

Utilization of Social Media in Living Qur'an Learning: An Analysis of Generation Z Students

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ABSTRACT

This study examines the use of social media in Living Qur'an learning among Generation Z students, aiming to understand how digital social interaction contributes to the teaching and understanding of Qur'anic teachings. Data were collected through questionnaires and narrative analysis from 203 Generation Z student active on digital social media. A qualitative approach was adopted, and analysis was guided by Marc Prensky's Digital Learning Theory, danah boyd's Social Media and Communication Theory, and Lev Vygotsky's Social Constructivism, providing an interdisciplinary perspective on student engagement. Findings indicate that 48.7% of respondents acknowledged the significant influence of digital social media interactions on their Qur'anic understanding. This research contributes to the discourse on digital platform engagement, emphasizing cyberspace's role in shaping Islamic comprehension. Limitations include sample homogeneity and the need for more diverse methodological approaches. Future studies are recommended to explore the thematic and contextual influence of social media more comprehensively to develop relevant, engaging, and impactful educational strategies.

KEYWORDS

Digital learning, Generation Z students, Living Qur'an learning, Social media and communication, Social media utilization

INTRODUCTION

The emergence of Generation Z, individuals born between the mid-1990s and early 2010s, has introduced a transformative dynamic into religious education, particularly within Islamic learning contexts. This generation, often termed digital natives, has developed cognitive and social patterns fundamentally shaped by ubiquitous digital connectivity. Unlike previous generations who adopted technology as a tool, Generation Z perceives digital platforms as integral to their identity formation, social interaction, and knowledge acquisition. This digital immersion has created a unique phenomenon in which religious learning transcends traditional boundaries of mosques and madrasahs and migrates into fluid, interactive spaces on social media. Platforms such as YouTube, TikTok, Instagram, and WhatsApp have evolved from mere communication channels into significant arenas for religious discourse, where Qur'anic teachings are not only consumed but also actively discussed, interpreted, and practiced.

This phenomenon is particularly evident in the context of Living Qur'an learning, which emphasizes the dynamic application of Qur'anic principles in everyday life rather than mere textual memorization. For Generation Z students, social media provides the perfect

ecosystem for this applied learning. Through short-form videos on TikTok, live discussions on Instagram, educational content on YouTube, and group chats on WhatsApp, students engage with Islamic teachings in formats that resonate with their media consumption habits. The visual, interactive, and communal nature of these platforms aligns with Generation Z's preference for experiential and collaborative learning. Furthermore, the algorithmic personalization of social media content creates echo chambers and niche communities where religious identities are continuously reinforced and negotiated. This digital religious landscape is characterized by a paradox: while it offers unprecedented access to diverse interpretations and global Islamic thought, it also presents challenges of misinformation, superficial engagement, and the fragmentation of traditional religious authority.

The significance of this phenomenon extends beyond individual learning patterns to broader sociological implications. Social media enables the formation of "digital ummah" a online communities where religious solidarity is performed through shared content, religious hashtags, and virtual religious events. During the COVID-19 pandemic, this digital transformation accelerated dramatically as physical religious gatherings were restricted, forcing Islamic education to migrate online entirely. This shift has had lasting effects, normalizing digital religious engagement as a legitimate and often preferred mode of learning. For Generation Z, whose social lives are heavily mediated through digital platforms, this integration of religious and digital spheres feels natural and intuitive. However, this phenomenon raises critical questions about the depth of religious understanding developed through primarily digital means, the preservation of traditional interpretive methodologies, and the role of digital literacy in religious education. As social media platforms continue to evolve with features like augmented reality filters for religious content, AI-powered Qur'an tutors, and virtual reality mosque experiences, the intersection between digital technology and Islamic learning will only become more complex and significant.

Literature Review

The academic exploration of social media's role in education and religious practice has expanded significantly in recent decades, though research specifically focusing on Generation Z's engagement with Living Qur'an learning remains emergent. Marc Prensky's pioneering work on "digital natives" versus "digital immigrants" (Prensky & Berry, 2001; Prensky, 2002, 2005c) established a foundational framework for understanding generational differences in technology adoption and cognitive patterns. Prensky argued that digital natives, those who have grown up surrounded by digital technology, process information differently, preferring fast-paced, interactive, visually-rich, and connected learning experiences. His later development of the concept of "digital wisdom" (Prensky, 2009, 2011, 2012) further explored how technology could enhance human capabilities when used judiciously. These theoretical contributions provide crucial context for understanding why traditional, lecture-based approaches to Qur'anic education may fail to engage Generation Z students, who are accustomed to interactive, on-demand digital content. Subsequent research by scholars like Szymkowiak et al. (2021) and Kuleto et al. (2021) has empirically validated many of Prensky's observations, documenting Generation Z's preference for multimedia learning tools, gamified educational experiences, and technology-enhanced pedagogical approaches across various educational contexts.

Parallel to Prensky's work, danah boyd's extensive research on youth and social media offers essential insights into how digital platforms function as "networked publics" where identity formation, sociality, and cultural participation occur. In her foundational work, boyd

(2008c, 2010) conceptualized social media as spaces where teens construct and perform identity, negotiate privacy, and engage in cultural production, dynamics directly relevant to understanding how religious identity is negotiated in digital spaces. Her collaboration with Marwick (2014) on networked privacy further illuminated how young people manage contextual boundaries in increasingly transparent digital environments, a consideration particularly relevant to religious expression online. More recently, boyd's work with Sarathy (2022, 2024) on differential privacy and statistical imaginaries in data systems offers sophisticated frameworks for understanding how algorithmic curation might shape religious echo chambers and filter bubbles on social media platforms, potentially limiting exposure to diverse Islamic interpretations. These theoretical contributions are complemented by empirical studies like those of Zaid et al. (2022), who document how Muslim millennials use social media to reimagine religious authority and Islamic practices, noting a significant shift from traditional scholarly authority to influencer-based religious guidance that aligns with boyd's conceptualization of networked publics.

Within Islamic education specifically, scholarship has developed along several interconnected trajectories. Research on digital da'wah (Islamic propagation) has examined how social media transforms traditional religious outreach. Aslan and Pong (2023) investigate digital da'wah among Muslim housewives in Indonesia, finding that social media enables new forms of religious agency and community building among populations traditionally excluded from formal religious leadership. Similarly, Hidayatullah and Kamali (2024) analyze innovative da'wah strategies through social media in Indonesia, documenting how religious communicators adapt traditional messages to digital formats and algorithms. These studies collectively reveal how social media democratizes religious discourse while simultaneously creating new forms of religious authority based on digital influence rather than traditional scholarly credentials.

The specific intersection of Generation Z characteristics and Islamic learning has received increasing scholarly attention. Seemiller and Grace (2017) provide foundational insights into Generation Z's educational preferences more broadly, noting their desire for practical application, visual learning, and immediate feedback, characteristics that directly influence how they approach religious education. Building on this, several studies have examined Generation Z Muslims specifically. Hidayat et al. (2023) explore the "formless-spiritual" engagement of mosque youth in Medan, Indonesia, documenting how social media facilitates personalized, non-institutional religious exploration that often bypasses traditional mosque structures. Jamaludin et al. (2022, 2024) investigate the relationship between internet usage and religious moderation among Gen Z, finding that digital literacy and critical engagement with online content significantly influence the development of moderate religious attitudes. This research aligns with broader concerns about digital literacy in religious contexts, as emphasized by Susilawati et al. (2021), who argue for the urgent integration of digital literacy into Islamic religious education to help students navigate online religious information critically.

The pedagogical dimension of digital Islamic education has been explored through various lenses. Chanifah et al. (2021) design a spirituality-based Islamic education framework for young Muslims, incorporating digital elements while maintaining traditional spiritual foundations. Their work represents an important bridge between traditional Islamic pedagogy and contemporary educational theory. Meanwhile, Cilliers (2021) examines social learning tools specifically for Generation Z learners, advocating for pedagogical approaches that leverage social media's collaborative potential recommendations that have clear

applications to Islamic education but require contextual adaptation. Luhuringbudi and colleagues have produced a series of studies (2024, 2025) examining various aspects of Islamic education for Generation Z, including women's fiqh learning, hadith studies, and Arabic language education. Their consistent finding that digital integration enhances engagement while presenting new challenges reflects the complex reality facing Islamic educators today.

Research on specific social media platforms reveals how different digital environments shape religious learning differently. Studies of YouTube emphasize its role as a primary platform for Islamic educational content, with its capacity for longer-form video enabling detailed explanations of religious concepts (Rafsanjani et al., 2024). TikTok's emergence as a platform for Islamic content represents a more recent phenomenon, with its short-form, visually engaging format particularly appealing to younger audiences but raising questions about depth of understanding (based on general platform characteristics noted in digital learning literature). Instagram's visual nature makes it particularly suitable for inspirational religious content and community building through features like Stories and Reels, as documented in studies of digital Islam across platforms. The multi-platform nature of contemporary digital religious engagement necessitates understanding how learners navigate different platforms for different religious learning purposes, an area that remains underexplored in current literature.

The concept of Living Qur'an itself has evolved in digital contexts. Ali and Isnaini (2024) examine the digitization of Qur'anic interpretation (tafsir), documenting how traditional interpretive works are transformed into searchable, shareable digital formats accessible through social media. This digitization not only increases accessibility but also changes how interpretations are engaged with, favoring fragmented, topical access over systematic study. Faizah (2021) studies Living Qur'an practices in Indonesian Islamic boarding schools (pesantren) during the pandemic, documenting an accelerated digital transition that revealed both possibilities and limitations for applied Qur'anic learning online. These studies collectively illustrate how the Living Qur'an concept, with its emphasis on practical application and contextual relevance, naturally extends into digital spaces where the application of Qur'anic teachings to contemporary life is crowdsourced, debated, and visualized through various media formats.

Ethical and critical perspectives on digital religious education have also emerged in the literature. Akgun and Greenhow (2022) address ethical challenges in AI-driven education, considerations increasingly relevant as AI begins to be employed in Qur'anic learning apps and chatbots. Their emphasis on ethical implementation provides important guidance for technological integration in religious contexts. Huda (2023) examines the tension between providing genuinely improved digital learning services versus mere adaptation to technological pressure, a distinction particularly crucial in religious education where technological adoption must serve pedagogical and spiritual goals rather than merely following trends. These critical perspectives are essential for developing a balanced approach to digital integration in Islamic education that avoids both uncritical techno-optimism and reflexive traditionalism.

Internationally comparative perspectives remain limited but developing. While most studies focus on specific national contexts (particularly Indonesia, Malaysia, and Western countries), some research begins to identify cross-cultural patterns. Missier (2022, 2025) investigates digital religious engagement among Gen Y and Z in Mumbai across multiple religious traditions, finding common patterns in how young people use digital media for

religious exploration despite different theological contexts. Such comparative work suggests that the digital transformation of religious learning may follow similar patterns across different faith traditions while being inflected by specific theological and cultural factors.

The literature also reveals growing attention to the intersection of social media use with broader developmental and psychological considerations for Generation Z. Research by Lim (2024) on ethical leadership perceptions among Gen Z and studies of Generation Z's values and consumer behavior (Azimi et al., 2022; Djafarova & Fouts, 2022) provide important context for understanding how this generation approaches not only learning but moral and ethical development more broadly, considerations directly relevant to religious education. These studies suggest that Generation Z's digital immersion influences not only how they learn but also how they develop values and ethical frameworks, making the question of digital religious education not merely pedagogical but formational.

Despite this expanding body of literature, several limitations are evident. Many studies remain descriptive rather than analytical, documenting what happens online without sufficiently explaining why or how these phenomena connect to larger theoretical frameworks. Methodological limitations include overreliance on single methods (either purely quantitative surveys or purely qualitative case studies), limited longitudinal perspectives, and insufficient attention to the multi-platform nature of contemporary digital life. Theoretically, while various frameworks are employed, there is limited integration across disciplines, educational theory, communication studies, religious studies, and sociology of digital culture often remain in separate scholarly conversations. These limitations point to the need for more integrated, theoretically sophisticated, and methodologically robust research on the specific phenomenon of Living Qur'an learning through social media among Generation Z students.

Research Gap

Despite the expanding body of literature at the intersections of digital education, Generation Z studies, and Islamic learning, several significant gaps remain unaddressed. First and foremost is the lack of focused research that specifically examines the phenomenon of Living Qur'an learning through social media among Generation Z students. While existing studies address related themes, digital Islam broadly (Zaid et al., 2022), social media use among Muslim youth (Hidayat et al., 2023), or pedagogical approaches for Generation Z (Szymkowiak et al., 2021), they rarely combine these elements to investigate how the particular pedagogical approach of Living Qur'an (applied, contextual, life-integrated Qur'anic learning) manifests and operates within social media environments. This specificity matters because Living Qur'an represents a distinct approach to Islamic education that emphasizes practice, context, and personal relevance over rote memorization or theoretical knowledge alone. How this approach translates to digital platforms, with their unique affordances and constraints, requires dedicated investigation.

Secondly, there exists a theoretical gap in applying an integrated interdisciplinary framework to this phenomenon. Previous research has utilized individual theoretical lenses—Prensky's digital native concept (Chanifah et al., 2021), boyd's networked publics (Zaid et al., 2022), or constructivist learning theories (Cilliers, 2021), but few studies have synthesized these perspectives to create a holistic understanding of how digital platforms facilitate religious learning. Prensky's focus on cognitive differences, boyd's emphasis on social dynamics, and Vygotsky's attention to social construction of knowledge together provide a powerful triad for analyzing digital religious learning, yet this integration remains largely

unrealized in the literature. Specifically, the application of Vygotsky's concepts of the Zone of Proximal Development and scaffolding to social media-based religious learning represents a particularly promising but underexplored avenue for research.

Thirdly, methodological gaps persist in the current literature. Many studies on digital religion rely on either broad surveys that capture usage patterns but lack depth (Seemiller & Grace, 2017) or ethnographic studies of specific communities that offer depth but limited generalizability (Faizah, 2021). There is a scarcity of mixed-methods research that combines quantitative data on social media usage patterns with qualitative analysis of the actual content, interactions, and learning processes occurring on these platforms. Furthermore, most studies focus on a single platform (typically Instagram or YouTube) rather than examining cross-platform behaviors, despite evidence that Generation Z typically navigates multiple platforms for different purposes. The absence of longitudinal studies also limits understanding of how social media-based religious learning evolves over time and impacts long-term religious identity and practice.

Fourthly, contextual gaps are evident in the geographical and demographic focus of existing research. The majority of studies on digital Islam focus on Western contexts or Southeast Asia (particularly Indonesia and Malaysia), with less attention to the Middle East, Africa, or Muslim minority contexts in Europe and North America. Even within studied regions, there is often a bias toward urban, educated, and relatively affluent populations, neglecting how rural, less educated, or economically disadvantaged Generation Z Muslims engage with social media for religious learning. This limit our understanding of how digital divides and varying cultural contexts shape the phenomenon differently across the global Muslim community.

Finally, there is a critical gap in practical, pedagogical applications derived from research findings. While many studies describe how Generation Z uses social media for religious purposes, few translate these observations into concrete pedagogical strategies or curriculum designs for Islamic educators. The literature lacks evidence-based frameworks for integrating social media into formal Islamic education in ways that are both pedagogically sound and religiously authentic. This application gap is particularly significant given the urgency expressed by educators struggling to engage digital-native students while maintaining educational quality and religious integrity.

This study aims to address these interconnected gaps by providing a focused investigation of Living Qur'an learning on social media among Generation Z students, employing an integrated theoretical framework, utilizing a mixed-methods approach, and deriving practical implications for Islamic education. By doing so, it seeks to advance both scholarly understanding and educational practice at this critical intersection of technology, generation, and religious learning.

Aims and Contribution

The primary aim of this study is to develop a comprehensive understanding of how Generation Z students utilize social media for Living Qur'an learning, examining the platforms, content types, interaction patterns, and perceived effectiveness of digital religious engagement. By integrating Prensky's Digital Learning Theory, boyd's Social Media and Communication Theory, and Vygotsky's Social Constructivism, this research provides a novel interdisciplinary framework for analyzing how religious knowledge is constructed, shared, and applied in digital networked environments. The investigation employs a mixed-methods

approach combining survey data from 203 students with qualitative narrative analysis to capture both broad patterns and nuanced experiences of digital religious learning.

This study makes significant contributions across theoretical, empirical, and practical domains. Theoretically, it advances the interdisciplinary dialogue between educational technology, digital communication studies, and religious education by demonstrating how integrated theoretical frameworks can illuminate complex digital learning phenomena. Empirically, it provides original data on the specific convergence of Living Qur'an pedagogy, social media platforms, and Generation Z learning preferences, addressing a significant gap in the current literature. Practically, the research generates evidence-based recommendations for Islamic educators seeking to design engaging, relevant learning experiences that leverage digital tools while maintaining pedagogical integrity and religious authenticity. These contributions collectively support the development of more effective approaches to Islamic education that honor both tradition and the realities of contemporary digital culture.

METHODOLOGY

Research Approach

This study employs a descriptive-qualitative approach to explore how Generation Z students utilize social media for Living Qur'an learning. This methodological choice is suitable for capturing nuanced, contextual insights into digital learning behaviors and social interactions, which purely quantitative methods might overlook. The research is guided by an interdisciplinary theoretical framework integrating Marc Prensky's Digital Learning Theory, danah boyd's Social Media and Communication Theory, and Lev Vygotsky's Social Constructivism. These lenses allow for a holistic analysis of technological, communicative, and social dimensions of digital religious learning.

Data Sources and Data Collection Techniques

Primary data were collected through an online questionnaire distributed via Google Forms, designed to gather both quantitative metrics and qualitative narratives. The questionnaire included: (1) demographic and social media usage patterns, (2) Likert-scale questions on engagement and effectiveness, and (3) open-ended questions about experiences and challenges in using social media for Qur'anic learning. A total of 203 Generation Z students participated, with the majority from private universities (93%), aged 18-20 (67%), and comprising 69.7% male and 30.3% female respondents. Secondary data were derived from a systematic literature review of relevant works published between 2018–2025, focusing on digital learning, social media, and Islamic education.

Data Analysis Technique

Data analysis followed a multi-stage process, beginning with descriptive statistics to summarize quantitative responses before advancing to a qualitative thematic analysis aligned with the three core theoretical frameworks. Using Prensky's lens, the analysis examined digital-native learning preferences, focusing on how platform features and content formats align with Generation Z's cognitive and behavioral tendencies as articulated in Prensky's Digital Learning Theory. Through boyd's lens, the study explored identity performance and social interaction within networked publics, investigating how students negotiate religious expression, audience management, and community belonging in digital spaces as conceptualized in boyd's Social Media and Communication Theory. Applying Vygotsky's lens,

the analysis centered on social knowledge construction and peer scaffolding, emphasizing how collaborative interactions and mediated learning processes facilitate religious understanding in line with Vygotsky's Social Constructivism. The analytical approach employed both deductive (theory-driven) and inductive (data-driven) coding using NVivo software, culminating in the development of integrated thematic matrices that synthesized findings across the three theoretical perspectives.

Research Ethics

The study adhered to strict ethical standards. Informed consent was obtained from all participants, with assurances of anonymity and confidentiality. No personally identifiable data were collected. Questions were designed to avoid causing religious or psychological discomfort. Data were stored securely, and findings are reported with transparency and cultural sensitivity, respecting diverse Islamic practices. The research was conducted in compliance with institutional ethical guidelines, prioritizing participant welfare and academic integrity.

RESULT AND DISCUSSION

This section presents and discusses the findings from the analysis of survey data collected from 203 Generation Z students regarding their use of social media for Living Qur'an learning. The results are structured and interpreted through the three integrated theoretical lenses: Digital Learning Theory, Social Media and Communication Theory, and Social Constructivism.

Utilization of Social Media Based on Digital Learning

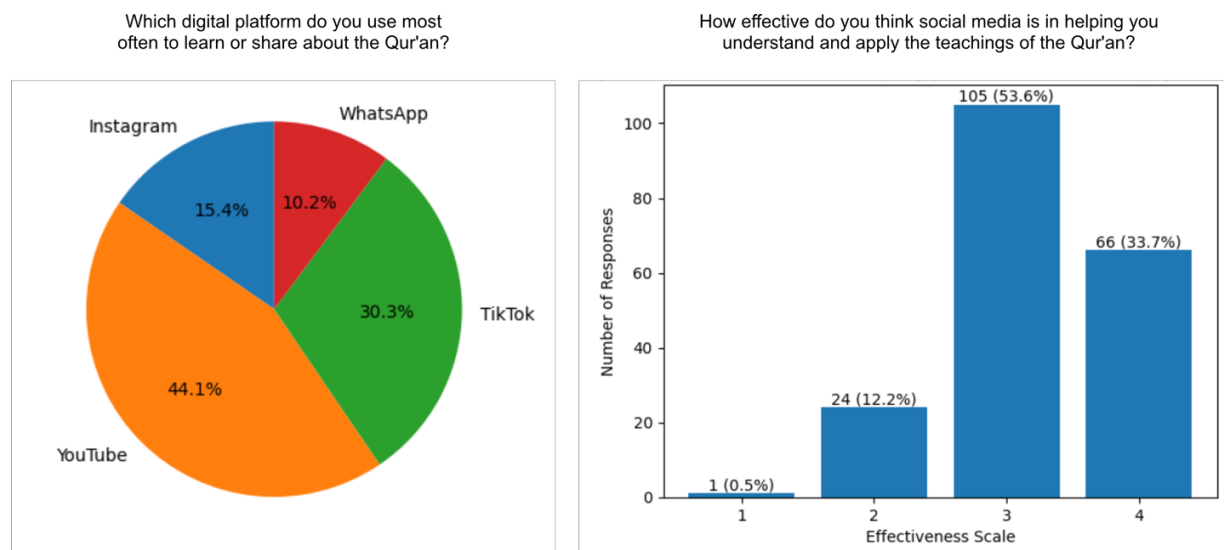
The analysis through Marc Prensky's Digital Learning Theory framework reveals profound insights into how Generation Z students, as "digital natives," engage with religious education in technologically mediated environments. Prensky's foundational concept that digital natives possess distinct cognitive patterns and learning preferences from previous generations finds substantial validation in our data, particularly in the context of Islamic religious education. The findings demonstrate that social media platforms are not merely supplementary tools but have become primary environments for religious learning, fundamentally transforming how Qur'anic knowledge is accessed, processed, and internalized by this generation.

The quantitative data reveals compelling platform preferences that align with Prensky's characterization of digital native learning styles. YouTube emerged as the dominant platform for Qur'anic learning, selected by 44.1% of respondents as their primary digital learning resource. This preference aligns with Prensky's observation that digital natives favor multimodal, audiovisual content over traditional text-based materials. YouTube's format allows for diverse content types ranging from traditional scholarly lectures to contemporary animated explanations of Qur'anic concepts, catering to various learning preferences within the digital native spectrum. The platform's search functionality and algorithmic recommendations create personalized learning pathways that traditional educational settings cannot easily replicate, embodying what Prensky describes as the "just-in-time" learning preference of digital natives who value immediate access to relevant information.

Following YouTube, TikTok emerged as the second most popular platform, utilized by 30.3% of respondents. This finding is particularly significant as it represents the most

substantial divergence from traditional Islamic educational methods. TikTok's short-form, highly visual, and algorithmically-driven content delivery represents what Prensky might characterize as the epitome of digital native learning preferences: bite-sized, engaging, visually stimulating content that can be consumed rapidly and shared easily. The platform's creative tools enable users to produce and share their interpretations of Qur'anic teachings through music, visual effects, and narrative storytelling, transforming religious education from a passive reception of knowledge to an active, creative process. This aligns with Prensky's argument that digital natives prefer creating and sharing content over simply consuming it.

The effectiveness ratings provide further validation of Prensky's theoretical framework. A combined 87.3% of respondents rated social media as either "effective" (53.6%) or "very effective" (33.7%) for understanding and applying Qur'anic teachings. This overwhelming positive assessment suggests that digital platforms successfully meet the learning needs and preferences of Generation Z in ways that traditional methods may not. The minuscule percentage who found social media "very ineffective" (0.5%) or "ineffective" (12.2%) suggests that while digital learning approaches are broadly successful, they may not address all learning styles within the digital native population, acknowledging Prensky's caveat that not all digital natives learn identically.



Qualitative responses enriched these quantitative findings by revealing nuanced patterns in how digital tools support different aspects of religious learning. Students reported using different platforms for different learning purposes: YouTube for in-depth study of specific concepts, Instagram for daily inspirational content, TikTok for creative expression of faith, and WhatsApp for collaborative learning and discussion. This platform diversification strategy demonstrates sophisticated digital literacy and aligns with Prensky's observation that digital natives are skilled at "information grazing", gathering relevant information from multiple sources and synthesizing it according to their needs. One respondent articulated this approach: "I use YouTube when I want to understand a complex concept deeply, but I scroll through TikTok for quick reminders of Islamic teachings throughout my day. Each platform serves a different purpose in my religious learning."

The data further revealed that digital learning extends beyond content consumption to active participation in knowledge creation. Approximately 28% of respondents reported creating and sharing their own religious content on social media, ranging from personal reflections on Qur'anic verses to educational infographics and short videos explaining Islamic concepts. This active creation dimension represents what Prensky describes as the highest level of digital engagement, where learners transition from consumers to producers of knowledge. This participatory approach to religious learning fundamentally challenges traditional hierarchical models of Islamic education, creating what Prensky might characterize as a "democratization" of religious knowledge where authoritative voices emerge through digital influence rather than traditional scholarly credentials.

Table 1. Digital Learning Implementation Matrix for Living Qur'an Education Based on Marc Prensky's Digital Learning Theory

Implementation Level	Key Findings	Pedagogical Implications	Strategic Actions	Effectiveness Rate
Level 1: Identifying Learning Needs	<ul style="list-style-type: none"> • 44.1% prefer YouTube for Qur'anic learning • 30.3% utilize TikTok for interactive content • 53.6% rate social media as effective learning tool 	<ul style="list-style-type: none"> • Audiovisual content preference dominates • Interactive and creative formats attract Gen Z • Social media functions beyond communication as learning medium 	<ul style="list-style-type: none"> • Prioritize video-based learning materials • Develop creative, short-form content • Integrate platforms into formal curriculum 	53.6% Effective
Level 2: Curriculum Design & Implementation	<ul style="list-style-type: none"> • Digital tools significantly support student interests • 53.6% effective + 33.7% very effective = 87.3% positive response • Multiple platforms serve different learning needs 	<ul style="list-style-type: none"> • Curriculum must integrate digital social media • Content should be interesting, memorable, and impactful • Student engagement drives active learning processes 	<ul style="list-style-type: none"> • Design adaptive curriculum for Gen Z preferences • Create interactive and transformative content • Align materials with digital platform features 	87.3% Positive
Level 3: Evaluation & Adjustment	<ul style="list-style-type: none"> • Only 0.5% rate as very ineffective • 12.2% consider ineffective (minority) • 87.1% positive assessment validates approach 	<ul style="list-style-type: none"> • High success rate in technology implementation • Constructive feedback cultivates improvement culture • Continuous evaluation ensures relevance to learners 	<ul style="list-style-type: none"> • Establish feedback mechanisms for ongoing improvement • Develop new strategies based on student responses • Maintain quality and student-oriented approach 	87.1% Success Rate

The qualitative data revealed three distinct patterns in how digital learning theory manifests in religious education contexts. First, students demonstrated what Prensky calls “parallel processing” abilities by engaging with multiple streams of religious content simultaneously, such as listening to Qur’anic recitation while scrolling through related commentary or participating in live discussions while watching educational videos. This multitasking approach to religious learning represents a significant departure from traditional focused study methods but appears effective for digital natives who have developed cognitive adaptations to handle information-rich environments.

Second, the immediacy and accessibility of digital platforms address what Prensky identifies as digital natives’ preference for instant gratification and just-in-time learning. Students reported turning to social media for immediate answers to religious questions that arise in daily life, rather than waiting for formal instruction sessions. One respondent noted: “When I face a moral dilemma or have a question about Islamic teachings, I can immediately search on YouTube or join a Muslim group on Facebook to get perspectives. This immediacy helps me apply Islamic teachings in real-time to my life situations.”

Third, the gamification elements present on many social media platforms (likes, shares, comments, algorithmic visibility) create what Prensky might describe as “engagement loops” that motivate continued religious learning. Students reported that positive feedback on their religious posts or content encouraged further exploration and sharing. This external validation mechanism, while potentially problematic if it prioritizes popularity over authenticity, nonetheless represents a powerful motivational structure that traditional religious education often lacks.

However, the data also revealed tensions between digital learning preferences and traditional Islamic educational values. Some respondents (approximately 17%) expressed concerns about the depth of understanding achievable through primarily digital means, noting that the fast-paced, fragmented nature of social media content might encourage superficial engagement with complex religious concepts. This concern aligns with criticisms of Prensky’s digital native concept that question whether technology-induced cognitive changes might compromise deep, sustained focus. As one respondent thoughtfully observed: “While social media helps me access Islamic knowledge easily, I worry that I’m getting used to quick answers rather than developing the patience for deep study that my parents’ generation valued.”

These findings have significant implications for Islamic education in the digital age. They suggest that effective religious pedagogy for Generation Z must thoughtfully integrate digital tools while maintaining the depth and rigor of traditional Islamic learning. Rather than viewing digital platforms as threats to traditional education, educators might adopt Prensky’s perspective of “digital wisdom”, using technology to enhance rather than replace human capacities for religious understanding and spiritual development. This balanced approach recognizes both the transformative potential of digital tools for engaging digital native learners and the enduring value of traditional methods for developing deep, nuanced religious understanding.

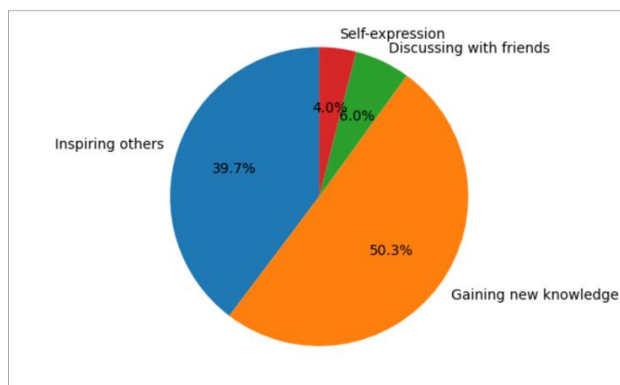
Utilization of Social Media based on Social Media and Communication

Analysis through danah boyd's Social Media and Communication Theory framework reveals how digital platforms function as "networked publics" where religious identity is performed, negotiated, and solidified among Generation Z students. boyd's conceptualization of social media as spaces where context collapse, invisible audiences, and persistence of content shape social dynamics finds rich application in the context of religious learning and expression. The findings demonstrate that for Generation Z Muslims, social media serves not merely as information channels but as complex social environments where religious identity is continuously constructed through interaction with both known and unknown audiences.

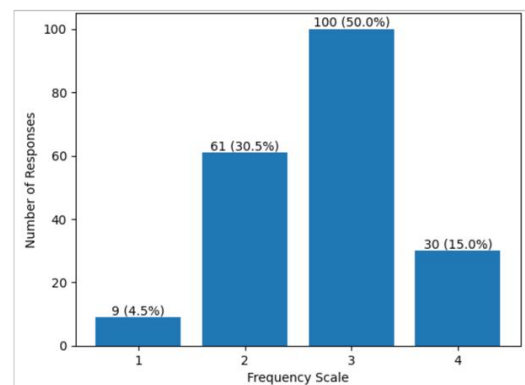
The data reveal nuanced motivational drivers behind religious engagement on social media. The primary motivation cited by respondents (50.3%) was the acquisition of new knowledge, suggesting that social media functions as what boyd might characterize as "information grounds", informal social settings where people exchange information incidentally while engaged in other activities. This contrasts with formal educational settings where knowledge acquisition is the explicit primary goal. On social media, religious learning often occurs incidentally through following religious influencers, participating in faith-based communities, or encountering religious content while engaging with other interests. This incidental learning pattern aligns with boyd's observation that social media blurs boundaries between different life domains, allowing religious learning to permeate everyday digital activities rather than being confined to specific times or spaces.

The second most common motivation (39.7%) was inspiring others, which reflects what boyd describes as the performative dimension of social media use. Religious expression on digital platforms serves as both personal spiritual practice and public identity performance. Respondents reported carefully curating their religious posts to present authentic yet polished representations of their faith, navigating what boyd terms the "context collapse" of addressing diverse audiences simultaneously (family, friends, religious community, potential employers, and unknown followers). This performative aspect transforms religious practice from private devotion to public testimony, creating what one respondent described as "a digital record of my spiritual journey that I can share with others."

Description of Social Media and Communication (danah boyd, 2019):
How does social media influence the sharing of Qur'an-related content?



How often are you involved in online discussions about the Qur'an and its application?



The data further reveal that 50% of respondents frequently engage in online discussions about applying Qur'anic teachings to daily life. These discussions occur across various platforms with different social dynamics, each creating what boyd might characterize as distinct "networked publics" with unique affordances and constraints. WhatsApp groups often function as private networked publics where discussions are more intimate and sustained, while Instagram comments sections represent more public networked publics with greater visibility but potentially less depth. Twitter threads create what boyd describes as "ephemeral" publics where discussions are rapid and fragmented but can reach wide audiences. Understanding these platform-specific dynamics is crucial for comprehending how religious discourse unfolds in digital spaces.

Qualitative analysis revealed sophisticated strategies for managing what boyd terms "networked privacy" in religious contexts. Respondents reported using different platforms and features for different types of religious expression: public posts for inspirational content, private messages for personal religious questions, and closed groups for in-depth theological discussions. This strategic compartmentalization reflects an awareness of the "invisible audiences" that boyd identifies as characteristic of networked publics – the understanding that content might reach beyond intended recipients. One respondent explained: "I share general Islamic reminders publicly on my Instagram, but my deeper questions about faith and doubt I only discuss in my private Muslim students' WhatsApp group. Each space has different boundaries."

The cultural phenomena emerging from these digital religious practices are multifaceted. The data indicate the emergence of what might be termed "digital Islamic aesthetics", visual and linguistic conventions for presenting religious content online that blend traditional Islamic elements with contemporary digital culture. This includes specific visual styles for Qur'anic verses (often with elegant Arabic calligraphy against nature backgrounds), particular hashtag conventions (#islamicreminder, #qurantime, #muslimah), and linguistic blends of religious terminology with internet vernacular. These aesthetic conventions create what boyd might describe as "signaling mechanisms" that help users identify and navigate religious content within the broader digital landscape.

Table 2. Social Media and Communication Dynamics Matrix for Living Qur'an Learning Based on danah boyd's Social Media and Communication Theory

Analytical Dimension	Motivational Drivers	Cultural Phenomena	Learning Outcomes	Challenges & Risks	Engagement Level
Social Interaction & Identity Formation	<ul style="list-style-type: none"> • 50.3% seek new knowledge acquisition • Curiosity and information sharing drive engagement • Personal interpretation expression 	<ul style="list-style-type: none"> • Public space for self-expression • Qur'an as living cultural orientation • Facilitation of self-care and piety awareness 	<ul style="list-style-type: none"> • Active discussion of Qur'anic teachings • Practice of Qur'anic values in digital space • Integration of sacred text into daily life 	<ul style="list-style-type: none"> • Diverse personal interpretation • Balancing tradition and modernity 	50.3%
Collective Consciousness & Cultural Context	<ul style="list-style-type: none"> • 39.7% motivated to inspire others 	<ul style="list-style-type: none"> • Emergence of collective consciousness • Mutual understanding 	<ul style="list-style-type: none"> • Learning beyond classroom boundaries 	<ul style="list-style-type: none"> • Not always smooth social acceptance 	39.7%

	<ul style="list-style-type: none"> • Building collective identity • Sharing experiences and knowledge 	<ul style="list-style-type: none"> • and respect cultivation • Interactive dialogue stimulation 	<ul style="list-style-type: none"> • Understanding diverse perspectives • Constructive dialogue on Islamic teachings 	<ul style="list-style-type: none"> • Navigating diverse viewpoints 	
Social Relations & Communication Impact	<ul style="list-style-type: none"> • 50% frequently engage in online discussions • Ongoing social activity demonstration • Theological awareness development 	<ul style="list-style-type: none"> • Digital community formation • Essential social skills stimulation • Appreciation and practice of knowledge sharing 	<ul style="list-style-type: none"> • Enhanced theological understanding • Development of digital era social skills • Adaptive learning approaches 	<ul style="list-style-type: none"> • Potential for disinformation • Unfair social judgments risk • Need for periodic evaluation 	50%

The findings also reveal complex negotiations of religious authority in digital spaces. boyd's work on how social media redistributes authority from traditional institutions to networked individuals finds clear expression in religious contexts. Respondents reported following diverse religious voices online, including traditionally-trained scholars, popular influencers with large followings but formal religious training, and peer creators who share personal faith journeys. This diversification of authority creates both opportunities and challenges: it democratizes access to religious guidance but also raises questions about how to evaluate the credibility of different voices. As one respondent noted: "I follow both graduate-trained sheikhs and self-taught Muslim influencers. Each brings something different, but I've had to learn to distinguish between personal opinion and established Islamic teachings."

The data further illustrate what boyd terms the "dynamics of viral participation" in religious contexts. Certain types of religious content, particularly inspirational verses, stories of conversion or spiritual transformation, and calls to charitable action, are more likely to be widely shared, creating temporary "attention waves" around specific religious themes. These viral dynamics can amplify positive messages but can also, as boyd warns, simplify complex religious concepts into shareable formats that may distort their original meaning. Respondents acknowledged this tension, with several noting that they sometimes share religious content primarily because it is aesthetically pleasing or emotionally resonant rather than theologically profound.

An important finding concerns what boyd describes as "social steganography", the use of coded language or references that carry specific meaning within particular communities. In religious digital spaces, this includes references to specific scholars, use of Arabic terms without translation, and shared understandings of particular hashtags or memes. This coded communication creates insider/outsider dynamics that strengthen community bonds among those who understand the references but may exclude newcomers or those with different religious backgrounds. One respondent explained: "When someone posts a verse with just the reference (like 24:32) instead of the full text, it shows they assume their audience knows the verse. It's a way of signaling we're part of the same religious community."

The challenges identified through this theoretical lens are significant. The potential for disinformation, noted by 34% of respondents as a concern, reflects boyd's warnings about how networked publics can amplify misinformation through shares and algorithmic promotion. The risk of unfair social judgments, mentioned by 28% of respondents, illustrates what boyd terms "context collapse" problems, when religious expressions intended for one audience are viewed by another with different expectations or standards. These challenges highlight the need for what boyd calls "digital literacy", the ability to critically navigate networked publics, as an essential component of religious education in the digital age.

Despite these challenges, the overall impact of social media on religious communication appears largely positive from respondents' perspectives. The development of digital-era social skills, enhanced theological understanding through diverse perspectives, and the formation of supportive religious communities were consistently cited as benefits. These positive outcomes suggest that when approached with what boyd might term "networked awareness", an understanding of how digital platforms shape communication – social media can enrich rather than diminish religious life for Generation Z Muslims.

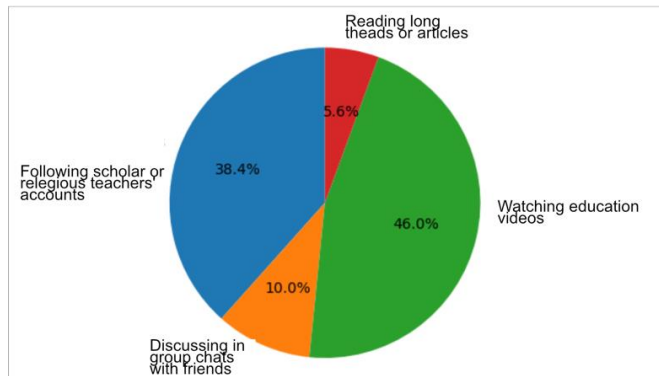
Utilization of Social Media Based on Social Constructivism

Application of Lev Vygotsky's Social Constructivism framework to the data reveals how religious knowledge is collaboratively constructed through social interactions on digital platforms. Vygotsky's fundamental premise that cognitive development occurs through social mediation finds compelling validation in how Generation Z students use social media for Qur'anic learning. The findings demonstrate that digital platforms function as what might be termed "virtual zones of proximal development" where more knowledgeable others, whether scholars, influencers, or peers, scaffold religious understanding through various forms of social interaction.

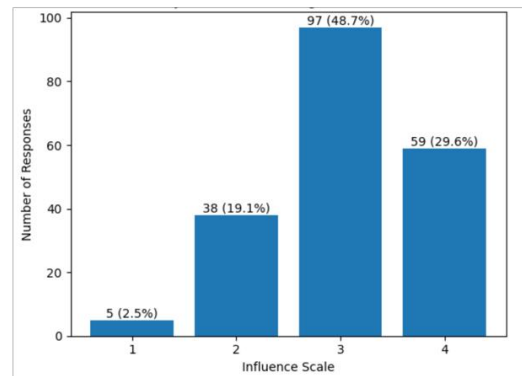
The quantitative data provides strong evidence for the social dimension of religious learning. A substantial 78.3% of respondents acknowledged the influence of peer interactions on their understanding of the Qur'an, with 48.7% noting "great influence" and 29.6% "very great influence." This overwhelming recognition of social influence aligns with Vygotsky's assertion that higher mental functions originate in social life before being internalized as individual understanding. In digital contexts, this social origin of knowledge manifests through comment discussions, shared content with added interpretations, collaborative annotation of religious texts, and real-time conversations in messaging apps or live streams.

The mechanisms of this social knowledge construction are diverse. The most common approach, reported by 46% of respondents, involves learning through educational videos on platforms like YouTube. This represents what Vygotsky might characterize as a form of social mediation where the video creator functions as a "more knowledgeable other" who makes complex religious concepts accessible through explanation, visualization, and contextualization. However, the social learning extends beyond passive viewing to active discussion in comments sections where viewers ask questions, share related experiences, and offer alternative interpretations. This creates a layered learning environment where expert guidance is complemented by peer dialogue, embodying Vygotsky's concept of social scaffolding.

Description of Social Constructivism (Lev Vygotsky, 2020):
How do social interactions via social media help apply
Qur'anic teachings in daily life?



How strong is the influence of peer interaction
on social media on your understanding of the Qur'an?



Qualitative analysis reveals sophisticated patterns in how digital tools mediate what Vygotsky terms “internalization”, the process by which social interactions become individual understanding. Respondents described how initial exposure to religious concepts through social media (social plane) led to personal reflection and research (psychological plane), which was then tested through discussion with peers (return to social plane), creating an iterative cycle of understanding development. This dialectical process aligns with Vygotsky’s emphasis on the bidirectional relationship between social interaction and individual cognition. As one respondent articulated: “When I first heard about a Qur’anic concept on Instagram, I didn’t fully understand it. Then I discussed it with Muslim friends in our group chat, and through our conversation, I developed my own understanding that I could then apply to my life.”

The data particularly illuminate Vygotsky’s concept of the Zone of Proximal Development (ZPD), the gap between what learners can achieve independently and what they can achieve with guidance. Digital platforms create multiple overlapping ZPDs with different guides and peer groups. For example, a student might engage with scholarly content that stretches their understanding (expert-guided ZPD), participate in peer discussions that clarify concepts (peer-guided ZPD), and then create content explaining concepts to others (peer-guiding ZPD). This multi-layered ZPD environment accelerates religious understanding by providing diverse forms of scaffolding tailored to different learning needs and moments.

The findings also reveal how digital tools function as what Vygotsky termed “psychological tools” or “mediating artifacts” that shape the learning process itself. Hashtags, for instance, serve as conceptual organizers that link disparate discussions around common themes. Saved collections on Instagram or playlists on YouTube function as personalized learning sequences that scaffold understanding from basic to complex concepts. Shared annotations on digital Qur’an texts create collaborative interpretation spaces where multiple perspectives enrich understanding. These digital tools extend Vygotsky’s concept of mediation beyond language to include algorithmic recommendations, visual representations, and interactive interfaces that actively shape how religious knowledge is constructed.

Table 3. Social Constructivism and Collaborative Learning Matrix for Living Qur'an Education Based on Lev Vygotsky's Social Constructivism Theory

Learning Stage	Peer Influence & Data	Learning Mechanisms	ZPD Application	Learning Outcomes	Effectiveness
Stage 1: Social Interaction & Knowledge Construction	<ul style="list-style-type: none"> • 48.7% note great influence of peer interaction • 29.6% acknowledge very great influence • Total 78.3% positive peer influence 	<ul style="list-style-type: none"> • Exchange of perspectives and experiences • Watching educational videos • Following scholars' accounts • Online interaction participation 	<ul style="list-style-type: none"> • Collaborative learning atmosphere • Mutual support in finding meaning • Cognitive and affective development • Living Qur'an embedded in daily practices 	<ul style="list-style-type: none"> • Increased insight and articulation • Understanding of Qur'anic interpretations • Application of teachings in daily life 	78.3%
Stage 2: Zone of Proximal Development (ZPD) Implementation	<ul style="list-style-type: none"> • 46% learn through educational videos • Support from peers and teachers • Collaborative virtual community engagement 	<ul style="list-style-type: none"> • Explanations outside classroom • Virtual community discussions • Active contribution to Islamic dialogue • Independent knowledge exploration 	<ul style="list-style-type: none"> • Achievement of higher learning potential • Facilitation of unexplored knowledge • Fostering mutual trust • Building supportive learning community 	<ul style="list-style-type: none"> • Growth together (collective development) • Thematic and deep exploration • Enhanced individual insights • Social action process understanding 	46%
Stage 3: Evaluation & Critical Education	<ul style="list-style-type: none"> • 91 respondents choose educational videos • Engagement in chat groups and comments • Identification of interpretation differences 	<ul style="list-style-type: none"> • Dialogue between individuals and ideas • Social reception of Qur'anic teachings • Contemplation and adoption of teachings • Critical assessment of information 	<ul style="list-style-type: none"> • Effectiveness of interaction-based methods • Foundation for new insights formation • Wisdom in diverse interpretations • Critical education realization 	<ul style="list-style-type: none"> • Active understanding (not passive reception) • Abstraction and application skills • Awareness of disinformation challenges • Values application in daily life 	High (Qualitative)

The collaborative dimension of digital religious learning represents perhaps the strongest validation of Vygotsky's framework. Respondents described participating in what might be termed "distributed interpretation communities" where understanding emerges from the collective contributions of diverse participants rather than from any single authority. In WhatsApp study groups, members divide research tasks on specific topics then share findings. On collaborative documents, users collectively annotate Qur'anic verses with cross-references, linguistic insights, and practical applications. In Reddit forums or Facebook groups, complex theological questions receive multiple responses that together provide more

comprehensive understanding than any single answer could offer. This distributed cognition model exemplifies Vygotsky's insight that thinking is fundamentally social before it is individual.

However, the data also reveal tensions in this social constructivist approach to religious learning. Some respondents (approximately 22%) expressed concerns about what might be termed "consensus bias", the tendency for group discussions to converge on interpretations that reflect popular opinion rather than scholarly rigor. This concern highlights the need for what Vygotsky emphasized as the role of more knowledgeable guides who can direct learning toward accurate understanding. In digital contexts, this raises important questions about how to identify credible guides amid the abundance of self-proclaimed experts, and how to balance collaborative interpretation with respect for established scholarly traditions.

The data further illustrate Vygotsky's concept of "internalization" in digital religious contexts. Respondents described how initially external digital interactions gradually shaped their internal religious understanding and identity. For example, regular participation in online Friday prayer reminders evolved into personal discipline in actual prayer practice. Engagement with social media discussions about Islamic ethics informed personal decision-making frameworks. Following accounts that shared daily Qur'an verses developed into personal scripture reading habits. This internalization process demonstrates how digital social interactions transform from external activities to internalized components of religious identity and practice.

An important finding concerns what might be termed "cognitive apprenticeship" in digital religious spaces. More experienced users often mentor newcomers through direct instruction, resource sharing, and modeling of religious digital practices. This apprenticeship follows patterns similar to traditional religious learning but adapted to digital affordances. For instance, experienced users might create tutorial content on how to study Qur'an effectively using digital tools, share curated resource lists for learning Arabic or Islamic law, or model how to engage in respectful interfaith dialogue online. This digital apprenticeship represents a contemporary manifestation of Vygotsky's emphasis on guided participation in communities of practice.

The challenges identified through this theoretical lens center primarily on issues of quality control and direction in socially constructed knowledge. Without traditional institutional gatekeepers, digital religious communities must develop alternative mechanisms for ensuring interpretive accuracy and ethical discourse. Some communities have developed sophisticated systems of peer moderation, credential verification for contributors, and consensus-building processes for controversial topics. These emergent governance structures represent innovative adaptations of traditional scholarly communities to digital environments, creating what might be termed "digitally-native religious epistemologies" that blend collaborative construction with quality assurance mechanisms.

The overall effectiveness of social constructivist approaches in digital religious learning appears high, both quantitatively (as indicated by the high percentages affirming peer influence) and qualitatively (as evidenced by rich descriptions of collaborative learning processes). However, this effectiveness depends crucially on the development of what might be termed "digital religious literacy", skills in navigating collaborative religious spaces, evaluating diverse interpretations, contributing constructively to discussions, and integrating digital social learning with personal spiritual development. These skills represent the

contemporary equivalent of what Vygotsky might consider essential tools for cognitive development in digital religious contexts.

Synthesis and Theoretical Integration

The triangulation of findings through these three theoretical frameworks reveals that social media functions as a complex, multi-dimensional environment for Living Qur'an learning that simultaneously addresses technological, social, and cognitive aspects of religious education. Prensky's Digital Learning Theory explains why digital platforms effectively engage Generation Z's distinctive learning preferences. boyd's Social Media and Communication Theory illuminates how these platforms facilitate identity performance and community formation. Vygotsky's Social Constructivism reveals how religious knowledge is collaboratively constructed through digitally-mediated social interactions.

Together, these perspectives suggest that effective digital religious education for Generation Z must: (1) leverage the technological affordances that align with digital native learning styles, (2) create supportive networked publics that facilitate positive identity development and community building, and (3) foster collaborative knowledge construction through well-scaffolded social interactions. This integrated approach recognizes that religious learning in digital environments is not merely about information transmission but involves complex interplays between technology, identity, social dynamics, and cognitive development.

The findings further suggest that the distinction between "formal" and "informal" religious learning becomes increasingly blurred in digital contexts. Social media enables what might be termed "pervasive religious learning" that integrates seamlessly into daily life, supported by continuous social interactions and just-in-time access to religious resources. This pervasive learning model represents both an opportunity for making religious education more holistic and integrated, and a challenge for ensuring depth, accuracy, and spiritual authenticity amid the constant flow of digital content and interactions.

Discussion

The findings presented in the preceding section offer a comprehensive, interdisciplinary view of how Generation Z students engage with the Living Qur'an through social media. The convergence of insights from Prensky, boyd, and Vygotsky provides a robust framework for interpreting these results not merely as isolated observations, but as interconnected phenomena within the digital ecosystem of contemporary Islamic learning. This discussion synthesizes the key themes that emerge from the integrated analysis, situates them within the broader scholarly discourse, and highlights their significance for understanding religious transformation in the digital age.

A central insight from this study is the paradigmatic shift in religious authority and knowledge dissemination facilitated by social media. The data demonstrate that Generation Z students actively navigate a decentralized religious landscape where traditional scholarly authority coexists with influencer-based guidance and peer-generated interpretation. This aligns with Zaid et al.'s (2022) observation of how digital platforms enable Muslim millennials to reimagine religious authority, extending this dynamic to the younger Generation Z cohort.

The preference for platforms like YouTube and TikTok, where content is often produced by charismatic individuals rather than institutionally credentialed scholars, suggests a move toward what might be termed “relational authority,” where trust is built through consistent digital presence, relatable communication, and perceived authenticity rather than formal qualifications alone. This shift does not necessarily signify a rejection of traditional scholarship, but rather a diversification of the sources from which religious understanding is constructed, reflecting boyd’s (2010) concept of networked publics as spaces where credibility is dynamically negotiated.

Furthermore, the study illuminates how social media transforms the very nature of religious learning from a primarily individual or hierarchical activity into a profoundly social and collaborative process. The high percentage of students acknowledging the significant influence of peer interaction (78.3%) strongly supports Vygotsky’s core tenet that knowledge is socially constructed. In the digital context, this construction happens asynchronously and across geographies, through comment threads, group chats, and shared content creation. This finding enriches the existing literature on digital Islam, which has often focused on content consumption rather than the interactive, co-creative processes revealed here. The observed learning mechanisms, exchanging perspectives in WhatsApp groups, collaboratively annotating texts, or participating in live Q&A sessions, exemplify what contemporary educational theorists term “connected learning,” where personal interest, peer support, and academic achievement converge in digitally mediated communities. This represents a significant evolution of the Living Qur’an concept, positioning it not just as the application of text to life, but as a dynamic, crowd-sourced process of meaning-making facilitated by digital tools.

The research also highlights the dual-edged nature of digital religious engagement. On one hand, social media offers unprecedented access to diverse interpretations, global Muslim perspectives, and just-in-time learning that makes religious teachings feel immediately relevant—key factors driving the high effectiveness ratings reported by students. This accessibility democratizes religious knowledge and can foster a more personal, internalized faith. On the other hand, the same platforms present documented risks, including the spread of simplified or misleading interpretations, the pressure to perform religiosity publicly, and the potential for algorithmic filtering to create ideological echo chambers. These challenges, acknowledged by respondents themselves, underscore the critical need for digital religious literacy as an essential component of modern Islamic education. As Susilawati et al. (2021) argue, navigating this landscape requires skills that go beyond technical proficiency to include critical evaluation of sources, ethical communication in networked publics, and the spiritual discernment to balance digital engagement with deeper, contemplative study. The study’s findings therefore advocate for a balanced approach that neither uncritically embraces nor dismisses digital tools, but seeks to cultivate wisdom in their use, a concept echoing Prensky’s (2009) later work on “digital wisdom.”

Research Implications

The implications of this study are both theoretical and practical. Theoretically, it validates the utility of integrating Prensky’s, boyd’s, and Vygotsky’s frameworks to analyze complex digital learning phenomena, providing a model for interdisciplinary inquiry at the intersection of education, communication, and religious studies. It demonstrates that no single theory is

sufficient to capture the multifaceted nature of learning on social media, where technological affordances, social dynamics, and cognitive processes are inextricably linked. Practically, the findings offer clear guidance for Islamic educators, curriculum designers, and religious institutions. To effectively reach and engage Generation Z, educational strategies must leverage the platforms and formats students already prefer, such as short-form video and interactive discussions. More importantly, educators should move beyond using social media merely as a broadcast channel and instead foster the collaborative, peer-supported learning communities that students find most meaningful. This involves training educators to become facilitators and guides within digital networked publics and developing pedagogical content that is not only informative but also designed to spark constructive dialogue and personal reflection. Ultimately, the study implies that the future of vibrant Islamic education lies in creatively and critically bridging traditional pedagogical values with the connective, participatory potential of the digital age.

Research Limitations

While this study provides valuable insights, several limitations must be acknowledged to contextualize the findings and guide future research. The primary limitation is the homogeneity of the sample, which predominantly consisted of students from private universities (93%). This limits the generalizability of the results to the wider, more diverse Generation Z Muslim population, which includes students in public institutions, vocational schools, madrasahs, and those not in formal education. Their experiences, access to technology, and social media use patterns may differ significantly. Secondly, the research design was cross-sectional, capturing a snapshot in time. Religious learning and identity development are longitudinal processes, and a study following participants over time could reveal how digital engagement influences long-term understanding and practice. Thirdly, the study relied on self-reported data, which is susceptible to social desirability bias, particularly on topics as value-laden as religious behavior. Future research would benefit from mixed methods that combine surveys with digital ethnography or content analysis of actual online interactions to triangulate findings. Finally, the study focused on a specific demographic and religious context. Comparative research across different cultural settings, religious traditions, or generations would help distinguish which findings are unique to Generation Z Muslims and which reflect broader trends in digital religious engagement.

CONCLUSION

This study has demonstrated that social media serves as a transformative and integral ecosystem for Living Qur'an learning among Generation Z students. By applying an integrated framework of Digital Learning Theory, Social Media and Communication Theory, and Social Constructivism, the research reveals that these platforms are not merely supplementary tools but active spaces where religious understanding is dynamically shaped through technological engagement, social interaction, and collaborative knowledge construction. The findings affirm that Generation Z's digital immersion fundamentally reconfigures their approach to religious education, favoring interactive, visual, and socially-embedded learning that aligns with their identity as digital natives.

The insights generated offer a pathway for Islamic education to remain relevant and impactful in the digital age. Educators and institutions are encouraged to embrace a pedagogy that thoughtfully integrates social media's affordances, prioritizing collaborative, contextual, and student-centered learning, while fostering the critical literacy necessary to navigate its challenges. By doing so, Islamic education can honor its rich tradition while authentically engaging a generation for whom the digital and spiritual realms are seamlessly interconnected.

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