

Strengthening Students' Religious Character Through The Use Of Youtube Social Media Religious Content, Student Boarding School And Al-Qur'an Memorization

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Abstract.

This study aims to identify and describe the objectives, programs, processes, supporting and inhibiting factors, evaluation, and impact of strengthening students' religious character through YouTube religious content, student Islamic boarding schools, and Al-Qur'an memorization at both institutions. The study uses a qualitative approach with a comparative case study method. Data collection via participatory observation, in-depth interviews, and documentation studies. Inductive analysis through reduction, data presentation, and drawing conclusions for in-depth findings. The results of the study indicate that the process is through routine habits, reflection, and internalization of Islamic values in campus activities. Supporting factors include leadership support, lecturer competence, student participation, and a conducive environment. Inhibiting factors include technological limitations, variations in student backgrounds, content supervision, globalization. The impact of strengthening students' religious character using social media, YouTube religious content, student Islamic boarding schools, and Al-Qur'an memorization is an increase in worship discipline, patience, empathy, and the practice of Islamic values in academic-social life.

Keywords: Religious Character, Youtube Social Media, Religious Content, Student Islamic Boarding Schools, Al Qur'an Memorization.

I. INTRODUCTION

Strengthening students' religious character is a crucial factor in enhancing their spiritual and moral abilities. In the context of everyday life, students are required to be able to face various challenges and difficulties in practicing their religious duties and daily life. However, in recent years, there has been a decline in the number of students practicing their religious duties consistently and effectively.

According to Samami, as quoted by (Alammy, 2025), character can be defined as the basic values that shape a person's personality, formed by both hereditary and environmental influences, which differentiate them from others and are manifested in their attitudes and behavior in everyday life. Meanwhile, Winnie, as quoted by (Awaludin, 2023), understands that the term character has two meanings. First, it shows how a person behaves. If someone behaves dishonestly, cruelly, or anarchically, that person is certainly manifesting bad behavior. Both terms of character are closely related to personality. A person can only be called a person of character if their behavior is in accordance with moral principles.

According to Gunawan as quoted in (Mayasari, 2025), character is the inherent state within an individual that distinguishes them from others. Meanwhile, according to Doni Koesoema in (Kartika, 2024) character is the same as personality. Personality is considered a characteristic, style, or distinctive trait of a person, stemming from the formations received from the environment.

One of the pillars of character that must be instilled from an early age is religiousness. According to Mustari, as quoted by (Kartika, 2025) religiousness is a character value that

connects humans with their God. Religiousness is a character value that shows a person's thoughts, words, and actions are always sought to be based on divine values and/or religious teachings. According to Miftahul Jannah, as quoted by (Arifudin, 2026) religious values formed in character education are values derived from the teachings of a person's religion and implemented in daily life.

Yaumi, quoted (Kartika, 2026) explains that religious character is a human's self-control when interacting with God and fellow human beings. Religiousness is a character that demonstrates obedient behavior in carrying out religious teachings, tolerance towards the implementation of other religious practices, and living in harmony with adherents of other religions. As stated by Rahma et al., quoted (Paturochman, 2024) it explains that religious character is the first and foremost character that must be instilled in children as early as possible, which forms the basis of religion in the lives of individuals, society, and the Indonesian nation. Religious character is not only related to worship relationships but also concerns relationships between fellow human beings. Therefore, its important role instilled in elementary school becomes the initial foundation for students for subsequent levels of schooling.

The author concludes that the formation of religious character is the result of an effort or process that is carried out in a scheduled and detailed manner to form the characteristics of good students based on the Islamic religion.

According to data from the Agency for the Assessment and Application of Technology (BPPT), in 2020, only 32.1% of the total 3,550,000 students in Indonesia had participated in Quran memorization activities and student Islamic boarding schools (Saepudin, 2024). Meanwhile, according to a survey conducted by the Indonesian Institute of Sciences (LIPI), in 2019, only 21.4% of the total 3,100,000 students in Indonesia had a high interest in following religious content on social media, such as YouTube (Kartika, 2023).

The data shows that many students still lack spiritual and moral skills, necessitating efforts to strengthen their religious character. One way to improve students' spiritual and moral qualities is using social media, such as YouTube religious content, student Islamic boarding schools, and Quran memorization.

Several previous studies have shown that social media use can improve an individual's spiritual and moral abilities. For example, research conducted by (Kartika, 2021) showed that social media use can enhance an individual's spiritual abilities through religious content. Meanwhile, research conducted by (Ningsih, 2025) showed that social media use can enhance an individual's moral abilities through student Islamic boarding schools.

However, there is still no research specifically explaining how social media use can improve the quality of students' spiritual and moral abilities using YouTube religious content, student Islamic boarding schools, and Quran memorization. Therefore, this study aims to explain how strengthening students' religious character can be done using social media, YouTube religious content, student Islamic boarding schools, and Quran memorization.

Although numerous studies have examined the influence of social media on the formation of individual religious and moral character, there is a paucity of literature specifically related to the use of social media, particularly YouTube religious content, in the context of strengthening the religious character of college students. Previous research has focused more on the influence of social media in general or on the influence of religious content on individuals, without focusing on specific student groups and the comprehensive aspect of strengthening religious character.

Furthermore, previous research has typically focused on the influence of social media on spirituality, religious knowledge, and morality separately, but few have integratively examined how social media can be used as a learning tool and to strengthen religious

character through simultaneous student Islamic boarding school activities and Quran memorization. These studies also lack in-depth examination of the mechanisms and processes by which religious content on YouTube and memorization activities directly influence students' religious perceptions, motivations, and behavior.

Furthermore, little previous research has examined the supporting factors and barriers to using social media to strengthen students' religious character, particularly in higher education settings with diverse backgrounds and levels of religious understanding. However, cultural factors, social environment, and level of technological access also influence the effectiveness of social media use to strengthen religious character.

Thus, there is a need for more in-depth and specific research on the effectiveness of YouTube's use of religious content, student Islamic boarding schools, and Quran memorization in strengthening students' religious character empirically and contextually. This research is expected to address this gap and provide a more comprehensive picture of how social media can be optimally utilized to shape students' religious character in the digital age.

II. RESEARCH METHODS

According to Rahardjo, as quoted by (Arifudin, 2025), a research method is a way to obtain and seek tentative truth, not absolute truth. The result is scientific truth. Scientific truth is open to continuous testing, criticism, and even revision. Therefore, there is no best method for seeking truth, but rather the appropriate method for a specific purpose based on the existing phenomenon. Budiharto, as quoted by (Supriatna, 2025), states that the choice of research method must be tailored to the research being conducted to achieve optimal results.

This research employed a qualitative approach with a single case study design, conducted at STIT At-Taqwa Ciparay and STAI Yamisa Soreang Bandung. Ultavia et al., as quoted (Erfiyana, 2026), explained that the case study design was chosen to gain an in-depth, contextual, and holistic understanding of early childhood character building through Islamic religious education in early childhood education (PAUD).

According to Nursalam in (Abdillah, 2022), a case study is a research study that includes an assessment aimed at providing a detailed description of the background, nature, and characteristics of a case. In other words, a case study focuses on a case intensively and in detail. Research in this method is carried out in depth on a situation or condition in a systematic manner, starting from observation, data collection, information analysis, and reporting of results.

The approach used in this research is a qualitative approach. According to (Abdillah, 2026), a qualitative approach is where qualitative research as a scientific method is often used and implemented by groups of researchers in the social sciences, including educational science. (Supriatna, 2026) explains the qualitative research approach as a process of research and understanding based on methods that investigate social phenomena and human problems.

This study employed qualitative research with field research methods. According to (Kartika, 2022), this approach aligns with the primary objective of the study, which is to describe and analyze the Strengthening of Students' Religious Character Through the Use of Religious Content on YouTube, Student Islamic Boarding Schools, and Quran Memorization. Therefore, this method will be able to explain the research problem (Arifudin, 2023).

The purpose of case study research according to Yin in (Erfiyana, 2025) is that the purpose of using case study research is not only to explain what the object being studied is like but to explain how the situation and how the case could occur. Meanwhile, Waluya in (Mayasari, 2024) states that the purpose of case study is to develop in-depth knowledge about the object being studied, which means that this study is exploratory in nature.

Bogdan and Taylor in (Rosmayati, 2025) explain that qualitative research methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In this study, researchers create a complex picture, examine words, detailed reports from respondents' views and conduct studies in natural situations, specifically related to Strengthening Students' Religious Character Through the Use of Social Media YouTube Religious Content, Student Islamic Boarding Schools, and Al-Qur'an Memorization.

Nasution quoted (Maulana, 2025) explained that the selection of informants was carried out using a purposive sampling technique, namely selecting subjects who best understand the Strengthening of Students' Religious Character Through the Use of Social Media YouTube Religious Content, Student Islamic Boarding Schools, and Al-Qur'an Memorization directly involved in its management. These informants include campus leaders, lecturers and students. This technique is commonly used to uncover the phenomenon of Strengthening Students' Religious Character Through the Use of Social Media YouTube Religious Content, Student Islamic Boarding Schools, and Al-Qur'an Memorization.

Technique can be seen as a means of carrying out technical work carefully using the mind to achieve goals. Although the study is actually an effort within the scope of science, it is carried out to collect data realistically and systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collected information about Strengthening Students' Religious Character Through the Use of Social Media, YouTube Religious Content, Student Islamic Boarding Schools, and Tahfidz Al-Qur'an, articles, journals, theses, ebooks, and others (Arifudin, 2020).

Because it requires library materials for its data sources, this research utilizes library research. Researchers require books, scientific articles, and other literature related to the topics and issues they are exploring, both printed and online (As-Shidqi, 2025).

Finding information from data sources requires the use of data collection techniques. Amir Hamzah in (Farid, 2025) claims that data collection is an effort to gather information related to the topic being studied. The author uses a library research method to collect data. Specifically, the author begins with the library to collect information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that share the views of Strengthening Students' Religious Character Through the Use of Social Media, YouTube, Religious Content, Student Islamic Boarding Schools, and Al-Qur'an Memorization.

Furthermore, Amir Hamzah in (Judijanto, 2025) states that data collection is defined as various efforts to gather facts related to a topic or discussion being or will be explored. These details can be found in scientific literature, research, scientific writings, dissertations, theses, and other written sources. According to (Romdoniyah, 2024), data collection can be conducted in various circumstances, using different sources, and employing different techniques.

Saepudin, quoted (Nasril, 2025), explains that in qualitative research, the researcher acts as the main instrument (human instrument) whose function is to interpret data, capture field dynamics, and directly interpret the phenomenon of Strengthening Students' Religious Character Through the Use of Social Media, YouTube, Religious Content, Student Islamic Boarding Schools, and Al-Qur'an Memorization. To support this role, auxiliary instruments are used in the form of interview guidelines, observation sheets, and document analysis formats. Meanwhile, Abdussamad, quoted (Ulfah, 2021), explains that research procedures include the pre-research stage, data collection, initial analysis during the research, and validation of findings through source triangulation.

Observation is part of the direct research process on the phenomena being studied (As-Shidqi, 2024). With this method, researchers can directly see and experience the atmosphere and conditions of the research subjects. The things observed in this study were Strengthening Students' Religious Character Through the Use of Social Media, YouTube, Religious Content, Student Islamic Boarding Schools, and Quran Memorization.

The interview technique in this study is a structured interview, namely an interview conducted using various established standard guidelines, questions are arranged according to information needs and each question is needed to reveal each empirical data (Tanjung, 2019).

Documentation is a data collection technique through existing written documents or records (Aidah, 2024). Documentation comes from the word document, which means written objects. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes, and diaries. According to Moleong in (Sudrajat, 2024) that the documentation method is a way of collecting information or data through examining archives and documents. Furthermore, according to (Afifah, 2024) that the documentation strategy is also a data collection technique proposed to the research subject. The data collection method using this documentation method is carried out to obtain data on the condition of the institution (research object), namely Strengthening the Religious Character of Students Through the Use of Social Media YouTube Religious Content, Student Islamic Boarding Schools, and Tahfidz Al-Qur'an.

Moleong, quoted (Sembiring, 2024), explains that the collected data was analyzed using an interactive analysis model consisting of data reduction, data presentation, and conclusion drawing. Syarifah et al. (Rohimah, 2024) explain that data reduction is carried out by filtering relevant information, presenting data in a systematic narrative form, and drawing conclusions based on research findings. To ensure data validity, this study used source triangulation, namely comparing information from sources. According to Moleong (Zulfa, 2025), source triangulation helps increase the validity of research results by comparing various perspectives on the phenomenon being studied.

Muhadjir in (Sappaile, 2024) stated that data analysis is an activity of conducting, searching and compiling records of findings systematically through observations and interviews so that the researcher focuses on the research being studied. After that, making a finding material for others, editing, classifying, and presenting it. Data validity techniques using triangulation techniques include techniques and sources. Data analysis using the Miles and Huberman model in (Ulimaz, 2024) consists of data collection, data reduction, data presentation, and drawing conclusions.

III. RESULTS AND DISCUSSION

The impact of strengthening students' religious character through these programs at STIT At-Taqwa Ciparay Bandung cannot be directly observed, as can be seen in academic cognitive assessments. The program's success is more evident in the affective and psychomotor domains of students, specifically in how they develop good morals, disciplined worship, and active involvement in religious activities. Over time, students' religious behavior becomes more visible and begins to become part of their daily lives, although some students still need reminders to be consistent.

The impact of strengthening students' religious character through YouTube religious content, student Islamic boarding schools, and memorization of the Qur'an at STIT At-Taqwa Ciparay Bandung is more visible in the affective and psychomotor domains, rather than cognitive academic assessments. The program's success is reflected in students' habituation to religious observance, discipline in religious activities, and active involvement in various

religious activities. Over time, students' religious behavior has become a part of their daily culture, although some still require reminders to maintain consistency.

In an interview, the Head of the Database Informatics Study Program stated, "The impact of this program is visible in the changes in student attitudes. Before the program was implemented, some students lacked discipline in their religious practices and participation. After the program was implemented, students began to practice congregational prayer, reading the Quran, and participating in religious studies, even without constant reminders."

Based on the interview results, the researcher concluded that the religious character strengthening program at STIT At-Taqwa Ciparay has had a transformative impact on student behavior and discipline. The changes observed are not merely temporary but indicate the internalization of religious values in the students' daily lives. Worship habits, which initially required encouragement, have now evolved into independent spiritual needs. This demonstrates that the campus's habituation and role model approach is effective in shaping sustainable religious character.

At STAI Yamisa Soreang, the impact of the program to strengthen students' religious character is also evident in the affective and psychomotor domains. Students develop noble morals, disciplined worship, and active involvement in religious activities. Over time, religious behavior becomes part of the culture, although some still require reminders to maintain consistency.

The Secretary of the Islamic Religious Education Department, Bapak, stated: "The impact of this character-building program is clearly visible. Students who were initially less disciplined in their worship are now more consistent in praying in congregation, following the tahfidz program, and actively participating in religious studies and content on YouTube." Thus, the religious social media program, student Islamic boarding school, and tahfidz at STAI Yamisa Soreang have had a real positive impact, both in terms of worship discipline, strengthening Al-Quran memorization, active involvement, moral development, and student social awareness.

The positive impact of the student religious character strengthening program at STIT At-Taqwa Ciparay Bandung and STAI Yamisa Soreang Bandung is evident in various aspects of student life. The program, which combines the use of YouTube with religious content, student Islamic boarding schools, and Quran memorization, has resulted in significant changes, both spiritually, socially, and personally. Research shows that this integrated approach has produced students who are more disciplined, courageous in preaching, socially aware, and possess a gentle and patient demeanor.

Utilizing social media platforms like YouTube with religious content can be an effective way to strengthen students' religious understanding, as they are more receptive to information presented visually and interactively. Furthermore, student Islamic boarding schools serve not only as residences but also as spaces for developing religious character through communal worship, regular study, and monitoring daily behavior. Quran memorization programs can also instill discipline, consistency, and sincerity, thus serving as a means of developing students' sustainable religious character. Therefore, strengthening students' religious character requires a combination of digital technology, community development, and consistent worship practices so that religious values can be internalized in daily life.

The formation of religious character is essentially a long process that requires consistency, guidance, and involvement from various parties. Students cannot rely solely on classroom theory; they need an environment that supports the inculcation of religious values. In this context, collaboration between lecturers, institutions, and digital technology creates a conducive space for character building. Lecturers and Islamic boarding schools provide direct

guidance, while YouTube serves as reinforcement and reminders relevant to students' daily lives.

One of the most prominent positive impacts is improved religious discipline. Students become more consistent in performing prayers on time, increasing their Quran reading, and practicing voluntary worship. This demonstrates that religious character development can touch the practical aspects of students' lives, not just cognitive understanding. This religious discipline is further enhanced by students' habitual adherence to the Islamic boarding school's activity schedule and the memorization program, which emphasizes consistent memorization targets.

This strengthening of religious discipline aligns with Imam Al-Ghazali's thinking in *Ihya Ulumuddin*, which emphasizes that habituation to worship is the key to developing noble character. Consistency in worship cultivates spiritual closeness in students, which impacts their daily behavior. Thus, worship becomes not merely a routine but also a source of moral strength in facing life's various challenges.

Besides increased worship, another positive impact is the emergence of courage in preaching. Students not only absorb religious knowledge for themselves but are also motivated to spread it to the wider community. They appear as TPA teachers, youth preachers, and even activists for religious communities in their respective communities. This courage in preaching demonstrates that the religious character-building program goes beyond internalization and also encourages students to externalize values through preaching and service.

This courage to preach can be understood as a concrete manifestation of the success of Islamic education, as Yusuf al-Qaradawi as quoted in (Mukarom, 2024) emphasized that preaching is a manifestation of knowledge, belief, and action. Students who dare to preach have achieved a level of complete religiosity, where their religious knowledge truly becomes energy to guide others towards goodness. Thus, Islamic education has been proven to shape not only pious individuals but also agents of social change.

Another positive impact is the growth of a strong sense of social responsibility. Students become more concerned about the community, actively participating in community service activities, fundraising, and helping friends in need. This social concern demonstrates that religious character is not only demonstrated in the worship space, but also in concrete actions to ease the burdens of others. Students learn that true religiosity always has implications for harmonious social relationships.

This aligns with Nurcholish Madjid's view, as quoted (Arif, 2024) which emphasizes that authentic faith always fosters social sensitivity. Students who diligently worship but ignore social suffering do not fully reflect mature religiosity. Therefore, student involvement in various social activities demonstrates that strengthening religious character on these two campuses has successfully created a balance between individual piety and social responsibility.

A change in attitude toward gentler, more patient, and more tolerant behavior is also a tangible result of the religious character development process. Through the habit of reading the Quran, participating in moral studies, and living in a pesantren atmosphere, students learn to control their anger, respect others, and appreciate differences. These values are essential in a multicultural campus, where interactions with diverse backgrounds require an open and understanding attitude.

Students' gentleness and patience are also strengthened through their consumption of Islamic preaching content on YouTube, which emphasizes the importance of noble morals. The influence of this digital media provides strong reinforcement of the values taught in Islamic boarding schools. Thus, students receive reinforcement from two perspectives: formal

through face-to-face activities and informal through personal media access. This synergy makes it easier to internalize moral values in their daily lives.

A long-term impact that can be observed is the formation of alumni who are beneficial to society. Many graduates from these two campuses have served as religious teachers, preachers, mosque administrators, and social activists. Alumni involvement in education and community religious activities demonstrates that strengthening religious character not only yields immediate benefits but also long-term contributions.

The involvement of these alumni serves as concrete evidence that religious character education has a highly transformative power. They not only carry academic degrees but also bring with them the morals, responsibility, and social skills needed by society. This demonstrates that the success of Islamic education at these two campuses is measured not only by academic achievement but also by its tangible benefits to the community.

The synergy between traditional values and digital technology is key to the success of this entire process. Traditional values such as teacher role models, the practice of religious observance, and communal living in Islamic boarding schools provide a strong moral foundation. Meanwhile, digital technology, particularly YouTube, serves as a flexible, accessible, and tailored messaging platform for students' learning styles. These two approaches complement each other, enabling religious character development to reach students more effectively.

Personally, the author believes that this positive impact is inseparable from the students' own awareness. Students who are open to guidance, active in activities, and consistent in participating in the program will more easily absorb religious values than those who are passive. This means that the program's success is greatly influenced by the active involvement of students as the primary subjects of education.

However, these positive impacts can only be sustained if the coaching is carried out sustainably and comprehensively. If any element, such as the role of lecturers, supervision of Islamic boarding schools, or digital content, weakens, the potential for a decline in the quality of students' religious character is very likely. Therefore, program continuity is essential for maintaining this success.

Regular evaluation is also crucial to ensure that positive impacts are maintained. Evaluations allow lecturers and program managers to track student progress and identify emerging challenges. Continuous evaluation allows programs to be continually refined and adapted to student needs and current challenges.

Based on all of these descriptions, it can be confirmed that strengthening the religious character of students at STIT At-Taqwa Ciparay Bandung and STAI Yamisa Soreang Bandung has had a significant positive impact. Students not only become more disciplined in their religious practices, but also grow into individuals who are courageous in preaching, socially conscious, gentle, and patient. The resulting alumni are also able to contribute significantly to society, particularly in the fields of education and religion.

Ultimately, this success demonstrates that combining traditional education with digital media is not only possible but also effective in developing a generation that is knowledgeable, moral, and contributes to society. Strengthening religious character has proven to be a long-term educational investment, producing a generation of Muslims ready to face the challenges of the times without losing their religious identity.

Campus institutions need to design sustainable religious character strengthening programs, for example through a non-formal curriculum that combines online lectures, worship practices, and community-based religious mentoring. Campus institutions need to design sustainable religious character strengthening programs as part of an effort to produce graduates who excel not only academically but also morally and spiritually. This program can

be realized through a systematically designed non-formal curriculum, for example, combining interactive online lectures, on-campus worship practices, and community-based religious mentoring for students.

Higher education institutions, as institutions of higher learning, play a role not only in producing intellectually intelligent graduates but also have a moral responsibility to shape the religious character of their students. This effort cannot be achieved instantly or temporarily; it requires careful planning and a sustainable program. One strategy is to design a program to strengthen religious character through a non-formal curriculum approach. This curriculum serves as a complement to formal classroom learning and also serves as a medium for internalizing spiritual values in students' daily lives.

Religious character-building programs designed by campus institutions must be firmly grounded in the institution's vision and mission, especially if the university is Islamic-based. This requires that the non-formal curriculum not only focuses on cognitive religious knowledge but also emphasizes the affective and psychomotor aspects. This way, students not only understand religious theory but are also able to implement it in real-life situations.

One concrete manifestation of this program is the provision of online lectures accessible to all students. These lectures not only feature internal campus lecturers but also bring in external speakers, such as religious scholars, Islamic education practitioners, and inspiring community leaders. These online lectures can broaden students' horizons while utilizing digital technology as a learning tool that is contextual to the times.

In addition to online lectures, cultivating a habit of worship on campus is a crucial pillar of the religious character-building program. Students are encouraged to perform congregational prayers, regularly read the Quran, and participate in daily and weekly religious activities. This habituation is carried out in a structured manner, for example through the "one day, one verse" program or congregational Dhuha prayer before starting classes. These repeated habits will shape students' personalities, becoming disciplined and committed to carrying out their religious obligations.

Community-based religious mentoring programs for students are also an effective strategy for developing religious character. In this mentoring program, senior students, or alumni with a better understanding of religion can serve as mentors for new students. The relationship between mentor and mentee creates a friendly learning environment, making it easier to internalize religious values.

According to Thomas Lickona, as quoted by (Arifudin, 2022), successful character education must encompass a comprehensive approach, encompassing knowledge, feelings, and actions. This concept emphasizes that character formation cannot be achieved solely through the transfer of knowledge but must also be achieved through role models, habituation, and ongoing evaluation. This principle needs to be integrated into the campus' non-formal curriculum for effective strengthening of religious character.

Lickona's view is reinforced by Muslich, as quoted (Hanafiah, 2022) who emphasized that character education should be integrated not only in academic settings but also in various non-academic activities. This way, students will experience a more natural process of internalizing values. Activities such as religious study groups, community service, and discussion forums provide concrete opportunities for students to develop both religious and social attitudes.

In the context of strengthening religious character, programs that are solely ceremonial have proven ineffective. Therefore, campuses should avoid activities that are merely symbolic and emphasize ongoing activities. For example, instead of just holding annual religious competitions, they should also provide regular weekly or monthly forums whose continuity is continuously monitored.

Evaluation of religious character strengthening programs should not solely focus on academic achievement or Islamic Religious Education exam scores. Ideally, evaluation involves observing students' actual behavior in their daily lives, both on and off campus. This aligns with the qualitative research approach outlined by Moleong (Arifudin, 2024), where observation, interviews, and documentation are used to understand the true reality.

Comprehensive, informal, and ongoing evaluation is essential for successful character development. Comprehensive means touching all aspects of students' lives, informal means being implemented in daily interactions, and ongoing means ongoing. This concept ensures that character building doesn't stop at the theoretical level but truly takes root in students' lives.

Programs like "One Day, One Verse" or peer mentoring have proven effective in fostering a religious culture among students. Students not only learn for themselves but also build a community of mutual reminders. This fosters a religious atmosphere on campus, which gradually becomes a collective culture.

Collaboration between stakeholders is essential in planning this program. The campus, student organizations, and even off-campus religious communities need to be involved synergistically. This collaboration will not only strengthen the program's quality but also expand its positive impact. Students will feel that religious character development is not solely the campus's responsibility but also part of their broader social life.

Furthermore, alumni involvement is crucial. Alumni can serve as role models and mentors in various development programs. The presence of alumni already involved in the community can provide real motivation for students to emulate consistent religious attitudes.

The religious culture fostered on campus shouldn't be merely top-down, but rather grow organically from within the student community itself. This way, students will feel ownership of the program, and their participation will no longer be driven by obligation but by awareness.

Program consistency is a key factor in success. Many character-building programs fail due to lack of consistent implementation. Therefore, campuses need to establish oversight and mentoring mechanisms to ensure that the programs they design truly meet their objectives.

If this religious character-strengthening program is implemented consistently, its impact will be felt not only in campus life but also when students enter society. They will be better prepared to face moral challenges, have better self-control, and be more concerned about their social environment.

Students who become accustomed to programs that promote worship, religious mentoring, and consume digital Islamic content will grow into individuals who are not only intelligent but also virtuous. Internalized religious values will guide them in every aspect of their lives.

In the long term, this program will produce graduates capable of making positive contributions to society. They can become teachers, preachers, social activists, and leaders with integrity. This is the true goal of Islamic education: to produce a generation of knowledgeable and morally upright people.

From the author's personal perspective, the success of strengthening religious character through this non-formal curriculum depends heavily on the synergy between traditional values and digital technology approaches. Traditional values provide concrete role models, while digital technology provides accessibility relevant to students' learning styles.

Thus, campuses that seriously design religious character-strengthening programs based on non-formal curricula will be able to create learning environments that are richer in value, more sustainable, and better prepared to produce a superior generation. Ultimately, these

programs will become more than just an educational agenda, but a lifelong culture that will be embedded in students throughout their lives.

Religious character development programs for students can be implemented through a blended learning model, combining offline and online methods. Offline activities can include religious studies, short Islamic boarding schools (*pesantren kilat*), and regularly scheduled Quran memorization programs. Online activities can include preaching videos, virtual discussions, and easily accessible digital learning modules.

This model was chosen because it was deemed more adaptable to the needs of the times, particularly for millennial and Generation Z students who are accustomed to living side by side with digital technology. They are already familiar with gadgets, learning apps, and online discussion forums, so the program needs to be tailored to their habits without compromising the essence of religious development.

According to Graham, as quoted by (Abdillah, 2024), blended learning is a strategy that enables a more personalized and adaptive learning experience. Students can flexibly access materials whenever they need them, while still receiving direct guidance from instructors or mentors in face-to-face settings. Thus, students are not merely passive recipients of information but actively construct understanding through two-way interaction.

Offline activities play a significant role in fostering a sense of community. Regular religious studies, for example, serve as a means to strengthen understanding of religious values while fostering social etiquette in accordance with Islamic teachings. Islamic boarding schools (*pesantren kilat*) provide an intensive, collaborative atmosphere, where students can learn directly from *ustadz* (teacher) or supervising lecturers. Meanwhile, Quran memorization not only hones memorization skills but also cultivates discipline, patience, and self-consistency.

On the other hand, online activities serve as both a complement and a reinforcement for learning. Through Islamic preaching videos, students can obtain additional material from various sources, even from scholars and experts located far away. Virtual discussions open up spaces for dialogue across regions, enabling students' Islamic insights to expand beyond their campus environment and into a more global context. Digital learning modules also allow students to learn the material at their own pace and rhythm.

This approach has proven relevant to today's students' learning styles, which tend to be flexible and independent. They no longer rely solely on the classroom, but prefer to seek additional knowledge online. By synergizing offline and online learning, students still gain a profound spiritual experience while enjoying the freedom to learn at their own pace.

Furthermore, blended learning can help bridge the barriers of time and distance. Not all students have the opportunity to attend every offline activity due to academic or organizational commitments. With the online option, they can still participate in learning without being left behind by their in-person peers. This is a concrete manifestation of inclusivity in character-based education.

From a qualitative perspective, students participating in blended learning programs often report that this method makes them feel more valued as individuals. They are not simply directed to follow a strict schedule but are given the space to manage their own learning process. For some students, this flexibility helps reduce stress and fosters a sense of personal responsibility in deepening their religious studies.

Offline activities still have their own magical power. Face-to-face interaction cannot be completely replaced by technology. When students gather for religious studies or short-term Islamic boarding schools, the atmosphere of family and togetherness is palpable. They can encourage each other, remind each other, and foster strong solidarity. Values such as Islamic brotherhood, humility, and mutual respect are more easily fostered through direct interaction.

Meanwhile, online activities train students to apply digital literacy within a religious framework. Beyond simply watching videos or reading modules, they also learn to filter information, critique preaching content, and compare various scientific perspectives. Virtual discussions hone communication skills, argumentation skills, and tolerance for differing opinions. Thus, this program not only fosters religiosity but also hones 21st-century skills.

Furthermore, the combination of offline and online learning creates a more comprehensive space for internalizing values. On the one hand, students receive direct spiritual guidance through interactions with mentors and the community. On the other hand, they are trained to be independent, responsible, and creative through digital media. The end result is expected to be not just cognitive knowledge of religion, but also a transformation of attitudes and behaviors consistent with Islamic teachings.

For lecturers and mentors, the blended learning model also simplifies the mentoring process. They can monitor student progress through offline interactions while also observing online participation. Active participation in online discussions, for example, can serve as an additional indicator of student commitment. This allows for a fairer and more comprehensive assessment of participants' religious character development.

This program also has the potential to foster a sustainable learning community. After offline activities conclude, students can continue to interact through online discussion groups. Online forums provide a platform for asking questions, sharing experiences, and even encouraging each other to maintain consistent worship. This way, religious formation doesn't stop at a single moment but continues over the long term.

Psychologically, students involved in this program typically demonstrate a sense of belonging to their community. They feel like they belong to a large family that supports their spiritual and academic development. This emotional connection is crucial for preventing feelings of isolation or loss of direction during their college journey. Instead, they are more motivated to maintain behavior that aligns with the community's values.

The implementation of blended learning also opens up opportunities for collaboration with various parties. Campuses can partner with Islamic boarding schools (pesantren), digital Islamic outreach institutions, and even Quran memorization communities to enrich student content and experiences. This collaboration expands networks and strengthens the program's legitimacy as a model for integrated religious character development.

Personally, the author believes this program can have a long-term impact. Students not only learn religious teachings theoretically but also internalize them in their daily lives. Through consistent practice, religious values become embedded in their mindset, habits, and even their decision-making processes.

If this program is well-managed, the graduates will not only excel academically but also possess strong moral and spiritual integrity. They will be able to become religious individuals while adapting to changing times. These traits are essential in the workplace and in social life, where integrity is a key asset for building trust and credibility.

Furthermore, this program also positively contributes to the campus's image. Universities that successfully integrate religious development with digital technology will be seen as progressive and firmly rooted in Islamic values. This increases public trust and expands opportunities for universities to collaborate with various institutions, both national and international.

Ultimately, blended learning is not simply a technical method of learning, but rather a new paradigm for developing religious character. It offers a balance between spiritual needs and the demands of the digital age, between the depth of face-to-face interaction and the flexibility of the virtual world. With this approach, it is hoped that students will grow into

well-rounded individuals: intelligent, devout, and morally upright, ready to face the challenges of modern life.

IV. CONCLUSION

Based on the results of the data analysis and discussion that has been done, it can be concluded that the Influence of YouTube Religious Content: The use of YouTube social media with religious content has been proven to have a positive and significant influence on strengthening the religious character of students. This is especially true in the aspects of knowledge (cognitive) and understanding of religious teachings. However, its effectiveness is highly dependent on the quality of the content and the selectivity of students as well as the role of institutions in curation and guidance. The Role of Tahfidz Al Qur'an: Tahfidz Al Qur'an activities have an essential role in strengthening the spiritual character of students, including increasing thaharah (purity), honesty, and spiritual intelligence. This program instills an ethos of sincerity and deep love for the main source of Islamic teachings, which has an impact on student resilience. Optimization of Character Strengthening: Strengthening the religious character of students at STIT At-Taqwa Ciparay and STAI Yamisa Soreang Bandung is most optimally achieved through synergistic integration and collaboration between the use of digital technology (YouTube) as a means of information and motivation, with traditional educational institutions (Pesantren and Tahfidz) as a vehicle for environmental formation and character habituation.

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