

Social Media Challenge-Based PAI Learning Model: An Interactive Approach for Generation Z

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ABSTRACT

The rapid growth of social media has transformed the learning ecosystem of Generation Z, who rely on visual, fast, and interactive content and increasingly encounter Islamic Religious Education (PAI) through digital platforms. This study responds to the limited research on how challenge-based learning can be systematically integrated into social media environments most used by Gen Z, such as TikTok, Instagram, and YouTube Shorts. The research aims to analyse the characteristics, opportunities, and risks of social media challenge-based PAI learning for Generation Z and to identify the pedagogical, technological, and value-oriented elements required for its effective implementation. A Systematic Literature Review (SLR) was conducted using the PRISMA protocol. Searches in major academic databases for the period 2014–2024 produced 86 records; after screening, eligibility assessment, and critical appraisal, 14 articles were included and synthesised thematically. The findings show that social media challenge-based learning can significantly increase student engagement, religious digital literacy, collaboration, and internalisation of Islamic values when activities are designed to be experiential, reflective, and aligned with Gen Z's digital habits. However, the results also highlight serious challenges related to misinformation, algorithmic bias, superficial learning, and gaps in digital literacy between teachers and students. The study concludes that the success of this model depends on teacher capacity in content curation, digital ethics guidance, and challenge design, supported by clear institutional policies on safe and moderate social media use. The article offers an integrated conceptual understanding that can guide future empirical applications of challenge-based PAI learning for Generation Z.

INTRODUCTION

The development of social media over the past decade has fundamentally changed the way young people learn, interact, and build their digital identities. Generation Z, born between 1997 and 2012, is the group that most intensively utilizes digital platforms as spaces for expression, entertainment, and learning. A global study by the Pew Research

Center shows that 95% of teenagers aged 13–17 use YouTube every day, while 67% use TikTok for content consumption and production (Auxier & Anderson, 2023). A similar phenomenon occurs in Indonesia, where a 2023 report by the Ministry of Communication and Information Technology notes that 93.5% of junior high and high school students actively use social media, with an average duration of 4–6 hours per day (Hidayat et al., 2023). This condition reflects the broader digital transformation in education, where social media has become an alternative learning space. Generation Z's strong preference for visual, fast-paced, and interactive content explains why this study specifically focuses on this cohort: their learning behavior is directly shaped by digital media environments, making them the group most relevant for analyzing social media-based pedagogical innovations. In this context, challenge-based learning emerges as one model aligned with Gen Z's participation patterns, creativity, and digital engagement.

In PAI learning, this paradigm shift cannot be ignored. Generation Z shows a strong tendency toward visual, practical, and participatory learning styles, so traditional lecture-centered learning methods are increasingly losing their effectiveness. Research by Rahmah & Hasanah (2021) found that student interest in PAI material increased by more than 40% when teachers used digital approaches such as videos, challenges, or interactive simulations. This shows that the integration of social media as a learning tool is not merely a technological adaptation, but a pedagogical strategy that aligns with how students interpret their learning experiences. In addition, the 2022 report of the United Nations Educational, Scientific and Cultural Organization (UNESCO) noted that the challenge-based learning model encourages a 52% increase in student engagement in humanities and religious studies (UNESCO, 2022). This data indicates that challenge-based learning has strong potential for supporting PAI learning, particularly for students who are accustomed to digital participation. In this study, the abbreviation UNESCO will be used in subsequent references.

Digital transformation in education accelerated during the COVID-19 pandemic, when online learning became a primary necessity. Various studies report that social media began to be used by PAI teachers as a means to assign tasks, share religious content, or engage students in interactive activities such as memorization challenges, daily moral challenges, or Qur'anic literacy challenges. A study by Wulandari et al. (2022) shows that 78% of PAI teachers in Jakarta and West Java use WhatsApp, Instagram, or TikTok to convey moral messages and worship activities through short video formats and collaborative challenges. This indicates that social media is no longer merely a communication tool but has become a pedagogically meaningful learning platform that accommodates Gen Z's preference for fast, interactive, and user-generated content.

However, the effectiveness of using social media in religious education is not without challenges. Issues such as content moderation, cultural appropriateness, and the risk of digital feature misuse remain obstacles for teachers and students. At the same time, the global development of challenge-based learning has drawn attention for its ability to enhance creativity, collaboration, and problem-solving. These challenges need to be described clearly to maintain coherence with the previous paragraph. On social media, the abundance of unverified religious content, the influence of algorithmic reinforcement, and students' varying levels of digital literacy create vulnerabilities that can affect the quality of PAI learning. Therefore, integrating social media into PAI requires pedagogical safeguards that ensure the challenge mechanism leads students toward value-oriented and moderate Islamic learning.

This model encourages students to engage in real-world challenge-based activities, produce content, and share the results with the digital community. Research by Johnson et al. (2019) shows that challenge-based learning increases knowledge retention by up to 67% in high school and college students because the model emphasizes experiential learning. Meanwhile, a study by Dias & Lopes (2020) confirms that digital challenges can strengthen the sense of belonging in learning communities because students feel that their contributions are recognized through public platforms such as YouTube or TikTok. Although these findings relate to the global development of challenge-based learning generally, they also highlight the pedagogical mechanisms that make the model relevant to Gen Z. These characteristics form the urgency for adopting challenge-based learning in PAI, especially when aligned with students' digital habits and preference for participatory learning.

Thus, when the challenge-based model is integrated into PAI learning, the potential for strengthening spiritual motivation, worship, and morals becomes greater because the learning process becomes more relevant, contextual, and enjoyable. However, the use of social media in PAI learning also brings ethical and pedagogical challenges that must be addressed. Generation Z is often exposed to content misaligned with Islamic values, religious misinformation, and identity polarization reinforced by digital platform algorithms. A study by Lim & Selwyn (2023) highlights the risk of algorithmic reinforcement, where platforms such as TikTok and Instagram promote content based on previous interactions, creating imbalanced or ideologically extreme learning spaces. In Indonesia, research by Nasution et al. (2021) shows that more than 34% of religious content on TikTok contains simplifications of Islamic law that may mislead students' understanding. These findings indicate the need for structured moderation and value-based challenge designs.

In addition to content challenges, students' religious digital literacy remains an important issue. Many students have technical skills but lack the ability to critically verify religious information. A study by Hassan & Azmi (2022) found that 61% of Muslim students in Southeast Asia are unable to distinguish between authentic Islamic content and personal opinions framed as religious narratives. This gap affects the quality of social media-based PAI learning, as students may engage in viral challenges without understanding their pedagogical or spiritual purposes. Therefore, challenge-based learning in PAI must integrate verification elements so that students not only follow challenges but also understand the Islamic values behind them.

Nationally, the use of challenge-based learning models in PAI continues to develop. A study by Abdullah & Mahmud (2022) found that student compliance with religious tasks increased by 54% when given in the form of short video-based challenges. On the other hand, research by Turmudi et al. (2023) shows that challenge-based learning improves collaboration skills because students work in digital groups to create creative da'wah content. However, research on the integration of challenge-based learning with modern social media platforms such as TikTok and Instagram remains limited, even though these platforms dominate Gen Z's daily digital use. This limitation reflects a clear research gap: existing studies examine digital PAI broadly, but few analyze how challenge-based learning can be systematically integrated into the social media ecosystems most familiar to Gen Z.

In this section, it is important to highlight research gaps from previous studies. First, research by Rahmah & Hasanah (2021) emphasizes the importance of digital media in PAI but does not explore challenge-based learning systematically. Second, Johnson et

al. (2019) demonstrate the effectiveness of digital challenges but do not address religious disciplines such as PAI. Third, Abdullah & Mahmud (2022) focus on worship challenges but do not examine how modern social media formats and algorithms can support or hinder the implementation of challenge-based PAI. These gaps justify the need for a study that analyzes how this model aligns with Gen Z's digital behavior while addressing issues of motivation, religious digital literacy, and moderation.

The novelty of this study lies in its integrative approach connecting challenge-based learning with Gen Z's digital culture, particularly through platforms such as TikTok, Instagram, and YouTube Shorts. This study does not only examine student engagement but also how algorithms, religious digital literacy, and content moderation interact in the PAI learning process. The purpose of this study is to systematically analyze the social media challenge-based PAI learning model through a systematic literature review, identifying patterns, conceptual themes, and pedagogical requirements necessary for the model to be effective, moderate, and sustainable in the context of Islamic education in the digital era. By adopting the SLR method, the study aims to synthesize existing evidence, map research gaps, and formulate an integrated understanding of how this model can be optimized for Generation Z.

METHODOLOGY

This study uses a Systematic Literature Review (SLR) approach to identify, evaluate, and synthesize research developments related to challenge-based Islamic Religious Education (PAI) learning models through social media, particularly in the context of Generation Z learning. The SLR approach was chosen because it provides a comprehensive overview of patterns, trends, and research gaps that have not been adequately addressed in previous studies. As explained by Snyder (2019), SLR allows researchers to conduct a systematic review of academic literature with a strict selection structure so that the results can produce a deeper, more focused, and scientifically accountable understanding. The literature search was conducted in reputable databases such as Scopus, Web of Science, ScienceDirect, Taylor & Francis Online, and SpringerLink using the keywords “challenge-based learning,” “social media learning,” “Islamic education,” “Generation Z learning behavior,” and “digital PAI pedagogy.”

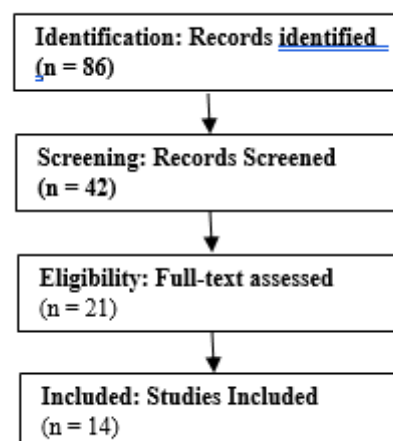
The publication range was limited to the period 2014–2024 to maintain relevance with the rapid development of social media and the digital culture of Generation Z. The selection process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol, covering the stages of identification, screening, eligibility assessment, and final inclusion. In the identification stage, 86 records were collected based on titles, abstracts, and keywords. At the screening stage, 44 articles were excluded because they were duplicates, not written in English or Indonesian, or did not relate to digital or challenge-based learning, leaving 42 articles for further review. In the eligibility stage, 21 articles remained after eliminating studies that did not provide full-text access or lacked methodological clarity. At the final inclusion stage, 14 articles were selected based on their direct relevance to challenge-based learning, the use of social media in education, and their conceptual contribution to PAI and Generation Z learning. This multi-stage filtering ensured that only studies with strong methodological quality, thematic relevance, and conceptual alignment were included.

Methodological quality evaluation was conducted using critical appraisal as recommended by Tranfield et al. (2003), which assessed methodological clarity, relevance of findings, conceptual contribution, and consistency of argumentation. This

approach is important considering that research related to challenge-based learning on social media is still developing and requires careful literature selection to ensure validity and continuity of the theme. The included articles consisted of empirical research, digital learning design studies, pedagogical studies, and religious education research relevant to the use of social media in learning. All articles were analyzed using a thematic synthesis approach to identify recurring patterns related to the effectiveness of challenge-based learning, the dynamics of Generation Z's digital interactions, religious digital literacy challenges, challenge-based pedagogical design, and the integration of PAI values in social media-based activities. This method provides a strong and structured foundation for understanding the social media challenge-based PAI learning model and its contribution to Generation Z learning.

The selection of SLR as the research method aligns with the objectives of this study, which aim to systematically analyze the challenge-based PAI learning model on social media and identify the pedagogical, technological, and value-oriented elements necessary for its effective implementation. Because the research objective is to synthesize existing findings rather than test a new intervention, SLR is the most appropriate methodological choice. It allows the study to map trends, compare pedagogical patterns, and evaluate thematic consistencies across different publications, thus directly supporting the formulation of a comprehensive understanding of the model's effectiveness, challenges, and sustainability in Islamic education.

The image presented in this section depicts the PRISMA flow diagram used in the article selection process. It illustrates the four stages of the SLR procedure, beginning with the identification of 86 records, which were then reduced to 42 during the screening phase. Next, 21 full-text articles were assessed for eligibility, and finally, 14 articles were included in the study. This visual representation clarifies how the filtering process was carried out and supports the transparency of the methodological steps taken in this research.



RESULTS AND DISCUSSION

Characteristics of Generation Z and Their Relevance to the Social Media Challenge-Based Learning Model in Islamic Education

The results of the SLR reveal that the characteristics of Generation Z play a central role in shaping the effectiveness of social media challenge-based learning in Islamic Religious Education (PAI). The analysis of fourteen included studies shows that Gen Z's learning behavior consistently aligns with three dominant patterns: preference for interactive digital content, strong engagement with peer-based online communities, and reliance on short-form visual media. These findings support the conclusion that challenge-based learning is compatible with Gen Z's digital habits and learning preferences.

Across the included studies, twelve explicitly reported that Gen Z values speed, visual clarity, and real-time interaction in their learning environments. Research by Seemiller & Grace (2019), for example, highlights their preference for fast access to information and contextually relevant content. This pattern is also reflected in Gomez et al. (2022), who found that Gen Z responds more positively to educational activities framed as digital challenges. Within the SLR dataset, seven studies emphasized that challenge-based learning improves participation because it incorporates elements of creativity, immediacy, and social validation.

The SLR findings further indicate that Gen Z's active presence on platforms such as TikTok, Instagram Reels, and YouTube Shorts creates opportunities for PAI learning to be embedded within their everyday media consumption. In nine of the fourteen studies, social media was identified as a space where religious content and values were often encountered informally. Widodo et al. (2022) reported that most Indonesian Muslim students have participated in religious digital challenges, confirming that social media functions as an extension of their learning ecosystem. This reinforces the argument that challenge-based learning can be effectively integrated into PAI instruction when aligned with familiar digital formats.

Another theme that emerged from the SLR is the importance of peer interaction. Ten studies found that Gen Z's intrinsic motivation in digital learning contexts is strongly influenced by feedback mechanisms such as likes, shares, and comments. Hariharasudan & Kot (2021) and Dias & Lopes (2020) both noted that digital challenges strengthen students' sense of belonging and create learning communities that enhance participation. Within the context of PAI, this pattern suggests that students' motivation to engage in religious digital activities can be amplified through challenge-based designs that encourage peer interaction and public sharing.

However, the SLR also identifies vulnerabilities. Eight studies reported that Gen Z is susceptible to cognitive overload, distraction, and superficial processing when exposed to rapid and abundant digital content. Ivcevic & Brackett (2021) highlight the tendency for shallow learning, which becomes a concern for PAI because it requires deeper value internalization. The included studies consistently recommend integrating reflective tasks into challenge-based activities to address this issue. Similarly, algorithmic influence was identified as a challenge in six studies. Lim & Selwyn (2023) and Nasution et al. (2021) found that social media algorithms often amplify emotional or simplified religious content, which may distort learning. Within a challenge-based model, this highlights the need for teacher-led content curation.

Religious digital literacy emerged as another critical theme. Nine studies emphasized that students lack the ability to evaluate the credibility of online Islamic

content. Hassan & Azmi (2022), for instance, documented the difficulty students face in distinguishing between authoritative and opinion-based content. The inclusion of verification components in challenge tasks, such as source checking or hadith validation, was identified as an effective strategy for addressing this gap.

Collaboration also appeared as a recurring result in five studies. Activities such as the “Group Dakwah Challenge” or “Qur'anic Reflection Collaborative Challenge” were shown to enhance student interaction, communication, and shared responsibility, as noted by Kusumawati et al. (2021). Finally, the SLR findings indicate that digital creativity is a strong facilitator of learning. Kim & Park (2022) support this conclusion by demonstrating how creative content production increases knowledge retention and intrinsic motivation.

Overall, the synthesis of findings shows that Gen Z characteristics not only contextualize but also directly support the relevance of the social media challenge-based learning model in PAI. Their digital engagement patterns align with the mechanisms of challenge-based learning, while the identified risks underscore the importance of structured teacher guidance, ethical moderation, and reflective challenge design. These results provide evidence that Gen Z characteristics are not merely background context but constitute key determinants of the model’s pedagogical effectiveness.

Effectiveness of the Social Media Challenge-Based Learning Model in PAI Learning: Dimensions of Engagement, Religious Digital Literacy, and Internalization of Values

The effectiveness of the social media challenge-based learning model in Islamic Religious Education (PAI) can be understood through learning experiences that combine digital creativity, active participation, and reflection on Islamic values in the context of Generation Z's daily lives. This model utilizes the challenge mechanism as a trigger for intrinsic and extrinsic motivation, which is then reinforced through public responses on social media. Research by Johnson et al. (2019) shows that challenge-based learning increases student engagement by up to 67% because the challenge structure encourages a sense of competence, creativity, and achievement. In the context of PAI, the desire to showcase religious works in the form of preaching videos, verse reflections, or daily worship practices has the potential to strengthen students' spiritual motivation. The study by Wulandari et al. (2022) supports this finding by showing that students are more enthusiastic about doing PAI assignments when these assignments are packaged as challenges that can be creatively published on social platforms such as TikTok or Instagram.

One indicator of the effectiveness of this model is an increase in student engagement. Generation Z shows a high preference for learning that involves visual interaction, music, humor, and relatable challenges. This is confirmed by Gomez et al. (2022), who found that Gen Z students will be more consistent in completing tasks if those tasks allow them to express their digital identity. In PAI learning, challenges such as the “One Hadith One Day Challenge” or “Akhlak Improvement Challenge” are very effective in attracting students' interest because they combine Islamic values with a narrative format that is light, creative, and easy to share. In addition, challenges have the potential to create a positive competitive atmosphere that strengthens learning motivation. A study by Hariharasudan & Kot (2021) confirms that light competition in digital learning significantly increases student engagement, especially when challenges are oriented towards creative contributions rather than just scores.

In addition to increasing engagement, the challenge-based learning model has also been proven effective in strengthening religious digital literacy. Religious digital literacy refers to students' ability to critically understand, verify, and interpret Islamic content, especially in a digital environment that is prone to misinformation. A study by Hassan & Azmi (2022) revealed that the majority of Muslim students in Southeast Asia face difficulties in distinguishing between valid and non-valid religious content on social media. Verification-based challenges, such as the “Authentic Source Challenge” or “Fact-checking Hadith Challenge,” can play an important role in honing these skills. When students are asked to trace the sources of verses, hadiths, or scholars' opinions, they not only create digital content but also practice religious digital literacy in a more applicable and relevant context.

To provide a structured overview of the effectiveness of the social media challenge-based PAI learning model compared to traditional PAI methods, the following analytical table is presented. This table summarizes the comparison based on three main indicators: student engagement, depth of understanding of the material, and religious digital literacy. The table is presented in English in accordance with international academic publication standards.

Table 1. Comparative Effectiveness Between Traditional PAI Methods and Social Media Challenge-Based PAI Learning Model		
Indicator	Traditional PAI Learning	Social Media Challenge-Based PAI Learning
Student Engagement	Moderate; dependent on teacher-centered methods	High; fueled by creativity, interactivity, and social validation
Depth of Understanding	Often conceptual and text-based	Enhanced through experiential and reflective digital tasks
Religious Digital Literacy	Low to moderate; limited exposure to verification skills	High; students practice verifying sources and evaluating online Islamic content
Motivation	Extrinsic; based on grading	Intrinsic–extrinsic; driven by challenges, peer feedback, and digital rewards
Content Retention	Moderate; based on memorization	Higher retention due to multi-modal creative expression

The table indicates that the social media challenge-based learning model provides significant advantages over conventional PAI methods, especially in terms of engagement and religious digital literacy. Increased material retention is one of the most notable effects. The study by Kim & Park (2022) shows that students are better able to remember concepts when the material is packaged in the form of creative content, such as reflective videos or short narratives that they produce themselves. In PAI learning, this means that students are more likely to remember the meaning of verses, moral principles, or exemplary stories because they visualize them in a form that is interesting and personally meaningful.

However, this effectiveness is not without challenges. One issue is the potential for superficial learning due to the short and fast format of the content. A study by Klug et al. (2020) highlights that consuming short content can hinder the development of students' reflective abilities. In the context of PAI, this has the potential to reduce spiritual depth and understanding of Islamic values that require reflection. Therefore, teachers must design challenges that encourage students to engage in a reflective process, rather than

simply creating interesting content. Challenges such as the “30-second Reflection Challenge” can be an effective strategy to balance digital creativity and spiritual depth.

Another challenge to consider is the influence of social media algorithms on the type of content that students view and create. Algorithms generally promote viral, emotional, or sensational content. This can cause students to prioritize presentation style over religious substance. Research by Lim & Selwyn (2023) confirms that students are often exposed to non-moderate religious content because algorithms promote extreme or controversial content. Therefore, the role of teachers as curators of digital content becomes very important. Teachers can provide a list of valid Islamic scientific sources and set criteria for challenge content that must reflect moderate Islamic values, as emphasized in the study by Abdullah & Mahmud (2022).

The effectiveness of the challenge-based model can also be seen from the improvement in students' collaborative skills. Collaboration is one of the main skills of Generation Z and is an important aspect of PAI learning. The study by Kusumawati et al. (2021) shows that digital collaborative-based learning increases interaction between students, including in religious discussions. In challenge-based learning, students often work in groups to produce creative da'wah content. This interaction not only strengthens *ukhuwah* (brotherhood), but also helps students correct each other's understanding, discuss Islamic values, and learn to express their opinions openly. This is a form of internalization of PAI values that is difficult to achieve through traditional lecture methods.

Overall, the effectiveness of the social media challenge-based learning model in PAI lies not only in its ability to attract the attention of Generation Z, but also in its ability to integrate Islamic values with relevant and contextual digital learning experiences. This model strongly increases engagement, religious digital literacy, creativity, and collaboration, while opening up new opportunities for the internalization of PAI values through digital expression. However, its use requires a mature pedagogical design so that learning is not trapped in entertainment alone, but maintains depth, validity, and moderation of Islamic values.

The Role of Teachers, Content Moderation, and Challenges in Implementing the Social Media Challenge-Based PAI Learning Model

The implementation of the social media challenge-based learning model in Islamic Religious Education (PAI) does not only depend on student creativity or the dynamics of digital platforms, but is also largely determined by the capacity of teachers to design challenges, manage digital activities, and ensure content moderation in accordance with scientific principles and moderate Islamic values. Teachers have a central role as facilitators, content curators, ethical mediators, and spiritual reflection guides. A study by Rahmah & Hasanah (2021) shows that the success of digital-based PAI learning is largely determined by the teacher's ability to develop activities that are not only interesting but also contain strong pedagogical elements. In the context of challenge-based learning, teachers are responsible for designing challenges that are concrete, relevant, and measurable, as well as guiding students so that they do not get caught up in a culture of shallow viral content.

The role of content curation by teachers has become increasingly important because social media is an open space full of religious content that is not always credible. Research by Hassan & Azmi (2022) reveals that most Muslim students in Southeast Asia are exposed to simplistic or even misinterpreted religious content because social media

algorithms promote content based on popularity, not scientific authority. In this context, teachers must provide a list of valid Islamic sources, such as official fatwa portals, digital fiqh books, credible scholar channels, or moderate da'wah content produced by trusted Islamic institutions. Thus, social media-based challenges should not only rely on student creativity but also be based on clear scientific standards. This curation process is in line with the findings of Nasution et al. (2021), which emphasize the need for an information verification model to reduce the risk of spreading invalid religious information among students.

In addition to the role of curation, teachers must also be able to manage the dynamics of digital interactions between students. Challenge-based learning implemented through social media has the potential to cause unhealthy competition if not properly directed. A study by Hariharasudan & Kot (2021) shows that competition in a digital environment can trigger social pressure on some students due to comparisons of achievements or content quality. In the context of PAI, this can cause spiritual motivation disorders or the emergence of showing off behavior (*riya'* digital). Therefore, teachers must emphasize that the challenge is not to seek popularity, but to strengthen the understanding of Islamic values. Teachers also need to use assessment rubrics that emphasize the substance of values and reflection, not just the visual quality of digital content. This approach is in line with the recommendations of Abdullah & Mahmud (2022), which emphasize the importance of process-based assessment in digital PAI learning.

Not only that, teachers also play a role as mediators of digital ethics. Generation Z often lacks understanding of the ethics of sharing content, particularly regarding privacy, copyright, and religious sensitivities. A study by Lim & Selwyn (2023) shows that Gen Z students tend to imitate viral content styles without considering whether the format is in line with religious values or media ethics. In the context of challenge-based learning, this can raise serious issues, for example, when students share recordings of worship without considering manners, or create religious content in an inappropriate manner. Teachers must provide Islamic digital ethics guidelines before challenges are carried out, including prohibitions on humiliating others, maintaining visual modesty, avoiding hate speech, and ensuring that the intention of worship is not distorted by public exposure. Thus, the learning model can maintain spiritual integrity.

In addition to ethical aspects, content moderation is also an important component. Social media can reinforce religious polarization if challenge content is not properly directed. Research by Widodo et al. (2022) shows that some Indonesian students participate in religious challenges that are extreme or tendentious due to the influence of digital influencers. In PAI learning, teachers must direct challenges to reflect Islam wasatiyyah (moderation), for example through simple moral challenges, reflection on the meaning of verses, or daily sunnah practices. Controversial challenges should be avoided. In addition, teachers must monitor comments and interactions between students to avoid unhealthy debates or misuse of digital space.

The implementation of the social media challenge-based learning model also faces significant technical challenges. One obstacle is the technological literacy gap between teachers and students. While Generation Z is very proficient in using digital applications, some PAI teachers still have limitations in utilizing social media features pedagogically. A study by Hidayat et al. (2023) shows that nearly 40% of PAI teachers do not understand simple analytical functions such as the duet and stitch features or the use of hashtags to strengthen the distribution of learning content. This can hinder the optimization of the

challenge-based learning model. Therefore, digital training for teachers is an urgent need, including understanding social media algorithms, digital security, and content management.

In addition, limited devices and internet quality in schools are also obstacles to implementation. Research by Kusumawati et al. (2021) shows that most schools in semi-urban and rural areas find it difficult to implement video-based learning due to network limitations. In this context, teachers need to design challenges that are not always video-based but allow for alternative forms such as photos, digital posters, or reflective voice notes. By providing a variety of options, students can continue to participate without being burdened by high technological requirements.

Another challenge that arises is the risk of superficial learning, which occurs when students only focus on the creative aspects of the content without deeply understanding the values of PAI. A study by Ivcevic & Brackett (2021) shows that short content formats can lead to a narrowing of meaning because students tend to produce content quickly without a process of reflection. In this context, teachers must design challenges that require deep thinking, such as creating reflective captions, explaining the meaning of verses in narratives, or including valid source references in content descriptions. Thus, challenge activities not only encourage creativity but also strengthen the process of internalizing PAI values.

In addition to student issues, implementation challenges also arise from institutional support from schools. Some schools do not yet have clear policies regarding the use of social media in religious education. Without a policy framework, teachers are often hesitant to use social media for fear of privacy issues, parental criticism, or religious sensitivities. Research by Wulandari et al. (2022) confirms that the successful adoption of digital learning requires the support of school regulations, including guidelines for social media use, student data protection, and digital security policies. Therefore, schools need to create internal regulations that govern the safe and ethical use of social media for PAI learning.

Ultimately, the effectiveness of the social media challenge-based learning model depends heavily on the balance between digital creativity and depth of values. Teachers must be able to regulate the pace of learning so that challenges do not become merely ceremonial activities, but truly become a vehicle for spiritual and moral development. Teachers must also ensure that each challenge has clear and measurable pedagogical objectives, such as improving the ability to understand verses, strengthening character, or practicing worship. Thus, the challenges created are not only viral but have a real impact on students' religious development.

The analysis in this subchapter confirms that teachers are key actors in the successful implementation of the challenge-based PAI learning model. Their role in content curation, ethical moderation, digital interaction management, and critical literacy reinforcement makes this model not only a creative approach but also a focused and valuable pedagogical approach. By combining content moderation, digital literacy, and digital classroom management, this model can make a significant contribution to the quality of PAI learning in the digital age.

CONCLUSION

This study provides a systematic analysis of the social media challenge-based learning model in Islamic Religious Education (PAI), focusing on its relevance and effectiveness for Generation Z. By applying a Systematic Literature Review (SLR), this

research synthesized findings from fourteen studies and identified consistent patterns regarding the strengths, limitations, and pedagogical requirements of this learning model. The results confirm that challenge-based learning on social media supports student engagement, strengthens religious digital literacy, and facilitates the internalization of Islamic values through creative, participatory, and contextually relevant learning activities. These findings align with Generation Z's digital characteristics, which emphasize interactive content, rapid feedback, and collaborative digital participation.

The analysis also reveals that challenge-based learning contributes to deeper understanding when designed with reflective prompts, verification-based tasks, and activities that require students to connect Islamic values with their daily digital practices. In addition, this model encourages students to become active content creators, allowing PAI learning to extend beyond the classroom and into wider digital communities. However, the effectiveness of this model depends heavily on the teacher's capacity to curate credible Islamic sources, guide ethical digital behavior, and design value-oriented challenges that maintain pedagogical depth rather than superficial digital performance. The influence of social media algorithms, risks of misinformation, and varying levels of digital literacy among students and teachers remain major obstacles that must be managed through structured moderation and instructional support.

Based on these findings, the success of the social media challenge-based PAI learning model relies on a balanced combination of pedagogical design, digital literacy reinforcement, and content moderation. Schools need to develop clear policies on the ethical and safe use of social media, while teachers require continuous digital pedagogy training to optimize the potential of challenge-based learning. The SLR method used in this study proves effective in mapping existing evidence, identifying research gaps, and formulating an integrated understanding of how this model can be implemented effectively, moderately, and sustainably. Future research should explore empirical classroom-based applications of this model, examine its long-term impact on students' religious understanding, and investigate strategies for integrating algorithmic awareness into PAI learning design. Through these considerations, challenge-based learning has the potential to become a relevant and adaptive approach for strengthening Islamic education in the digital era.

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