

THE ROLE OF SOCIAL MEDIA IN SHAPING ISLAMIC RELIGIOUS NARRATIVES AMONG GENERATION Z: A SYSTEMATIC LITERATURE REVIEW

Received: 21-11-2024 | Revised: 29-12-2025 | Accepted: 07-01-2026

Article Info

Author(s):

Habiba Mafaza Zein^{1*} 
Nisa Nuraini Mardiya² 

* Author's Email Correspondence:
mafaazazein03@gmail.com

Affiliation:

¹ Pendidikan Agama Islam,
Universitas Islam Negeri
Sunan Ampel, 60237, Jawa
Timur, Indonesia.

² Akuntansi, Universitas Muhammadiyah Riau, 28156, Riau,
Indonesia.

Abstract

Utilization of technology Artificial Intelligence (AI) in education has become increasingly popular in recent years. This study was conducted to determine how AI can improve student achievement in the Islamic Religious Education (PAI) learning process through creative learning that can increase student engagement. The research method used was field research, located at Rambah Middle School. The data source for this study was eighth-grade students discussing the use of AI in creative learning. Data collection techniques were carried out through observation, interviews, and data reduction. Data analysis was carried out by analyzing and synthesizing the collected data to determine the use of AI in creative learning. The results of the study indicate that the use of AI in creative learning in Islamic Religious Education can increase student engagement and achievement in a more effective and efficient manner through projects and assignments using technology. AI can help improve students' ability to understand learning materials, develop skills, and increase learning motivation during independent learning. In addition, AI can also assist teachers in developing curricula that are appropriate to students' needs and abilities. Thus, the use of AI in creative learning can be one solution to improve the quality of education in Indonesia and help students achieve better performance.

Keywords: Social Media, Islam, Generation Z

This is an open access article under the [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright (c) 2026 Zein, et al.



INTRODUCTION

In the increasingly advanced digital era, social media has become an integral part of everyday life, particularly among Generation Z. Generation Z refers to individuals born between 1995 and 2010 and is also known as the iGeneration, the Net Generation, or the Internet Generation, reflecting their upbringing in a highly digitalized environment (Bakti & Safitri, 2017, p. 107). Growing up amid rapid technological development, Gen Z is deeply shaped by digital platforms, including social media, which now play a significant role in disseminating religious information. Social media enables information to spread quickly and widely, thereby transforming patterns of consumption and understanding of Islamic teachings among young people. This

phenomenon raises a fundamental question regarding how social media influences religious understanding among Gen Z, particularly given the ease of access to information that is not always accompanied by adequate verification or deeper reflection.

The influence of social media on the dissemination of Islamic preaching (da‘wah) and religious education has become a global phenomenon. Along with technological advancements, da‘wah is no longer confined to mosque pulpits but has expanded into digital platforms such as Instagram, YouTube, and TikTok. Social media provides new spaces for the delivery of religious messages, enabling preachers to reach wider audiences, particularly younger generations. However, the use of social media for da‘wah also presents significant challenges, especially with regard to the simplification of religious teachings and the risk of disseminating unverified or inaccurate information (Mentari, 2020, p. 5-6).

Social media functions not only as a communication tool but also as a medium for constructing religious narratives that can influence the beliefs and religious practices of Generation Z. Narratives formed through these platforms are often aligned with popular culture and modern lifestyles, which may indirectly give rise to new interpretations of Islamic teachings. This dynamic indicates that Gen Z does not merely receive religious messages passively but actively engages in discussing, interpreting, and redistributing religious understandings, both in online and offline spaces. Despite the extensive exposure provided by social media, formal education remains a fundamental foundation for shaping a sound understanding of Islamic religious concepts. Islamic educational institutions, such as madrasahs and religious schools, play a crucial role in presenting Islamic teachings in a deep and contextualized manner (Su‘ada & Aini, 2024, p. 117). The growing prevalence of online religious studies further signals the emergence of new modes of transmitting religious messages in the digital era (Asri, 2022, p. 4034).

Religious messages received by Generation Z through social media are often accessed in formats that are simple and aligned with their lifestyles. The narratives constructed on social media provide faster and broader access to religious content, yet they also pose challenges in terms of authenticity and depth of understanding. These widely circulated religious narratives tend to prioritize practical and simplified messages, which may influence perspectives on religion as well as religious practices within society.

The formation of religious narratives is a complex and dynamic process shaped by multiple interrelated factors, including social, cultural, and technological developments within society. In the internet era, changing perspectives on religion are closely linked to the increasing availability of globally accessible information. The religious understanding of Generation Z on social media is influenced not only by local religious scholars or leaders, but also by a wide range of international

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 2

and national figures followed through digital platforms. As a result, a broader convergence of ideas emerges, in which Generation Z is frequently exposed to diverse perspectives and currents within Islam that they may not have previously encountered.

Previous studies have highlighted the influence of social media on social and cultural change, including within religious contexts. Social media produces both positive and negative effects. On the positive side, it enables rapid interaction and serves as a medium for motivation and the acquisition of knowledge in learning. Conversely, its negative impacts include excessive spending, reduced awareness of one's surroundings, decreased study time, limited face-to-face socialization, and the emergence of deviant behaviors (Trisnawati, Noormawanti, & Sarbini, 2021, p. 47). Other scholars emphasize that social media facilitates the formation of online communities engaged in discussions of religious teachings; however, these studies remain limited in their exploration of deeper religious understanding and the internalization of religious practices across different age groups (Iryani & Syam, 2023, p. 360).

Additionally, research indicates that the use of social media as a platform for Islamic learning in the era of the Fourth Industrial Revolution has a significant impact on religious education. Nevertheless, its effectiveness depends largely on how the content is utilized and the intentions behind its dissemination, in order to avoid misunderstanding and discrimination in the transmission of Islamic teachings (Mutiara, Umar, Prasojo, & Fajrussalam, 2022, p. 47). Taken together, these findings reveal a gap in the literature regarding how religious narratives circulating on social media genuinely shape the ways in which Generation Z understands and practices Islamic teachings.

Therefore, this study seeks to address this gap by focusing on how Generation Z as an age cohort highly familiar with digital technology, constructs its religious understanding based on the narratives accessed through social media. Specifically, this research explores the dominant types of religious narratives circulating on social media, the ways in which Generation Z processes and responds to these narratives, and the factors that influence their effectiveness in shaping religious understanding. Through this approach, the study aims to contribute new insights into the relationship between digital technology, social media, and the dynamics of Islamic religious understanding among Generation Z.

RESEARCH METHODS

This study employs a Systematic Literature Review (SLR) approach aimed at identifying, examining, and synthesizing scholarly findings on the role of social media in shaping Islamic **EDUPEDIA:**

religious narratives among Generation Z. The SLR approach was selected because it enables a systematic, transparent, and structured review of the literature, thereby producing a comprehensive conceptual mapping of the types of religious narratives, patterns of Generation Z's responses, and the factors influencing the effectiveness of religious narratives on social media. The literature search process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. Articles were retrieved from the Google Scholar database using the keywords "social media," "Islam," and "Generation Z" or "Gen Z."

The inclusion criteria for this study consisted of: (1) journal articles addressing social media and Islamic religious narratives or religious understanding; (2) a focus on Generation Z or equivalent age cohorts; (3) publication in accredited scholarly journals; and (4) availability of full-text articles. The exclusion criteria included: (1) articles not relevant to Islamic religious narratives; (2) duplicate publications; (3) non-scholarly or opinion-based articles; and (4) articles that did not meet journal accreditation standards.

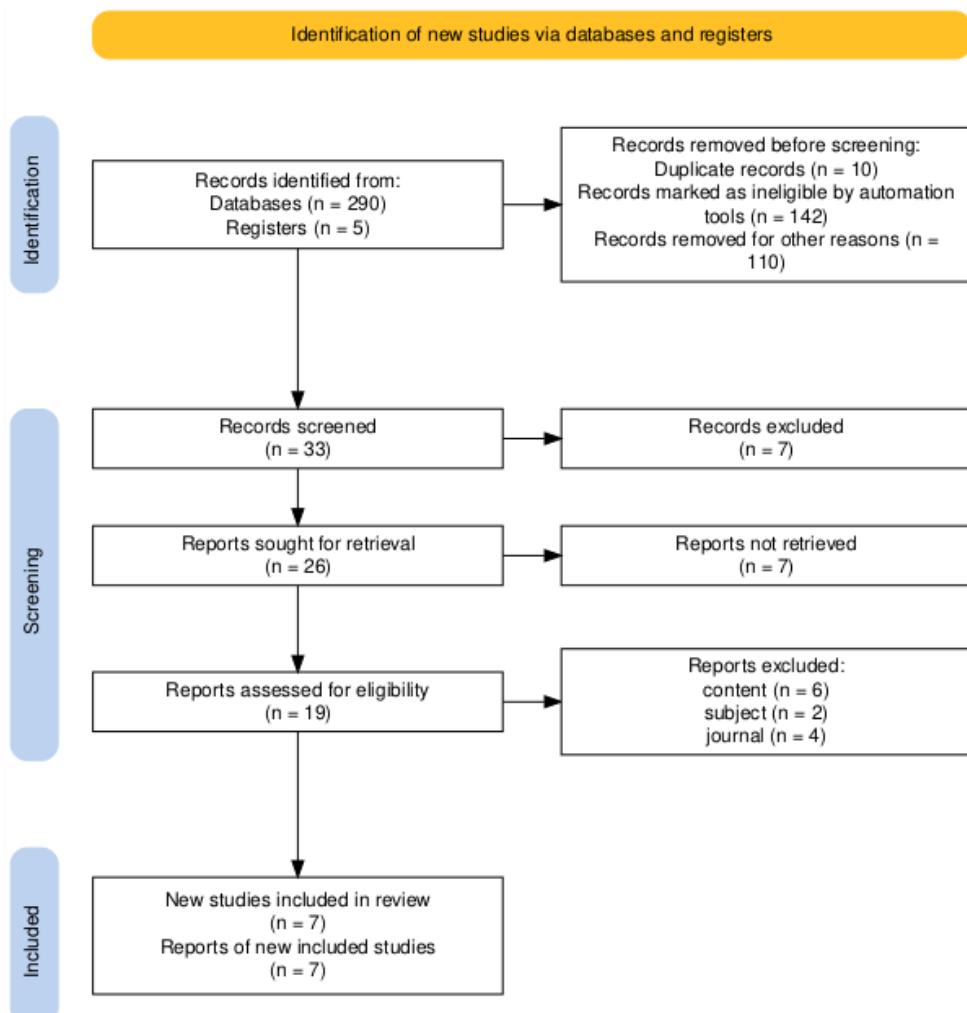


Figure 1. PRISMA Flow Diagram of the Study

Based on the initial search results, 290 article records were identified, with an additional five records obtained from previously available sources. Of these, 10 articles were removed due to duplication. Subsequently, 142 articles were excluded for not meeting the inclusion criteria, and a further 110 articles were eliminated because they were not relevant to the research focus. At the subsequent screening stage, 33 articles remained for analysis; however, seven were excluded due to limited content relevance. Of the 26 articles that underwent full-text review, 19 were initially considered relevant. From these, six articles were excluded due to insufficient content alignment, two were deemed irrelevant based on the study subject, and four were eliminated because they had not been published in accredited journals. Consequently, a total of seven journal articles were selected as the primary sources for this study. The article selection process is presented in a PRISMA flow diagram to demonstrate the transparency and systematic nature of the SLR procedure.

Data analysis was conducted using thematic analysis by grouping the main findings from the selected articles into substantive themes aligned with the research focus. These themes include: (1) dominant types of Islamic religious narratives on social media; (2) the ways in which Generation Z processes and responds to religious narratives; and (3) factors influencing the effectiveness of religious narratives in shaping religious understanding. The analytical results were then synthesized narratively to produce a comprehensive conceptual understanding of the dynamics of Islamic religious narratives on social media among Generation Z.

FINDINGS AND DISCUSSION

Types of Islamic Religious Narratives on Social Media

The development of social media as a space for digital interaction has driven significant transformations in the ways Islamic teachings are conveyed, received, and interpreted by younger generations. Social media no longer functions merely as a communication medium, but also serves as a site for the production and circulation of religious discourse that is dynamic, open, and participatory. Within the context of Generation Z, which has grown up alongside digital technology, religious narratives on social media tend to adapt in both form and style to align with patterns of information consumption that are rapid, visually oriented, and interaction-based.

Based on the analysis of seven selected journal articles, this study finds that social media plays a significant role in shaping both the delivery and interpretation of Islamic religious narratives among Generation Z. Several studies indicate that social media functions not only as a channel for disseminating religious information but also as an interactive space that influences young users'

EDUPEDIA:

religious understanding, attitudes, and practices (Mentari, 2020, p. 15; Fajrussalam, Fattikasary, Shofuroh, Pramesti, & Fadillah, 2024, p. 418; Masripah, Anisah, Asep, & Marwah, 2024, p. 754).

Several studies emphasize that religious narratives circulating on social media tend to be educational and informative, particularly in the context of learning and understanding Islamic Religious Education. Religious content on social media contributes to improving users' comprehension of Islamic teachings; however, its effectiveness is strongly influenced by modes of presentation and users' levels of digital literacy (Faqihatin, 2021, p. 4256; Isro'i, Purwodirekso, & Rodhiyana, 2022, p. 502). These findings suggest that social media is increasingly utilized as an alternative learning resource that complements formal religious education.

On the other hand, several articles also highlight the emergence of inspirational and motivational narratives that emphasize the reinforcement of moral values, spiritual awareness, and religious motivation. One study found that religious content on social media can encourage university students' religiosity, despite competing with the dominance of entertainment-oriented content (Brahmandika & Dristian, 2024, p. 128). Other researchers similarly argue that digital technologies contribute to shaping Generation Z's religious mindsets and practices through more personal and reflective approaches (Masripah et al., 2024, p. 760).

In addition, several studies point to a growing tendency toward the use of popular and visually oriented da'wah narratives. One study emphasizes that digitally mediated da'wah presented in creative, engaging, and visually appealing formats is more readily received by Generation Z and can enhance their religious motivation. This type of narrative reflects an adaptation of da'wah strategies to digital culture, although it also carries the risk of oversimplifying the complexity of Islamic teachings (Rahayu, Budiyanti, Nurhaliza, Khoirunnisa, & Fadillah, 2023, p. 61).

Meanwhile, although not a primary focus, several articles indicate the emergence of polemical and discursive religious narratives within social media spaces. Digital ethics and literacy are crucial in responding to religious content, given the potential for divergent interpretations and debate in online environments (Fajrussalam et al., 2024, p. 418). This suggests that social media also functions as a dynamic arena for religious discourse, while simultaneously posing challenges for Generation Z.

Based on this cross-article analysis, the present study conducts a thematic synthesis to identify and categorize the dominant patterns of Islamic religious narratives on social media, as presented in Table 1. This classification represents the researcher's analytical contribution, derived from shared trends across the seven analyzed articles, rather than a direct adoption from any single study.

Tabel 1. Dominant Patterns of Islamic Religious Narratives on Social Media

Type of Religious Narrative	Key Characteristics	Common Forms of Presentation
Educational–Informative	The delivery of Islamic teachings focusing on religious knowledge (e.g., creed, jurisprudence, ethics) presented in a concise, systematic, and easily understandable manner	Informative texts, brief explanations, digital learning materials
Inspirational–Motivational	Narratives that emphasize spiritual strengthening, the development of religious awareness, and motivation for religious practice through reflective and emotional approaches	Reflective messages, inspirational stories, moral reinforcement content
Popular–Visual Da‘wah	Da‘wah narratives creatively packaged in visual formats to align with Generation Z’s digital culture	Visual content, short videos, religious illustrations
Polemical–Discursive Religious Narratives	Religious narratives that emerge through differences in interpretation, debate, and religious discourse in digital spaces	Online discussions, critical responses, religious commentaries

Generation Z’s Responses to Islamic Religious Narratives on Social Media

Generation Z’s responses to Islamic religious narratives on social media constitute a crucial dimension in understanding the impact of digital da‘wah transformations on religious understanding and practice. As a generation that has grown up within a digital ecosystem, Generation Z functions not merely as passive consumers of religious content but as active agents who interpret, respond to, and negotiate the meanings of Islamic teachings in relation to their social experiences and digital culture. Accordingly, Generation Z’s engagement with religious narratives on social media should be understood contextually, not only in terms of acceptance or rejection, but also in terms of how religious messages are processed, interpreted, and internalized.

The synthesis of the analyzed articles indicates that Generation Z’s initial responses to Islamic religious narratives on social media are predominantly cognitive in nature, relating to religious knowledge and understanding. Several studies suggest that social media functions as an alternative learning resource that complements formal religious education, particularly by providing rapid access to practical and applicable Islamic materials (Faqihatin, 2021, p. 4256; Isro’i et al., 2022, p. 502). This cognitive response is reflected in Generation Z’s increased exposure to diverse religious perspectives, although the depth of understanding remains highly dependent on content quality and users’ levels of digital literacy.

Beyond the cognitive dimension, Generation Z also exhibits affective responses to Islamic religious narratives on social media. Several studies affirm that religious content presented in an inspirational manner and aligned with everyday life experiences can evoke interest, empathy, and ***EDUPEDIA:***

religious motivation among young people (Brahmandika & Dristian, 2024, p. 133; Rahayu et al., 2023, p. 62). These affective responses suggest that social media holds potential as a medium for strengthening spiritual values, even as it simultaneously competes with the dominance of entertainment-oriented content.

Generation Z's responses to Islamic religious narratives on social media extend beyond understanding and attitudes to encompass religious behavior and practice. Cross-study synthesis indicates that exposure to digital religious content can influence how Generation Z engages in religious practices, both at personal and social levels (Mentari, 2020, p. 15; Masripah et al., 2024, p. 755). Nevertheless, this influence is contextual rather than linear, as Generation Z's religious practices are also shaped by family environments, formal education, and social interactions beyond digital spaces.

On the other hand, Generation Z's responses to Islamic religious narratives on social media also entail specific challenges, particularly in relation to critical thinking and digital religious literacy. One study underscores the importance of media ethics and the ability to critically evaluate religious content to prevent Generation Z from becoming entangled in narratives that are overly simplificative, polemical, or ideologically biased (Fajrussalam et al., 2024, p. 420). These findings indicate that, although Generation Z is relatively adaptive to social media environments, they continue to require guidance and strengthened religious literacy so that their engagement with religious narratives moves beyond surface-level consumption.

Overall, the findings of this systematic literature review indicate that Generation Z's responses to Islamic religious narratives on social media are multidimensional, encompassing cognitive, affective, and behavioral aspects. These responses cannot be understood simply as acceptance or rejection; rather, they represent a process of meaning negotiation shaped by the characteristics of social media, the quality of religious content, and Generation Z's levels of digital and religious literacy. These findings underscore that social media holds strategic potential for strengthening religious understanding, while simultaneously necessitating more critical and sustainable educational approaches.

Implications of Islamic Religious Narratives on Social Media for Generation Z's Religious Understanding

The implications of Islamic religious narratives on social media for Generation Z's religious understanding constitute a critical aspect in assessing the long-term impact of digital da'wah transformations. Social media not only influences how Islamic teachings are conveyed but also shapes young people's cognitive frameworks, religious attitudes, and religious practices. Accordingly, examining these implications is essential to understanding the extent to which

religious narratives in digital spaces contribute to the reinforcement, transformation, or challenges of Generation Z's religious understanding.

The synthesis results indicate that Islamic religious narratives on social media have positive implications in the form of increased access to religious information that is more flexible and easily accessible. Social media enables Generation Z to acquire religious knowledge without spatial and temporal constraints, thereby expanding learning resources beyond formal educational institutions (Isro'i et al., 2022, p. 502; Faqihatin, 2021, pp. 4256–4257). These findings suggest the need to develop Islamic Religious Education (PAI) learning designs that are responsive to the dynamics of religious narratives on social media. Ideally, PAI should not only emphasize cognitive aspects but also integrate moral, spiritual, and social dimensions in order to foster a moderate and tolerant Muslim generation. In this context, strengthening PAI learning designs grounded in religious moderation, includes: encompassing curriculum, educators, learning materials, methods, media, and assessment, those becomes imperative to safeguard students from potentially intolerant and radical religious narratives in digital spaces. This implication highlights the potential of social media as a supportive medium for strengthening religious literacy, particularly when content is academically sound and communicated responsibly (Nafa, Sutomo, & Mashudi, 2022, p. 75).

On the other hand, Islamic religious narratives on social media also carry implications in the form of shifts in patterns of religious authority. Generation Z no longer relies exclusively on traditional authorities for religious understanding but increasingly turns to online figures, digital communities, and popular content as alternative sources of reference (Masripah et al., 2024, p. 754; Brahmadika & Dristian, 2024, p. 134). This implication further underscores that social media functions as a space for negotiating religious authority, that can enrich Islamic perspectives while simultaneously posing the risk of confusion if not accompanied by adequate religious literacy.

These findings are consistent with studies that underscore the importance of Islamic Religious Education in shaping students' character in the digital era. Research conducted in formal educational settings indicates that PAI teachers play a strategic role in cultivating values such as honesty, responsibility, discipline, empathy, and tolerance through the use of technology aligned with students' digital lives. Moreover, strengthening digital literacy within PAI learning is considered essential to help students critically filter religious information, exercise self-regulation, and internalize moral values in a reflective manner (Munawaroh & Ahmad Khoiri, 2025, p. 131).

The advancement of digital technology also necessitates the revitalization of PAI learning systems to ensure their continued relevance to the characteristics of young generations in the era of Society 5.0. One study emphasizes that the effectiveness of PAI learning is determined not only

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 2

by the curriculum but also by educators' readiness to utilize digital learning technologies and to adopt adaptive and participatory teaching methods. The use of diverse digital learning platforms is viewed as capable of fostering more dynamic, creative, and contextual PAI learning, aligning with the needs of students who are accustomed to interacting within digital environments (Bahri, 2022, p. 140).

Beyond its opportunities, Islamic religious narratives on social media also present challenges in the form of doctrinal simplification and the fragmentation of religious understanding. Content delivered in brief and highly visual formats risks diminishing the depth of Islamic teachings and encouraging partial or surface-level interpretations (Rahayu et al., 2023, p. 70; Fajrussalam et al., 2024, p. 417). These implications highlight the need to integrate formal religious education with a critical use of social media, so that Generation Z's religious understanding does not become confined to symbolic or superficial consumption alone.

CONCLUSION

This study demonstrates that Islamic religious narratives on social media are predominantly characterized by concise, visual, emotional, and pragmatic forms of presentation, making them easily accessible to Generation Z. A key finding reveals that such accessibility is not always accompanied by depth of religious understanding, thereby carrying the risk of fostering partial or fragmented interpretations when not supported by adequate digital literacy and critical engagement. This underscores that social media functions as a site of religious meaning production that actively shapes how Generation Z understands Islamic teachings.

Generation Z's responses to religious narratives on social media are adaptive and selective, shaped by content relevance, modes of presentation, and the perceived credibility of message sources. A notable finding indicates that Generation Z tends to interpret religious teachings more in terms of practical and moral dimensions than through in-depth theological engagement. From a theoretical perspective, this finding enriches the field of Islamic Religious Education by offering insights into shifting patterns of religious learning in the digital era, from predominantly textual approaches toward more contextual, experience-based modes shaped by digital engagement.

The practical implications of this study underscore the need to develop Islamic Religious Education (PAI) learning that is responsive to the dynamics of digital spaces, particularly through strengthening digital religious literacy, critical thinking skills, and the internalization of values of religious moderation. PAI instruction should be designed adaptively so that students are able to critically filter and respond to religious narratives on social media in a thoughtful and informed

manner. This study is limited by the number of articles analyzed and does not yet encompass a wider range of contexts and generational characteristics. Future research is therefore encouraged to incorporate more diverse sources and methodological approaches in order to generate a more comprehensive understanding and to better inform the formulation of effective Islamic education policies.

REFERENCES

Asri, C. (2022). Dinamika Agama di Era Internet. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 1(11), 4030–4035. <https://doi.org/10.56799/jim.v1i11.1000>

Bahri, S. (2022). Konsep Pembelajaran Pendidikan Agama Islam di Era Society 5.0. *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, 6(2), 133–145. <https://doi.org/10.35316/edupedia.v6i2.1592>

Bakti, C. P., & Safitri, N. E. (2017). Peran Bimbingan dan Konseling Untuk Menghadapi Generasi Z dalam Perspektif Bimbingan dan Konseling Perkembangan. *Jurnal Konseling Gusjigang*, 3(1), 104–113. <https://doi.org/10.24176/jkg.v3i1.1602>

Brahmandika, L., & Dristian, U. (2024). Pengaruh Media Sosial Dalam Kehidupan Beragama Di Kalangan Mahasiswa. *Jurnal Pendidikan: Kajian dan Implementasi*, 6(3), 126–138.

Fajrussalam, H., Fattikasary, A. T., Shofuroh, H., Pramesti, K., & Fadillah, K. N. (2024). Pengaruh Sosial Media Dalam Meningkatkan Pemahaman Agama Islam Terhadap Gen-Z. *Jurnal Ilmiah Wahana Pendidikan*, 10(16), 413–422. <https://doi.org/10.5281/ZENODO.13763991>

Faqihatin, F. (2021). Peran Media Sosial dalam Menunjang Pembelajaran Mata Kuliah Pendidikan Agama Islam dan Pembinaan Karakter Mahasiswa. *Edukatif: Jurnal Ilmu Pendidikan*, 3(6), 4254–4262. <https://doi.org/10.31004/edukatif.v3i6.865>

Iryani, J., & Syam, N. (2023). Peran Media Sosial dalam Menyebarkan Pesan Agama dan Perubahan Sosial. *PusakaJurnal Khazanah Keagamaan*, 11(2), 359–372.

Isro'i, M. Z. T. A., Purwodirekso, M., & Rodhiyana, M. (2022). Pengaruh Media Sosial Terhadap Pemahaman Pendidikan Agama Islam Pada Gen Z. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 13(2), 499–520.

Masripah, Anisah, A., Asep, & Marwah, S. (2024). Penggunaan Teknologi Digital Terhadap Pemikiran dan Praktik Keagamaan Gen-Z. *Jurnal Ilmiah Pendidikan Citra Bakti*, 11(3), 754–767. <https://doi.org/10.38048/jipcb.v11i3.3624>

Mentari, M. (2020). Faktor Penentu Perilaku Keagamaan Siswa: Dampak Penggunaan Media Sosial dan Pembelajaran Pendidikan Agama Islam. *OASIS: Jurnal Ilmiah Kajian Islam*, 4(2), 1–20.

Munawaroh, M. & Akhmad Khoiri. (2025). How's Student Character in Digital Era? A Comprehensive Study of PAI Teachers Role in Shaping Students' Religious Character. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 9(2), 127–141. <https://doi.org/10.35316/edupedia.v9i2.6071>

Mutiara, A., Umar, N. A. S., Prasojo, R. Y., & Fajrussalam, H. (2022). Penggunaan Media Sosial Sebagai Sarana Pembelajaran Agama Islam Pada Era Revolusi Industri 4.0. *Jurnal Al Burhan*, 2(2), 42–48. <https://doi.org/10.58988/jab.v2i2.76>

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 2

Nafa, Y., Sutomo, Moh., & Mashudi, M. (2022). Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7(1), 69–82. <https://doi.org/10.35316/edupedia.v7i1.1942>

Rahayu, A. S., Budiyanti, N., Nurhaliza, R. S., Khoirunnisa, Y., & Fadillah, Z. S. (2023). Penggunaan Media Sosial Sebagai Trend Dakwah Pendidikan Islam di Era Digital Terhadap Generasi Z. *Pekerti: Jurnal Pendidikan Islam dan Budi Pekerti*, 5(2), 56–74. <https://doi.org/10.58194/pekerti.v5i2.3596>

Su'ada, I. Z., & Aini, S. M. Q. (2024). Pengaruh Media Sosial Terhadap Pemahaman Konsep Pendidikan Agama Islam di Kalangan Generasi Milenial. *Sasana: Jurnal Pendidikan Agama Islam*, 2(2), 114–120.

Trisnawati, R., Noormawanti, N., & Sarbini, S. (2021). Peran Guru Pendidikan Agama Islam dalam Mengatasi Pengaruh Media Sosial (Studi Kasus SMP Negeri 1 Bumi Ratu Nuban). *PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam*, 1(2), 39–48. <https://doi.org/10.24127/profetik.v1i2.1490>