

Analysis of Learning Outcome Elements in Islamic Religious Education Learning: A Study of Dzawin Nur's YouTube Content

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ABSTRACT

This study aims to identify and analyze the elements of Islamic religious education learning outcomes conveyed through Dzawin Nur's YouTube channel. This research method uses a descriptive qualitative approach. The data analysis technique is a content analysis technique used to evaluate and classify the videos published on YouTube. The research data source was obtained through Dzawin Nur's YouTube channel itself, where the data taken from this source are elements of Islamic religious education, namely akidah, fiqh (worship), and morals. The data collection technique used in this research is documentation in the form of Dzawin Nur's content on his YouTube channel. The results showed that elements of Islamic religious education learning outcomes, such as belief, worship, and morals, were explained in Dzawin Nur's YouTube channel. On his YouTube channel, the element of faith presents material related to the oneness of Allah SWT, where Dzawin Nur invites viewers to believe in the oneness of Allah SWT and ask only Allah SWT. In addition, the worship element and carrying out worship are discussed as stated in the Al-Quran and Hadith. The worship discussed in the content is the problem of learning. The obligation to learn is a devotion of a Muslim that has been regulated and ordered in the Hadith of the prophet. Therefore, learn because learning is an order in the prophet Muhammad's Hadith. And finally, the moral element, where this element is mentioned a lot in Dzawin Nur's videos. One of the moral elements mentioned in his videos is behavior and attitude when making friends. In this case, we are presented by the creator with ethics when choosing and making friends well and also ethics in getting along with others.

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INTRODUCTION

The development of information technology has a significant impact on the representation of various things, including preaching Islamic education's values. Its

unlimited and easy access allows it to reach places with rugged terrain for preaching. On the other hand, this ease of preaching often becomes a boomerang in preaching (Yahya et al., 2020). In the era of information technology, YouTube media has become part of the progress of information technology today, especially in the academic world. The development of science and technology has increasingly encouraged renewal efforts in utilizing technological results in the learning process (Baihaqi et al., 2020). Social media has a role in education, and the learning process appears to have unique characteristics, where students can not only learn at school but can be anywhere, anytime when the person feels comfortable learning (Harahap et al., 2024). The existence of media in the learning process of Islamic Religious Education (PAI) has a significant meaning. Given that so far, the results of PAI learning are still considered lacking. Because teachers pay less attention to other components that can help the learning process, including the teaching methods used, which are still monotonous, without using media to provide a more concrete picture of the material presented, learning objectives cannot be achieved optimally (Baihaqi et al., 2020). Therefore, social media, such as YouTube, is essential because the existence of social media makes it easier for everyone to find the information they want without any restrictions. Besides accessing information and entertainment, we can also disseminate information on new media or social media. With the lack and not achieving maximum learning, social media can be an alternative to fulfill the achievements that have not been achieved in learning at school.

According to Guntoro (2022), utilizing media such as YouTube channels in the teaching process can be seen as an effort to improve the effectiveness and quality of teaching. It can play a role in enhancing learner learning outcomes and achieving educational goals. The benefits of using learning media in teaching include 1) attracting learners' attention and motivating them to learn, 2) helping learners understand teaching materials better, 3) enriching teaching methods with variety, and 4) encouraging learners' active participation in learning activities, including observation, demonstration, and various other interactions.

Impact of social media on education. Using social media in education helps students, teachers, and parents get more helpful information to achieve learning (Trisna & Putri, 2022). In addition, other research shows that YouTube media motivates students to learn and can help students understand learning concepts (Iwantara et al., 2014). The same thing was done by Dina D and Siti Wahyuni (2019). shows that using social media in teaching and learning activities can increase interest, motivation, and enthusiasm when learning in class so that the scores they get always increase.

Creative stand-up comedy educational content that has a positive impact was uploaded by Dzawin Nur because there are many enthusiasts and listeners on his YouTube channel, especially content that discusses Islamic educational values, including how to be patient, grateful, and *istiqamah*. The existence of stand-up comedy is currently increasingly in demand, and people feel entertained by the existence of television shows that show stand-up comedy, especially among young people (Nurdin, 2016). Apart from being used as an entertainment medium, Stand-up comedy is also used to convey social criticism and Islamic values. Stand-up comedy is considered not only to have the ability to invite laughter but also

to express many values in correct Indonesian and package them in laughing material. Without intent and purpose, these things are not in order, so the community can readily accept the message (Kifayah & Tsalatsa, 2021).

Researchers need to conduct a study of previous research that is in line with the theme of this research to make this research more focused on the problem under study and can produce different research novelties. The study "The Influence of the Expedition Vlog "Langit Kelabu" on Gen Z's Attitude towards Mystical Things" focuses on Gen Z's attitude towards mystical things in Dzawin Nur's content "Langit Kelabu." His research shows increased knowledge of supernatural things (Erlangga & Eugenius, 2023). In addition, the research "Actualization of Da'wah Value in Stand-Up Comedy Content on YouTube" focuses on actualizing the value of Da'wah contained in Dzawin Nur's content. In it, it is explained that the ease of preaching in this modern era is due to easy access and the use of stand-up comedy in its preaching, which is readily accepted by the public in its YouTube content (Aziz, 2020).

Thus, from previous studies, some differences lie in the research focus. The current research focuses more on learning outcomes in Islamic religious education learning in YouTube content on the Dzawin Nur YouTube channel. In contrast, previous research discusses a different focus: Gen Z's attitude towards mystical things in Dzawin Nur's YouTube content and the actualization of *da'wah* values in Dzawin Nur's content. The urgency of this research includes the development of relevant and effective learning media in the digital era. The aim is to teach how YouTube content can be used as student learning materials to help improve students' understanding of Islamic religious education and ensure alignment with established learning achievements. This research also contributes to the alignment between teaching methods and students' needs, as well as the utilization of technology to increase learning engagement and motivation.

LITERATURE REVIEW

Social Media (*Youtube*) and Education

Education is a vital variable for the progress of a nation. A nation can advance compared to other countries because of the spread of knowledge in the country. Knowledge is developed in line with the needs and challenges for a better future. The institution most responsible for disseminating knowledge is an educational institution. The era of globalization demands the development of information technology (IT), and the world of education must adopt and involve IT in the learning process (Abdillah, 2022).

Social media has a role in education, and the learning process appears to have unique characteristics, where students can not only learn at school but can be anywhere, anytime when the person feels comfortable learning (Harahap et al., 2024). Learning media are also said to be effective in increasing understanding, have an attractive and reliable appearance, and help students absorb information (Arsyad, 2015). This is supported by Abdulloh's opinion, according to Abdulloh (2019) that students respond positively to the implementation of learning activities using social media, where social media (YouTube) is

an innovative medium in education and learning. Learning media influences student motivation to participate in learning, so teaching media must adapt to the times. YouTube learning media is one of the strategies for building students' nationalism attitudes, so the learning process that utilizes YouTube as a learning media can build students' nationalism attitudes to the maximum (Nuryadi, 2022).

Nowadays, technology and learning media are almost inseparable. The utilization of technology is in great demand by many people, making technology a learning medium that makes it easier for educators to increase their creativity. It also allows students to receive various information from educators. In this era, technology's rapid development requires humans to apply it, especially since all systems are technology-based. Education continues to follow technological developments, so technology as a learning medium is necessary (Suminar, 2019). Based on the quote above, it can be concluded that social media has an essential role in the education and learning process. Social media has unique characteristics; everyone can access it without time or space limit. This makes social media an effective learning medium to achieve educational goals. Not only that, social media can also build students' learning motivation to the maximum.

Islamic Education Values

Value is valuable, has quality, and is used as a guide and outlook on life. It is also helpful for readers. Values also contain kindness and wisdom in behavior (Andriyanto et al., 2020). According to Sadulloh (2012), value is a reality in life, which can be understood as a manifestation of human behavior, knowledge, and ideas. A behavior, knowledge, or idea is valid if it contains goodness and is beneficial for humans for self-adjustment in a particular environment. Based on the above opinion, it can be concluded that value is something that perfects humans by its provisions to foster human behavior to achieve one's life goals. Value can be said to be good if it contains goodness and will help humans live better and adjust to life.

In Arabic, three words refer to the meaning of education: *tarbiyah*, *ta'lim*, and *ta'dib*. According to the Arabic *mu'jam*, the word *al-Tarbiyah* has three linguistic meanings, namely: 1) *Rabba yarbu tarbiyah*, which means to increase (*zad*) and develop, which indicates that education is a process to grow and develop physical, psychological, social, and spiritual aspects in students, and 2) *Rabba yurbi tarbiyah*, which means to grow (*nasya'a*) and develop into greatness or maturity (*tarara'a*), which implies that education is an effort to grow and mature students in physical, psychological, social, and spiritual aspects (Abudin, 2016)

According to Daradjat (1992), Islamic education is education carried out through the teachings of Islam in the form of guidance and development of students. The goal is that after completing education, they can understand, appreciate, and practice the teachings of Islam as a whole and make these teachings a way of life to achieve safety and prosperity both in this world and in the hereafter. Based on Sheikh Nawawi's spark of thought, the essence of education and teaching in Islam includes *ta'līm*, *tarbiyah*, and *ta'dīb*. Education is not just transferring knowledge to participants (transfer of knowledge). Still, according to

him, Islamic education includes the transfer of noble values based on the Qur'an and Hadith (transfer of value), transfer of method (transfer of methodology), and transformation (actualizing educational values and shaping the personality of students) (Maragustam, 2007).

Education is essential as a means to develop human resources and investment. In addition to aiming to improve the quality of life, education has also played an active role in shaping and becoming a moral and ethical basis for empowering national identity (Sisdiknas 2003). Islamic education is an effort to transform values through Islamic teachings by placing the Qur'an and Sunnah of the Prophet Muhammad PBUH as the primary reference. Al-Ghazali says proper education is a means to get closer to Allah. Education can also lead humans to achieve happiness in this world and the hereafter (Putra, 2016). Islamic religious education can be understood as education based on Islamic teachings, or Islamic education, namely education that is understood, developed, and taught based on the fundamental values contained in the primary sources of Islam, namely the Qur'an and as-Sunnah. In this sense, Islamic education is an educational thought and theory built and developed from these essential sources (Muhaimin, 2002).

The concept of Islamic education values quantitatively is an effort made to make Islamic education have a more significant influence, evenly distributed, and widespread in the world of education in general. Qualitatively, efforts to make Islamic education better, better quality, and more advanced while still paying attention to basic ideas or Islamic values should always be at the forefront in responding to and anticipating various educational challenges. In addition, in a qualitative sense, Islamic education is an effort to develop Islamic education to contribute significantly to the development of society and science and technology through solid science (Muhaimin, 2008).

Each element of Islamic education values has main elements that aim to understand and apply Islamic teachings. The first important aspect that needs to be considered in Islamic education is *Aqidah*. *Aqidah* is believing in Allah SWT as a substance that is all single and all one. The oneness of Allah in terms of substance, nature, action, and existence is known as tawhid, as well as believing in angels, the Qur'an as a holy book, Prophets and Messengers of Allah, the last day, and *qada* and *qadar* as absolute provisions from Allah. *Aqidah*, or *Tauhid*, is the primary and fundamental basis of Islam. Every Muslim must have the correct *aqidah* to practice charity in Islam. The Qur'an commands us to recognize that Allah is One, there is no god but Allah, and that Allah is begotten and unborn, and no one can create but Allah, as written in Surah Al-Ikhlâs (1-4). This belief is the foundation of one's Islamic faith, so tawhid, or the oneness of God, is the most fundamental element of Islamic *aqidah*. All aspects of *aqidah* must be based on this concept. Belief in Allah is the basis of our Islam and is an essential key in religious activity (Zulkarnain, 2008).

Second, Worship. The worship in question is a form of ritual devotion ordered and regulated in the Qur'an and Sunnah. Apart from being beneficial for worldly life, the primary purpose of worship is as a form of human obedience to Allah's commands. Worship serves as a means for humans to improve morals and get closer to Allah, covering vertical, horizontal, and internal dimensions, as seen from the three lines of life support (Zulkarnain, 2008). Worship is an obligation of a Muslim that cannot be separated from faith; faith serves

as the basis, while worship is a tangible manifestation of that faith (Mufidah, 2022)—and third, Akhlak or moral. Morality is an integral part of Islamic education because what is good according to morals is also considered good according to religion, and vice versa. Morality reflects one's faith. Morality can be divided into three aspects: relationship with God, relationship with fellow human beings, and relationship with the universe. The value of moral education serves as a standard of behavior in teaching and coaching to achieve the highest ideals of Islam. Since morality is the primary basis in forming a complete personality, education focusing on character building is an essential first step to ensure the all-round development of the human personality (Mufidah, 2022).

Islamic Religious Education is gradually and thoroughly designed to prepare students to be spiritually strong, have noble character, and understand the basics of Islam and how to apply them in everyday life. Islamic Religious Education, in general, must direct learners to 1) tend to goodness (*al-ḥanīfiyyah*), 2) have an attitude of tolerance (*al-samḥah*), 3) have noble character (*makārim al-akhlāq*), and 4) foster compassion for all nature (*rahmat li al-ālamīn*). Through Islamic Religious Education and Cultivation, these values are then applied by students in believing and fearing Allah Swt., taking care of themselves, and caring for humanity and the environment. By studying and appreciating Islamic Religious Education, students can avoid negative influences that occur in the world so as not to hinder their development, both in their relationship with God, themselves, fellow citizens, fellow humans, and the surrounding environment (BSKAP & Kemendikbudristek, 2022).

METHOD

This research uses a descriptive qualitative research approach with a literature study research type. This study uses descriptive methods to describe learning outcomes in Dzawin Nur's YouTube content related to Islamic religious education learning. The data source of this research is a YouTube channel created by Dzawin Nur, which discusses Islamic education's values in his YouTube content. The author analyzes the values contained in the content. The data collection technique used in this research is a documentation technique in the form of YouTube videos by Dzawin Nur on his own YouTube channel.

Furthermore, the steps of analyzing data in this study use content analysis techniques. This technique is one of the qualitative data analysis techniques in which this research discusses the content of information on the object of research carried out in detail, both written information and information in the mass media. Researchers use this technique because the study focuses on the values of Islamic education in YouTube content, and the research focuses on social media. Content analysis starts by classifying the elements of learning outcomes in Islamic religious education learning contained in YouTube content.

RESULT

On the Dzawin Nur YouTube channel by Dzawin Nur Ikram, some YouTube content contains Islamic religious educational values. The author has carried out a content analysis on Dzawin Nur's YouTube channel to look for content that includes the values of Islamic

religious education guided by the Islamic religion's central teachings: Aqidah, Sharia, and Worship.

Arabic Amin

In this contest released on April 3, 2022, 1.3 million views and 63 thousand who liked this content with the theme of "Arabic Amen." At minute 3:57, Dzawin Nur shows a gimmick where Dzawin throws sentences using Arabic. With this, Dzawin gave another example to his congregation; namely, in his video, Dzawin asked the congregation whether the Arabs there when they were speaking did they contained prayers; suddenly, Dzawin said, "No," After that, Dzawin emphasized by saying, "Not all Arabic is prayer, so every word must be digested and understood what the meaning of the words is."

In this context, not all sentences wrapped in Arabic are prayers. Therefore, the content of this video describes the condition of someone who lacks knowledge between distinguishing what is not a prayer and what is a prayer. The word Amin here means "Grant our prayers." The meaning of Amin shows one of the forms of faith of a Muslim, where we ask for prayers and plead with Allah SWT.

Money Eating Friend

In this video, Dzawin Nur alludes to where friends are money eaters, and this video has received 45 thousand likes. In the video at minute 5:55, Dzawin Nur throws a Mahfudzot: "If I have little wealth, no one is friends with me, and if my wealth increases, everyone accompanies me, how many enemies become friends because of wealth, and how many friends turn against me because of the loss of my wealth." Before the sentence is delivered, the beginning of the video shows a parable where there is a poor child whose friends around him do not accompany him. This is because the poor boy sat alone and away from his friends while attending Dzawin Nur's lecture.

In this case, it shows an ethic when choosing and making friends well. In socializing, it is recommended to make friends and be friends with anyone. Still, in this condition, we must be wise in choosing friends, such as the message conveyed by Dzawin at 8:05 in his video: "Be smart in choosing friends because the right friends are those who can make us better."

Eyes That Easily Conclude

At the beginning of the video, the audience is presented with an example by the theme "Eyes that Easily Conclude," in that example, there is a congregation who sees Ustad Dzawin heading to a nightclub at night. After that, other congregants tried to prevent this congregation from being *su'udzon* to Ustad Dzawin by saying, "Ustad Dzawin can't do that." At that moment, Ustad Dzawin came to his lecture room and told me what I was doing that night was not to sin but that I was lecturing at a club that night. Dzawin Nur, by seeing this condition, immediately enlightened the congregation by saying, "An eye that is always pleased when looking at everything will look good, and vice versa when someone has a bad eye then everything will look bad to him," meaning that all humans are like that depending

on whether they look with bad glasses or good glasses at us. Thus, this content teaches us not to look at others badly before knowing what is happening.

Don't Get Angry if Judged

From the previous videos, at the beginning of the video, the audience is given a real example that matches the theme of the video. In this video, an example relates to this theme, where an educated person graduated from S2 in Bangladesh. In the video, Jupri wears messy clothes that do not match the screen behind his education and is then ridiculed by other congregations for using these clothes, which should be an S2 graduate dressed adequately and appropriately. As Dzawin Nur did by hearing these problems, Dzawin did not just remain silent seeing the condition of his congregation like this. At minute 2:18, Dzawin says, "Do not insult someone below you, because everyone has their advantages," meaning that we should not see someone from the cover alone; as the saying goes, "Don't judge the book by its cover." Also, Dzawin emphasized again at minute 6:59, "Don't judge something by its cover, but don't get angry when someone judges us badly but see if there is something wrong with our cover."

Answering Stupid Questions

This video explains about stupid people who like to ask questions to bring us down, so the way to deal with it is not to answer it; as Dzawin Nur said in this video, "The way to answer a stupid question is to leave it and when getting a painful question is not to answer it." Previously, there was a parable in this video at minute 6:20 showing a content creator, a comedian, who was commented on on his Instagram account with hurtful comments. In the comment, it says, "If it's not funny in making content, don't make content," from the comment, the creator is required to be funny in his content because he is a comedian, whereas a comedian is someone who can invite laughter. In this case, the content creator is sad and angry about the comments made by netizens.

In this context, Dzawin Nur implies a message in his video: to be patient when encountering problems like this. At minute 8:51, Dzawin says, "The way to answer a stupid question is by leaving it or by ignoring it," when the conditions experienced by us are like the example above, we should not respond and not answer the negative comments that occur to us.

The Aspiring Slacker

The "Aspiring Lazy" video has received 16 thousand people who like this video uploaded on April 13, 2022. The discussion this time is about the obligation to learn. You must be active and diligent in studying to achieve the desired goals. The video's beginning shows Ustad Dzawin Nur coming first to the room rather than his congregation. This illustrates how lazy and lackluster the congregation is when participating in Ustad Dzawin's lecture activities. In this video, the theme is related to someone who is too lazy to aspire. At minute 7:42, Dzawin emphasizes, "Talking about ideals or dreams, how do we want our

dreams to be realized, or if from the beginning, we have been lazy to study? If it is the dream we want to achieve and we are still lazy, then the ideals we want are only ephemeral".

As the example presented above, Dzawin Nur said, "Whoever never feels the bitterness of learning will feel the humiliation of being a person all his life." This relates to the example above: how do we want to reach our goals while we are lazy in learning because being lazy will bring regret?

Hypocrite

In this video, Dzawin Nur discusses "Hypocrisy." where in his lecture, Dzawin Nur says, "Lying is the first step towards hypocrites, as the hadith of the Prophet Muhammad SAW reads: "The characteristics of a hypocrite are three: if he speaks he lies, if he promises he breaks, and if he is trusted he betrays." At the second 00:23, someone plans to invite his friend to an open event together. However, the person did not attend the event and broke his promise to open with his friend. As Dzawin conveyed in his video, don't lie because these lies can lead us to be classified as hypocrites. A Muslim who has an honest and trustworthy attitude will stay away from the characteristics of hypocrites that the Prophet's Hadith has explained. To avoid becoming a hypocrite, we, as moral Muslims, must emulate the attributes of Rasulullah SAW, namely *Shiddiq, Amanah, Fathonah*, and *Tabligh*.

Reducing Anger

In this video, Dzawin Nur alludes to patience and reducing anger: "Whoever is patient is lucky, patience is a very bitter fruit, but the results obtained from patience are sweeter than honey." In this theme, Dzawin enlightens the audience on managing and relieving anger effectively. In the show, at 4:33, two young men, a complex security guard and a man dressed as a thug, are arguing. The quarrel begins with staring at each other. Thus, from this, the young man who dressed like a thug did not like being stared at like that; he assumed that the complex security guard did not want him, and that's where the quarrel began. Upon Ustad Dzawin's arrival in the room, he immediately separated the quarrel because he knew that such things were not good to do. At minute 3:17, Dzawin emphasized the two by saying, "Whoever is patient will be Lucky" and "Patience is like a very bitter fruit, but the result is sweeter than honey." Therefore, be patient and discuss any matter carefully.

In this case, Dzawin explains the importance of recognizing the early signs of anger and how it can affect our thoughts and behavior. Not only that, Dzawin also emphasizes the importance of healthy communication and gives examples of how speaking calmly can help resolve conflicts without making the situation worse. Patience and tempering anger are prioritized in the morals of a Muslim. In this context, when we are being hit or controlled by anger that peaks, we should be patient and be able to regulate our anger because anger cannot solve the problems we are experiencing. Thus, someone with moral values in himself can regulate anger and be patient when experiencing issues that are being hit.

Speaking Out of Capacity

Dzawin Nur's YouTube video entitled "Speaking Out of Capacity" talks about the importance of speaking within our abilities and knowledge limits. Dzawin opens this video by explaining the impact that arises when discussing topics we are not well versed in, such as miscommunication and misunderstanding. He emphasizes the need to speak based on our knowledge.

After that, Dzawin gave various examples to avoid talking beyond one's capacity, such as researching before giving opinions or information and promoting a humble attitude in sharing knowledge. He also highlighted the importance of listening more and asking questions if something is unclear rather than giving opinions without a scientific basis. In this way, Dzawin tries to help the audience to become more effective speakers. In this case, everything must be by its capacity, just as speaking must be by the scientific capacity. One of the good Muslim morals is that we can control our words and actions so that we do not follow our passions, but we must be in accordance with our capacity and choose to be silent when it is not our capacity.

Tired and Giving Up

At minute 5:52, the audience is shown an example of a father trying to get his lazy son to learn the Koran. The child is lazy because he wants to continue playing online games. Thus, a father gave up and was tired of his son's attitude; then, the father asked Ustad Dzawin for enlightenment so that his son, who was demanding and lazy to learn, would be willing to learn. Ustad Dzawin heard this immediately said, "Learning from an early age is like carving on a rock; it is difficult to carve it, but after successfully carving, it will be remembered for a long time, while learning in old age is like carving on water, easy but quickly lost" meaning that when someone is studying in childhood it is difficult to analyze and accept what knowledge has been given but if you have been able to diagnose and receive the knowledge given it will be challenging to lose that knowledge from our memory. Conversely, when we learn in old age, the knowledge will be readily accepted and analyzed but quickly disappear from our memory.

At the end of the video, Dzawin Nur urges viewers not to get tired and give up in the face of the pain of studying. While this video may depict hardship, it also provides a positive message and encouragement to fight even under the worst circumstances. It is a form of support for those who feel at their lowest point and need encouragement to keep moving forward. Thus, as pious Muslims, we will make jihad to study because studying is one of the worships that is commanded by religion. By learning, we will become a good personality and have noble character.

Tabel 1. Elements of Islamic Religious Education Learning Outcomes
in the Dzawin Nur video

Theme	Elements of Islamic Religious Education Learning Outcomes in the Dzawin Nur video	Elements of PAI	Minute
Arabic Amin	It is only Allah we ask for prayers and seek help from,	Belief	3:00 – 6:51

	but not every Arabic sentence is a prayer.		
The aspiring slacker	It teaches us to pursue the things we want, namely ideals. We need to study hard to achieve our goals because learning is a part of worship.	Worship	7:42 – 13:42
Tired and Giving Up	Learn before it's too late because learning is an act of worship in Islam.	Worship	8:31 – 13:19
Reducing Anger	Be patient when the body is being controlled by anger because we will get the results of that patience.	Morals	3:17 – 10:24
Money Eating Companion	Attitude and behavior in making friends	Morals	5:55 – 8:56
Inferential Eyes	Attitude and behavior in <i>khusnudzon</i> to others	Morals	5:43 – 14:08
Don't Get Angry if Judged	Promote patience when provoked by emotions	Morals	2:18 – 6:59
Answering Stupid Questions	Ignore and be patient when subjected to offensive statements and questions	Morals	8:51 – 12:25
Hypocrite	Imitate the nature of Rasulullah SAW, which is honesty, and avoid hypocrites, namely lying, denial, and betrayal.	Morals	7:10 -11:25
Speaking out of Capacity	It is better to be silent than to speak out of one's capacity	Morals	6:01 - 14:00

DISCUSSION

Information and communication technology development has brought significant changes in various fields of life, including education. Judging from the dynamics of behavior and the tendency of the millennial generation today to interact more frequently with the internet world. They tend to be more interested in information presented visually (such as through YouTube or online games) than in information conveyed through narration and text, such as reading books or listening to material from teachers in class.

In Arabic, three words refer to the meaning of education: *tarbiyah*, *ta'lim*, and *ta'dib*. According to the Arabic *mu'jam*, the word *al-Tarbiyah* has three linguistic meanings, namely: 1) *Rabba yarbu tarbiyah*, which means to increase (*zad*) and develop, which

indicates that education is a process to grow and develop physical, psychological, social, and spiritual aspects in students. (2) *Rabba yurbi tarbiyah*, which means to grow (*nasya'a*) and develop into greatness or maturity (*tarara'a*), which implies that education is an effort to grow and mature students in physical, psychological, social, and spiritual aspects (Abudin, 2016).

According to Zakiah Daradjat (Daradjat, 1992), Islamic education is education carried out through the teachings of Islam in the form of guidance and development of students. The goal is that after completing education, they can understand, appreciate, and practice the teachings of Islam as a whole and make these teachings a way of life to achieve safety and prosperity both in this world and in the hereafter. From the definition above, Islamic religious education (PAI) is essential in promoting and developing students' faith, morals, and worship. With the current development of technology, PAI learning can now be accessed through social media, one of which is the YouTube platform. The YouTube platform is one of the platforms that many people widely access.

Social media plays an essential role in education, where the learning process has unique characteristics. Learners can obtain learning materials at school and access them anytime and anywhere, according to their convenience (Harahap et al., 2024). Learning media effectively improves understanding, offers an attractive and trustworthy display, and assists students in absorbing information (Arsyad, 2015). This opinion is supported by Abdulloh, who states that learners respond positively to using social media in learning activities, where social media (such as YouTube) becomes an innovative medium in education and learning (Abdulloh et al., 2019). With digital media such as YouTube, knowing the content that fulfills the elements of PAI lessons, such as belief, worship, and morals, is essential. One of the most popular content creators is the content produced by Dzawin Nur. One of these content creators is not only engaging but also the content he presents; several videos contain elements of PAI lessons such as belief, worship, and morals.

The objectives of Islamic religious education are an integral part of the objectives of national education. In achieving these educational goals, several factors influence the success of Islamic religious education (PAI) subjects. One of the essential factors is the learning process and the achievement of learning outcomes (Yumarni, 2019). For this reason, there is a need for innovation in the learning process in the classroom, one of which is making the best use of social media such as YouTube, Instagram, and many more. More specifically, students who are good at using internet page facilities as a source of learning can achieve the learning outcomes. In the subject of Islamic religious education, there are five elements, namely 1) Al-Qur'an-Hadith, 2) Akidah, 3) Akhlak, 4) Fikih, and 5) History of Islamic Civilization. In this study, it is more focused on three elements, namely belief, worship, and morals.

Related to the principle of faith that will lead students to know Allah, His angels, His books, His Prophets and Messengers, and understand the concept of the last day and destiny, this faith is the basis for carrying out good deeds, having noble character, and obeying the law. Meanwhile, worship is an interpretation of shari'ah, which includes legal rules relating to the actions of adult humans (*mukallaf*) and aspects of ritual or relationships with Allah

SWT. This worship includes ritual worship (*'ubudiyyah*) and *muamalah* worship (*'ubudiyyah*). It includes ritual worship (*'ubudiyyah*) and interaction between fellow human beings (*mu'āmalah*). Jurisprudence discusses various understandings of the ways of implementation and legal provisions in Islam and their application in worship and *mu'āmalah*. And Akhlak is an action born from knowledge and faith. Morals are essential elements that color all aspects of Islamic religious education and ethics. The science of morals guides learners to understand the value of noble morals, both in personal and social relationships and helps them distinguish between good behavior (*maḥmūdah*) and despicable behavior (*maẓmūmah*). With this understanding, learners can realize the importance of avoiding reprehensible behavior and disciplining themselves to behave nobly in daily life, personally and socially. They will also understand the importance of self-training (*riyāḍah*), discipline (*tahẓīb*), and striving for self-control (*mujāḥadah*). Through morals, learners realize that love is the basis of all their actions, whether towards God, themselves, fellow humans, or nature (*maḥabbah*). Moral education also teaches them to respect and appreciate each other, regardless of religion or race. This moral element should be at the core of every topic taught in Islamic Religious Education and Cultivation subjects and the tangible result of the learning (BSKAP & Kemendikbudristek, 2022).

Judging from the explanation above, Islamic religious education is one part of preparing students to become spiritually vigorous, noble human beings and understand the basics of Islam and how to apply them in everyday life, meaning that Islamic religious education can be a guide or guideline in shaping the personality of students for the better. In the content of Dzawin Nur participants, there are elements of religious education, such as belief, worship, and morals. In the element of faith, Dzawin discusses the oneness of Allah SWT. Dzawin's content entitled "Arabic Amen" discusses that not all sentences wrapped in Arabic are prayers. Therefore, the content of this video describes the condition of someone who lacks knowledge between distinguishing what is not a prayer and what is a prayer. The word Amin here means "Grant our prayers." The meaning of this is that Amin is one form of the creed of a Muslim where we ask for prayers and plead with Allah SWT. Thus, when we ask for help and plead only to Allah SWT, this shows one form of the creed of a Muslim that there is no God but Allah SWT.

Then, Dzawin Nur's content, entitled "Lazy People Who Aspire," contains elements of worship. In this video content, Dzawin Nur discusses the problem of learning, which is told in the content that someone wants to reach his goals; on the one hand, this person is lazy in studying. In Islam, learning is one of the obligations of a Muslim, and it is written in the Hadith of the prophet SAW. This is in line with the achievement element of Islamic religious education lessons, where students are expected to be able to carry out *muamalah* worship by the provisions of the law in Islam. Thus, learning is one form of ritual worship written in the prophet SAW's Hadith.

Of the many contents created by Dzawin, the Moral Element is often discussed on his YouTube. One of them is the content entitled "Friends Who Eat Money." In this context, Dzawin Nur addresses issues related to ethics when making friends. In the content, it is said that someone with a lot of wealth will have a lot of friends and vice versa; when there are

few assets, many people will antagonize someone, which shows the ethics when choosing and making friends well. When socializing, making friends and being friendly with anyone is recommended. Still, we must behave well in this condition when encountering something like this instead of antagonizing it. This is in line with the achievement elements of Islamic religious education lessons on the morals of students; here, students are expected to realize the importance of avoiding despicable behavior and disciplining themselves to behave nobly in socializing.

CONCLUSION

The results of this study indicate that Dzawin Nur's YouTube content contains several elements of PAI learning outcomes, namely akidah, ibadah, and morals. The content is interesting and valuable for young people, especially for students. The content created can be used as learning material for students because it is presented in languages that are easy for the audience to understand. By utilizing social media on the internet page, students can learn more quickly because by using social media, especially YouTube, students can learn anytime and anywhere.

Thus, the analysis of PAI learning outcomes through Dzawin Nur's YouTube content shows that it will be able to increase the effectiveness of religious education in this digital era. The use of digital media such as YouTube not only makes learning more interesting but also more accessible to a wide range of students. The content presented by Dzawin Nur, with 10 videos, discusses various themes in each video. It has many directly explained and discussed da'wah messages hidden from a parable he made. The limitations of this study are in the sample; this study only focused on one content creator (Dzawin Nur), so there is a lack of research data results due to examining only one content creator. Suggestions for further research are to explore more than two creator counters so that the data obtained will be varied.

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