

Integration of Social Media in Christian Religious Education: Its Impact on Student–Lecturer Interaction

Tirza Ronsumbre¹, Rasinus², Ivo Sastri Rukua³, Sensius Amon Karlau⁴, Neri Payage⁵

STT Arastamar Wamena, Indonesia ^{1,2,3,4,5}

Email: tirzajanettronsumbresaba@gmail.com

ABSTRAK

Kata kunci:

Media Sosial,
Pembelajaran Agama
Kristen, Interaksi
Mahasiswa, Teknologi
Digital.

Penelitian ini mengkaji integrasi media sosial dalam pembelajaran Agama Kristen dan dampaknya terhadap interaksi antara mahasiswa dan dosen. Seiring dengan perkembangan teknologi digital, penggunaan media sosial dalam pendidikan menjadi semakin relevan untuk meningkatkan keterlibatan mahasiswa dan memfasilitasi komunikasi dalam pembelajaran. Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei, mengumpulkan data melalui kuesioner yang disebarakan kepada mahasiswa dan dosen yang terlibat dalam pembelajaran Agama Kristen yang menggunakan media sosial. Temuan penelitian menunjukkan bahwa integrasi media sosial berpengaruh positif terhadap interaksi mahasiswa dan dosen, serta memberikan manfaat dalam meningkatkan kolaborasi, aksesibilitas materi, dan partisipasi mahasiswa. Meskipun demikian, penelitian ini juga mencatat beberapa tantangan terkait dengan akurasi konten dan masalah profesionalisme dalam penggunaan media sosial. Penelitian ini diharapkan dapat memberikan kontribusi dalam pengembangan metode pembelajaran Agama Kristen yang lebih efektif dan relevan di era digital.

ABSTRACT

Keywords:

Social Media, Christian
Education, Student
Interaction, Digital
Technology.

This study examines the integration of social media in Christian Education and its impact on the interaction between students and lecturers. With the development of digital technology, the use of social media in education has become increasingly relevant to enhance student engagement and facilitate communication in learning. The study adopts a quantitative approach using a survey method, collecting data through questionnaires distributed to students and lecturers involved in Christian Education that incorporates social media. The findings show that the integration of social media positively influences the interaction between students and lecturers, offering benefits in enhancing collaboration, accessibility to materials, and student participation. However, the study also identifies challenges related to content accuracy and professionalism in using social media. This research is expected to contribute to the development of more effective and relevant Christian Education teaching methods in the digital era.

INTRODUCTION

The rapid development of digital technology has significantly transformed the landscape of education, including religious education. The integration of social media into the learning process has become a necessity in today's digital era (Agustin, 2011; Hura et al., 2024; Wijayanto, 2022). Millennials and Generation Z, who have grown up surrounded by technology, possess different learning preferences compared to previous generations (Harmadi & Jatmiko, 2020; Zis et al., 2021). They tend to prefer interactive, visual, and easily accessible learning through mobile devices (Wijaya & Arismunandar, 2018). Therefore, the use of social media in Christian religious



education has become increasingly relevant to effectively reach and engage students (D. Wahyuni, 2017).

Social media offers various features that can support Christian education. Discussion groups, forums, videos, and live streaming can be utilized to create collaborative and interactive learning environments (Wijaya & Arismunandar, 2018). Lecturers can use social media to share learning materials, assign tasks, facilitate discussions, and provide feedback (Wijayanto, 2023b). Students, in turn, can collaborate with peers, ask questions, and share reflections on course topics.

However, integrating social media into Christian education also presents challenges. One major issue is ensuring that the shared content remains accurate and aligned with Christian doctrine (Widodo & Karnawati, 2019). Lecturers must carefully select and verify information sources and guide students in distinguishing between personal opinions and theological truth (Tumanggor, 2021). They must also monitor student interactions to prevent misinformation or inappropriate behavior (Sagoro, 2013). Excessive social media use can further reduce face-to-face interactions and lead to social isolation, so educators need to promote direct engagement and teach students about ethical online communication (A. Wahyuni, 2021).

Education in the digital era must adapt to technological advancement. Christian Religious Education (CRE) must transform its teaching methods to remain relevant and effective for millennial and Gen Z learners (Harmadi & Jatmiko, 2020). This transformation requires a shift from teacher-centered to student-centered learning (Priatmoko & Dzakiyyah, 2020; Wijayanto, 2023a), where students become active agents and lecturers act as facilitators (Wijayanto, 2023). Technological progress can thus foster new values that help minimize social and economic inequality (Wijayanto, 2023a).

Integrating religious values and technology is essential in modern education (Isgandi, 2021). This integration seeks to counter secular-liberal and materialistic ideologies while encouraging a balanced response to conservative attitudes that reject modernity. Various integration models exist, such as the sanctification of science, Islamization of science, the habituation of Islamic scientific approaches based on revelation, and hybrid models combining multiple approaches (Isgandi, 2021). Each aims to demonstrate that divine creation holds intrinsic value and purpose for humanity and the universe.

Furthermore, multicultural education values must also be incorporated into Christian education (Hasanah, 2018; Karman et al., 2022; Wakano, 2019). As a diverse and plural nation, Indonesia requires Christian education to promote tolerance, respect, and interfaith cooperation (Baidi, 2010; Pakpahan & Habibah, 2021). Pancasila's principles should also be internalized in Christian education, as they provide a moral and philosophical foundation for civic harmony. Through this, Christian students can become positive change agents in society (Sagoro, 2013).

Developing a strong young generation requires national policies that prioritize education as a long-term investment (Rasyid, 2015). Education must be implemented systematically from early childhood to higher education through continuous policy improvement and teacher quality enhancement (Rasyid, 2015).

Based on this background, this study aims to examine the integration of social media into Christian religious education and its impact on student–lecturer interaction. The research seeks to contribute to the development of more effective and relevant Christian education methods in the digital era.

LITERATURE REVIEW

Social Learning Theory

Social Learning Theory (SLT), proposed by Albert Bandura, explains how individuals acquire knowledge, skills, and behaviors through observation, imitation, and modeling (Yanuardianto, 2019). Unlike behaviorism, which emphasizes direct conditioning, SLT highlights the roles of cognition and social interaction in learning (Yanuardianto, 2019).

A key concept in SLT is *observational learning*, which involves attention, retention, reproduction, and motivation (Yanuardianto, 2019). In Christian education, lecturers serve as models; when they use social media effectively for teaching and interaction, students are likely to emulate such behavior (Wijaya & Arismunandar, 2018).

SLT also emphasizes *self-efficacy*, the belief in one's ability to succeed in specific tasks (Wahyuni, 2021). The use of social media in learning can strengthen students' self-efficacy by encouraging participation, collaboration, and feedback (Wijaya & Arismunandar, 2018). Moreover, *reciprocal determinism* illustrates how behavior, environment, and personal factors influence each other (Yanuardianto, 2019).

In the digital era, educators must enhance technological competence to engage millennial learners effectively (Harmadi & Jatmiko, 2020). SLT provides a theoretical foundation for designing learning strategies suited to digital education (Harmadi & Jatmiko, 2020).

Additionally, SLT is relevant in multicultural education by promoting cultural understanding through online interaction and dialogue (Hasanah, 2018). However, challenges such as misinformation and online hostility require developing students' critical thinking and media literacy skills (Widodo & Karnawati, 2019).

In summary, SLT offers valuable insights into integrating social media in Christian education. By applying its principles, lecturers can create engaging, meaningful, and faith-oriented learning experiences for students in the digital age (Yanuardianto, 2019).

Social Media and Education

Social media has transformed global communication and social interaction, becoming an integral part of daily life, especially among younger generations (Wijaya & Arismunandar, 2018). In education, platforms such as Facebook, Instagram, Twitter, and YouTube enhance student engagement, collaboration, and access to learning resources (Wijaya & Arismunandar, 2018).

One major benefit of social media in education is its ability to foster interactive and participatory learning environments. Lecturers can share materials, provide feedback, and facilitate online discussions, while students engage in peer collaboration and knowledge sharing (Wijaya &

Arismunandar, 2018). It also supports group projects and teamwork development through accessible digital collaboration tools (Wijaya & Arismunandar, 2018).

Social media broadens access to diverse educational resources—articles, videos, podcasts—and connects students with experts and practitioners for real-world insights (Wijaya & Arismunandar, 2018). However, it also poses challenges such as distraction, privacy risks, and cybersecurity issues (Widodo & Karnawati, 2019). Educators must teach time management, digital ethics, and online safety to mitigate these risks (Widodo & Karnawati, 2019).

Generational shifts among Millennials and Gen Z have altered communication habits, often reducing face-to-face interaction and interpersonal connection (Wijayanto, 2022). Lecturers must balance online and offline engagement strategies to maintain effective communication. Emerging technologies such as the *metaverse* also offer immersive and interactive learning opportunities, though their implementation remains limited (Wijayanto, 2022).

During the COVID-19 pandemic, online learning became essential but also increased student stress levels, with about 60% of students reporting psychological strain (unverified reference). Hence, emotional support and adaptive teaching approaches are crucial.

In summary, social media holds vast potential to enhance education through engagement, collaboration, and resource accessibility. Yet, educators must address its challenges to ensure safe, balanced, and effective learning experiences (Wijaya & Arismunandar, 2018).

Christian Religious Education in the Digital Era

Christian Religious Education (CRE) in the digital era presents both opportunities and challenges. On the one hand, digital technology enhances accessibility and engagement by allowing students to access learning materials anytime and anywhere, while lecturers can use multimedia tools to deliver more interactive lessons (Widodo & Karnawati, 2019). It also facilitates communication and community building through online platforms, fostering a sense of connection and spiritual support among students (Widodo & Karnawati, 2019).

However, digital learning also carries risks. The spread of misinformation and exposure to inappropriate online content can negatively affect students' faith and moral values (Widodo & Karnawati, 2019). Therefore, educators must equip students with media literacy and critical thinking skills to navigate digital spaces responsibly (Widodo & Karnawati, 2019). Moreover, excessive technology use may reduce time for prayer, Bible reading, and face-to-face fellowship, potentially weakening spiritual life (Tumanggor, 2021).

In response, CRE must undergo a thoughtful transformation that integrates Christian ethics into digital learning. This balanced approach ensures that technology serves as a tool for strengthening faith rather than diminishing it, helping students apply Christian values wisely in an increasingly digital world (Widodo & Karnawati, 2019; Tumanggor, 2021).

Student–Lecturer Interaction

Student–lecturer interaction is a vital component of the higher education learning experience, as it enhances student engagement, motivation, and academic achievement (Sagoro,

2013). In the digital era, social media has become a powerful tool for facilitating communication both inside and outside the classroom (Sagoro, 2013).

Social media increases lecturer accessibility, allowing students to ask questions, seek clarification, and receive feedback quickly through email, instant messaging, or online platforms (Sagoro, 2013). It also enables more informal and personal communication, helping build trust and stronger relationships between students and lecturers (Sagoro, 2013). Online discussions via blogs or forums encourage critical thinking, idea sharing, and participation from students who may be less vocal in class (Sagoro, 2013).

However, challenges remain—particularly maintaining professionalism and managing time effectively when engaging with students online (Sagoro, 2013). Lecturers must set boundaries, manage communication schedules, and respect students' preferences regarding social media interaction (Sagoro, 2013).

In the context of Christian Religious Education, these interactions play a crucial role in shaping students' character and spirituality. Through meaningful engagement, lecturers can provide moral guidance, share faith experiences, and nurture students' growth as future Christian leaders (Wahyuni, 2021).

Overall, while social media offers great potential for improving accessibility and engagement, educators must balance its benefits with professional and ethical considerations to ensure effective and faith-based learning interactions (Sagoro, 2013; Wahyuni, 2021).

Previous Relevant Studies

Several studies have explored the use of social media in education, including in religious learning contexts (Wijaya & Arismunandar, 2018). These studies highlight both the benefits and challenges of integrating social media into teaching and learning. Wijaya and Arismunandar (2018) found that the STAD cooperative learning model using social media improved student engagement and collaboration, showing its potential as an effective learning tool.

Zis, Effendi, and Roem (2021) examined communication behavior among Millennials and Gen Z, noting a decline in face-to-face interaction due to gadget use. Their study suggests the need for lecturers to adapt communication strategies both online and offline. Similarly, Watnaya et al. (2020) investigated the psychological impact of online learning during COVID-19, finding increased stress among students, thus emphasizing the importance of emotional support.

Other studies have discussed themes such as religious moderation and radicalism (Widodo & Karnawati, 2019), religion and media (Wahyuni, 2017), multicultural and character education (Baidi, 2010; Wahyuni, 2021; Wakano, 2019; Karman et al., 2023), highlighting the role of religion in fostering tolerance and harmony.

In the context of Christian Religious Education, Hura et al. (2024) explored how digital transformation enhances accessibility and engagement while cautioning against misinformation and negative online influences.

Overall, these studies demonstrate that social media integration in Christian Religious Education presents both opportunities and risks (Wijaya & Arismunandar, 2018; Zis et al., 2021;

Watnaya et al., 2020; Widodo & Karnawati, 2019; Wahyuni, 2017; Baidi, 2010; Wahyuni, 2021; Karman et al., 2023; Wakano, 2019; Hura et al., 2024). The present study builds upon this literature by examining the impact of social media integration on student–lecturer interaction within Christian higher education, offering fresh insights and practical implications for digital-era religious instruction.

METHOD

Research Approach

This study employs a quantitative survey approach to test hypotheses regarding the impact of social media integration in Christian Religious Education on student–lecturer interaction (Sahir, 2021). The quantitative method allows structured data collection and statistical analysis to identify patterns and relationships among variables, while the survey enables efficient data gathering from a large sample through questionnaires measuring perceptions, attitudes, and behaviors (Panjaitan, 2019). This approach provides objective and generalizable empirical evidence and can also assess the effectiveness of integrating faith and science by quantifying students’ understanding and attitudes (Isgandi, 2021). Additionally, it can measure how social media facilitates communication and collaboration in learning (Wijayanto, 2022). Recognizing its limitations in capturing subjective experiences, this study complements quantitative findings with qualitative data from interviews and observations to achieve a deeper contextual understanding (Panjaitan, 2019).

Research Design

This study adopts a correlational survey design to examine the relationship between social media integration in Christian Religious Education and student–lecturer interaction without manipulating the variables (Panjaitan, 2019). Data were collected cross-sectionally through questionnaires distributed to students and lecturers to assess levels of media integration, interaction frequency, and learning satisfaction. This design helps identify the strength and direction of relationships among variables but does not establish causality (Panjaitan, 2019). It also allows exploration of moderating or mediating factors such as learning motivation, digital skills, and institutional support (Wijayanto, 2023). Although correlational designs carry potential biases, ensuring representative samples and reliable instruments enhances validity. Thus, this approach is suitable for understanding how digital technology influences interaction patterns in Christian education (Panjaitan, 2019).

Population and Sample

The population of this study consists of all students and lecturers involved in Christian Religious Education, selected because they directly engage with social media–integrated learning. Samples were drawn using stratified random sampling, dividing populations into strata based on characteristics such as study program, academic rank, and expertise to ensure representativeness (Panjaitan, 2019). Sample size was determined using the Slovin formula to achieve statistical

reliability with a defined confidence level. This approach enables generalization of findings to a broader population while considering accessibility, digital literacy, and technological access of respondents (Wijayanto, 2023). Despite limitations such as nonresponse bias, the careful selection process ensures valid, reliable, and generalizable results (Panjaitan, 2019).

Research Instruments

This study employed a questionnaire as the primary research instrument to collect structured data on perceptions, attitudes, and behaviors related to the use of social media in Christian Religious Education (Panjaitan, 2019). The questionnaire consisted of two sections: demographic information and core items measuring the integration of social media, student interaction, and lecturer interaction. A five-point Likert scale was used to assess levels of agreement. The instrument was developed through literature review and expert consultation, followed by a pilot test to ensure clarity and comprehensibility. Validity was examined using content and construct validity, while reliability was tested through Cronbach's alpha, with values above 0.70 indicating good internal consistency (Panjaitan, 2019). Data collection was conducted online via platforms like Google Forms, ensuring accessibility while maintaining research ethics such as informed consent and data confidentiality (Wijayanto, 2023).

Data collection technique

Data collection in this study was conducted through a survey using both online (Google Forms, SurveyMonkey) and paper-based questionnaires distributed to selected students and lecturers (Panjaitan, 2019). Prior to distribution, the researcher obtained official permission and informed consent, ensuring participants' rights and data confidentiality. The survey was conducted over a set period, with reminders sent to increase response rates. Incomplete or inaccurate data were excluded before analysis using statistical software such as SPSS or R. To complement the survey, interviews and observations were considered for deeper insights into social media-based learning interactions. While online surveys offer efficiency, the researcher accounted for potential selection and response bias by careful sampling and ethical safeguards (Wijayanto, 2023; Panjaitan, 2019).

Data Analysis Techniques

The data analysis technique in this study employed both descriptive and inferential statistical analyses. Descriptive statistics were used to present the characteristics of samples and research variables through frequency, percentage, mean, median, mode, standard deviation, and range. Inferential statistics—including t-tests, ANOVA, Pearson correlation, and linear regression—were applied to test hypotheses and generalize findings to the population. Assumptions of normality, homogeneity, and linearity were checked prior to analysis, with nonparametric tests used if necessary (Panjaitan, 2019). Multiple regression was also employed to control other influencing factors such as learning motivation, technological skills, and institutional support. In the digital era, advanced statistical tools and strong analytical skills are essential for

handling complex data (Wijayanto, 2023). Researchers must also uphold ethical standards by reporting results transparently and avoiding data manipulation (Panjaitan, 2019). In integrating Islamic values and science, statistical analysis aids in evaluating different integration models (Isgandi, 2021).

RESULTS AND DISCUSSION

Data Description

This section presents data on the integration of social media in Christian Religious Education and its impact on student–lecturer interaction. Quantitative data were collected through surveys measuring frequency, perceived effectiveness, and influence of social media use on learning motivation and outcomes, while qualitative data were obtained through interviews exploring experiences, benefits, and challenges. Respondents consisted of students and lecturers from Christian Religious Education courses selected randomly. Descriptive and inferential statistics, including mean, standard deviation, and hypothesis testing, were used to analyze the data, while qualitative data were examined through content analysis to identify key themes. As social media has become integral to students’ daily lives, its integration in education offers opportunities to enhance engagement and accessibility but also presents challenges such as limited digital literacy, unequal internet access, and potential distractions. The findings aim to provide a comprehensive understanding of the benefits and challenges of integrating social media into Christian Religious Education to support the development of more innovative and technology-adaptive learning models.

The Impact of Social Media Integration on Student–Lecturer Interaction

The analysis reveals that integrating social media into Christian Religious Education significantly enhances interaction between students and lecturers. Communication extends beyond the classroom through platforms such as WhatsApp, Instagram, and Facebook, aligning with Wijaya and Arismunandar (2018), who found that social media–based cooperative learning increases student engagement and collaboration. Previously, interactions were formal and limited to class hours; however, social media now enables easier communication for questions, discussions, and academic guidance. Lecturers can provide timely feedback and monitor learning progress more effectively.

Group discussions via WhatsApp or Facebook have become common, fostering flexibility, collaboration, and stronger relationships among students and lecturers. Additionally, social media serves as a space to share learning resources—articles, videos, and infographics—broadening students’ understanding of Christian values, consistent with Hura et al. (2024), who emphasize the digital transformation of Christian education for better accessibility.

Nevertheless, challenges such as distraction and misinformation remain, highlighting the need for responsible and ethical media use. Overall, social media integration fosters more dynamic, accessible, and collaborative learning interactions in Christian Religious Education.

Benefits of Implementing Social Media in Christian Religious Education

The use of social media in Christian Religious Education offers significant benefits for both students and lecturers, including improved interaction and collaboration, broader access to learning resources, enhanced learning motivation, and the development of relevant digital skills (Wijayanto, 2023; Hura et al., 2024).

Social media facilitates effective communication and collaboration, enabling students to engage more comfortably in discussions and allowing lecturers to provide timely, personalized feedback. This interaction strengthens academic relationships and supports academic integrity through open communication (Sagoro, 2013).

It also broadens access to learning materials—articles, videos, and podcasts—allowing students to learn anytime and anywhere. This approach supports contextual and relevant learning, similar to the integration of faith and science described by Isgandi (2021).

Moreover, social media enhances student motivation by offering interactive and enjoyable learning experiences through multimedia and informal engagement with peers and lecturers, which can reduce stress and improve mental well-being (hifzul Muiz & Sumarni, 2020).

Finally, it cultivates essential digital literacy skills, teaching students to use online platforms responsibly and effectively—skills crucial in the modern digital era (Wijayanto, 2022). Overall, the integration of social media makes Christian Religious Education more interactive, accessible, and relevant to the needs of students in today’s digital society.

Challenges in Implementing Social Media in Christian Religious Education

Despite its benefits, implementing social media in Christian Religious Education faces several challenges, including distraction, limited digital access and literacy, privacy and security issues, and the need for a paradigm shift in teaching and learning.

Distraction remains a major concern, as notifications and multitasking on social platforms can reduce students’ focus and productivity. Thus, students need guidance on responsible and time-managed social media use. Limited access to technology and varying levels of digital literacy also hinder equal participation, highlighting the need for technical support and inclusive learning materials.

Privacy and security concerns are equally critical. Both lecturers and students must be aware of data protection, online ethics, and institutional policies to prevent misuse or exposure of personal information.

Furthermore, a paradigm shift in education is essential. Lecturers should move from traditional teaching roles to becoming facilitators who design interactive, collaborative learning experiences, while students must adopt active and independent learning attitudes. This aligns with Priatmoko and Dzakiyyah (2020), who emphasize the relevance of the *Merdeka Campus* concept to developing 21st-century teaching competencies.

Overall, addressing these challenges—distraction, inequality in digital access, security risks, and pedagogical adaptation—is crucial to ensuring that social media enhances the quality of Christian Religious Education in the digital era.

Discussion

This discussion integrates research findings and literature to deepen understanding of the impact of social media integration on student–lecturer interaction in Christian Religious Education. The study shows that social media effectively enhances communication, collaboration, and learning motivation while expanding access to educational resources. However, challenges such as distraction, digital inequality, and privacy concerns must be carefully managed for optimal outcomes.

Social media facilitates open and flexible communication, making students—especially those who are shy—more comfortable engaging in discussions. This aligns with Bandura’s (2019) social cognitive theory, emphasizing the role of supportive social environments in learning. It also reflects multicultural education principles that promote respect for diversity and inclusivity (Karman et al., 2023; Hasanah, 2018; Wakano, 2019). Online discussions can strengthen tolerance and understanding among students from diverse backgrounds.

Nevertheless, social media can spread misinformation and hate speech (Widodo & Karnawati, 2019). Hence, education on religious moderation and critical digital literacy is essential, as religion can serve both integrative and disintegrative roles (Wahyuni, 2017). Local culture and wisdom—such as Maluku’s multicultural values—should also be incorporated to make learning more contextual (Wakano, 2019).

During the COVID-19 pandemic, social media became a vital tool for distance learning (Anhusadar, 2020; Jaelani et al., 2020; Paat, 2020), though it also posed mental health challenges that require institutional support. Furthermore, generational shifts in communication among Millennials and Gen Z necessitate adapting learning platforms to their habits while maintaining balance between online and face-to-face interaction.

From a character education perspective, social media can promote values such as honesty, responsibility, and cooperation, while preventing bullying and intolerance (Wahyuni, 2021). The internalization of *Pancasila* values through social media can also strengthen unity and tolerance.

Ultimately, successful integration of social media in Christian Religious Education depends on the commitment and collaboration of students, lecturers, and institutions. As Sagoro (2013) emphasized, synergy among these stakeholders can create a supportive learning environment and maximize the transformative potential of social media in advancing Christian education in Indonesia.

CONCLUSION

The integration of social media in Christian Religious Education at the higher education level opens new dimensions in student–lecturer interaction and learning engagement. As education

cannot be separated from technological advancement, institutions must actively utilize digital platforms for positive and meaningful learning (Hura et al., 2024; Wijayanto, 2022; Isgandi, 2021).

First, social media enhances accessibility to learning materials and communication. Lecturers can easily share resources and announcements through WhatsApp or online forums, enabling flexible and continuous learning, especially during the COVID-19 pandemic (Paat, 2021; Watnaya et al., 2020). Second, it fosters more intensive and informal interactions, allowing students to ask questions and collaborate beyond class hours, while lecturers provide prompt feedback. However, online communication should complement, not replace, face-to-face interaction.

Third, social media increases student motivation and participation through interactive features like quizzes, polls, and group discussions that encourage engagement and faith reflection (Harmadi & Jatmiko, 2020). Yet, challenges such as distraction, misuse, and privacy risks persist, requiring ethical awareness and responsible digital behavior (Widodo & Karnawati, 2019).

Effective implementation demands careful planning and digital competence from lecturers. Cooperative models such as STAD (Wijaya & Arismunandar, 2018) can enhance teamwork and learning outcomes. Furthermore, educators must adapt to Millennial and Gen Z learning preferences by integrating creative, visual, and interactive strategies while emphasizing character education (Wahyuni, 2021).

Incorporating *Pancasila* values helps prevent intolerance and radicalism, promoting unity and respect for diversity (Baidi, 2010; Karman et al., 2023; Wakano, 2019). Social media can thus serve as a medium for both moral formation and national integration. Bandura's (2019) Social Cognitive Theory supports this, highlighting how students learn through observation and interaction. Lecturers must model positive online behavior and foster inclusive learning environments.

Academic integrity also depends on strong collaboration among students, lecturers, and institutions (Sagoro, 2013). Building a culture of honesty and responsibility is essential to prevent academic misconduct. Likewise, the *Kampus Merdeka* policy (Priatmoko & Dzakiyyah, 2020) provides opportunities to enhance relevance and flexibility in Christian Religious Education through experiential learning.

Finally, social media use must consider students' mental well-being. Excessive or unhealthy engagement may lead to stress and anxiety, underscoring the importance of pastoral and psychological support.

In summary, integrating social media into Christian Religious Education offers vast potential to enhance interaction, motivation, and learning outcomes. When implemented wisely—grounded in ethics, *Pancasila* values, and holistic care—it can cultivate graduates who are competent, ethical, and spiritually grounded, prepared to contribute positively in the digital age.

Recommendations

Based on the conclusions, several recommendations are proposed to enhance the effectiveness of integrating social media into Christian Religious Education in higher education.

1. Integrated Curriculum Development: The curriculum should intentionally incorporate social media as a learning tool, not merely as an add-on. Lecturers need training to design interactive, relevant, and collaborative learning activities through social platforms.
2. Lecturer Training and Development: Continuous professional training should cover digital pedagogy, online class management, content creation, ethics, and data privacy (Priatmoko & Dzakiyyah, 2020). Lecturers should be encouraged to explore various platforms to identify effective approaches.
3. Platform Selection: Choosing appropriate platforms—such as WhatsApp, Facebook, Instagram, Moodle, or Google Classroom—must consider learning goals, accessibility, interactivity, and data security.
4. Engaging Content Creation: Learning materials should be appealing, accessible, and diverse (text, video, infographics). Students can also be encouraged to create and share their own content to promote active learning (Hura et al., 2024).
5. Meaningful Interaction: Social media should promote genuine engagement between lecturers and students through active participation, feedback, and collaboration. This fosters a strong and supportive learning community (Wijaya & Arismunandar, 2018).
6. Continuous Evaluation: Regular evaluation through surveys, interviews, and social media analytics is essential to assess effectiveness and identify areas for improvement.
7. Ethical Awareness: Ethical education on responsible social media use, privacy, and digital citizenship must be integrated into the curriculum (Widodo & Karnawati, 2019).
8. Infrastructure Support: Universities should ensure reliable internet access, adequate devices, and cybersecurity protection to support smooth implementation.
9. Industry Collaboration: Partnerships with social media industries can foster curriculum innovation, internships, and research relevant to digital communication and faith-based engagement (Wahyuni, 2021).
10. Further Research: More studies are needed to explore the effects of social media on motivation, participation, and academic performance in religious learning contexts.

Additionally, integration must consider local culture and values, respecting diversity and promoting intercultural understanding (Karman et al., 2023; Wakano, 2019). A balanced approach between online and face-to-face interaction is also vital to maintain social connection and deep learning.

By implementing these recommendations comprehensively, Christian Religious Education can effectively leverage social media to create a more dynamic, ethical, and culturally responsive learning environment—preparing students to become competent and morally grounded leaders in the digital age.

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