



Implementation of YouTube and TikTok-Based Digital Literacy in Islamic Education Learning at SMKN 2 Tanjung Raya

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Abstract

This research is motivated by the challenges of Islamic Education (PAI) learning in the digital era, where conventional methods are considered less effective in reaching Generation Z students who are familiar with digital platforms. The study aims to analyze the implementation of YouTube and TikTok-based digital literacy in PAI learning at SMKN 2 Tanjung Raya, covering planning, implementation, and evaluation. A qualitative method with a case study approach was employed. Informants were determined through purposive sampling, consisting of PAI teachers, students, and the vice principal of curriculum. Data collection used observation, in-depth interviews, and documentation. Data analysis followed the Miles and Huberman model (reduction, display, conclusion), with validity checks through source triangulation, technique triangulation, and member checking. The results showed: (1) Planning includes selecting relevant, accurate, and morally valuable video content; (2) Implementation is conducted interactively and multimodally by showing videos as initial stimuli, followed by discussion and reflection; (3) Evaluation covers cognitive, affective, and psychomotor aspects, including social media ethics. This implementation increased learning motivation, made abstract material more contextual, and made students more selective and responsible in consuming digital content. In conclusion, systematically managed use of YouTube and TikTok is proven effective as an adaptive pedagogical strategy in the digital era. This study recommends strengthening digital infrastructure and digital literacy training for teachers.

Keywords: Digital Literacy, YouTube, TikTok, Islamic Education Learning, Generation Z.

Penelitian ini dilatarbelakangi oleh tantangan pembelajaran Pendidikan Agama Islam (PAI) di era digital, di mana metode konvensional dianggap kurang efektif menjangkau generasi Z yang akrab dengan platform digital. Penelitian bertujuan menganalisis implementasi literasi digital berbasis YouTube dan TikTok dalam pembelajaran PAI di SMKN 2 Tanjung Raya, meliputi perencanaan, pelaksanaan, dan evaluasi. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus. Informan ditentukan melalui purposive sampling, terdiri dari guru PAI, siswa, dan wakil kepala bidang kurikulum. Pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman (reduksi, penyajian, kesimpulan), dengan uji keabsahan triangulasi sumber, teknik, dan member check. Hasil penelitian menunjukkan: (1) Perencanaan meliputi seleksi konten video yang relevan, akurat, dan bernilai moral; (2) Pelaksanaan dilakukan secara interaktif dan multimodal dengan menayangkan video sebagai stimulus awal, dilanjutkan diskusi dan refleksi; (3) Evaluasi mencakup aspek kognitif, afektif, dan psikomotorik, termasuk etika bermedia sosial. Implementasi ini meningkatkan motivasi belajar, pemahaman materi abstrak menjadi lebih kontekstual, serta menjadikan siswa lebih selektif dan bertanggung jawab dalam mengonsumsi konten digital. Kesimpulannya, pemanfaatan YouTube dan TikTok yang dikelola secara sistematis terbukti efektif sebagai strategi pedagogis adaptif di era digital. Penelitian ini merekomendasikan penguatan infrastruktur digital dan pelatihan literasi digital bagi guru.

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Kata Kunci: Literasi Digital, YouTube, TikTok, Pembelajaran PAI, Generasi Z

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1. INTRODUCTION

The changing times marked by the Industrial Revolution 4.0 require the world of education to adapt to developments in digital technology. Learning processes now take place not only offline but also digitally through social media, learning apps, and online video platforms (Pitri et al., 2025; Gultom et al., 2025). The concept of digital multiliteracy emerges as a response to these challenges, namely the ability to understand and produce information through text, audio, visuals, and multimodal media with a critical and contextual approach (Jannah et al., 2025). From an Islamic perspective, literacy skills have a strong foundation, as stated in the word of Allah SWT in Surah Al-'Alaq, verse 1, which commands humans to read and seek knowledge. This verse emphasizes the importance of reading and understanding information as a foundation for the development of knowledge, which in the modern context includes critical and responsible digital literacy (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

In Islamic Religious Education (PAI) learning, digitalization presents both an opportunity and a challenge. Generation Z students are characterized by a familiarity with the digital, visual, and fast-paced world, while conventional lecture- and memorization-oriented approaches are no longer effective in reaching their learning styles (Nurhabibi et al., 2025; Ramona et al., 2025). Therefore, innovations in Islamic Religious Education (PAI) learning are needed that meet the needs of students accustomed to interactive and communicative formats based on social media. Social media platforms such as YouTube and TikTok can be an alternative for communicating Islamic values in a more engaging and contextual way. Both platforms present content in the form of short, narrative videos, complemented by visual and audio elements tailored to student preferences. Video-based educational content has been shown to improve students' understanding and retention of abstract learning materials, including religious topics such as morals, Islamic jurisprudence, and Islamic history (Puspitasari et al., 2024; Wahab et al., 2025).

Initial observations conducted by researchers at SMKN 2 Tanjung Raya in September 2025 indicated that Islamic Religious Education (PAI) teachers had begun implementing digital literacy-based learning using the YouTube and TikTok platforms. These two social media platforms were chosen based on their popularity among students, ease of access, and ability to convey learning messages in an engaging visual format. However, researchers also identified several problems: (1) there was no systematic planning for selecting and curating digital content; (2) limited supporting infrastructure, such as a stable internet connection and projectors in each classroom; (3) there were no evaluation guidelines that comprehensively measured students' digital literacy; and (4) the diversity of digital literacy skills among teachers still needed improvement. This situation indicates a gap between the potential of digital media and its implementation in Islamic Religious Education (PAI) learning.

Several relevant studies have been conducted previously. Jannah et al. (2025) developed interactive multiliteracy-based learning media in Islamic Religious Education and found an increase in student learning interest. However, this study did not specifically address the use of YouTube and TikTok. Wiyono (2025) examined the use of digital media in Islamic Religious Education (PAI) learning, including YouTube, but did not focus on the simultaneous integration of the two platforms. Wijaya (2023) examined TikTok as an alternative digital media innovation for Islamic Religious Education (PAI) learning in the millennial era, but only discussed TikTok without including YouTube. Hasan & Suwandi (2024) implemented digital literacy in the Islamic Religious Education (PAI) learning process at SMK Negeri 1 Belitang III, but focused

on infrastructure challenges and teacher literacy, not strategies for creatively integrating the two platforms. Cahyani & Ayuningtyas (2023) utilized TikTok in a fun learning model at SD IT Attasyakur, but the context was different from that at the vocational school level.

The novelty of this research lies in: (1) the study synergistically integrates two platforms simultaneously (YouTube and TikTok) in Islamic Religious Education (PAI) learning; (2) the focus on the vocational school level, where students are entering their productive adolescent years and are vulnerable to the negative influences of social media; (3) an in-depth analysis of the three stages of implementation (planning, implementation, evaluation) that have rarely been discussed simultaneously. (4) the research was conducted at SMKN 2 Tanjung Raya, Mesuji Regency, which is a border area with limited digital infrastructure, thus providing a unique perspective on the implementation of digital literacy in underdeveloped areas; (5) the use of a qualitative case study approach that allows for in-depth exploration of real practices in the field.

The urgency of this research is heightened given the implementation of the Independent Curriculum (Curriculum Merdeka), which emphasizes flexible and project-based learning, including a project to strengthen the profile of Pancasila students in the dimensions of faith, devotion to God Almighty, and noble character (Curriculum Merdeka Team, 2022). Islamic Religious Education (PAI) learning through social media can be part of this project, with students becoming not only content consumers but also producers of moderate, inspiring, and ethical digital Islamic preaching content (Shabilla et al., 2024; Rochim & Tolchah, 2024). Furthermore, in vocational high schools (SMK), which aim to prepare students for the workforce, Islamic digital literacy is crucial for building a professional self-image while maintaining morals in a digital workplace. Theoretically, this research will strengthen the concept of learning implementation proposed by Joyce & Weil (in Widiyanto & Wahyuni, 2020) that effective learning implementation depends on systematic planning, as well as Gilster's digital literacy theory which emphasizes the integration of technical, cognitive, and moral abilities in the use of information technology (UNESCO, 2021). This research will also contribute to the development of adaptive, transformative, and contextual Islamic Religious Education (PAI) learning strategies according to the demands of the times. Based on this description, this research is formulated to answer three questions: (1) How is digital literacy planning based on YouTube and TikTok in Islamic Religious Education learning at SMKN 2 Tanjung Raya? (2) How is it implemented? (3) How is it evaluated?

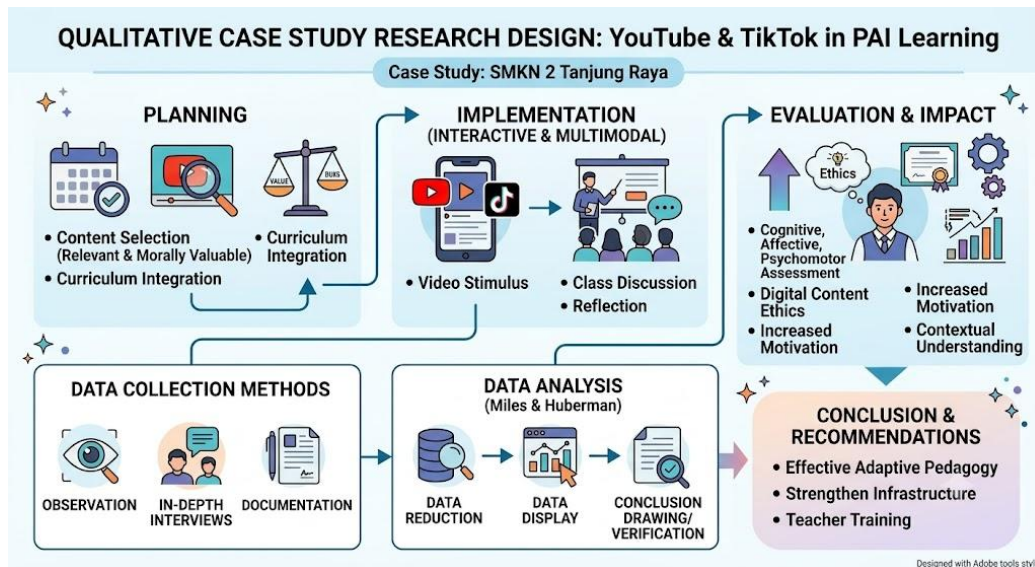
2. RESEARCH METHODS

This research employed a qualitative approach with a descriptive case study model. The case study model was chosen because it focuses on a specific case: the implementation of YouTube and TikTok-based digital literacy in Islamic Religious Education (PAI) learning at SMKN 2 Tanjung Raya (Sugiyono, 2020; Waruwu, 2024). Using this model, the researcher sought to explore in detail how Islamic Religious Education (PAI) teachers planned, implemented, and evaluated learning, as well as its impact on student motivation and understanding. Case studies were deemed appropriate because they emphasize in-depth study of real-world contexts, rather than simulations or artificial experiments (Salabi, 2020; Qomaruddin & Sa'diyah, 2024).

The research location was SMK Negeri 2 Tanjung Raya, located on Jalan Poros Bujung Buring, Bujung Buring Baru Village, Tanjung Raya District, Mesuji Regency, Lampung Province. Established in 2015, the school offers three areas of expertise: Nursing Assistant and Caregiver, Clinical and Community Pharmacy, and Light Vehicle and Automotive Engineering. The location was selected purposively, considering: (1) the school has implemented the use of YouTube and TikTok in Islamic Religious Education (PAI) learning; (2) the characteristics of students as Generation Z who are very familiar with digital media; (3) the school's location in a border area with limited infrastructure, thus providing a unique perspective

on the implementation of digital literacy in underdeveloped areas (Suprayitno et al., 2025; Husen, 2025). See Figure 1.

Research informants were determined through purposive sampling, a technique of deliberately determining informants based on certain criteria relevant to the research needs (Waruwu, 2024; Supratama, 2025). The informant criteria included: (1) being directly involved in the implementation of



digital literacy based on YouTube and TikTok; (2) having in-depth knowledge of the Islamic Religious Education (PAI) learning process; (3) being willing to provide information openly and honestly. The key informants consisted of: (a) an Islamic Religious Education teacher who implements digital literacy (Mrs. Esmakin, S.Pd); (b) students directly involved in learning (5 grade 10 students); (c) Vice Principal for Curriculum (Mr. Ari Kurnia Efendi, S.Pd.). The number of informants was determined until data saturation reached.

The data collection technique used three complementary methods. First, participatory observation was conducted to directly observe the YouTube- and TikTok-based Islamic Religious Education (PAI) learning process, including teacher activities, student responses, interactions, the condition of facilities and infrastructure, and any obstacles that arose (Hapinas et al., 2025). Observations were conducted in three meetings, covering topics such as "Avoiding Free Association and Adultery" and "Avoiding Reprehensible Behavior." Second, in-depth semi-structured interviews were conducted with Islamic Religious Education teachers, students, and the vice principal for curriculum to gather information on planning, implementation, evaluation, and supporting and inhibiting factors (Sa'adah & Farih, 2025). Interviews were recorded and transcribed verbatim. Third, documentation included photographs of learning activities, school profiles, organizational structures, infrastructure data, and archives of student learning outcomes (Ulfatullailah et al., 2025).

The primary research instrument was the researcher herself (human instrument), supplemented by supporting instruments in the form of observation guidelines, interview guidelines, and documentation formats. The observation guidelines included the following aspects to be observed: teacher activities using digital media, student responses and participation, infrastructure conditions, teacher-student interactions, and obstacles. Interview guidelines were developed separately for Islamic Religious Education teachers, students, and school officials, using open-ended and flexible questions to explore the informants' experiences in depth (Priawasana, 2025). All instruments were validated through expert judgment by the supervising lecturer.

Data analysis used the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing/verification (Qomaruddin & Sa'diyah, 2024; Sa'adah & Farih, 2025). Data reduction was carried out by sorting, selecting, and simplifying data from observations, interviews, and documentation into codes and themes relevant to the research focus. Data presentation was done in the form of descriptive narratives, tables, and figures to facilitate readers' understanding of the findings. Conclusions were drawn by interpreting the meaning of the data, identifying patterns, and answering the problem formulation, which was verified through triangulation. Data validity was tested through source triangulation (comparing data from teachers, students, and the curriculum vice principal), technical triangulation (comparing the results of observations, interviews, and documentation), and member checking (confirming findings with informants) (Hapinas et al., 2025; Waruwu, 2024).

3. RESULTS AND FINDINGS

This research was conducted at SMK Negeri 2 Tanjung Raya from September 2025 to March 2026. The following is a complete description of the research findings based on observations, interviews, and documentation.

Learning Planning. Islamic Religious Education (PAI) teachers conducted structured learning planning, adapting their approach to the characteristics of Generation Z students. The materials prepared included "Avoiding promiscuity and adultery" and "Avoiding reprehensible behavior." Both materials were selected because they were relevant to students' situations facing the negative influence of digital media. Prior to implementation, teachers selected and curated digital content based on the following criteria: suitability of the material to core competencies, accuracy of content and the truth of Islamic teachings, and the moral values contained within. Teachers selected videos from YouTube and TikTok that had been verified for authenticity. Figure 1 below shows the teacher planning and selecting digital content.



Figure 1. Planning and Selection of Digital Content by Islamic Education Teachers

The teacher also prepared a student reflection sheet as an evaluation tool. The sheet contained columns for recording impressions, meanings gained, and Islamic values learned from the video. In addition, the teacher designed a learning scenario that began with an apperception, video screening, group discussion, reflection, and conclusion. The planning was outlined in a teaching module that included objectives, materials, methods, media, and assessment. The deputy head of curriculum (WK) stated, "We fully

support the educational use of social media. In fact, this is a concrete form of digital literacy implementation in schools." (Interview, March 15, 2026).

Learning Implementation. The learning took place in the 10th grade TKRO classroom using a portable projector, speakers, and an internet connection (Wi-Fi from the computer lab). Based on observations from the first meeting (September 8, 2025), the teacher began with an apperception: "Students, who here has a TikTok account? Who frequently visits YouTube?" Students enthusiastically raised their hands. The teacher linked the questions to the topic on the dangers of promiscuity. Next, the teacher showed a 5-minute YouTube video titled "Free Association Ruins the Future" (<https://youtu.be/ymwQUSPiTKw>). The video illustrates the negative impacts of free association through an inspiring narrative and easy-to-understand visuals.



Figure 2. Process of Displaying Digital Content by Islamic Education Teachers

After the video ended, the teacher opened the discussion with the question, "What moral message did you learn from this video?" Student (S1) answered, "Adultery is a major sin and carries many negative impacts, including infectious diseases." Student (S2) added, "We must maintain our social circle and stay away from friends who lead us to negative things." The teacher then played a short TikTok video (15 seconds) discussing protecting ourselves from promiscuity (<https://vt.tiktok.com/ZSHxUPeQn/>). This short video served as a reinforcement of the previously presented moral message. During the TikTok video, students were very enthusiastic because the format was familiar with their daily digital habits.

In the second meeting (September 10, 2025) with the topic "Avoiding reprehensible behavior," the teacher played a YouTube video about showing off (*riya'*) which destroys happiness (<https://youtu.be/yQoJXD36QBQ>) and a TikTok video about *mazmumah* morals (<https://vt.tiktok.com/ZSHxpGbSS/>). The teacher explained that showing off (*riya'*) is reprehensible because it is done to seek praise from people, not for the sake of Allah. Students were encouraged to reflect on their own experiences on social media, asking whether they ever intended to show off when uploading photos or videos. One student (S3) admitted, "I used to like showing off new items on TikTok, but now I realize it's not good." The teacher expressed appreciation for the student's honesty.

Learning Evaluation. Evaluation was conducted in two forms: process evaluation and learning outcome evaluation. Process evaluation was conducted by observing the level of student participation during the activity, which included: active participation in discussions, the quality of responses, and sincerity in completing reflection sheets. Based on observations, student participation reached 85-90% in the first

and second meetings, an increase compared to the previous lecture method of only around 40-50%. Learning outcome evaluation was conducted through oral questions and answers, written reflections, and assignments to create simple digital content (optional).

The teacher also provided short quizzes at the end of the lesson to measure students' cognitive understanding. The average conceptual understanding score reached 85, higher than the previous average of 70. Table 2 below presents a comparison of learning outcomes and the impact of digital literacy implementation on students. Furthermore, the evaluation also covers affective aspects, namely changes in student attitudes and awareness regarding social media. Based on the reflection sheet, students reported that they have become more selective in selecting content, more careful in their comments, and more motivated to seek out useful Islamic content.

Tabel 1. Learning Outcomes and Impact of Digital Literacy Implementation on Students

No	Student Name (Code)	Condition Before	Results After Implementation	Change
1	S1	Memorizing material without relating it to real life	Able to explain real-life examples of the impacts of promiscuity from videos	Improving contextual skills
2	S2	Passive, lacking interest in lectures	Very enthusiastic, actively asks questions, and summarizes moral messages	Increasing interest and absorption
3	S3	Using social media without considering the impact	More careful in using media, understands the boundaries of interaction	Changes in attitudes (affective)
4	S4	Considering YouTube/TikTok as just entertainment	Able to search for and select educational content	Improving digital literacy skills
5	S5	Lack of concern for deviant behavior	Shows an attitude of rejecting and avoiding deviant behavior	Strengthening moral character

Source: Student reflection sheets and observation results, 2026

Obstacles encountered during implementation included: (1) limited stable internet connection in classrooms, requiring teachers to download videos first; (2) limited availability of projectors, with only one available for the entire school; and (3) not all teachers possessing the technical skills to edit or

combine videos. However, Islamic Religious Education teachers remain enthusiastic about innovating, seeing the positive response from students. The deputy head of curriculum stated, "We are preparing a training program so that teachers can create their own learning content. In the future, we want to have an official school channel on YouTube and TikTok to publish students' educational work" (Interview, March 16, 2026).

4. DISCUSSION

The research results show that the implementation of YouTube and TikTok-based digital literacy at SMKN 2 Tanjung Raya was systematically implemented through three main stages: planning, implementation, and evaluation. This finding reinforces the concept of learning implementation proposed by Widiyanto & Wahyuni (2020), which states that effective implementation must begin with thorough planning, continue with flexible implementation, and conclude with reflective evaluation. Islamic Religious Education teachers not only implement the curriculum procedurally but also make creative adaptations by utilizing social media familiar to students (Fusvika et al., 2025; Ayuningtias et al., 2025).

Planning. The planning stage carried out by teachers includes rigorous content selection. This aligns with UNESCO's (2021) digital literacy principles, which emphasize that the ability to evaluate and select credible information is an essential part of digital literacy. Teachers select videos based on the criteria of material suitability, content accuracy, and moral values. This approach also aligns with Q.S. Al-Hujurat verse 6 commands Muslims to verify the accuracy of information before disseminating it (Ministry of Religious Affairs of the Republic of Indonesia, 2019). In the digital context, this verse serves as an ethical foundation that digital literacy education must include the ability to verify (clarify) information received (Pitri et al., 2025; Hasan & Hakim, 2025).

The selection of the topics "Avoiding promiscuity and adultery" and "Avoiding reprehensible behavior" is highly relevant to vocational high school students who are in their productive adolescent years (15-18 years old). At this age, students are vulnerable to the negative influences of social interactions and exposure to unhealthy content on social media (Ramona et al., 2025; Shabilla et al., 2024). By presenting the material through contextual videos, teachers help students connect religious teachings with the realities of their daily digital lives. This reinforces the argument of Setyowati et al. (2025) emphasized that Islamic Religious Education teachers in the digital era must be able to act as facilitators who connect religious values with students' real-life experiences in the digital space.

Implementation. Learning using an interactive and multimodal approach has been shown to increase student participation and enthusiasm. When videos are shown, all students are focused and attentive, unlike lecture methods, which often make students appear sleepy or distracted (Ulfatullailah et al., 2025; Priawasana, 2025). This finding aligns with research by Jannah et al. (2025) that found that interactive, multiliteracy-based learning media can increase interest in Islamic Religious Education. Furthermore, the use of two platforms (YouTube for in-depth explanations and TikTok for reinforcing short messages) creates variety that maintains students' attention. TikTok's short, concise format is effective for conveying moral messages quickly, while YouTube provides space for deeper exploration of the material (Wahyuni et al., 2025; Wahab et al., 2025).

The teacher's role as facilitator is very dominant in this learning. Teachers not only show videos but also guide discussions, direct reflection, and relate the video's message to Islamic values. This aligns with Carl Rogers' theory of student-centered learning, where teachers function as facilitators who create a conducive learning climate for students to engage in self-discovery (in Sutiah, 2020). In the context of Islamic Religious Education (PAI), this approach is crucial because religious education cannot rely solely

on knowledge transfer but must also address affective and spiritual aspects (Rochim & Tolchah, 2024). A student's statement (S3) admitting to becoming more selective in choosing TikTok accounts because they were inspired by Islamic preaching videos demonstrates that this learning successfully engages with the affective domain.

From the perspective of Thomas Lickona's character education theory (in Wisiyanti, 2024), this video-based learning helps develop three character domains: moral knowing (knowledge of what is good/bad), moral feeling (empathy and sincerity), and moral action (real action). Students not only know that promiscuity and reprehensible behavior are wrong (moral knowing), but also feel the emotional impact of touching shows (moral feeling), which then encourages them to be more selective and responsible on social media (moral action) (Gultom et al., 2025; Nurhabibi et al., 2025).

Evaluation. The teacher's evaluation covers three domains: cognitive (understanding of the material through questions and answers and test scores), affective (attitudes, interests, and awareness through reflection sheets), and psychomotor (active participation and social media skills). This comprehensive evaluation approach aligns with the mandate of Law No. 20 of 2003 concerning the National Education System, which emphasizes that learning outcomes be assessed across the cognitive, affective, and psychomotor domains (Kartika, 2025; Husen, 2025). Student reflection sheets are a valuable tool for capturing changes in awareness and internalization of values. From the reflection sheets, researchers found that students are beginning to be able to critique the social media content they consume, such as the statement "I will be more selective in choosing what to watch on TikTok" (S4). This demonstrates the success of digital literacy in developing critical character.

The implementation of digital literacy also identified infrastructure constraints common in border areas. Limited internet access and projectors pose technical challenges that require creative solutions, such as teachers downloading videos from home in advance (Hasan & Suwandi, 2024; Ayuningtias et al., 2025). However, these limitations demonstrate the teachers' strong dedication to innovation. The Deputy Head of Curriculum stated plans for training in digital content creation and the establishment of an official school channel. This step is crucial for strengthening the digital literacy ecosystem in schools, in line with Wahyuni et al.'s (2025) recommendation that schools foster collaboration between teachers, students, and parents in utilizing social media for education.

The positive impact of this implementation is not limited to improved cognitive learning outcomes but also changes in student behavior on social media. Before implementation, students tended to access TikTok and YouTube solely for entertainment; afterward, they began seeking out Islamic religious content, prayer tutorials, and motivational videos (Puspitasari et al., 2024; Ramona et al., 2025). This aligns with the goal of digital literacy according to Hasegawa (2020), who emphasizes that digitally literate individuals are those who are able to utilize technology for positive self-development. From an Islamic perspective, this is a form of implementing the commandment "iqra" (reading/seeking knowledge) in a modern context (Gultom et al., 2025; Rochim & Tolchah, 2024).

Theoretically, this research reinforces the concept of learning implementation proposed by Joyce & Weil (in Widiyanto & Wahyuni, 2020), which states that effective implementation must consider student characteristics, environmental context, and media availability. This research also develops the concept of Islamic digital literacy, namely the ability to use digital media critically, creatively, and responsibly, while remaining grounded in the values of the Qur'an and Sunnah (Pitri et al., 2025; Jannah et al., 2025). This concept is crucial to develop because digital literacy without moral values can lead students to negative content. On the other hand, moral values without an understanding of digital literacy are also

insufficient because students will still be exposed to harmful content without the ability to filter it.

The practical implications of this research are broad. First, for Islamic Religious Education (PAI) teachers, the results indicate that social media should not be avoided but can be used as an effective learning tool if managed with appropriate content curation. Second, schools need to provide supporting infrastructure (stable internet, projectors) and provide ongoing digital literacy training for teachers (Suprayitno et al., 2025; Husen, 2025). Third, students are expected to become critical consumers and producers of positive digital content, so that social media is no longer a threat but an opportunity for da'wah and self-development. Fourth, for future researchers, it is recommended to conduct quantitative or mixed-method research to measure the effectiveness of YouTube and TikTok use on religious moderation and Islamic Religious Education (PAI) learning outcomes more broadly (Sa'adah & Farih, 2025; Supratama, 2025).

The limitations of this research include: (1) the study was conducted in only one school, so generalization of the results should be done with caution; (2) the relatively short implementation duration (a few weeks) so that it is not yet possible to measure the long-term impact on changes in students' character and digital literacy; (3) limited observation time that cannot cover all PAI materials; (4) no quantitative measurements have been carried out on the improvement in learning outcomes before and after implementation. Further research is recommended to use a longitudinal design with experimental or quasi-experimental methods, and involve more schools in various regions for comparison. Nevertheless, this research has made an important contribution in the form of a systematic, contextual, and relevant social media-based digital literacy implementation model to meet the needs of the times, and strengthens PAI's position as an adaptive subject without losing the essence of Islamic values.

5. CONCLUSION AND RECOMMENDATIONS

Based on the research results and discussion, it can be concluded that the implementation of YouTube and TikTok-based digital literacy in Islamic Religious Education (PAI) learning at SMKN 2 Tanjung Raya has been carried out through three main systematic stages. First, the planning stage includes careful selection and curation of digital content by teachers, considering the suitability of the material, content accuracy, and moral and Islamic values contained in the videos. Teachers also developed teaching modules and student reflection sheets as evaluation instruments. Second, the implementation stage was carried out using an interactive and multimodal approach, namely teachers showing YouTube videos (for in-depth explanations) and TikTok (for short message reinforcement), followed by group discussions, reflections, and questions and answers. This approach has been proven to increase active participation, enthusiasm, and understanding of abstract material to make it more contextual and visual. Third, the evaluation stage was carried out comprehensively covering the cognitive domain (material understanding), affective (attitudes, interests, social media awareness), and psychomotor (student participation and digital skills). The evaluation results showed a significant increase in learning motivation, digital literacy skills, and students' awareness to be selective and responsible in consuming social media content.

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