

Original Article

Social Media Videos as Learning Tool for *Fiqh Ibadat*: Measuring University Students' Understanding through Post-Class Feedback

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Abstract

This study explores the role of social media videos in enhancing the teaching and learning of complex religious concepts within the Fiqh Ibadat elective course at Universiti Malaysia Terengganu. The course attracts students from diverse academic disciplines and varying levels of religious knowledge, which often limits the effectiveness of traditional teaching approaches. To address this challenge, the study employed a descriptive quantitative method using post-class feedback from 58 students. Findings revealed that 96.6% of students were already engaging with Fiqh Ibadat content on social media platforms such as YouTube, TikTok, Facebook, and Instagram, indicating the existence of an informal learning ecosystem. After exposure to selected video content, 98.3% reported clearer understanding of complex topics, especially those related to daily practices, while 98.3% expressed stronger interest in Fiqh rulings. Additionally, 100% agreed that Fiqh studies became more relevant to real life through these resources. The results suggest that social media videos provide flexible, accessible, and practical support to classroom learning. Therefore, it is recommended that university lecturers integrate curated social media content as a complementary tool to traditional instruction for improved learning outcomes in Islamic education.

Keywords: Fiqh Ibadat; Islamic Education; Social Media Learning; Student Engagement; Teaching Strategies

Introduction

In the current digital era, the use of communication technology and social media is rapidly developing in all aspects of life, including education. Therefore, to enhance the effectiveness of current educational activities, the use of various digital technology-based learning tools and strategies is crucial for student success. ¹The current generation, known as Generation Millennials, who are highly digitally literate and very exposed to frequent social media use, makes them a generation that requires specific learning methods or strategies aligned with current digital era developments. The involvement of these students in educational activities requires an innovative approach, namely the use of digital platforms that have become an integral part of their lives, thereby enhancing their level of understanding and lifelong learning. Cultivating digital literacy and analytical skills is critical, as one's level of academic achievement is now affected by both traditional instruction and the capacity to assess the information presented from various digital sources.

¹ Adil Alsalihi, D., Tarish, A. H., & Abdul.Z, A. A. (2025). Challenges in Teaching English Online: A Descriptive Analysis. Forum for Linguistic Studies. <https://doi.org/10.30564/fls.v7i4.8926>



This research addresses an important challenge in Islamic higher education, of effectively convey complex Islamic religious thoughts in pedagogies such as *Fiqh Ibadat*.² Having a deeper understanding of these concepts is important for developing the spiritual perspective of the students and also for the holistic development. In the context of Universiti Malaysia Terengganu (UMT), the subject of Fiqh Ibadat is an optional course studied by a number of students from varied walk of life and school of experience. There is the fact that most of them have a very poor base-religious knowledge, therefore, the learning process becomes very difficult for them and demands more appropriate teaching methods. There is an issue with directive learning needs not being met within the traditional teaching method that may result in gaps in understanding. In light of the advancement of technological innovation, it is urgent to pursue alternative methods of learning which can help students to acquire a solid understanding of the complex topic *Fiqh Ibadat*. This research aims to satisfy this need as it examines how social media videos that are widely used and accessible can be an effective tool in enhancing the students understanding towards Fiqh Ibadat.³

The use of social media as a means of learning is gaining a reputation as a superior method for use among students of the Millennial generation as it is one of the most popular teaching mediums currently used among education experts. Social media is a set of interpersonal communication methods in which individuals produce, distribute, trade and talk about content within online groups and networks. Among the advantages gained through social media are the flexibility to access online materials, the ability to get the latest information related to different topics in a short period of time, and easier access to information. Platforms such as YouTube, Tiktok, Facebook and Instagram are very popular among the youth and have a number of videos that can be used to help them understand sometime of complex subjects. This platform promotes active participation and the delivery of contents in an entertaining format.

Previous researches have demonstrated the potential of social media with educational needs. Studies have done show that virtual social interaction can provide better engagement and learning outcome in students. For example, the educational content delivered thru digital platforms has been found to increase the motivation and interest of students to learn. This interesting finding provides insights that social media for educational content can have a great impact on learning outcomes

Although there has been increase the studies looking into the use of social media in education⁴, there still chooses remain in the understanding of the various social media video platforms that can be effectively utilize to improve the understanding of plenty of religious complexities in Islamic education contexts, especially in student cohorts with diverse backgrounds Most of the researches made herein have been general and do not focus specifically on the student experience while using such visual content for basic courses such as the science of *Fiqh Ibadat*. Therefore, the presence of this study enables to fulfil the literature gaps by presenting a more in-depth and analysis the role of social media videos in supporting the *Fiqh Ibadat* teaching among the UMT students based on their understanding and engagement.⁵

Millennial generation (born 1980-2000), also called the internet generation or digital is very skilled with the technology and social networks. So, this Gen as represented by UMT students tend to widely use platforms such as YouTube, TikTok, Facebook and Instagram, for information, entertainment and social interaction.⁶ This situation opens a unique opportunity to incorporate these everyday routines in their process of learning. This research focuses on these "Islamic millennial" students

² Aditoni, A., & Rohmah, Z. (2022). CAMPUS-BASED MILLENNIALS' LEARNING Baruah, B., Ward, A., & Jackson, N. (2019). Peer Assessment and Cooperative learning in Higher Education: -Analysis of an Undergraduate Engineering module. 2019 18th International Conference on Information Technology Based Higher Education and Training (ITHET), 1–7. <https://doi.org/10.1109/ITHET46829.2019.8937368>

³ Çaliskan, E. F. (2025). The Utilization of Social Media for Educational Purposes by Primary School Teachers and Parental Involvement: Perceptions and Experiences. *European Education*, 1–21. <https://doi.org/10.1080/10564934.2025.2529007>

⁴ El Ouaddane, K., El Morabit, N., Oumaira, I., & Chekour, M. (2025). The Impact of Digital Skills on University Students' Motivation: A Systematic Review. *Educational Process International Journal*, 17(1). <https://doi.org/10.22521/edupij.2025.17.384>

⁵ Dingel, M., & Wei, W. (2014). Influences on peer evaluation in a group project: An exploration of leadership, demographics and course performance. *Assessment & Evaluation in Higher Education*, 39(6), 729–742. <https://doi.org/10.1080/02602938.2013.867477>

⁶ Fatawu, A., Fuseinii, M. A.-B., & Khalid, A.-M. (2023). The Benefits and Challenges of Social Media in Higher Education. In V. Goar, M. Kuri, R. Kumar, & T. Senjyu (Eds), *Advances in Information Communication Technology and Computing* (Vol. 628, pp. 107–122). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-9888-1_9



those who grow up in an Islamic ecosystem, those who are striving to understand and live with Islamic teachings to live in the modern and digital era.⁷

This study aims at exploring the effectiveness of SMT's in the form of social media videos to enhance the understanding of Fiqh Ibadat among the students of UMT. Specifically, the aim of the present report is to identify how accessible and flexible video content in sites such as YouTube, TikTok, Facebook and Instagram can help improve better understanding and engagement of students facing difficulties with understanding religious topics.⁸ Additionally, the aim of this research is to identify the perception and difficulty of students towards studying social media videos as a learning media of *Fiqh Ibadat* and strategies for the optimal use of using social media as learning media.⁹ The research hypothesis is that social media videos as a learning tool will help enhance students understanding of *Fiqh Ibadat* through the increase of motivation, active engagement and derive clearness of the complexities.¹⁰

In conclusion, this research explores how in fact there is potential that social media videos can be an educational tool to help improve the understanding of *Fiqh Ibadat* amongst UMT's diverse student population. In an era where platforms such as YouTube, TikTok, Facebook and Instagram are an integral part of students everyday life, social media does provide unique opportunities to integrate technology into learning - to foster better understanding and engagement.¹¹ By availing this platform, students can engage themselves with flexible explanations and can also actively participate, eventually leading to an enhanced understanding of complex topics related to religion.¹² This research seeks to bridge the gap that exists in researches by offering ideas of practical understanding in the role of social media videos in developing student's understanding about *Fiqh Ibadat*.¹³

Method

This study conducted in order to find some strategies to improve the understanding of the concept of complex basic religion in the *Fiqh Ibadat* course by the student, especially the student coming from diverse backgrounds. The current scenario is that the students frequently encounter problems regarding the comprehension of complex subjects of *Fiqh Ibadat*. Therefore, the aim of this research is to conduct a study on the efficacy in using social media videos as an easy-to-use learning tool. To overcome this problem the researchers applied descriptive qualitative approach because they are more interested in measure students level of understanding thru structured feedback.

This study was conducted at Universiti Malaysia Terengganu (UMT) with the participation of 58 students participated in *Fiqh Ibadat* elective course.¹⁴ These students represent a diversity of academic backgrounds and years of study, which is representative of the unique character of this elective course. This study did not utilize the cyclical Classroom Action Research (CAR) model, but rather a cross sectional study in which data was collected at one specific point in time after the intervention was implemented. This way, data could be collected and analyzed systematically on the basis of student feedback pertaining to their degree of understanding.¹⁵

In this study, some selected social media videos were provided to students (from the social media such as Youtube, TikTok, Facebook, and Instagram, and videos related to their *Fiqh Ibadat* topic).

⁷ Gazi, Md. A. I., Rahaman, Md. A., Rabbi, Md. F., Masum, Md., Nabi, Md. N., & Senathirajah, Ma. R. B. S. (2024). The Role of Social Media in Enhancing Communication among Individuals: Prospects and Problems. *Environment and Social Psychology*, 9(11). <https://doi.org/10.59429/esp.v9i11.2979>

⁸ Haq, S. U., & Kwok, R. Y. (2024). Encountering "the Other" in Religious Social Media: A Cross-Cultural Analysis. *Social Media + Society*, 10(4), 20563051241303363. <https://doi.org/10.1177/20563051241303363>

⁹ Shabbir, T., Manan, S., & Ayaz, H. (2025). Social media as a learning tool: Impacts on collaborative learning and knowledge sharing. *Journal of Social Sciences Review*, 5(1), 229–240. <https://doi.org/10.62843/jssr.v5i1.485>

¹⁰ Lokollo, L. J. (2025). Harnessing Social Media for Independent Learning: Insights from Higher Education Students. *Journal of Ecolhumanism*, 4(1). <https://doi.org/10.62754/joe.v4i1.6219>

¹¹ Tana, J., Eirola, E., & Nylund, M. (2020). When is prime-time in streaming media platforms and video-on-demands services? New media consumption patterns and real-time economy. *European Journal of Communication*, 35(2), 108–125. <https://doi.org/10.1177/0267323119894482>

¹² K J Somaiya School of Engineering, Somaiya Vidyavihar University, Desai, R., Patwardhan, S., & K J Somaiya School of Engineering, Somaiya Vidyavihar University. (2025). Bridging Motivation and Technology: Integrating ARCS Model in LMS. *Journal of Engineering Education Transformations*, 38(IS2), 518–528. <https://doi.org/10.16920/jcet/2025/v38is2/25064>

¹³ Hwang, Y., & Shin, D. (2018). Visual cues enhance user performance in virtual environments. *Social Behavior and Personality: An International Journal*, 46(1), 11–24. <https://doi.org/10.2224/sbp.6500>

¹⁴ Khoir, T., Fadzil Abdul Hanid, M., Khasan, M., Azean Atan, N., Zulfa Elizabeth, M., & Hashim, S. (2024). Enhancing Fiqh learning outcomes through artificial intelligence applications at Sekolah Indonesia Johor Bahru. *Edelweiss Applied Science and Technology*, 8(4), 1764–1777. <https://doi.org/10.55214/25768484.v8i4.1551>

¹⁵ Hidayah, R., Mu'awanah, E., Zamhari, A., Munardji, M., & Naqiyah, N. (2021). Learning worship as a way to improve students' discipline, motivation, and achievement at school. *Journal of Ethnic and Cultural Studies*, 8(3), 292–310. <https://doi.org/10.29333/ejecs/748>



Students are required to watch the video and analyzing and comparing feature it has with the topics they have learned. Feedback from the 58 students in this class was collected systematically after the class ended.¹⁶ The feedback mechanism is designed to measure their understanding of the material, taking into account their existing knowledge from various fields of study. The collected data was then analyzed quantitatively to assess the impact of social media videos on their understanding of the basic concepts of *Fiqh Ibadat*.¹⁷

Results and Discussions

Demographic Profile of Respondents

Table 1 below describes the demographic profile of the respondents in this study, which consists of 58 students.

Table 1: Demographic Profile of Respondents (n=58)

Category	Sub-Category	Frequency (n)	Percentage (%)
Gender	Female	39	67.2
	Male	19	32.8
	Total	58	100.0
Study Program	Financial Mathematics	22	37.9
	Accounting	9	15.5
	Bachelor of Computer Science (Software Engineering)	7	12.1
	Marketing Management (SMP)	6	10.3
	Marine Biology	5	8.6
	Environmental Management (SMT)	4	6.9
	Biodiversity Conservation and Management (SMSG)	2	3.4
	Maritime Operations (SM(P))	1	1.7
	Food Science (Food Technology)	1	1.7
	Chemical Sciences	1	1.7
	Total	58	100.0
Year of Study	Year 3	51	87.9
	Year 2	4	6.9
	Year 1	2	3.4
	Year 4	1	1.7
	Total	58	100.0

¹⁶ Watson, S. L., & Watson, W. R. (2011). The Role of Technology and Computer-Based Instruction in a Disadvantaged Alternative School's Culture of Learning. *Computers in the Schools*, 28(1), 39–55. <https://doi.org/10.1080/07380569.2011.552042>

¹⁷ Khovrak, I., Chernenko, S., & Khovrak, I. (2023). Exploring the Role of Social Media Platforms in Fostering Collaborative Learning in Distance Education. 2023 IEEE 5th International Conference on Modern Electrical and Energy System (MEES), 1–5. <https://doi.org/10.1109/MEES61502.2023.10402504>



Frequency of Watching Fiqh Ibadat Lecture Videos on Social Media

Frequently	56	96.6
First Time	2	3.4
Total	58	100.0

Source: Post-Class Feedback Survey

The majority of respondents were women, totaling 39 individuals with a percentage of 67.2%, while 19 (32.8%) were men. In terms of their academic backgrounds, these students represent a variety of study programs, reflecting the interdisciplinary nature of the *Fiqh Ibadat* elective course. The largest group of respondents consisted of students majoring in Financial Mathematics (n=22, 37.9%), followed by Accounting (n=9, 15.5%) and Bachelor of Computer Science (Software Engineering) (n=7, 12.1%). Meanwhile, other programs include Marine Biology (n=5), Environmental Management (n=4), Marketing Management (n=6), Conservation and Biodiversity Management (n=2), Maritime Operations (n=1), Food Science (Food Technology) (n=1), and Chemical Science (n=1). This broad representation underscores the varying foundational knowledge in religious studies among the participants.¹⁸

Regarding their year of study, the majority of respondents were in their third year (n=51, 87.9%), indicating a prevalence of more senior undergraduate students taking this elective. A smaller number were in Year 2 (n=4), Year 1 (n=2), and Year 4 (n=1). Furthermore, the data on students' prior engagement with Fiqh Ibadat content on social media revealed a high level of familiarity. A significant majority, 56 students (96.6%), reported that they frequently watched *Fiqh Ibadat* lecture videos on social media, while only 2 students (3.4%) indicated it was their first time. This suggests that the use of social media for religious learning is already a common practice among this student demographic.¹⁹

Students' Engagement with Social Media Video

This section explains student involvement in the context of using and benefiting from social media videos in their learning process.²⁰

Social Media Platform Preferences

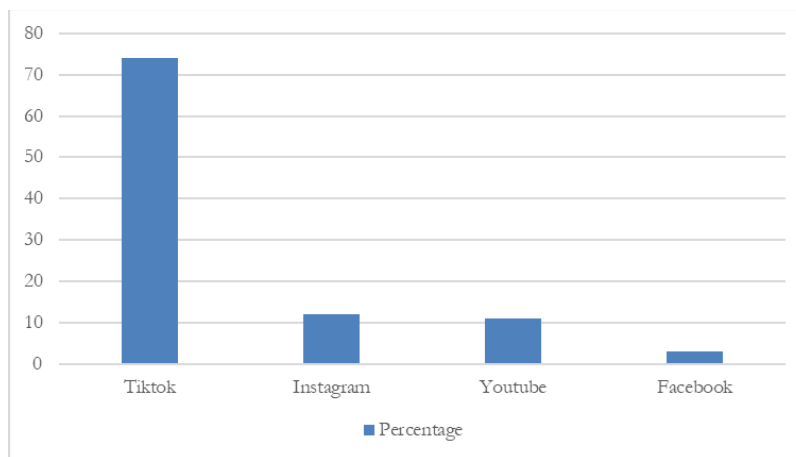


Figure 1: Student Preferences for Social Media Platforms

An analysis of student preferences for social media platforms (Figure 1) revealed distinct patterns. For general use, TikTok emerged as the most frequently accessed platform, with 74% (n=43) of students reporting its regular use. Instagram followed with 12% (n=7), YouTube with 11% (n=6), and Facebook with only 3% (n=2). This highlights TikTok's dominance in students' daily digital interactions, consistent with the broader trends among the millennial generation.²¹

¹⁸ Felder, R. M., & Brent, R. (2005). Understanding Student Differences. *Journal of Engineering Education*, 94(1), 57–72. <https://doi.org/10.1002/j.2168-9830.2005.tb00829.x>

¹⁹ Lai, C. Y., Cheung, K. Y., & Chan, C. S. (2023). Exploring the role of intrinsic motivation in ChatGPT adoption to support active learning: An extension of the technology acceptance model. *Computers and Education: Artificial Intelligence*, 5, 100178. <https://doi.org/10.1016/j.caeai.2023.100178>

²⁰ Guo, J., & Chen, H.-T. (2022). How Does Multi-Platform Social Media Use Lead to Biased News Engagement? Examining the Role of Counter-Attitudinal Incidental Exposure, Cognitive Elaboration, and Network Homogeneity. *Social Media + Society*, 8(4), 20563051221129140. <https://doi.org/10.1177/20563051221129140>

²¹ Pohan, K. (2024). Pendidikan Islam dan pemanfaatan media sosial YouTube dalam memberikan dampak pengembangan keterampilan belajar agama. *Arini: Jurnal Ilmiah dan Karya Inovasi Guru*, 1(2), artikelnya. <https://doi.org/10.71153/arini.v1i2.158>



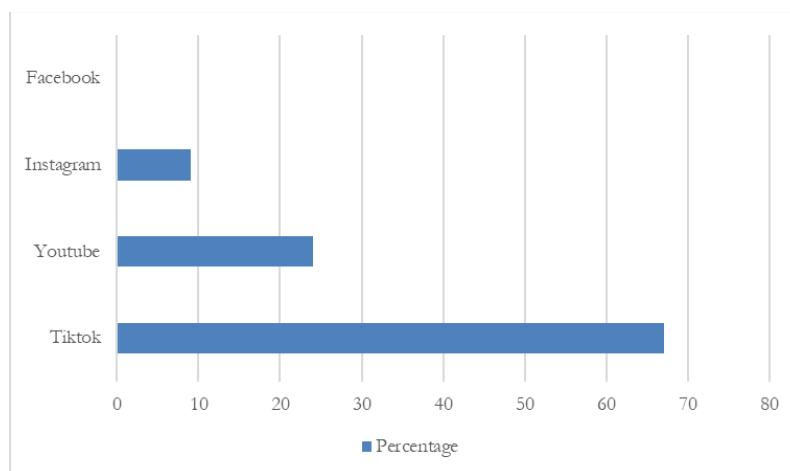


Figure 2: Student Preference Platforms for Watching *Fiqh Ibadat* Lecture Videos

However, when asked about platforms specifically for watching *Fiqh Ibadat* lecture videos (Figure 2),²² the preference shifted. While TikTok remained prominent at 67% (n=39), YouTube's usage significantly increased to 24% (n=14). Instagram registered 9% (n=5), and Facebook recorded 0% (n=0) for this specific purpose. This indicates that while TikTok's short-form, engaging content attracts users for general consumption and also religious content, YouTube still holds a notable position for educational or lecture-style religious videos, perhaps due to its format supporting longer, more in-depth discussions.²³

Frequency of Watching *Fiqh Ibadat* Lecture Videos

The self-reported frequency of watching *Fiqh Ibadat* lecture videos on social media (Table 3) further underscores students' active engagement with this learning medium.²⁴ A combined 70% (n=41) of students reported watching such videos either "every day" (29%, n=17) or "2-3 times a week" (41%, n=24).²⁵ A smaller proportion watched "once a week" (12%, n=7), while 9% (n=5) watched "2-3 times a month" and another 9% (n=5) watched "once a month." This high frequency, especially the daily or near-daily engagement, aligns with the demographic's digital fluency and preference for accessible, on-demand content. This consistent exposure suggests that social media videos are not just an occasional supplement but a regular component of their informal learning for *Fiqh Ibadat*.²⁶

Table 3: Frequency of Watching *Fiqh Ibadat* Lecture Videos on Social Media (n=58)

Frequency	Frequency (n)	Percentage (%)
Every day	17	29
2-3 times a week	24	41
Once a week	7	12
2-3 times a month	5	9
Once a month	5	9
Total	58	100

Source: Post-Class Feedback Survey

Impact of Social Media Videos on Students' Understanding of *Fiqh Ibadat*

This section presents the core findings regarding the impact of social media videos on UMT students' understanding of *Fiqh Ibadat*, their interest in the subject, and their overall perceptions of

²² Ahmad Tajuddin, A. J., Puspita Sari, H., Hasanah, I., Rokhman, M., Saifudin, A., Isro'iyah, L., & Nur Kholis, M. M. (2025). Enhancing Islamic Millennial Students' Writing Skills through Facebook Class. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 92–106. <https://doi.org/10.31538/nzh.v8i1.109>

²³ Kilian, T., Hennigs, N., & Langner, S. (2012). Do Millennials read books or blogs? Introducing a media usage typology of the internet generation. *Journal of Consumer Marketing*, 29(2), 114–124. <https://doi.org/10.1108/07363761211206366>

²⁴ Li, K. C., & Wong, B. T. (2021). The Opportunities and Challenges of Social Media in Higher Education: A Literature Review. *SN Computer Science*, 2(6), 455. <https://doi.org/10.1007/s42979-021-00857-5>

²⁵ Pabbajah, M., Jubba, H., Abdullah, I., Pabbajah, M. T. H., & Juhansar. (2021). From the scriptural to the virtual: Indonesian engineering students responses to the digitalization of Islamic education. *Teaching Theology & Religion*, 24(2), 122–130. <https://doi.org/10.1111/teth.12581>

²⁶ Crow, M., & Stichnote, L. (2010). The New Centurions. *IEEE Power and Energy Magazine*, 8(4), 20–26. <https://doi.org/10.1109/MPE.2010.937124>



this learning tool.²⁷ The data, collected through post-class feedback, utilized a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree).²⁸

Enhanced Clarity and Comprehension of Complex Topics

A significant finding highlights the effectiveness of social media videos in enhancing students' understanding of complex Fiqh Ibadat topics, especially those related to daily life. As shown in Table 4, an overwhelming majority of students strongly agreed (91.4%, n=53) that social media lecture videos improved their comprehension. Another 6.9% (n=4) agreed, while only 1.7% (n=1) gave a neutral response.²⁹ This indicates that a remarkable 98.3% of students (n=57) perceived an increase in clarity, strongly supporting the study's objective.³⁰

Table 4: Perception of Social Media Videos on Understanding Complex Fiqh Ibadat Topics

Likert Scale (Perception)	Frequency (n)	Percentage (%)
5 - Strongly Agree	53	91.4
4 - Agree	4	6.9
3 - Neutral	1	1.7
Total	58	100.0

Source: Post-Class Feedback Survey

Students attributed this enhanced understanding to several key factors:

- i. Relaxed Delivery Style: The speakers' informal and engaging presentation style resonated well with the audience, particularly the younger generation.
- ii. Relatable Examples: The examples provided by the speakers were highly relevant to everyday situations in society, making abstract concepts more tangible.
- iii. Practical Demonstrations: Speakers' ability to show practical applications of *Fiqh Ibadat* concepts made them easier to grasp.

These findings suggest that the dynamic and relatable nature of social media video content, often featuring engaging speakers and practical examples, successfully bridges the gap between theoretical religious knowledge and students' diverse backgrounds, leading to improved clarity.³¹

Increased Interest and Engagement in Fiqh Studies

Beyond mere comprehension, the study found that social media videos significantly boosted students' interest and engagement in Fiqh Ibadat. Table 5 indicates that 93.1% (n=54) of students strongly agreed, and another 5.2% (n=3) agreed, that the use of lecture videos in *Fiqh Ibadat* classes increased their interest in delving deeper into *Fiqh Ibadat* rulings. Only 1.7% (n=1) gave a neutral response.³² This cumulative 98.3% (n=57) positive response highlights the motivational power of this contemporary learning tool.³³

²⁷ Management Association, I. R. (Ed.). (2018b). *Social Media in Education: Breakthroughs in Research and Practice*. IGI Global. <https://doi.org/10.4018/978-1-5225-5652-7>

²⁸ Ma, M., & Luo, C. (2022). The Effect of Student and Peer Assessment Engagement on Learning Performance in Online Open Courses. *International Journal of Emerging Technologies in Learning (IJET)*, 17(10), 145–158. <https://doi.org/10.3991/ijet.v17i10.30931>

²⁹ Lokollo, L. J. (2025). Harnessing Social Media for Independent Learning: Insights from Higher Education Students. *Journal of Ecohumanism*, 4(1). <https://doi.org/10.62754/joe.v4i1.6219>

³⁰ Ma, M., & Luo, C. (2022). The Effect of Student and Peer Assessment Engagement on Learning Performance in Online Open Courses. *International Journal of Emerging Technologies in Learning (IJET)*, 17(10), 145–158. <https://doi.org/10.3991/ijet.v17i10.30931>

³¹ Pabbajah, M., Jubba, H., Abdullah, I., Pabbajah, M. T. H., & Juhansar. (2021). From the scriptural to the virtual: Indonesian engineering students responses to the digitalization of Islamic education. *Teaching Theology & Religion*, 24(2), 122–130. <https://doi.org/10.1111/teth.12581>

³² Dávideková, M., & Greguš Ml., M. (2018). Successful Social Network Integration in an Academic Institution: Case Study of Opportunities. In L. Barolli, I. Woungang, & O. K. Hussain (Eds), *Advances in Intelligent Networking and Collaborative Systems* (Vol. 8, pp. 389–400). Springer International Publishing. https://doi.org/10.1007/978-3-319-65636-6_35

³³ Nisiotis, L., & Kleanthous, S. (2019). The Relationship Between Students' Engagement and the Development of Transactive Memory Systems in MUVE: An Experience Report. *Proceedings of the 2019 ACM Conference on Innovation and Technology in Computer Science Education*, 71–77. <https://doi.org/10.1145/3304221.3319743>



Table 5: Perception on Increased Interest in *Fiqh Ibadat* due to Social Media Videos (n=58)

Likert Scale (Perception)	Frequency (n)	Percentage (%)
5 - Strongly Agree	54	93.1
4 - Agree	3	5.2
3 - Neutral	1	1.7
Total	58	100.0

Source: Post-Class Feedback Survey

Furthermore, students widely endorsed the appeal of social media videos as a teaching and learning tool. 93.1% (n=54) strongly agreed, and 5.2% (n=3) agreed, that using social media videos for teaching and learning was engaging and aligned with current learning environments (Table 6). This suggests that integrating teaching and learning method is not only effective but also highly appealing to the digital-native student population.³⁴

Table 6: Perception on Social Media Videos as Engaging and Relevant Assignments (n=58)

Likert Scale (Perception)	Frequency (n)	Percentage (%)
5 - Strongly Agree	54	93.1
4 - Agree	3	5.2
3 - Neutral	1	1.7
Total	58	100.0

Source: Post-Class Feedback Survey

Bridging *Fiqh* with Real-Life Relevance and Peer Interaction

The study also found that social media videos effectively connected *Fiqh* studies with students' real lives and fostered a culture of sharing. A high percentage of students, 91.4% (n=53) strongly agreed and 8.6% (n=5) agreed, that the use of social media videos made *Fiqh* studies more relatable to their actual lives (Table 7). This cumulative 100% positive response highlights the power of visual, context-rich content in making religious principles relevant to modern living.³⁵

Table 7: Perception on Social Media Videos Making *Fiqh Ibadat* More Relevant to Real Life (n=58)

Likert Scale (Perception)	Frequency (n)	Percentage (%)
5 - Strongly Agree	53	91.4
4 - Agree	5	8.6
Total	58	100.0

Source: Post-Class Feedback Survey

Furthermore, the classroom experience of watching these videos together with peers had a profound impact on students' willingness to engage further.³⁶ As shown in Table 8, 89.7% (n=52) strongly agreed and 10.3% (n=6) agreed, that they felt more compelled to watch, evaluate, and share religious lectures on social media after joint class viewing.³⁷ This demonstrates the potential of social

³⁴ Alino, E. M., Malimata, C. A., Romasanta, J. K. N., Vicente, A. C., Tavu, L. E. J., & Saccalan, J. U. (2024). Exploring TikTok as an Educational Tool: Student Insights and Perspectives. 2024 IEEE International Conference on Computing (ICOCO), 469–473. <https://doi.org/10.1109/ICOCO62848.2024.10928217>

³⁵ Raja, D. N. (2024). The Role of Social Media in Media Education for Transforming Pedagogy and Industry Preparedness. 2024 International Conference on Advances in Computing, Communication and Applied Informatics (ACCAI), 1–7. <https://doi.org/10.1109/ACCAI61061.2024.10602436>

³⁶ Chakam, A. J., Qosim, S., Hamdani, A. S., & Soraya, I. (2023). Pengembangan media pembelajaran PAI berbasis video pada kelas IX SMP Al-Furqan Madrasatul Quran. *TADBIR MUWAHHID*, 7(2), 205–255. <https://doi.org/10.30997/jtm.v7i2.9532>

³⁷ Tang, H. E., & Zhang, L. (2024). Digital Age Challenge: University Students' Excessive Use of TikTok. *Studies in Media and Communication*, 13(1), 83. <https://doi.org/10.11114/smc.v13i1.7056>



media videos not only as individual learning aids but also as catalysts for collaborative learning and a wider dissemination of religious knowledge within their social networks.³⁸

Table 8: Perception on Motivation to Watch, Evaluate, and Share Religious Lectures Post-Class (n=58)

Likert Scale (Perception)	Frequency (n)	Percentage (%)
5 - Strongly Agree	52	89.7
4 – Agree	6	10.3
Total	58	100.0

Source: Post-Class Feedback Survey

Analysis of the Results

This section provides a comprehensive analysis of the findings presented in the preceding sections, interpreting the data within the context of the study's objectives and relevant literature. It aims to elucidate the implications of social media videos as a learning tool for *Fiqh Ibadat*, particularly for UMT's diverse student population.³⁹

The Role of Social Media Videos in Engaging Diverse Learners

Based on the demographic profile of the respondents, most of them are students in various study programs, and a significant portion of the respondents have a low level of basic religious knowledge, indicating certain challenges in effectively teaching *Fiqh Ibadat*.⁴⁰ The use of traditional teaching methods is seen as unable to meet the learning needs of students from various fields of study. However, the study findings on students' usage routines and engagement with videos on social media indicate that they are accustomed to and proficient in using these platforms, with 96.6% reporting very frequent prior engagement with *Fiqh Ibadat* video content on social media. This is a good foundation for the use of social media videos as an educational tool, and attests to the digital savvy of millennials and their interest and inclination for social media.⁴¹

While TikTok generally leads the way in social media use, with regard to video content and *Fiqh Ibadat*, TikTok stands first points for preference by students (prioritise 67% preference) and is followed by Youtube, which claims 24% preference. This indicates the students skill at features of various platforms for various information needs. This multi-platform engagement shows the flexibility and accessibility offered through social media, allowing students to search out for knowledge that suits best their needs and preferred platforms. Next, the high frequency of the use of *Fiqh Ibadat* videos (70% daily or 2-3 times a week) implies that social media videos are not only supplementary but have come to be incorporated into their informal learner social media routine. These consistent findings based on convenience and personal preference are one critical factor to continued engagement to challenging or less relevant courses that may be found in situations to students from non-religious backgrounds.⁴²

³⁸ Raja, D. N. (2024). The Role of Social Media in Media Education for Transforming Pedagogy and Industry Preparedness. 2024 International Conference on Advances in Computing, Communication and Applied Informatics (ACCAI), 1–7. <https://doi.org/10.1109/ACCAI61061.2024.10602436>

³⁹ Sapiudin, S., Supriyadi, T., Rijal, A., & Mulyono, D. (2025). Developing a Digitally Integrated Critical-Contextual Learning Model of Ushul Fiqh for Future Islamic Education Teachers. *International Journal of Learning, Teaching and Educational Research*, 24(6), 653–671. <https://doi.org/10.26803/ijlter.24.6.30>

⁴⁰ Suud, F. M., Rouzi, K. S., & Ismail, F. B. H. (2024). Digital Resilience in the Millennial Generation According to the Islamic Paradigm in Southeast Asia. In X.-S. Yang, R. S. Sherratt, N. Dey, & A. Joshi (Eds), *Proceedings of Eighth International Congress on Information and Communication Technology* (Vol. 695, pp. 913–922). Springer Nature Singapore. https://doi.org/10.1007/978-981-99-3043-2_76

⁴¹ Tana, J., Eirola, E., & Nylund, M. (2020). When is prime-time in streaming media platforms and video-on-demands services? New media consumption patterns and real-time economy. *European Journal of Communication*, 35(2), 108–125. <https://doi.org/10.1177/0267323119894482>

⁴² Pabbajah, M., Jubba, H., Abdullah, I., Pabbajah, M. T. H., & Juhansar. (2021). From the scriptural to the virtual: Indonesian engineering students responses to the digitalization of Islamic education. *Teaching Theology & Religion*, 24(2), 122–130. <https://doi.org/10.1111/teth.12581>



Impact on Comprehension and Interest in Fiqh Ibadat

This study's primary finding shows a large levels significant impact of social media videos on students' understanding of intricate Fiqh Ibadat topics necessary, wherein 98.3% of students (n=57) expressed improved levels of clarity. The considerable perceived effectiveness, with the main focus on 91.4% who strongly agreed, represents a good stamp of approval of social media videos as an efficient educational tool.⁴³ Qualitative feedback commented on the perceived "relaxed delivery style", "relatable examples" and "practical demonstrations" of the speakers which were key to making abstract *Fiqh* concepts more concrete and easier to understand.⁴⁴ This is consistent with perceived principles in multimedia learning that states that the combination of visual and auditory cues in a context that is relatable has an effective description of minimizing cognitive load and enhancing comprehension. For students with meager religious grounds, these characteristics of the subject matter are integral in bridging the concept gap and lesser intimidation due to the subject matter.⁴⁵

The results of the research work showed that students greatly raised their interest in *Fiqh Ibadat*. 98.3% (n=57) had increased interest to further explore the rulings.⁴⁶ The high levels of student acceptance (98.3%) of the engagement and the relevance of social media videos when performing assignments further validates this elevation in interest. These findings are consistent with existing literatures on how technology-integrated learning can boost student's motivation and engagement especially with digital natives.⁴⁷ Social media videos improve the study of *Fiqh* by making it more accessible to real life scenarios, or transform potentially abstract theoretical knowledge into usable and everyday concepts (100 % positive response).⁴⁸ This transformation is essential for an elective course that attracts a diverse range of learners. The peer interaction aspect, where 100% of students felt more compelled to watch, evaluate, and share after class viewing, further amplifies the social learning dimension, fostering a collaborative environment that extends beyond the classroom.⁴⁹

Contribution to Literature and Practical Implications

This study significantly contributes to the existing literature by specifically demonstrating the efficacy of diverse social media video platforms (YouTube, TikTok, Facebook, Instagram) in enhancing the understanding of complex religious concepts (Fiqh Ibadat) among a diverse⁵⁰, millennial-generation student cohort with varying foundational knowledge. While previous studies have highlighted the general benefits of social media in education, this research addresses a critical gap by providing in-depth analysis within an Islamic educational setting, particularly in the context of an elective course. It underscores that the format and delivery style of social media videos, rather than just the platform itself, are key drivers for improved comprehension and engagement.⁵¹

Practically, the findings strongly recommend that lecturers at UMT, and indeed in similar Islamic educational institutions, integrate social media videos as a valuable and adaptable medium to

⁴³ T, R., G, R., D, J. B., Seshadri, V., & N, A. (2024). Relationship between Digital Learning, Digital Literacy and Academic Performance of Higher Education Students: Moderated Mediation Role of Critical Thinking. *International Research Journal of Multidisciplinary Scope*, 05(03), 39–50. <https://doi.org/10.47857/irjms.2024.v05i03.01054>

⁴⁴ Martínez Allué, M., & Martín Cárdena, M. A. (2024). «Kidfluencers»: Un Análisis de las Estrategias Comunicativas de Niños Influencers y su Impacto en la Audiencia Infantil. *VISUAL REVIEW. International Visual Culture Review / Revista Internacional de Cultura Visual*, 16(5), 261–270. <https://doi.org/10.62161/revvisual.v16.5301>

⁴⁵ Selvakumar, P., Mishra, B. R., Mohanapriya, T., Shukla, R., Mohit, & T. C., M. (2025). Student Engagement and Motivation in Personalized Learning: In N. D. Son (Ed.), *Integrating Personalized Learning Methods Into STEAM Education* (pp. 123–142). IGI Global. <https://doi.org/10.4018/979-8-3693-7718-5.ch006>

⁴⁶ Tana, J., Eirola, E., & Nylund, M. (2020). When is prime-time in streaming media platforms and video-on-demands services? New media consumption patterns and real-time economy. *European Journal of Communication*, 35(2), 108–125. <https://doi.org/10.1177/0267323119894482>

⁴⁷ Martina, N.H. & Hafidz, H. (2025). Utilization of social media as learning media for Islamic Religious Education at SMK Surakarta. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 12(1). <https://doi.org/10.21093/twt.v12i1.9825>

⁴⁸ Uddin, M. M., Roger, P. D., Leblanc, C. D., & Johnson, K. V. (2019, June 15). Pedagogical risk taking: Is it worth it? ASEE Annual Conference and Exposition, Conference Proceedings. 126th ASEE Annual Conference and Exposition: Charged Up for the Next 125 Years, ASEE 2019, Tampa. <https://doi.org/10.18260/1-2--33165>

⁴⁹ Vorvoreanu, M., Sears, D., & Johri, A. (2015). Teaching and Learning in a Social Media Ecosystem: A Case Study. 2015 48th Hawaii International Conference on System Sciences, 1940–1950. <https://doi.org/10.1109/HICSS.2015.233>

⁵⁰ Varela-Candamio, L., Novo-Corti, I., & García-Álvarez, M. T. (2017). Assessment of Academic Digital Platform Through Social Networks in Economics Degree. In Á. Rocha, A. M. Correia, H. Adeli, L. P. Reis, & S. Costanzo (Eds), *Recent Advances in Information Systems and Technologies* (Vol. 569, pp. 38–47). Springer International Publishing. https://doi.org/10.1007/978-3-319-56535-4_4

⁵¹ Tkalcic Vercic, A., & Vercic, D. (2013). Digital natives and social media. *Public Relations Review*, 39(5), 600–602. <https://doi.org/10.1016/j.pubrev.2013.08.008>



complement traditional instruction in *Fiqh Ibadat* courses. This integration can utilize students' established digital habits, rendering learning more accessible, relatable, and intriguing, particularly for those without prior religious understanding.⁵² It also indicates that promoting collaborative viewing and discourse regarding these movies could enhance their educational efficacy.⁵³

Conclusion

This study examines the effectiveness of social media videos as a pedagogical tool in teaching Fiqh Ibadat to 58 UMT students. The results show that the majority of students were already very familiar with social media videos for learning about religion before the study was conducted, with 96.6% of respondents regularly watching Fiqh Ibadat content. The most widely used platforms were TikTok (67%) and YouTube (24%), indicating a strong informal learning ecosystem outside the classroom. These findings confirm that the use of social media videos in learning is not merely an introduction to new technology, but an effort to utilize learning methods that are already familiar and preferred by students.

This study also shows a significant positive impact on student understanding and engagement. A total of 98.3% of students stated that social media videos helped them understand complex Fiqh Ibadat concepts through relevant examples, practical demonstrations, and interesting presentations. In addition, 98.3% of respondents showed an increased interest in fiqh laws, and all respondents felt that Fiqh material was more relevant to their daily lives. However, this study has limitations such as a small sample size, involving only one institution, and the use of perception data without objective learning outcome measurements. Therefore, further research is recommended to involve a broader sample, mixed methods, and more comprehensive learning outcome measurements to support the development of more effective Islamic education policies and practices in the digital age.

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⁵³ Zakaria, G. A. N., Mahalle, S., Abu Bakar, Z., & Nawi, A. (2015). Collaborative Learning in the teaching of Usul Fiqh (Islamic Jurisprudence) at the Pre-University Level in Brunei Darussalam. *Mediterranean Journal of Social Sciences*. <https://doi.org/10.5901/mjss.2015.v6n3s1p158>



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