with Islamic values. These activities not only enhance digital literacy but also encourage critical thinking, creativity, and moral reflection—key components of effective PAI learning. However, to maximize its benefits while minimizing its risks, TikTok must be used under structured educational supervision, with clear guidelines and objectives that align with Islamic ethical principles.

### 3.6 Kahoot

Kahoot has emerged as one of the most widely used digital learning platforms today, recognized for its ability to make the educational process more interactive, engaging, and enjoyable. Kahoot fosters an active learning environment that promotes student participation and motivation by utilizing game-based quizzes and competitions. In Islamic Religious Education (PAI) context, Kahoot can be effectively implemented to assess students' understanding of the material, reinforce key concepts, and increase their enthusiasm for the subject (Kurnia & Nasution, 2024). Its dynamic format supports the development of cognitive skills and contributes significantly to achieving learning objectives.

Empirical evidence also supports the effectiveness of Kahoot in enhancing learning outcomes. A study conducted by Tanwir (2023) at SMAN 4 Banda Aceh investigated the impact of using Kahoot in mathematics instruction. The findings revealed that the average student achievement in the experimental class, which used Kahoot, was 77.83%, compared to only 65.17% in the control class that followed traditional methods. Statistical analysis confirmed a significant difference between the two groups, highlighting the positive influence of Kahoot on student performance.

Although the study focused on mathematics, the pedagogical implications are applicable to PAI learning as well. The interactive nature of Kahoot can help assess students' grasp of Islamic concepts, Hadith, Qur'anic verses, and moral values in a format that is both engaging and effective. The platform's instant feedback and gamified elements stimulate competitive yet collaborative learning, aligning well with 21st-century educational goals (Hermawati & Solihin, 2023; Perdana, Saragi, & Aribowo, 2020). Therefore, Kahoot not only serves as a tool for evaluation but also enhances student engagement and supports the overall quality of PAI instruction.

### 3.7 Google Classroom

Google Classroom is a web-based platform developed by Google to support online and blended learning environments. Launched in 2014 as part of the Google Apps for Education suite, the platform allows users to manage classes, distribute assignments, and facilitate communication—anytime and anywhere—without relying on paper-based systems. In the context of Islamic Religious Education (PAI), Google Classroom has emerged as a valuable digital tool for promoting structured and collaborative learning experiences (Jamarudin, Sanusi, Akhyar, & Pudir, 2022).

The primary benefits of Google Classroom include simplified class management, streamlined assignment collection and feedback, and seamless integration with other Google services such as Google Drive, Google Docs, and Google Meet. These features support real-time file sharing and communication between educators and students, enabling an efficient and interactive learning environment (Husni, 2024). Due to its ease of use and accessibility, Google Classroom has become a staple platform in online learning, particularly during periods of remote instruction.

Empirical research supports the effectiveness of Google Classroom in enhancing student learning outcomes in PAI. A study conducted by Mujiyatun (2022) on elementary school students' perceptions of online learning during the COVID-19 pandemic found that most students perceived PAI lessons delivered through Google Classroom as more structured and easier to understand. The platform's organized layout and accessible features contributed to a more manageable and coherent learning experience.

Further evidence is provided by research conducted by Sayyidul Abrori, Isroani, and Aziz (2022), who studied the impact of Google Classroom on Islamic Education learning outcomes among Grade 12 students at SMA Negeri 1 Raman Utara. Their findings showed a significant improvement in student performance, with the average score increasing from 70 to 85.5 after the implementation of Google Classroom. This improvement was attributed to the platform's user-friendly interface, accessibility, and interactive features that supported both independent and collaborative learning.

These studies illustrate that Google Classroom is not only an effective medium for delivering Islamic Education content but also a valuable tool for overcoming learning barriers. Its ability to

facilitate structured, engaging, and accessible learning experiences makes it a powerful asset in the development of collaborative PAI instruction.

### ***3.8 Optimizing Collaborative Learning in Islamic Religious Education through Social Media***

While social media provides innovative opportunities for collaborative learning, its effective integration into Islamic Religious Education (PAI) requires educators to adopt well-considered strategies. It is essential that educators enhance both their digital competence and understanding of digital ethics to effectively guide and monitor students' use of social media. This is especially important given the dual nature of digital platforms, which can either enrich or compromise students' character and learning experiences. Several key strategies can be identified to support collaborative PAI learning in the digital era.

First, educators must improve their social media competence. A deep understanding of social media platforms allows teachers to create a more interactive and engaging learning environment, enrich educational content, and support students in developing relevant digital skills (Safitri, Rahma, Riski, & Ritonga, 2023; Prasetyo et al., 2024). This can be achieved through the preparation and continuous development of learning media that aligns with both the subject matter and the students' learning characteristics. Educators who are digitally literate are better equipped to select appropriate tools, design relevant content, and respond effectively to students' online behavior.

Second, it is crucial to integrate Islamic values into collaborative PAI learning via social media. Social media should not merely serve as a technical tool, but also as a means of communicating and reinforcing Islamic teachings. Educators can design collaborative learning activities that are rooted in Islamic principles such as *aqidah* (faith), *fiqh* (law), and *akhlaq* (ethics), thereby ensuring that students engage with religious content meaningfully (Dito & Pujiastuti, 2021; Y. Al Fajri & Sahlan, 2023; Fauzi, 2022). Collaborative projects can be designed to allow students to reflect on and apply Islamic teachings in real-life scenarios, promoting both cognitive and moral development.

Third, educators must act as role models in demonstrating ethical behavior when using social media. By embodying Islamic values in digital interactions, educators can instill appropriate online behavior, or *netiquette*, in students (Dan et al., 2009; Kalijaga, 2018; Penelitian & Tengah, 2017; F. M. Ramdani, Hufad, & Supriadi, 2017). This includes modeling respectful communication, responsible content sharing, and proper data handling. Digital ethics must be explicitly taught so that students become not only proficient users but also conscientious digital citizens (Suriana, 2023). In today's digital age, where false information, hate speech, and inappropriate content can easily circulate, students must be equipped to critically evaluate and respond to digital content. The absence of digital literacy can lead to a decline in moral character, often referred to as the "double-edged sword" of the internet (Suriana, 2019a). Problems such as the spread of hoaxes, privacy violations, and the sharing of harmful material highlight the importance of ethical and guided use of digital tools (Muchtarom, Pramanda, & Hartanto, 2018; Novita, 2023).

In summary, the integration of social media in collaborative PAI learning requires thoughtful innovation by educators. By developing digital competence, embedding Islamic values, and modeling ethical online behavior, educators can not only improve the quality of instruction but also contribute to the formation of a morally grounded and digitally responsible generation. The responsible use of digital platforms supports the broader mission of Islamic education: shaping students into individuals of noble character (*akhlakul karimah*) who can navigate both the physical and digital worlds with integrity. These strategies are critical to ensuring that social media becomes a constructive and meaningful part of Islamic Religious Education.

**Table 2.** Integration of Social Media Platforms in PAI Collaborative Learning Across Cognitive, Affective, Psychomotor, and Spiritual Domains

No	Social Platform	Media	Cognitive	Affective	Psychomotoric	Spiritual
1	Instagram/TikTok		Infographics on Islamic interpretation or history	Short video about Islamic morals	Creative content creation for religious preaching	Religious reflection through captions/stories
2	YouTube		Digital study; group presentation	A deep understanding of social issues in Islam	Editing joint study videos	Spiritual vlog; documentation of worship
3	Google Classroom		Collaboration in compiling thematic interpretations	Reflection on PAI values based on cases	Creating interactive concept maps	Sharing spiritual experiences visually

Thus, these innovations not only improve the effectiveness of PAI learning but also prepare students to face challenges in the digital age.

#### 4. CONCLUSION

This study concludes that various social media platforms can effectively support collaborative Islamic education (PAI) learning. Educators play a crucial role in this process by enhancing their digital literacy, integrating Islamic values into online collaboration, and modeling ethical social media use. These findings provide a foundational theoretical framework for future research, particularly in exploring the integration of digital ethics—based on Qur’anic teachings, Ministry of Communication regulations, and regional digital cultures—into collaborative learning models. However, this study is limited by its reliance on literature review data, which may not fully capture the practical implementation and challenges faced in diverse educational contexts. Future research is encouraged to conduct empirical studies to examine the effectiveness of social media in real-world PAI classrooms, including qualitative investigations into student experiences and educator strategies across different regions and technological environments. This research contributes constructively to the development of academic theory and aims to support the ongoing advancement of Islamic education in adapting to the evolving demands of the digital era.

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