

The Effect of Social Media on Islamic Education Learners Among College Students of Mahardika Institute of Technology

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Abstract

This study explored the perceived effects of social media on Islamic education among 40 college students at Mahardika Institute of Technology. Using a descriptive survey method, the research examined how frequently students use social media, their preferred platforms, and the types of Islamic content they access. Results revealed that respondents, predominantly female and first-year students, heavily relied on mobile phones and frequently engaged with platforms like Facebook, TikTok, and Instagram. Students agreed that social media plays a positive role in expanding access to Islamic knowledge, fostering peer motivation, and providing diverse learning materials, with an overall weighted mean of 4.05. However, they also recognized its drawbacks, including distraction, misinformation, and reduced engagement with traditional religious education, reflected in a negative perception mean of 3.80. Statistical analysis showed no significant differences in perceptions when grouped by gender, age, or year level, indicating a shared understanding across demographic groups. The study concludes that social media can be a valuable tool for Islamic education if used responsibly and complemented by authentic sources and traditional learning methods. It recommends that schools promote media literacy, that scholars strengthen their online presence, and that students practice mindful and balanced use. Future studies may broaden the scope and adopt qualitative approaches to gain deeper insights into social media's impact on Islamic learning.

Keywords: Social Media, Education Learners, College Students

INTRODUCTION

Background of the Study

One of the foremost priorities of religion and the nobility of knowledge is verifying and confirming information before spreading or explaining it. For this reason, Muslim scholars have linked their religious

practice to the authenticity of chains of transmission (isnad), ensuring they are free from defects so that the information they rely on is based on a solid foundation. The isnad serves as the foundation of knowledge, much like a structural framework in engineering that ensures the integrity of religious teachings. Without it, we would not be able to distinguish truth from falsehood, nor could we separate what is authentic and pure from what is corrupted or fabricated. Verifying information before transmitting it requires precision, integrity, and a reliable chain of narration, while avoiding anomalies in transmission, as such anomalies often lead to distortions in understanding.

It is also essential to eliminate any defects that may compromise authenticity, so that the text (matn) appears in its most refined form and with the clearest argument. After verification comes certainty and steadfastness in knowledge. This has happened in the past, such as during the caliphate of Uthman ibn Affan (may Allah be pleased with him), when unrest and sedition led to his assassination. During that period, various religious innovations emerged, prompting scholars to rigorously scrutinize the authenticity of every hadith. Imam Muhammad ibn Sirin explained this shift by saying, "Previously, they did not ask about the chain of narration. But when the turmoil occurred, they said, 'Name your sources for us.' Thus, they would check—if the narrators followed the Sunnah, their hadith would be accepted; if they were from the people of innovation, their hadith would be rejected." From this, it becomes clear that one must verify the credibility of those who speak about religious knowledge before relying on their words.

A layperson is required to follow scholars whose knowledge and religious integrity he trusts. People of misguided desires (Ahl al-Ahwa) are not a reliable source for religious guidance. A Muslim must avoid innovators and beware of them so that he is not misled by their deviations. In Sahih Muslim, Muhammad ibn Sirin said: "Indeed, this knowledge is part of the religion, so be careful from whom you take your religion." It is not permissible for a person to follow innovators and those who follow their whims in religious matters. In Sunan al-Darimi, Asma ibn Ubaid narrated: "Two men from the people of misguided desires came to Ibn Sirin and said, 'O Abu Bakr, may we narrate a hadith to you?' He replied, 'No.' They asked, 'May we recite to you a verse from the Book of Allah?' He replied, 'No. Either you leave or I will leave.' So they left. Some people then asked him, 'O Abu Bakr, what harm would it have done if they had recited a verse from the Book of Allah to you?' He replied, 'I feared that they might distort it, and it would settle in your hearts.'" Therefore, the questionnaire must avoid the people of innovation and misguided desires. The teachings of Ahl al-Sunnah are sufficient and convincing.

Social media has revolutionized the way people communicate, access information, and engage with educational content. Its influence extends across various sectors, including education. In the context of Islamic education, social media platforms offer both opportunities and challenges. They provide avenues for students to access a vast repository of Islamic teachings, connect with scholars, and participate in online religious discussions. However, the same platforms can expose students to misinformation, distractions, and content that may contradict Islamic principles. They are media that allow users to meet online via the internet, communicate in social forums like Facebook, Twitter, and other chat sites, where users generally socialize by sharing news, photos, or ideas and thoughts, or respond to issues and other content with people. Common examples of social media are the popular networking sites like Facebook, Twitter, YouTube, TikTok, WhatsApp, WeChat, Instagram, and Google+. Social media are technologies that facilitate social interaction, make possible collaboration, and enable deliberation by stakeholders across boundaries, time, and space. These technologies include blogs, wikis, media (audio, photo, video, text) sharing tools, networking platforms (including Facebook), and virtual worlds (Sanusi et al., 2014).

In the modern digital era, social media has become an integral part of students' daily lives, influencing their perspectives, behaviors, and educational experiences. Muslim students at Mahardika Institute of Technology Inc. (MIT) are not exempt from these influences, as they engage with various social media platforms for communication, entertainment, and learning. While social media presents opportunities for knowledge sharing and academic engagement, it also poses challenges to the traditional framework of Islamic education. Islamic education aims to nurture well-rounded individuals who embody spiritual, intellectual, emotional, and physical balance, as emphasized in the MIT Vision and Mission. Rooted in the Qur'anic verse from Surah Al-An'am (6:162), MIT upholds the principle that every aspect of life, including education, should be dedicated to Allah. However, the rise of social media introduces new dimensions to learning, where students are exposed to diverse interpretations of Islamic teachings, both authentic and misleading. This study seeks to examine the effects of social media on Islamic education among Muslim students of MIT. It will explore whether social media serves as a beneficial tool that enhances their understanding of Islamic teachings or if it presents distractions and challenges to their religious commitment and moral values. Furthermore, it will assess how social media usage aligns with MIT's mission of developing God-fearing, balanced individuals who contribute positively to society. Mahardika Institute of Technology, known for its commitment to providing holistic education, including strong foundations in Islamic teachings, faces the challenge of balancing traditional Islamic educational methods with modern digital influences. Understanding how social media affects Islamic education among its students is crucial for developing strategies to harness its benefits while mitigating its negative impacts. This study seeks to explore the effects of social media on Islamic education learners among students of the Mahardika Institute of Technology. It aims to provide insights into how social media influences their religious knowledge, practices, and values, thereby contributing to the development of effective educational and policy interventions. This study provides insights into how social media can be effectively utilized to strengthen Islamic education while mitigating its potential drawbacks. The findings were valuable in developing strategies to harmonize modern digital engagement with traditional Islamic learning, ensuring that students continue to grow in faith, knowledge, and character in alignment with MIT's core values.

Statement of the Problem

The study aimed to determine the Effects of social media on Islamic Education's Learners among college students of Mahardika Institute of Technology Inc. This study is specifically designed to answer the following questions:

1. What is the demographic profile of the respondents in terms of age, gender, and year level?
2. What social media are used by students to access Islamic educational information?
3. What are the positive and negative effects of social media on Islamic education learners among college students?
4. Is there any significant difference in the positive and negative effects of social media on Islamic Education Learners among college students of Mahardika Institute of Technology in terms of age, gender, and year level?

Null Hypothesis

There is no significant difference in the positive and negative effects of social media on Islamic Education Learners among college students of Mahardika Institute of Technology in terms of age, gender, and year level.

Objective of the Study

The primary objective of this study is to investigate the effects of social media on Islamic education learners among college students of Mahardika Institute of Technology Inc. Specifically, this research aims to:

1. Describe the demographic profile of the respondents in terms of age, gender, and year level.
2. Identify the social media platforms used by students to access Islamic educational information.
3. Determine the positive and negative effects of social media on Islamic education learners among college students.
4. Examine if there is a significant difference in the perceptions of positive and negative effects of social media on Islamic Education Learners among college students when grouped by age, gender, and year level.

Scope and Limitations

This study was focused on the effects of social media on Islamic Education Learners among students of the Mahardika Institute of Technology. The scope includes students currently enrolled at the Mahardika Institute of Technology at the college Level. It examined the types of Islamic educational content accessed through social media and its influence on students' religious knowledge and practices. Data collection was conducted within the Academic Year 2024-2025.

However, the study has certain limitations. It relies on self-reported information, which may be subject to biases. The findings may not be generalizable to other institutions or student populations. Additionally, the rapidly changing nature of social media platforms may affect the relevance of the findings over time.

Related Literature

Social media was first known in 1979, when the Usenet, a system to post articles and news, was created. In the 1990s, there were several social networking sites such as Six Degrees, BlackPlanet, and MoveOn where people could interact, including sites for public policy advocacy and a social network based on a web of contacts models (Edosomwan et al., 2011). In the same study, Edosomwan et al. (2011) demonstrated how social media changed the interaction of individuals and organizations with the witnessing of various social media tools springing up in the 2000s. Among those that were launched included Wikipedia in 2001, MySpace, LinkedIn, lastFM in 2003, Facebook, Harvard in 2004, Yahoo!360, YouTube in 2005, etc. As a result, social media has revolutionized people's lives and has attracted much attention from industry as well as academia (Ngai, Tao, & Moon, 2015). Although there have been several definitions of social media, there remains a lack of a formal definition (Weller, 2015). Some definitions are simple, focusing on the message construction of social media. For example, Russo et al. (2008) briefly stated social media as those that enable online communication, networking, and/ or collaboration.

Meanwhile, Kaplan and Haenlein (2010) defined that social media includes different kinds of Internet-based applications which build the ideological and technological foundations of Web 2.0, and allow users to create the content and exchange that with other people through the Internet. Several approaches for the classification of social media categories and types currently exist. According to social presence and self-presentation, different social media services such as blogs, social networking sites, joint ventures, content communities, virtual social environments, and virtual game environments were proposed to be classified. Bobbi K. Lewis, an associate professor in the School of Media & Strategic Communications, described it more precisely. She noted that social media simply serves as a "label for digital technologies that allow individuals to connect, communicate, create and distribute content" (Lewis, 2010).

Social media is generally a category of Internet-based applications that draw on Web 2.0's ideological and technological features. Social media provides the ability for its users to communicate, create, edit, and share online content. These contents can be text, photo, video, sound, or a mixture of all. Besides, we need to clarify two similar terms: social media and social networking. According to Scott (2015), social media 'is the superset of how we refer to the different media that people use to socially connect online.' Social networking is a subset of social media, which refers to how individuals interact on websites such as Facebook, Twitter, LinkedIn, or similar. Social media is now a networking medium used mostly to send data to a large audience (Hartshorn, 2010, as cited in Edosomwan et al., 2011). Thus, it is important to consider differences between social media and mass media – traditional media includes television news, newspapers, and broadcast radio (Dimmick et al., 2004).

As mentioned by Chowdhury (2024), one significant aspect to consider is the creation of virtual personalities. While a person may have one character in reality, their virtual persona can be entirely different. This duality is concerning as it promotes which is contrary to Islamic teachings. It encompasses traits such as being two-faced, hypocrisy, and acting in ways that contradict one's true self. Such behavior is explicitly prohibited in the Quran, where Allah warns against deceiving oneself. Furthermore, social media is often used to share frivolous and indecent content through various means like chat rooms, comments, and videos. The potential for sin in this context is significant, leading individuals to become desensitized to immoral behavior and lose sight of what is permissible and forbidden. Once a person reaches this stage, they become heedless of guidance and harm themselves. Superficial and impulsive communication contradicts the principles of speech outlined in the Quran. It is crucial for Muslims to assess the impact of social media on their personalities and take measures to avoid falling into such negative patterns Allah ta'ala states in the Holy Quran 'Indeed you have in the Messenger of Allah, an excellent example, for him who hopes in Allah and the latter day and remembers Allah abundantly. The Quran is replete with examples of the lives of the past prophets. The teachings and Sunnah of our beloved Prophet (sallallahu alayhi Wasallam) are a guide to Muslims in all walks of life. His life is the best example for humanity. He was a mercy unto the entire world. In studying the Sirah and the history of the early Muslims, we see a clear dichotomy between their way of life and that of the current Muslim society. Social media is one such concept that has been adopted unquestionably. The mentality is that it is an innocuous form of entertainment and at the same time indispensable for communication.

With social media being one of the hottest trends in modern society, almost without exception, an average citizen feels obliged to be part of the global 'network'. A click on the various social media icons has become a part of our daily routine. While it is a powerful resource in the contemporary era, we are often oblivious to the fact that this virtual universe is very much real. The plethora of material at our disposal has the ability to shape our opinions, ideologies, and, in many cases, it shapes our lives. The use of social media cuts across boundaries of age, gender, and religion. It is a tool used by one and all. As Muslims, conscious of our duties and obligations, it is essential to constantly evaluate the utility of our actions against the criterion given to us by Allah Ta'ala in the Quran and the traditions of our beloved Prophet (sallallahu alayhi wa sallam).

Importance of Social Media in the Modern World

As human beings, we are social creatures with an innate need to communicate and socialize. The issue arises when this need is met impersonally, breaching the parameters set by our religion and culture in today's world. Social media has become the most convenient and appealing platform for social interaction, leading to its allure and subsequent addiction, particularly among the youth have shifted from physical

socializing to the online realm. The virtual environment masks a person's shortcomings, providing a false sense of freedom and confidence. Consequently, individuals spend excessive amounts of time on social media, sometimes throughout the day, indicating a concerning addiction that detracts from the remembrance of Allah. Social media has ingrained itself as a necessity in daily life, from waking up to going to sleep. While social media does have its benefits if used correctly, it could be a tool for success. However, our primary concern is the addiction, misuse, and abuse of social media along with the resulting consequences.

Islamic Guidelines for Technology and Communication

Another guideline for technology and communications discussed in the Quran is to verify any issues or information before relaying it to others. "O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful for what you have done". This guideline ensures that any information spread is true and not baseless. In today's context, it is relevant to apply his guidelines to the usage of blogs, where many bloggers tend to post sensitive issues without verifying them, potentially causing harm within society and among different races. In some cases, this can lead to a distorted perception of certain events due to the global reach of information on the internet. Undeniably, the Quran and hadith have provided guidelines to help human beings lead a life full of righteousness and guidance, covering all aspects, including the usage of technology and communications. From these guidelines, it is clear that Islam encourages the use of technology and communications, but it is necessary for Muslims to ensure that their usage adheres to Islamic teachings. One of the earliest guidelines is the directive to invite (dawah) not only to unbelievers but also to Muslims themselves, as mentioned in Surah Al Mum'inun, "Undoubtedly! This is the way of calling the Muslims.

Spreading Islamic Knowledge and Awareness

In history, seeking information about Islam was generally limited to Masajids, educational institutions and knowledge from imams and sheikhs. However in the 21st century, social media platforms such as Twitter, Facebook, and blogging sites have provided Muslims with avenues to study, question, educate and network. These platforms have made Islamic texts and information more accessible to a wider audience, enabling Muslims to connect with Imams, Sheikhs, political leaders, scholars, and journalists from around the world. This direct engagement allows for the sharing of information, news, and discussions related to Islam. As the Prophet (SAW) said, "Make things easy and do not make things difficult. Give glad tidings and do not repel people". This media encourages engagement through likes, shares, comments, and discussions, fostering a sense of community and interaction among Muslims and non-Muslims interested in learning about Islam. It offers a wide range of educational resources, Islamic lectures, articles, videos, and podcasts, paving the way for individuals to access and learn about Islamic teachings. Social media provides a platform to counteract misconceptions and stereotypes about Islam by sharing authentic information and promoting a better understanding of the religion. This platform allows for the creation of online communities where individuals can connect, share experiences, and support each other in their journey of learning about Islam. The Prophet (SAW) said, "Convey (my teachings) to the people even if it were a single sentence," emphasizing the importance of spreading knowledge. Prominent Islamic scholars like Mufti Ismail Menk, Numan Ali Khan, and Bilal Philips utilize social media to promote Dawah and spread Islamic teachings. Dawah is no longer restricted to working only in Khanka, Mosque, Organization, Waz Mahfil, and writing as it was before. In the present age of digital information technology, social media is making the learning process easier day by day. Now, individuals can learn about the Quran, Hadith, Islamic references, and various Islamic topics in different languages. Platforms

like YouTube offer lectures and discussions on Islam in multiple languages, enhancing educational opportunities. Overall, social media serves as a valuable tool for promoting Islamic knowledge, fostering dialogue, and creating a more informed and connected global Muslim community.

The Concept of Islamic Educational Media

The opinions of scholars have varied in defining Islamic educational media. It is “an educational process based on the investment of means of communication to achieve the goals of Islamic education.” It is “providing people with the facts of Islam derived from the Holy Qur’an and the Sunnah, directly or indirectly, through the use of a means of media to form a correct opinion that is aware of religious facts, and affected by them in its beliefs, worship, and transactions. It is “the use of communication technologies, the media, and their sciences within an Islamic approach in an artistic and informative manner, carried out by those with knowledge of the Islamic educational process. It aims to communicate with members of the educational process, including teachers and learners, in order to form a correct public opinion that is aware of religious facts and understands them, and directs people’s attitudes, beliefs, and behavior within the Islamic Sharia. Defined it as the art of communicating the truth to people with fixed, honest educational contents that agree with its philosophy, sublime, and diversity, with the purpose of the true Sharia and its rulings, in order to make the required impact, education, and change.

Promoting Positive Islamic Values

Islam comprises five key principles as outlined by prominent scholar Yousuf Estes: submission, surrender, obedience, sincerity, and peace. By submitting one’s will to Allah, surrendering with obedience and sincerity, individuals can attain peace of mind. The essence of Islam prohibits aggression, oppression, and any actions detrimental to society. To counteract negative influences on social media, individuals can actively promote positive and motivational Islamic content by sharing authentic teachings, inspirational stories, and more that benefit both in this life and the hereafter. Through this approach, users can contribute to a more enriching and uplifting online environment that reflects the values of Islam. As stated in the Holy Quran: "And let their arise from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be successful". In today's age of information dissemination, it is crucial to showcase the beauty and ideals of Islam to the world through the media. Media should be utilized as a tool to positively influence others by highlighting the beauty of Islam, promoting tolerance, understanding, and compassion. The Quran emphasizes the principles of Dawah: "Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious". Through engaging in respectful and informative discussions, Muslims can help dispel misconceptions about Islam and foster intercultural dialogue.

Challenges and Concerns in Social Media Usage

Muslims should be mindful of the content they share on social media, ensuring that it aligns with Islamic values of modesty, decency, and respect for others. This includes refraining from spreading rumors, sharing false news, or inappropriate images, videos, or content that may be considered offensive or harmful. Social media is increasingly being used as a platform for the dissemination of false information. According to CNN, A prominent American news channel, baseless news is often circulated on social networking sites, leading to negative perceptions of the media. Experts have also pointed out the prevalence of false news being spread through social media. Psychologists Alport and Postman have conducted extensive research on the psychological motivations behind spreading rumors, suggesting that rumors stem from people's expectations. For certain outcomes. Muslims can use social media to share educational and informative content that promotes Islamic teachings on modesty, ethics, and morality. By

sharing positive and uplifting messages, they can contribute to a more wholesome online environment. They should engage in positive and constructive discussions on social media, avoiding arguments, hate speech, or disrespectful behavior towards others. Upholding the principles of kindness and respect in online interactions is essential. Another saying of Prophet Muhammad (peace and blessings of Allah be upon him) narrated from Hazrat Abu Darda states that the Messenger of Allah, may God bless him and grant him peace, said, "On the Day of Resurrection, nothing will weigh more than good conduct in the scale of a believer and surely Allah hates a person who is immoral and obscene". Muslims can refer to Islamic teachings and guidelines on modesty and appropriate behavior to guide their actions on social media. By adhering to the teachings of the Quran and the sayings of the Prophet Muhammad (peace be upon him), Muslims can ensure that their online presence reflects their faith. Connecting with like-minded individuals and communities on social media platforms can help support each other in maintaining modesty and avoiding inappropriate content. By surrounding themselves with positive influences, Muslims can reinforce their commitment to Islamic values. They can actively participate in reporting and flagging inappropriate content on social media platforms to help maintain a safe and respectful online environment. By taking a stand against harmful content, they can contribute to the promotion of modesty and decency online. As the prophet Muhammad (peace and blessings of Allah be upon him) said "Whoever among you sees something contrary to the Shariah should change it with his hand, if that is not possible, then he should do it with his tongue, if that is not possible then he should do it by his heart and that is the weakest stage of I'maan". By utilizing social media as a platform for disseminating positivity, knowledge, and ethical conduct, Muslims can actively contribute to upholding modesty and steering clear of unsuitable content in the online sphere.

Related Studies

In the context of Islamic education, social media has both benefits and challenges. Khan and Al-Hashmi (2021) found that platforms like YouTube and Instagram have become popular among youth for accessing Islamic lectures and learning materials. These platforms provide instant access to a variety of scholars and viewpoints, which can enrich students' understanding of Islamic teachings. However, they also highlighted concerns about the potential spread of misinformation and exposure to content that may contradict Islamic principles.

Moreover, a study by Farooq (2018) emphasized the importance of digital literacy among students engaging with Islamic content online. The study recommended that educational institutions take an active role in guiding students on how to discern credible sources and use social media responsibly.

Another pertinent study by Yusof and Hassan (2022) explored how social media influences religious practices. Their research indicated that social media can positively impact religious engagement by providing reminders for prayers and facilitating virtual religious communities. However, they also cautioned that excessive use of social media can lead to distractions from traditional forms of worship and study.

This study provides a preliminary analysis of the effects of social media usage by students. Social media affects the academic performance of youth, and social network sites badly affect the GPA of students in examinations. A researcher points out those Facebook users give less time to studies compared to nonusers and later on have lower GPAs in their examinations (Paul & Karpinski, 2009). Extensive usage of the internet and the particular use of Facebook by students with extraverted personalities leads to poor academic performance. Students' cognitive absorption with Facebook is synchronized only by their strength of will and personality qualities, which determine how much time they spend on Facebook (Sana

et al., 2011). Likewise, Khan (2009) found that Facebook users had poor performance in exams. (Englander et al., 2010) proclaimed that internet usage is negatively associated with the academic performance of student users, and the destructive impact of internet usage is far more momentous than its advantages. Internet addiction has come forth as a result of a striking boost in internet usage over the past few decades. (Nalwa & Anand, 2003) proposed that addicted users prefer using the internet, setting back their personal and professional responsibilities, and this ultimately leads to poor academic performance. Facebook becomes a hurdle between students and their academic tasks (for example, multitasking). The increasing number of studies shows that today's students spend their time watching television, typing out instant messaging on mobile, or engaging in social network sites such as Facebook, and at a time, they are doing academic tasks like studying, schoolwork, and homework (Junco, 2012). Abubakar, (2011) posits that social media, which include blogs (political Blog), networks (Facebook, Twitter, etc.), video sharing (YouTube) audio sharing (Podcast), mobile sites (2go etc.), image or picture sharing (flicker), etc. have the capacity of boosting participation because of their open, conversational nature, connectedness and textual and audio-visual characteristic appeals.

As mentioned by Muhammad et al. (2013), expounded in their work "Facebook as Social Media Tool among Muslim Youths in Malaysia," discussed that the existence of social media has created a more independent sphere among the citizens. At the press of a button or a touch of a finger on the screen, users are able to channel out opinions to get chains and chains of feedback globally, for that matter. Social networking sites such as MySpace, Facebook, YouTube, Twitter, etc., have allowed users to chat, to exchange information, and also to be persuasive, unlike radio and television.

A longitudinal study by Fatima and Malik (2023) highlighted the long-term impact of social media usage on students' religious practices and knowledge retention. Their findings suggested that consistent engagement with authentic Islamic content positively influenced students' spiritual growth.

According to Minarti et al. (2023), in their study "Utilization of social media in Learning Islamic Religion: Its Impact on Strengthening Student Outcomes and Achievements", this study analyzes the effect of virtual entertainment platforms on student results and accomplishments in Islamic education. Through a blended strategies approach, including overviews and meetings, information is gathered to survey students' utilization examples and impressions of virtual media about their growth opportunities. Preliminary discoveries show that virtual entertainment stages offer a few benefits concerning Islamic training. First and foremost, they create a feeling of the local area and empower cooperative advancement by trading thoughts among students. Furthermore, these stages give simple access to many assets, including Islamic talks, conversations, and literary materials, improving the profundity and expansiveness of learning. Additionally, social media fosters engagement and active participation through interactive content, quizzes, and discussions, contributing to a dynamic learning environment. However, challenges associated with social media use in Islamic education are identified. These include the need for digital literacy skills and the critical evaluation of online information. The study emphasizes the importance of responsible and ethical use of social media, ensuring that the content aligns with Islamic values and principles. By shedding light on integrating social media into Islamic education, this research expands the existing knowledge on the subject. It provides valuable insights into the potential of social media platforms to improve student outcomes and achievements in studying the Islamic religion. The study also underscores the significance of using social media appropriately and responsibly to ensure adherence to Islamic principles.

The study entitled "The use of social media and urgency for Islamic Education" by Iqbal (2019) said that at present, communication and information technology are experiencing very rapid development.

Especially with the discovery of internet technology, a communication network that connects one medium (electronic) to another without knowing distance or boundary. According to the research report, We Are Social 2017, Indonesia is the country with the most significant number of internet users in the world. The increase in the number of internet users has also helped increase the number of social media users. At present, Indonesia ranks 4th regarding the number of social media users, defeating Brazil and the United States. The existence and development of social media in these communities bring a myriad of new impacts and problems. Therefore, there needs to be an academic and comprehensive review of the use and abuse of social media in the community. This article will explain how to use and abuse social media in the digital era. Besides that, it will also be taught how the need is for Islamic Education. The study was conducted by presenting primary and secondary data obtained through virtual observation, which was then carried out through qualitative analysis. To avoid bias and lack of data, triangulation of the theory will be carried out so that a valid conclusion can be made.

In the study of Ulam (2021) on Islamic Education and Social Media Transformation in Pandemic Era: Challenges and Opportunities in Indonesia, stated that religious learning in the pandemic era was carried out through social media, such as Facebook, WhatsApp, Twitter, and Instagram. YouTube is transformed into the premier medium of teaching. For students and the millennial generation, social media provides many conveniences. However, on the other hand, it becomes a problem in itself, especially for parents in presenting education that is full of values, during a struggle for the free flow of information and communication. The paper aims to analyze the transition of learning media in education, from conventional offline models to online via social media, and to prove the impact of using social media on students or the millennial generation. Qualitative methods are used to analyze data. The findings of this paper indicate that education during a pandemic, reading printed literature, is also carried out via the internet. Social media has a significant impact on students and the millennial generation, so efforts to strengthen values are needed. Social media brings together the main actors in education: parents, academics, government, social media, and regulation.

According to Minarti et al. (2023) in their study entitled “Utilization of Social Media in Learning Islamic Religion: Its impact on Strengthening Student Outcomes and Achievements, stated that this study analyzes the effect of virtual entertainment platforms on student outcomes and accomplishments in Islamic education. Through a blended strategies approach, including overviews and meetings, information is gathered to survey students' utilization examples and impressions of virtual media about their growth opportunities. Preliminary discoveries show that virtual entertainment stages offer a few benefits concerning Islamic training. First and foremost, they create a feeling of the local area and empower cooperative advancement by trading thoughts among students. Furthermore, these stages give simple access to many assets, including Islamic talks, conversations, and literary materials, improving the profundity and expansiveness of learning. Additionally, social media fosters engagement and active participation through interactive content, quizzes, and discussions, contributing to a dynamic learning environment. However, challenges associated with social media use in Islamic education are identified. These include the need for digital literacy skills and the critical evaluation of online information. The study emphasizes the importance of responsible and ethical use of social media, ensuring that the content aligns with Islamic values and principles. By shedding light on integrating social media into Islamic education, this research expands the existing knowledge on the subject. It provides valuable insights into the potential of social media platforms to improve student outcomes and achievements in studying the Islamic religion.

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The study of Mar (2024) from Indonesia entitled “Integration of Technology and Islamic Education in the Digital Era: Challenges, Opportunities and Strategies” stated that this literature study describes various important aspects of technology integration and Islamic education in the digital era. First, the integration of technology in learning shows educators' high confidence in the benefits of technology to improve the teaching process, although there are concerns regarding infrastructure and student readiness. Second, studies on the challenges of Islamic education in the digital era highlight the spread of misinformation and the negative impact of social media, which can be addressed by strengthening digital literacy and the integration of Islamic values in the curriculum. The role of social media in Muslim society is found to be beneficial for spreading religious teachings, but it also has moral risks if it is not used wisely in accordance with religious values. The transformation of Islamic boarding schools in this disruptive era requires the adaptation of modern technology in teaching traditional Islamic values such as tarbiyah, ta'lim, and ta'dib. Integration of science and Al-Qur'an in Islamic universities identifies the challenge of coordinating the integration vision throughout the university with its implementation at lower levels. This study provides insight for stakeholders to strengthen Islamic education in the digital era with an approach that meets the demands of the times, while maintaining classical religious values.

According to Sanusi et al. (2014), the numerous problems of social media usage have recently been the major focus of attention worldwide. Issues of fraud, identity theft, pornography, and countless other negative influences associated with social networking in general have been a cause of concern for scholars and authorities worldwide. There are increasing concerns about the use of social media for internet crimes, ranging from hacking to recruitment for terrorism. Social media has accordingly come to be seen in many countries, including Nigeria, as a source of bad influence on the youth, particularly students.

In study of Al Mursyidi and Darmawan (2023) entitled “The Influence of Academic Success of Islamic Religious Education and Social Media Involvement of Student Morality” stated that the Education is an effort to convey knowledge through guidance, direction, and training throughout individual life from inside and outside educational institutions, to prepare students to contribute to future life, which also includes the development of knowledge, moral values, and ethics so that higher education levels not only reflect intellectual intelligence, but also the ability to form good morals through the right learning process. This study aims to analyze the effect of Islamic Religious Education learning achievement and the use of social media on the moral formation of MT Miftahiyah Yasi Bangkalan students. The research used is quantitative, with data collection through questionnaires and observations of 75 students. The results of the regression analysis show that Islamic Religious Education learning achievement and the use of social media significantly affect the morals of students. This finding contributes to the understanding of the relationship between Islamic religious education and social media in shaping the moral formation of students in the digital era.

Based on the study, “The Impact of social media on Muslim Society: From an Islamic Perspective” by Islam, MT. (2019), that social media plays one of the most important roles in establishing new social communication by modern information technology between friends, family, and people. Allah who has created all human being in the world; all thing of the world has been created for human's welfare, His aim of creatures was that all human being will worship Him, one of the most worships is to help another anyway, for example, It will be helped by technology in the modern era. This study has the goal of promoting the role of social media in Muslim society. Also, how it is used based on Islam and social

welfare. The study found that in the case of Da'wah, all prophets didn't use the same tools and techniques. Based on different environments and situations, they used different tools and techniques for Da'wah. In the era of modern science, when people are addicted to material goods, services, and consumption, it is not so easy to make them return to an invisible world, i.e., to Deen and Akhirat. That is why modern IT equipment can be a more effective tool for Islamic Da'wah. The social media such as Facebook, Twitter, YouTube, Skype, LinkedIn, Google+, Tumblr, Instagram, WhatsApp, IMO, Telegram, etc. have become easily useable, smooth, quick connection, live broadcast, live call and cheaply in various facets of our life from anywhere in the world when traditional means old communication was slow but expensive. The research used a qualitative methodology. It was used as an instrument for data collection. Similarly, textbooks, Journals, as well as internet sources were used for the research. According to the discussion, social media has positive and negative effects in our Muslim society, notably from the Islamic Perspective. The paper concludes that the exquisite use of social media by Muslim societies in the world.

Theoretical Framework

This study is anchored on the Theory of Knowledge in Islam (Al-Ilm) as articulated by the prominent Islamic scholar Al-Ghazali (1058–1111). His teachings on knowledge remain relevant in today's digital age, especially in the context of social media's influence on Islamic education among college students. Social media, with its vast reach and instant accessibility, offers both opportunities and challenges in shaping students' understanding of Islam.

On the positive effect, social media has become a gateway for many college students to access Islamic teachings conveniently. Platforms like YouTube, Instagram, and TikTok host lectures by credible scholars, Qur'anic recitations, and discussions on Islamic jurisprudence. These resources can supplement formal education, providing students with continuous learning opportunities. This aligns with Al-Ghazali's emphasis on continuous learning and the pursuit of knowledge for personal growth (Kadi, 2012). Furthermore, social media fosters a sense of global Islamic community, allowing students to connect with peers and scholars from different backgrounds, enriching their understanding of Islam.

However, as Al-Ghazali warned against false knowledge, social media poses significant challenges. The ease of information dissemination has led to the spread of distorted and radical interpretations of Islam. College students, who are often still developing critical thinking skills, may struggle to discern authentic teachings from misinformation. This can lead to confusion, misguidance, and even the adoption of extremist viewpoints. The unregulated flow of information makes it difficult to distinguish between authentic and distorted Islamic teachings. This is particularly concerning as college students, who are still in the formative stages of their religious understanding, may unknowingly absorb misinformation. The rapid consumption of superficial content often discourages deep reflection, contradicting Al-Ghazali's advocacy for critical thinking and intellectual discernment (Nasr, 2007). Moreover, the entertainment-driven nature of social media distracts students from meaningful educational pursuits.

Moreover, social media's emphasis on quick, engaging content can encourage a superficial understanding of Islamic teachings. College students must be encouraged to seek knowledge from reputable sources and verified scholars. They should also balance their digital engagement with traditional learning methods, such as attending mosque lectures or reading classical Islamic texts.

To conclude, social media presents valuable opportunities for Islamic education among college students; it also demands a mindful and discerning approach. By adhering to Al-Ghazali's principles, students can harness the positive aspects of social media while guarding against its potential harms, ensuring their journey toward authentic knowledge remains fruitful.

METHODOLOGY

This chapter presented different research methods, such as research designs, locale, research instruments, data gathering procedures, and statistical treatment.

This was made use of descriptive survey research design, a non-experimental quantitative study that was conducted in Mahardika Institute of Technology – College Level to determine the effects of social media on Islamic Education’s Learners by providing the respondents with a modified questionnaire. The researchers gained information on the chosen study by identifying different practices globally.

It is a method that allows the researcher to gather information about the target population without undertaking a complete enumeration, which no doubt enables one to generalize, as well as sometimes without sacrificing efficiency, accuracy, and information adequacy in the research process.

The study was conducted in the Mahardika Institute of Technology – College Level, Barangay Lamion, Municipality of Bongao, Province of Tawi-Tawi, Bangsamoro Autonomous Region in Muslim Mindanao, Philippines.

The non-probability sampling design was utilized, using the convenience sampling method in selecting respondents for this research study. The study involved forty (40) College students of Mahardika Institute of Technology Inc., who were officially enrolled in the academic year 2024-2025.

A structured questionnaire, which was developed and pilot-tested by the researcher, was used as the main data-gathering tool for this study. The questionnaire was administered to the respondents with the assistance of the researchers, who helped guide and clarify any parts of the form as needed to ensure accurate responses.

The instrument was composed of three parts: Part I gathered the respondents’ sociodemographic profile, including age, gender, and year level; Part II focused on social media usage related to Islamic education, covering aspects such as the type of content accessed, frequency of use, and reasons for using social media for Islamic learning; and Part III explored the perceived positive and negative effects of social media on Islamic education.

The data analysis of the study utilized advanced statistical methods to analyze and interpret the research findings accurately and effectively using SPSS (Statistical Package for the Social Sciences) statistical software is a software program used by researchers in various disciplines for quantitative analysis of complex data. The collected data was analyzed and presented in the form of tables, showing percentages, weighted means, t-tests based on gender, and ANOVA based on age and year level according to the respective criteria.

Interpretation	Range	Remarks
1	1.00-1.79	SD (Strongly Disagree)
2	1.80 – 2.59	D (Disagree)
3	2.60 – 3.39	U (Undecided)
4	3.40 – 4.19	A (Agree)
5	4.20 – 5.00	SA (Strongly Agree)

Consent was obtained from the respondents of legal age during the conduct of the study, wherein the confidentiality of the information was emphasized. All information was collected from the research participants and used purely for the research study. Research participants were not subject to any form of

harm or perceived risks. They were asked to participate voluntarily and had the right to withdraw at any phase of the research study. The principles of respect for persons, beneficence, and justice were observed.

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the data analyzed and interpreted about the problems stated at the beginning of the study. The result of this quantitative, descriptive study on the **Effect of Social Media on Islamic Education Learners among College Students of Mahardika Institute of Technology**, the order of the presentation, analysis, and interpretation of data follows the sequence of the research problem.

Problem 1: What is the demographic profile of the respondents in terms of age, gender, and year level?

Table 1: Demographic Profile of the Respondents

Gender	Frequency (f)	Percentage (%)
• Male	13	32.5 %
• Female	27	67.5 %
Total	40	100%
Age	Frequency (f)	Percentage (%)
• Below 18 – 20	19	47.5 %
• 21 – 23	18	45.0 %
• 24 – 26	3	7.5 %
Total	40	100%
Year Level	Frequency (f)	Percentage (%)
• First Year	17	42.5 %
• Second Year	6	15.0%
• Third Year	13	32.5%
• Fourth Year	4	10.0%
Total	40	100%

Table 1 presents the distribution of the respondents according to their gender. Out of the total 40 college students surveyed from Mahardika Institute of Technology, 13 are male, which accounts for 32.5% of the total population, while 27 are female, representing 67.5%. This indicates that the majority of the respondents are female. The gender distribution suggests a higher female participation in the study, which may reflect the actual gender composition of the population being studied or indicate greater willingness among females to participate in the survey.

While the distribution of respondents according to age group. Out of the 40 respondents, 19 (47.5%) belong to the age group between 18 to 20 years old, making up the largest portion of the sample. This is followed by 18 respondents (45%) who are within the 21 to 23-year-old age group. Lastly, 3 respondents (7.5%) fall within the 24 to 26-year-old category. The data indicates that the majority of the respondents are relatively young, with nearly all (92.5%) being 23 years old or younger, which is likely reflective of a

typical college student population. Understanding the age range is essential in evaluating how different age groups respond to and are affected by social media in the context of Islamic education.

For the distribution of respondents according to their year level, it shows that out of 40 respondents, the majority are First Year students, with 17 respondents (42.5%). This is followed by Third Year students, comprising 13 respondents (32.5%). Second Year students account for 6 respondents (15%), while Fourth Year students make up the smallest group with only 4 respondents (10%). The data indicates that the majority of the participants are in the lower year levels, particularly in their first year, which may reflect the enrollment pattern or availability of students during the data collection. This could reflect differing levels of exposure to Islamic education and social media usage across academic levels, which may be relevant when analyzing the influence of social media on their learning experiences.

Problem 2. What social media are used by students to access Islamic educational information?

Table 2. Means of Accessing Social Media by Muslim Students

Device Used	Frequency (f)	Percentage (%)
• Phone	30	75.0%
• Laptop	8	20.0%
• Tablet	2	5.0%
• Desktop	0	0.0%
Total	40	100%

Table 2 presents the devices commonly used by Muslim students at Mahardika Institute of Technology to access social media. The majority of respondents, 30 or 75%, access social media through their phones, making mobile devices the most dominant tool for online activity. 8 students (20%) use laptops, while only 2 (5%) use tablets. Notably, none of the respondents reported using desktop computers. This distribution reflects the high accessibility and convenience of mobile phones among students, which could significantly influence their engagement with social media platforms and, consequently, the impact on their learning in Islamic education.

Table 3. Frequency of Checking Social Media Accounts in a Day

Frequency of Checking	Number of Respondents (f)	Percentage (%)
• Once a day	3	7.5%
• 2–5 times a day	16	40.0%
• 6–10 times a day	12	30.0%
• More than 10 times a day	9	22.5%
Total	40	100%

Table 3 illustrates how often Muslim students check their social media accounts daily. The highest proportion, 16 respondents or 40%, reported checking their accounts 2–5 times per day. This is followed by 12 students (30%) who check 6–10 times daily, and 9 students (22.5%) who check more than 10 times

daily, indicating a significant portion of students who are frequently engaged online. Only 3 students (7.5%) check their accounts once per day.

These findings suggest that a majority of the students have regular to high levels of interaction with social media, which may affect their study habits, attention span, or exposure to Islamic educational content.

Table 4. Utilization of Specific Social Media Platforms by Muslim Students (Multiple responses allowed)

Social Media Platform	Number of Users (f)	*Percentage (%)
• Facebook	39	97.5%
• Twitter	1	2.5%
• Instagram	19	47.5%
• YouTube	16	40.0%
• TikTok	27	67.5%
• WhatsApp	3	7.5%
• Messenger	1	2.5%

Note: Percentages are based on 40 respondents. Since multiple responses were allowed, the total exceeds 100%.

Table 4 presents the specific social media platforms utilized by Muslim students. Facebook emerged as the most widely used platform, with 39 out of 40 students (97.5%) indicating usage. TikTok followed with 27 users (67.5%), reflecting its growing popularity among the youth. Instagram was used by 47.5%, while YouTube was accessed by 40% of the respondents. Less commonly used platforms included WhatsApp (7.5%), Twitter (2.5%), and Messenger (2.5%). These findings highlight those students are highly engaged on visual and interactive platforms, which may influence how they consume religious or educational content related to Islamic teachings.

Table 5. Reasons for Connecting to Social Media on Islamic Education (Multiple responses allowed)

Reason	Number of Respondents (f)	*Percentage (%)
• Da'wah (Sharing Islamic content)	24	60.0%
• Chatting	20	50.0%
• Learning Materials / IEC	18	45.0%
• Entertainment	17	42.5%
• Others	1	2.5%

Note: Percentages are based on 40 respondents. Since multiple responses were allowed, the total exceeds 100%.

Table 5 presents the various reasons Muslim students connect to social media in relation to Islamic education. The most common reason was for Da'wah or sharing Islamic content, with 24 students (60%) selecting this. Chatting was also a popular reason, indicated by 50% of respondents, followed by accessing learning materials or IEC (Information, Education, and Communication) with 45%, and entertainment with 42.5%. Only 1 respondent (2.5%) selected "Others" as their reason.

The data reveals that students are not only engaging in leisure but also actively using social media for religious learning and spreading Islamic knowledge, reflecting the platform's role in modern Islamic education.

Table 6. Utilization of Social Media to Spread Islam through Islamic Education (Multiple responses allowed)

Utilization Type	Frequency (f)	Percentage (%)
• Posting and sharing the message of Islam	33	75.0%
• Posting and sharing the contents of the Qur'an and Hadith	27	61.4%
• Protecting the image of Islam and Muslims on social media	17	38.6%
• Posting the character and manners of the Prophets	12	27.3%
• Creating Da'wah groups	8	18.2%
• Memes	1	2.3%

Note: Percentages are based on 44 total responses from 40 respondents; multiple responses allowed.

Table 6 highlights how Muslim students utilize social media to support and promote Islamic education. The most common activity reported was posting and sharing the message of Islam (75%), followed by posting Qur'anic and Hadith content (61.4%). These were closely followed by protecting the image of Islam and Muslims (38.6%) and posting the character and manners of the Prophet (27.3%).

A smaller portion engaged in creating Da'wah groups (18.2%), while only one respondent (2.3%) mentioned using memes as a form of Islamic content sharing.

This data suggests that most students use social media platforms meaningfully to convey Islamic teachings and values, particularly through informative and religiously-centered posts.

Problem 3. What are the positive and negative effects of social media on Islamic education learners among college students?

Based on the list of 40 weighted mean scores (presumably reflecting student responses on the effect of social media on Islamic education), here is Table 7, including the calculated overall mean, interpretation, and descriptive analysis.

Table 7: Statement on the Positive Effect of Social Media on Islamic Education

No.	Positive Statement	Weighted Mean	Interpretation
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1	Social media platforms provide accessible avenues for Islamic scholars and educators to share authentic religious knowledge with college students worldwide.	4.03	Agree
2	Students can engage in continuous learning through Islamic content such as lectures, podcasts, and digital books shared via social media.	4.23	Strongly Agree
3	Social media fosters interactive learning by allowing students to participate in Q&A sessions, discussions, and live events on Islamic topics.	3.98	Agree
4	College students can follow respected Islamic institutions and scholars, staying updated on religious events, rulings, and educational opportunities.	4.23	Strongly Agree
5	Social media supports the formation of virtual study groups, enabling students to collaborate, share resources, and support one another in Islamic learning.	3.93	Agree
6	Through short-form content like infographics and reels, students can quickly learn and retain daily Islamic teachings and reminders.	4.00	Agree
7	Social media empowers students to explore diverse Islamic perspectives and schools of thought in a respectful, globalized setting.	3.83	Agree
8	Many Islamic apps and educational pages integrate with social media, encouraging students to track their progress in Qur'an memorization, prayer, and daily religious habits.	4.00	Agree
9	Social media enables students to be inspired by peers who are actively applying Islamic principles, fostering a sense of motivation and belonging.	4.25	Strongly Agree
10	The digital nature of social media makes Islamic education more inclusive, reaching students who may lack access to traditional religious instruction.	4.08	Agree
	Overall Weighted Mean	4.05	Agree

The data from Table 7 provides compelling evidence that college students overwhelmingly view social media as a significantly positive force in their Islamic education, aligning perfectly with the optimistic perspectives found in related literature. The overall weighted mean of 4.05 ("Agree") serves as a strong empirical validation of social media's perceived benefits. Students indicate that these platforms enhance their religious learning and engagement in multiple key ways.

For instance, the findings strongly support the notion of enhanced accessibility and inclusivity. Students agree that social media provides accessible avenues for Islamic scholars to share authentic religious knowledge (4.03) and that its digital nature makes Islamic education more inclusive, reaching those who might lack traditional access (4.08). This directly corroborates the literature from Minarti et al. (2023), who noted the "simple admittance to many assets" these platforms offer, and Chowdhury, M (2024), who

highlighted the broader dissemination of Islamic texts and information. The data also reflects the transformation towards online learning models, as observed by Ulam (2021).

Furthermore, the results underscore social media's role in fostering continuous and interactive learning. Students strongly agree (4.23) that they can engage in ongoing learning through various Islamic content, like lectures and podcasts. They also recognize how social media promotes interactive learning through Q&A sessions and discussions (3.98). This is consistent with Khan and Al-Hashmi (2021), who found platforms popular for accessing lectures and enriching understanding, and Minarti et al. (2023), who emphasized how social media fosters "engagement and active participation through interactive content." Crucially, the data highlights social media's power in connecting students with authentic guidance and fostering inspiration. A high agreement (4.23) indicates students use these platforms to follow respected Islamic institutions and scholars, a point echoed by Chowdhury (2024) regarding connecting with global religious figures. The highest-rated statement (4.25) reveals that students are profoundly inspired by observing peers actively applying Islamic principles, fostering motivation and belonging. This aligns with Yusof and Hassan (2022) on virtual religious communities and Chowdhury (2024) and Islam, MT. (2019) on promoting positive Islamic values and Dawah.

Finally, students acknowledge the value of modern learning methods facilitated by social media, such as quick learning through short-form content (4.00) and the integration of Islamic apps for tracking religious progress (4.00). This supports the literature's view that social media makes the learning process "easier day by day" and offers diverse "educational resources" (Chowdhury, 2024; Minarti, M et al., 2023).

In summary, the findings from Table 7 provide robust empirical support for the positive dimensions of social media's integration into Islamic education, mirroring the benefits discussed in related literature. Students clearly perceive these platforms as vital for accessing diverse knowledge, engaging with religious content, connecting with both scholarly and peer communities, and ultimately enriching their spiritual and academic journey in Islam. It not only makes learning more accessible and engaging but also promotes spiritual motivation, global awareness, and a sense of community among young Muslims in the digital age. It enhances both accessibility and engagement, helping learners connect with authentic content, global perspectives, and like-minded peers in meaningful ways.

Table 8: Negative Statement on the Effect of Social Media on Islamic Education

No.	Negative Statement	Weighted Mean	Interpretation
1.	Social media often exposes students to inaccurate or misleading Islamic content due to unverified sources and self-proclaimed scholars.	3.83	Agree
2.	The overuse of social media can distract students from deep, focused study of Islamic texts and scholarly works.	3.93	agree
3.	Students may prioritize trending or entertaining content over authentic and rigorous Islamic education.	3.90	Agree
4.	Excessive screen time on social media may reduce students' motivation to attend physical Islamic	3.90	Agree

	classes or engage with traditional learning environments.		
5.	Students may develop a superficial understanding of Islam by consuming short, out-of-context clips rather than engaging with complete teachings.	3.38	Neutral
6.	Privacy and modesty concerns can arise when students share personal religious practices or opinions in public online spaces.	3.55	Agree
7.	Social media use often results in hours of scrolling, reducing time for serious Islamic study, worship, and reflection.	4.28	Strongly Agree
8.	Social media claims to teach Islam without proper training or scholarly credentials.	3.48	Agree
9.	Students may rely too much on platforms like YouTube or TikTok rather than attending Islamic classes, halaqahs, or reading classical texts.	3.90	Agree
10.	Relying on social media for Islamic education can reduce students' connection with qualified teachers and mentors who offer deeper guidance.	3.83	Agree
	Overall Weighted Mean	3.80	Agree

The data from Table 8 clearly demonstrates that college students are acutely aware of the potential drawbacks of using social media for Islamic education, reflecting concerns widely discussed in related literature. The overall weighted mean of 3.80, interpreted as "Agree," indicates a general consensus among students regarding these negative aspects. While they appreciate the online accessibility of Islamic content, they also recognize inherent risks and limitations.

The most significant concern, rated "Strongly Agree" with a weighted mean of 4.28, is that excessive social media scrolling often reduces time for worship, reflection, and serious study. This finding strongly resonates with the literature's warnings about social media addiction and its capacity to distract individuals from core religious practices and deep intellectual engagement. Chowdhury (2024) explicitly highlights how excessive time on social media can detract from the remembrance of Allah, and Yusof and Hassan (2022) caution that "excessive use of social media can lead to distractions from traditional forms of worship and study." Similarly, studies by Paul and Karpinski (2009) and Nalwa and Anand (2003), cited in the literature, directly link extensive internet and social media use to reduced study time and poor academic performance, which can be extended to religious studies.

Students also show consistent agreement on several other detrimental effects that echo the literature's concerns: They agree that overuse of social media may distract from focused study (3.93) and can lead them to prioritize trending or entertaining content over authentic knowledge (3.90). This aligns with Chowdhury's (2024) point about social media often being used for "frivolous and indecent content" that can lead to a "desensitized" view of what is permissible. The finding that social media often exposes students to inaccurate or misleading Islamic content due to unverified sources and self-proclaimed scholars

(3.83) directly supports the concerns raised by Khan and Al-Hashmi (2021) and Mar (2024) regarding the spread of misinformation, emphasizing the critical need for verifying information as guided by Islamic teachings (Chowdhury, 2024). Furthermore, students recognize that excessive screen time may reduce their motivation to attend physical Islamic classes (3.90) and that relying on social media can diminish their connection with qualified teachers and mentors (3.83). This concern about social media replacing traditional learning environments and the importance of scholarly guidance is a recurring theme in the literature, as discussed by Minarti et al. (2023) and Ulam (2021). Lastly, the agreement on privacy and modesty concerns when sharing personal religious practices online (3.55) reflects broader ethical considerations found in literature about aligning online conduct with Islamic values (Chowdhury, 2024). The pervasive issues of fraud and identity theft on social media, as noted by Sanusi et al. (2014), also underscore the general risks of online engagement.

Interestingly, the only statement receiving a "Neutral" interpretation (3.38) pertains to students developing a superficial understanding from short clips, suggesting some might still find value in well-produced short-form content. However, the overarching message from Table 8 is clear: students are well aware of the limitations and dangers inherent in using social media for Islamic education. These findings underscore the imperative for critical engagement, proper scholarly guidance, and balanced usage to effectively navigate the digital landscape, avoid misinformation, and prevent spiritual distractions, as strongly advocated throughout your related literature.

Problem 4. Is there any significant difference in the positive and negative effects of social media on Islamic Education Learners among college students of Mahardika Institute of Technology in terms of age, gender, and year level?

For the positive effect of social media on Islamic Education Learners among College Students of Mahardika Institute of Technology in terms of gender, a t-test was done to determine the significance of the differences between the males and females.

Table 9: t-Test: Two-Sample Assuming Unequal Variances

	MALE	FEMALE
Mean	4.146153846	4.007407407
Variance	0.396025641	0.283019943
Observations	13	27
Hypothesized Mean Difference	0	
df	21	
t Stat	0.685673761	
P(T<=t) one-tail	0.250209528	
t Critical one-tail	1.720742903	
P(T<=t) two-tail	0.500419056	
t Critical two-tail	2.079613845	

Table 9 shows that the independent samples t-test was conducted to determine if there is a significant difference in the perceived positive effect of social media on Islamic education between male and female college students at Mahardika Institute of Technology. The results showed that male students had a slightly higher mean score ($M = 4.15$) compared to female students ($M = 4.01$). However, the t-statistic ($t = 0.69$)

with degrees of freedom ($df = 21$) and the p-value for a two-tailed test ($p = 0.50$) indicate that this difference is not statistically significant at the 0.05 level.

Since the p-value (0.50) is greater than the alpha level of 0.05, we fail to reject the null hypothesis, meaning there is no significant difference in the perceived positive effect of social media on Islamic education between male and female students. This suggests that, regardless of gender, students generally share similar views on the positive impact of social media in enhancing their Islamic education.

This aligns seamlessly with the broader perspectives as Chowdhury (2024) explicitly notes that social media use "cuts across boundaries of age, gender and religion," supporting the idea that the recognized benefits—such as increased accessibility, continuous learning opportunities, and community building, as discussed by Minarti, et al. (2023) and Khan and Al-Hashmi (2021)—are indeed appreciated uniformly by both male and female students seeking to deepen their Islamic knowledge.

The negative effect on effect of social media on Islamic education learners among College Students of Mahardika Institute of Technology in terms of gender.

Table 10: t-Test: Two-Sample Assuming Unequal Variances

	MALE	FEMALE
Mean	4.146153846	4.007407407
Variance	0.396025641	0.283019943
Observations	13	27
Hypothesized Mean Difference	0	
df	21	
t Stat	0.685673761	
P(T<=t) one-tail	0.250209528	
t Critical one-tail	1.720742903	
P(T<=t) two-tail	0.500419056	
t Critical two-tail	2.079613845	

Table 10 shows that the independent samples t-test was performed to examine whether there is a significant difference between male and female college students at Mahardika Institute of Technology in their perceptions of the negative effects of social media on Islamic education. The mean score for male students was 4.15, while the mean for female students was 4.01. Although the male students reported slightly higher perceptions of negative effects, the t-statistic ($t = 0.69$) with 21 degrees of freedom and a two-tailed p-value of 0.50 indicates that the difference is not statistically significant.

Since the p-value (0.50) is greater than the 0.05 significance level, we fail to reject the null hypothesis. This means there is no significant difference between male and female students in their views regarding the negative impact of social media on Islamic education. Therefore, both genders appear to have similar levels of concern about the negative influences of social media on their Islamic learning. This finding aligns consistently with related literature, which typically discusses the challenges and concerns of social media use in Islamic contexts in a general manner, rather than highlighting strong gender-specific vulnerabilities. For instance, the literature points to concerns about social media being used for "frivolous and indecent content," potentially "leading individuals to become desensitized to immoral behavior" (Chowdhury, 2024). Similarly, the caution that "excessive use of social media can lead to distractions from traditional forms of worship and study" is directed at users generally (Yusof & Hassan, 2022).

Furthermore, Sanusi et al. (2014) broadly noted "numerous problems of social media usage" and its perception as a "source of bad influence on the youth, particularly students," without specifically differentiating by gender. Since these problems are generally presented as affecting users across the board, the absence of a significant gender difference in perceived negative effects in the study reinforces that both male and female students appear equally cognizant of the potential pitfalls and limitations these digital platforms pose to their religious learning.

The positive effect on effect of social media on Islamic education learners among College Students of Mahardika Institute of Technology in terms of age.

Table 11: ANOVA: Single Factor

SUMMARY						
Groups	Count	Sum	Average	Variance		
Below 18 years old - 20	19	78.5	4.131578947	0.305614035		
21-23 years old	18	71.7	3.983333333	0.370882353		
24-26 years old	3	11.9	3.966666667	0.123333333		

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.227030702	2	0.113515351	0.34847472	0.708055114	3.251923846
Within Groups	12.0527193	37	0.32574917			
Total	12.27975	39				

Table 11 illustrates that a one-way ANOVA was conducted to assess whether there are significant differences in the perceived positive effects of social media on Islamic education learners among college students of Mahardika Institute of Technology, based on their age groups. The students were divided into three age categories: below 18 to 20 years old, 21 to 23 years old, and 24 to 26 years old. The results showed that the mean score for the first group was 4.13, for the second group 3.98, and for the third group 3.97.

The ANOVA analysis yielded an F-value of 0.35 with a p-value of 0.708, which is greater than the 0.05 level of significance. Therefore, the result is not statistically significant, and we fail to reject the null hypothesis. This indicates that there is no significant difference in how students of different age groups perceive the positive impact of social media on Islamic education. Overall, the findings suggest that age does not significantly influence students' views on the beneficial role of social media in their Islamic learning experience. This outcome aligns with Chowdhury, M (2024), who explicitly states that "The use of social media cuts across boundaries of age, gender and religion." This suggests that the pervasive nature and the widely recognized benefits of social media, as discussed by Ulam (2021) for "students and the millennial generation," are indeed perceived consistently across various young adult age cohorts within the college student demographic.

The negative effect of social media on Islamic education learners among College Students of Mahardika Institute of Technology in terms of age.

Table 12: ANOVA: Single Factor

SUMMARY						
Groups	Count	Sum	Average	Variance		
Below 18 years old - 20	19	73.9	3.889473684	0.35877193		
21-23 years old	18	67.1	3.727777778	0.486830065		
24-26 years old	3	10.8	3.6	0.13		

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.364994152	2	0.182497076	0.450339414	0.640859176	3.251923846
Within Groups	14.99400585	37	0.405243401			
Total	15.359	39				

Table 12 shows that a one-way ANOVA was conducted to examine whether there are significant differences in the perceived negative effects of social media on Islamic education learners among college students at Mahardika Institute of Technology based on their age groups. The participants were categorized into three groups: below 18 to 20 years old, 21 to 23 years old, and 24 to 26 years old. The average ratings for the perceived negative effects were 3.89, 3.73, and 3.60, respectively.

The ANOVA results revealed an F-value of 0.45 and a p-value of 0.641, which is greater than the 0.05 level of significance. This means that the differences in the average scores among the three age groups are not statistically significant. Therefore, we fail to reject the null hypothesis, indicating that age does not have a significant impact on how students perceive the negative effects of social media on Islamic education.

This outcome aligns with what various researchers claim, which often presents the challenges and concerns of social media use as widespread issues affecting the broader "youth" or "student" population without specific age-group differentiations for negative perceptions. For instance, the literature points to concerns about social media being used for "frivolous and indecent content," potentially "leading individuals to become desensitized to immoral behavior" (Chowdhury, 2024). Similarly, the caution that "excessive use of social media can lead to distractions from traditional forms of worship and study" is directed at users generally (Yusof & Hassan, 2022). Furthermore, Sanusi, Gambo, and Had, Ashara (2014) highlight "numerous problems of social media usage" and its role as a "source of bad influence on the youth, particularly students," indicating a broad recognition of its negative influences across young age groups. The absence of a significant age-related difference in your study reinforces that the awareness of social media's adverse effects on Islamic education is a shared understanding among college students, regardless of their specific age within the surveyed categories. In conclusion, students across all age groups tend to have similar views regarding the adverse impact of social media on their Islamic learning.

The positive effect of social media on Islamic education learners among College Students of Mahardika Institute of Technology in terms of year level.

Table 13: ANOVA: Single Factor

SUMMARY				
Groups	Count	Sum	Average	Variance
First	17	69.7	4.1	0.3325
Second	6	24.3	4.05	0.067
Third	13	53.1	4.084615385	0.408076923
Fourth	4	15	3.75	0.436666667

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.417826923	3	0.139275641	0.422690574	0.737863167	2.866265551
Within Groups	11.86192308	36	0.329497863			
Total	12.27975	39				

Table 13, shows that the one-way ANOVA was conducted to determine whether there are significant differences in the perceived positive effects of social media on Islamic education learners among college students at Mahardika Institute of Technology, based on their year level. The students were grouped according to their year: first year ($M = 4.10$), second year ($M = 4.05$), third year ($M = 4.08$), and fourth year ($M = 3.75$). While there are slight variations in the mean scores, the overall trend suggests generally positive perceptions across all levels.

The ANOVA results showed an F-value of 0.42 with a p-value of 0.738, which is greater than the significance level of 0.05. This means that the observed differences in means are not statistically significant. Therefore, we fail to reject the null hypothesis, indicating that there is no significant difference in how students across different year levels perceive the positive effects of social media on Islamic education. This suggests a consistent view among students, regardless of academic level, regarding the beneficial role of social media in supporting their Islamic learning.

This outcome aligns seamlessly with the broader statements found in related literature, particularly Chowdhury (2024), who explicitly states that "The use of social media cuts across boundaries of age, gender and religion," implying a pervasive influence. Furthermore, Minarti et al. (2023) highlighted that "virtual entertainment stages offer a few benefits concerning Islamic training," including "simple admittance to many assets" and fostering "engagement and active participation," benefits presented as generally applicable to "understudies" or "learners" irrespective of their academic progression. Similarly, Ulam (2021) discussed the conveniences social media provides "For students and the millennial generation," reinforcing the idea of the broad applicability of its positive effects across various stages of student life.

The negative effect of social media on Islamic education learners among College Students of Mahardika Institute of Technology in terms of year level.

Table 14: ANOVA: Single Factor

SUMMARY				
Groups	Count	Sum	Average	Variance
First	17	61.5	3.617647059	0.267794118
Second	6	25.6	4.266666667	0.166666667
Third	13	48.2	3.707692308	0.434102564
Fourth	4	16.5	4.125	0.875833333

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	2.404230015	3	0.801410005	2.227037625	0.101761955	2.866265551
Within Groups	12.95476998	36	0.359854722			
Total	15.359	39				

Table 14 presents the one-way ANOVA conducted to determine whether there are significant differences in the perceived negative effects of social media on Islamic education among college students of Mahardika Institute of Technology based on their year level. The average ratings for each group were as follows: first year ($M = 3.62$), second year ($M = 4.27$), third year ($M = 3.71$), and fourth year ($M = 4.13$). The ANOVA results showed an F-value of 2.23 and a p-value of 0.102, which is greater than the 0.05 level of significance. This indicates that the differences in perceived negative effects among the year levels are not statistically significant. Therefore, we fail to reject the null hypothesis, suggesting that year level does not have a significant influence on students' perceptions of the negative effects of social media on Islamic education. Despite the slight differences in group averages, students across all year levels tend to have comparable views regarding the potentially harmful impact of social media on their religious learning.

This outcome aligns with the broader discussion in related literature, which typically presents the challenges and concerns of social media use as widespread issues affecting the general student population, rather than being exclusive to specific academic stages. For instance, the literature warns about "excessive use of social media" leading to "distractions from traditional forms of worship and study" (Yusof & Hassan, 2022), a concern applicable to all students. Similarly, Chowdhury (2024) highlights the risks of "frivolous and indecent content" and the potential for "individuals to become desensitized to immoral behavior," implying a general vulnerability across users. Furthermore, Sanusi et al. (2014) broadly point to "numerous problems of social media usage" and its role as a "source of bad influence on the youth, particularly students," without distinguishing by academic year. The consistent perception of negative effects across all year levels in your study thus reinforces the idea that the awareness of social media's

adverse impacts on Islamic education is a shared understanding among college students, regardless of their specific stage in their academic journey.

Table 15: Summary of Significant Difference results

p-value	Positive Effect	Negative Effect	Result
Gender	0.500	0.500	Not Significant Difference
Age	0.700	0.64	
Year Level	0.73	0.10	

The results show in Table 15 that the analysis indicates that gender, age, and year level do not have a statistically significant effect on the outcomes, as all p-values are greater than the conventional significance level of 0.05. Specifically, gender yielded a p-value of 0.500, age 0.700, and year level 0.730. These findings suggest that there is no significant difference in the positive and negative effects when grouped according to gender, age, and year level.

CONCLUSION

Based on the findings of this study, it can be concluded that social media plays a significant role in shaping how Muslim students at Mahardika Institute of Technology access, engage with, and contribute to Islamic education. The respondents were predominantly female and mostly young students in the lower year levels, reflecting a demographic that is highly active online.

Most students rely on mobile phones for convenient access to social media platforms, which they check frequently throughout the day. Facebook emerged as the most widely used platform, followed by TikTok, Instagram, and YouTube, indicating a strong preference for visually engaging and interactive content. Students reported using social media not only for entertainment but also for religious and educational purposes, particularly for Da'wah activities, chatting about religious matters, and accessing learning materials. They actively share Islamic messages, Qur'anic and Hadith content, and work to protect the image of Islam and Muslims online.

The findings on students' perceptions reveal that they generally agree on the positive impact of social media on their Islamic education, with an overall weighted mean of 4.05. They appreciate that social media enables continuous learning, provides direct access to trusted scholars and institutions, and fosters motivation through online communities of peers practicing Islamic values. Other benefits include interactive learning, virtual study groups, exposure to diverse Islamic perspectives, and quick reminders through visual content.

However, students are equally aware of the possible negative effects of using social media for religious learning. With an overall weighted mean of 3.80, they agree that excessive use can lead to distractions, unproductive scrolling, reduced time for traditional study and worship, and exposure to inaccurate or misleading information. They also recognize risks such as prioritizing entertainment over authentic teachings, relying too heavily on superficial or short-form content, and weakening connections with qualified teachers and mentors.

Importantly, the study found no significant difference in perceptions based on gender, age, or year level, suggesting that these views are widely shared across different student groups. This indicates that students

have a balanced and critical understanding of the dual role that social media plays in Islamic education today.

To conclude, the findings highlight that while social media offers valuable opportunities to expand access to Islamic knowledge and strengthen religious engagement, its use must be guided by proper scholarly supervision, critical evaluation of sources, and mindful balancing with traditional forms of learning. Supporting students in developing responsible and purposeful online habits will ensure that social media remains a meaningful tool for Islamic education in the digital age.

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