

Design of Social Media-Based Interactive Learning Media for Al-Islam and Muhammadiyah (AIK) Materials at Muhammadiyah Junior High School

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Abstract : This study aims to develop a social media-based learning platform, specifically an Instagram account (@AIK_Muh5), for Islamic Religious Education (AIK) at Muhammadiyah Junior High School, using the first two stages of the ADDIE model (Analysis and Design). The study is based on theoretical frameworks such as social media-based learning, the challenges of AIK in the 21st century, and educational theories like constructivism and connectivism. The platform is designed to offer interactive and engaging learning through visual content like infographics, educational videos, and Instagram's interactive features (polls, stories, comments, and live sessions). This approach aims to enhance students' digital literacy, provide relevant content, and strengthen Islamic character. While the platform has potential, it faces limitations, including a lack of empirical data to measure its effectiveness, the risk of oversimplifying complex AIK material, and an unclear evaluation system. Additionally, access issues and age restrictions hinder its use. The study suggests continuous development, integration with face-to-face learning, and inclusive strategies to ensure equitable access for all students, positioning this platform as a model for AIK learning in the digital age.

Keywords : Al-Islam and Muhammadiyah; Digital Literacy; Educational Instagram; Learning Design; Social Media.

1. Background

Education, in a micro context, is the process of interaction between educators or teachers and students in formal settings, such as schools. Its primary goal is to transfer knowledge, values, and skills, as well as to shape students' character (Halimurosid, 2020). Beyond delivering material, education also focuses on developing students' potential and achieving competencies established in the curriculum (Supriyadi, 2011). Through a targeted learning approach, education is expected to create meaningful learning experiences and encourage students to achieve educational goals holistically (Yulia Syafrin et al., 2021).

Along with the rapid advancement of science and technology, the Industrial Revolution 4.0 era demands technological synergy in various aspects of life, including education. This synergy will impact education, which will not only rely on conventional methods but also utilize technology to increase the effectiveness and relevance of learning to meet the demands of the times (Arif, 2020).

The major challenges facing the world of education in this era include, firstly, the need for educational institutions to produce students who possess not only spiritual strength and intelligence but also the skills necessary to adapt to changing times (Nizwardi, 2016). Furthermore, education plays a crucial role in shaping ideal students, both intellectually and socially (Taufikurrahman, 2019).

Secondly, educational institutions must also be able to adapt to technological developments, both in technical aspects, including learning methods and infrastructure, and in conceptual aspects, such as curriculum and human resource management. This is crucial for education to meet the learning needs of the Industry 4.0 era (Efendi, 2019).

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Meanwhile, in Islamic Religious Education (PAI) learning, social media presents an opportunity as an effective tool to expand access to information, strengthen interactions between students, and enrich the learning experience. Teachers, meanwhile, act as guides and facilitators, directing the learning process to align with learning objectives. Therefore, teachers need to select learning methods, media, and strategies that are appropriate to the characteristics of the PAI material and the needs and character of students, to support effective classroom learning (Barkati, 2024). Through digital platforms, material related to Muhammadiyah is presented in an engaging and interactive manner, thus encouraging active student involvement. This approach strengthens the integration of technology and Islamic values in a humanistic and contextual learning process.

Based on the above background, this study answers the following main questions: 1) How is the design of social media-based Al-Islam and Muhammadiyah learning at Muhammadiyah Middle Schools in the digital era? 2) What are the advantages and disadvantages of social media-based Al-Islam and Muhammadiyah learning at Muhammadiyah Middle Schools?

2. Theoretical Study

A. Principles of Social Media-Based Learning

Learning media is a crucial component in the learning process. It can enhance the effectiveness of teaching and learning. As facilitators, teachers need to select and implement appropriate media to ensure optimal learning and achieve educational goals. Utilizing appropriate media will support the achievement of optimal learning outcomes (Afonao, 2018).

One learning medium is using social media as a learning platform. Using or leveraging social media as a learning tool is a strategic step towards achieving effective and high-quality learning. For Generation Z, who are active in the digital world, social media facilitates their access to information and encourages participation in the learning process. Therefore, in this context, teachers act as facilitators, supporting students' capacity development through the use of relevant media (Zazin, 2020).

Based on the above, it is important to note that the use of social media as a tool or medium in Islamic Religious Education must be based on principles. These principles include the integration of Islamic values into every learning activity, active student involvement, and the delivery of material that is contextual and relevant to everyday life. Furthermore, Islamic digital ethics is also an important principle, where students are taught media etiquette according to Islamic teachings. Finally, social media-based learning should encourage collaboration and social interaction that strengthens brotherhood and religious understanding (Alma, 2019).

B. Islamic Religious Education (PAI) and the Challenges of the 21st Century

In the context of 21st-century education, the 4Cs (Critical Thinking, Communication, Collaboration, and Creativity) and 1T (Technology) are crucial competencies to implement in learning. Critical thinking, communication, collaboration, and creativity are essential components for everyone (Rifa Hanifa Mardhiyah, 2021). Furthermore, the use of technology in learning can also enhance students' understanding of the material (Nahadi, 2021). Therefore, by combining the 4Cs and 1T, Islamic Religious Education, particularly the Quran, becomes more relevant, engaging, and hones the 21st-century skills needed by students.

The advancement of science and technology in the era of Industry 4.0 poses a major challenge to the world of education, including Islamic education (Taufikurrahman, 2019). Educational institutions are required not only to produce students who are spiritually, intellectually, and socially intelligent, but also to be technically and managerially prepared to deliver learning relevant to the digital age (Indrajit, 2020). Therefore, education plays a vital role in shaping students' character, enabling them to manage and utilize technology positively and responsibly.

The use of learning media is a crucial aspect of the teaching and learning process. Teachers are required to select media appropriate to student characteristics and learning needs to optimally achieve educational goals. Amidst rapid digitalization, Islamic education must adapt and innovate to remain relevant, particularly in the face of globalization, which has erased the boundaries of space and time in the exchange of information and knowledge (Arif and Abdul, 2020).

C. Learning Al-Islam and Muhammadiyah in Middle School

Islamic and Muhammadiyah education is a unique subject in Muhammadiyah schools. This subject serves as a means to introduce the values, history, and basic principles of the Muhammadiyah Association to students. This aims to encourage them to understand and practice the teachings and ideals of the organization in their daily lives (Abu Su'ud, 2000). Furthermore, Muhammadiyah also serves as a vehicle for instilling the values of progressive Islam, which are the foundation of the Muhammadiyah movement's thinking as pioneered by KH. Ahmad Dahlan. This concept of progressive Islam reflects theological values that encompass transcendence, liberation, emancipation, and humanization, as a form of actualization of Islamic teachings that are relevant throughout the ages (Akhmad, 2020).

In Muhammadiyah schools, Muhammadiyah is an integral part of the ISMUBA (Islam, Muhammadiyah, and Arabic) subjects, which are the identity and hallmark of Muhammadiyah schools. Therefore, from elementary school to university level, ISMUBA deserves special attention as an educational priority. The primary goal of this learning is to shape students with Islamic character, become role models, and be able to practice the teachings of the Qur'an and Sunnah (Nuryana, 2013).

Muhammadiyah education also plays a role in fostering enthusiasm and love for the Muhammadiyah movement and making it the soul of the entire Muhammadiyah education system. Therefore, educators' in-depth understanding of the nature and purpose of this learning is crucial for optimal student guidance (Nashir, 2015).

D. Integration of Social Media in Islamic and Muhammadiyah Learning

Social media has become an integral part of people's lives worldwide, especially in Indonesia. With the rapid development and innovation of technology, social media usage continues to increase daily. Social media has now become a basic and essential need in Indonesian society. Platforms such as WhatsApp, Telegram, Instagram, Facebook, TikTok, and Line play a role in eliminating social boundaries that previously often hindered communication (Nurfitri, 2017). Furthermore, social media provides a means of online reciprocal interaction, enabling individuals to communicate without being bound by space and time. (Watie, 2011). In fact, social media can be used as a learning medium to ensure effective teaching and learning (Taprial, 2012).

Reflecting on the above, in the study of Islam and Muhammadiyah, social media can be used to disseminate Muhammadiyah values, introduce its history and figures, and encourage students to internalize progressive Islamic teachings through engaging, contextual digital content that aligns with the characteristics of today's digital generation. However, social media-based learning also faces several obstacles and challenges. One is the lack of digital literacy among both educators and students, which can lead to misuse of social media or difficulties in optimally utilizing its features. Furthermore, uneven internet access and limited technological devices hinder some students from maximizing their learning. Other challenges that require attention include the disruption of learning focus due to distractions from various entertainment content on social media, as well as the potential for the spread of invalid information or hoaxes that can influence students' understanding of Islamic teachings and Muhammadiyah values. Therefore, the active role of teachers as facilitators is needed to guide the use of social media wisely, educationally, and based on Islamic ethics so that learning objectives can be optimally achieved.

E. Constructivism Theory

Constructivism theory is a learning approach that emphasizes that knowledge is actively constructed by students through experience and interaction with their surroundings (Cahyo, 2013). In this theory, students do not merely passively receive information, but connect new information with existing knowledge to create a deeper and more meaningful understanding. Teachers act as facilitators who guide students in the

process of discovering and developing this knowledge (Schunk, 2012). Constructivism also emphasizes the importance of the social context in learning, where interactions with others help students broaden their horizons and skills. Key figures such as Jean Piaget and Lev Vygotsky highlight that learning is a dynamic and gradual process, involving cognitive and social development. This approach is highly relevant to modern learning because it encourages students to actively think critically and creatively, and to be able to connect the subject matter to real life.

F. Media Specifications

The learning media developed in this research method is an educational Instagram media with the account "@AIK_Muh5" at Muhammadiyah Middle School which presents a modern and interesting way of learning Al-Islam and Muhammadiyah. Through visual and interactive content, this account utilizes various Instagram features such as feed uploads in the form of infographics of AIK values, quotations of verses and hadiths, and information about Muhammadiyah figures. Not only that, Instagram Reels is used to display short videos containing Islamic morals, worship simulations, and inspirational stories that are easy for students to understand, so that learning feels more lively and enjoyable.

The advantages of this platform lie in its ease of access and the variety of content presented consistently at least once a week. Uploaded material can be archived in highlights according to learning categories, such as Tauhid (Tawhid), Akhlak (Akhlatush Shalih), Tarikh (Dharma), and Kemuhammadiyah (Muhammadiyah). This makes it easy for students to review and deepen the material at any time. Furthermore, interactive features like comment sections, polls on Instagram Stories, and live Q&A sessions or short lectures make the learning process more dynamic and actively engage students in discussion and reflection.

The design of this learning media was also created with special attention to child-friendly visual aspects and an Islamic nuance, using sky blue and white, which represent Muhammadiyah's identity. Easy-to-read fonts, icons, and educational illustrations further enhance the content's appeal. Managed by AIK teachers and the school's creative team, the "@AIK_Muh5" account serves not only as a digital learning medium but also as an effective means of shaping students' Islamic character in the challenging digital era.

G. Previous Research on Social Media in PAI Learning

Previous research has shown that social media plays a crucial role in supporting Islamic Religious Education (PAI) learning for millennial students (Faqihatin, 2021). This study found that social media, which is familiar and easily accessible, is considered effective in increasing learning interest due to its interactive nature and proximity to students' daily lives. In addition to being a learning medium, social media can also be used to foster student character, fostering Islamic values, particularly morals and ethics. Another study found that social media can provide significant benefits in Islamic education, such as increasing student participation, facilitating Quran memorization, expanding da'wah (Islamic outreach), and making learning more engaging through digital platforms familiar to the younger generation. However, this study also highlighted challenges faced, such as moral degradation, cyberbullying, and impaired learning focus. Therefore, Islamic educators need to equip students with an understanding of digital ethics and create a healthy learning environment so that social media can truly become a positive tool in shaping Islamic character (Awal, 2021).

Furthermore, research written by Unik Hanifah Salsabila et al. (Unik Hanifah Salsabila, 2023) found that technological advances in the millennial era have made social media a tool that supports the learning process, both in other subjects and Islamic Religious Education (PAI). Through virtual face-to-face learning, social media facilitates material delivery, enhances technological insight, and increases students' enthusiasm for learning, making the learning process easier to understand and more enjoyable.

Previous research has shown that social media plays a crucial role in supporting Islamic Religious Education (PAI) learning, particularly for the millennial generation, due to its interactive nature, easy access, and proximity to students' daily lives. Furthermore, social media increases interest and enthusiasm for learning, facilitating the delivery of materials, Quran memorization, and the expansion of Islamic preaching. Furthermore, social media has the potential to foster Islamic character when used appropriately.

However, it is crucial to be aware of the challenges faced, such as moral degradation, cyberbullying, and learning distractions, so educators can equip students with an understanding of digital ethics and create a healthy and positive learning environment.

3. Research Methods

The research method used is library research, where data is collected from various relevant literature sources. This study aims to: 1) design interactive learning media based on social media that can be applied in learning Al-Islam and Muhammadiyah for students at Muhammadiyah Middle School and 2) identify the advantages and limitations of interactive media based on social media in supporting the learning process of Al-Islam and Muhammadiyah at Muhammadiyah Middle School.

This research will develop interactive media based on social media through two stages of the ADDIE model (Analysis, Design, Development, Implementation, Evaluation), which consists of: 1) analysis, namely identifying the learning needs of Muhammadiyah and the challenges faced with conventional learning approaches, and 2) design, namely designing the concept of interactive media, including visual design, navigation, and interactive elements based on social media.

4. Results And Discussion

A. Analysis of Problems and Needs in Learning Al-Islam and Muhammadiyah at Muhammadiyah Middle Schools

Al-Islam and Muhammadiyah are learning systems rooted in the reform movement founded by KH Ahmad Dahlan. Muhammadiyah emphasizes a modern and progressive educational concept with the primary goal of improving the quality of life of the community. Furthermore, Muhammadiyah also focuses on religious thought and practice that are relevant to current developments without abandoning fundamental Islamic values (Mursal, 2019).

Meanwhile, in the context of education, Al-Islam and Muhammadiyah are subjects that encourage a holistic approach, not only oriented towards cognitive aspects, but also character and moral formation based on Islamic teachings that should be and strive to bridge Islamic traditions with advances in science and technology in order to be able to respond to modern social and cultural challenges effectively (Mansah, 2023).

Like other disciplines, Muhammadiyah subjects in Muhammadiyah education face serious challenges, namely a decline in attention and enthusiasm for the importance of Al Islam and Muhammadiyah. Therefore, Zalik Nuryana in his research stated that there is a need for revitalization by establishing Al Islam and Muhammadiyah in Muhammadiyah schools that do not yet have them and strengthening the function of Islam and Muhammadiyah in existing ones. According to him, this effort is important so that Islam and Muhammadiyah can support Muhammadiyah's educational goals in realizing a progressive Indonesia through strengthening Islamic and Muhammadiyah values. (Nuryana, Muhammadiyah and Education in Indonesia).

With the development of social media, it can become an effective solution for teaching Islamic and Muhammadiyah (AIK) subjects, as it relates to students' daily lives and presents material in an engaging and interactive manner. Using platforms like YouTube or Instagram allows for contextual and applicable AIK content, making it easier to understand and fostering holistic student character.

Challenges facing Al-Islam and Muhammadiyah (AIK), such as low student interest, a curriculum that focuses too much on knowledge, and weak values integration, can be addressed by leveraging social media as a learning tool. Through digital da'wah content, religious reflections, and online discussions, students can be more active, creative, and engaged in understanding and practicing Islamic and Muhammadiyah values in their daily lives. Meanwhile, another challenge faced by Islamic and Muhammadiyah subjects, from the lowest to the highest levels, is the gap in the teaching of Islamic Education (AIK), such as a curriculum that still does not reflect graduate standards and still emphasizes knowledge alone, rather than the values or essence gained by graduates of Muhammadiyah schools (Lusi, 2021).

B. Media Needs Analysis @AIK_MUH5

The use of Instagram as a learning medium for Al-Islam and Muhammadiyah (AIK) through the @AIK_MUH5 account offers a number of significant advantages in the context of modern education. This platform utilizes visual features such as infographics, short videos, and thematic illustrations that can enhance students' understanding of AIK concepts in a more concrete and engaging manner. Furthermore, the interactions offered by Instagram, such as through Stories, Polls, and Live features, enable two-way communication between educators and students, thus encouraging active student participation in the learning process. The ease of access and flexibility offered by this platform also support independent learning, allowing students to study at their own pace and time.

Moreover, the use of Instagram in AIK learning also contributes to the development of students' digital skills, such as media literacy and critical thinking skills, which are highly needed in today's digital age. Thus, the integration of Instagram in AIK learning not only enriches students' learning experiences visually and interactively but also supports the development of essential skills to face the challenges of the digital age.

After designing and evaluating @AIK_Muh_5, several advantages and disadvantages were found that need to be considered for future development to be more transformative in responding to the challenges of the times as follows:

a) Analysis of the advantages of @AIK_Muh_5

First, this text has a strong conceptual and theoretical foundation (Nuryana, 2013). This demonstrates that the Al-Islam and Muhammadiyah (AIK) learning program is not only designed practically but also based on scientific thinking and the philosophy of modern, contextual Islamic education (Mansah, 2023).

Second, the use of Instagram as a learning medium for AIK is an innovative step that aligns with the characteristics of students in this digital era (Kurniawan, 2020). This platform is able to present learning that is close to students' daily lives through visual and interactive features such as feeds, reels, and stories (Hardoko, 2024). This process allows students not only to receive information textually but also to experience the material through engaging visual displays that are relevant to their lives (Khoiruman, 2021).

Third, the attractive and structured content design adds value (Rashed, 2022). Learning materials are categorized into highlights such as Tauhid (Tawhid), Akhlak (Akhlatul Ulama), Tarikh (Dharma), and Kemuhammadiyah (Muhammadiyah), allowing students to re-access the material at any time. Furthermore, the design aesthetic, tailored to Muhammadiyah's identity and the students' age groups, makes this medium more appealing.

Fourth, the presence of interactive features such as polls, quizzes, comments, and live sessions encourages students to actively participate in the learning process. This not only improves understanding but also strengthens the communicative relationship between teachers and students in a fun and collaborative learning environment (Muhfi, 2021). This approach aligns with the connectivism learning theory, which emphasizes the importance of building connections between various information sources in digital networks (Li, 2021). According to this theory, learning occurs not only internally within individuals but also through interactions with external networks such as social media, online forums, and online communities.

Thus, the "@AIK_MUH5" design in Al-Islam and Muhammadiyah (AIK) learning not only offers innovative solutions but is also supported by strong theoretical and empirical foundations. Theoretically, connectivism emphasizes the importance of connections between various information sources in digital networks, enabling students to connect with various sources of knowledge and collaborate actively.

Empirically, various studies have shown that the use of social media in learning can increase student interest, facilitate interaction between educators and students, and support the development of digital skills and character building. Therefore, utilizing Instagram in AIK learning enriches students' learning experiences visually and interactively, and supports the development of critical thinking and collaborative skills, essential in the digital age.

b) Weakness Analysis @AIK_Muh_5

First, this text does not present empirical data as a basis for evaluating the effectiveness of the Instagram learning media used. There is no information on student responses, improvements in learning outcomes, or other quantitative data demonstrating the tangible impact of using the @AIK_Muh5 account.

Second, there's a risk of simplifying complex AIK material due to Instagram's limited time and format. Topics such as the concept of monotheism, the history of the Muhammadiyah movement, or Islamic jurisprudence (fiqh) cannot always be fully conveyed through short visual content, requiring additional in-depth study.

Third, the learning evaluation mechanism has not been clearly explained. There is no information on how teachers assess student understanding through this platform. Without a structured assessment or feedback system, learning can lose its academic direction.

Fourth, there is a gap in access and age restrictions on social media use. Not all students have access to devices and the internet, or are permitted to use Instagram by their parents. Furthermore, age restrictions on social media use are also a challenge that needs to be addressed.

Based on these points, it can be concluded that although the use of Instagram through the @AIK_Muh5 account has the potential to be an engaging and contextual learning tool, its implementation still faces several crucial challenges. The absence of empirical data, the risk of simplifying complex material, unclear evaluation mechanisms, and limited access and age regulations are obstacles that must be overcome for this medium to be truly effective and inclusive in supporting Islamic and Muhammadiyah learning. Therefore, supporting strategies are needed, such as integration with face-to-face learning, the development of a measurable evaluation system, and efforts to provide equitable access and digital literacy.

5. Conclusion And Suggestions

A. Conclusion

The use of Instagram through the educational account @AIK_Muh5 in teaching Al-Islam and Muhammadiyah at Muhammadiyah Junior High School offers an innovative approach that aligns with the characteristics of the digital generation. This medium successfully packages AIK material in an engaging, interactive, and contextual manner, supported by visual features and two-way communication that can increase student participation. Theoretically, this approach is strengthened by constructivism and connectivism theories that encourage active and collaborative learning.

However, challenges such as the lack of empirical data, simplification of materials, unclear evaluation systems, and the digital access gap are significant obstacles that need to be addressed. To ensure the effectiveness of this medium, complementary strategies are needed, such as integration with conventional learning, the development of a measurable assessment system, and improvements in digital literacy and infrastructure. With the right improvements, @AIK_Muh5 has great potential to become a transformative, inclusive, and character-based AIK learning medium in the digital era.

B. Suggestion

It is hoped that the results of this research can provide a significant contribution to the development of innovative Islamic and Muhammadiyah learning media, as well as encourage improvements in the quality of learning in the Muhammadiyah Middle School environment.

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