

Date Received : December 2025
Date Revised : May 2026
Date Accepted : May 2026
Date Published : May 2026

ISLAMIC EDUCATION IN THE DIGITAL ERA: EXPLORING THE “NGAJI MEDSOS” PHENOMENON AMONG UNIVERSITY STUDENTS

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Kata Kunci:

pendidikan Islam;
mahasiswa; media
sosial; pembelajaran
virtual; masjid
kampus

ABSTRAK

Latar Belakang: Transformasi digital telah secara signifikan mengubah pola pembelajaran agama di kalangan mahasiswa. Di Purwokerto, pergeseran ini terlihat jelas dalam penurunan partisipasi mahasiswa dalam kegiatan masjid kampus. Meskipun masjid-masjid ini awalnya dibangun bukan hanya sebagai tempat ibadah tetapi juga sebagai pusat pembelajaran Islam dan keterlibatan masyarakat, mahasiswa sekarang lebih memilih mengakses pengetahuan agama melalui platform digital seperti WhatsApp dan YouTube, yang dianggap lebih praktis dan selaras dengan rutinitas akademik mereka. **Tujuan:** Studi ini mengeksplorasi bagaimana mahasiswa terlibat dalam pembelajaran Islam melalui media sosial ('ngaji medsos') dan dampaknya terhadap sikap keagamaan mereka. **Metode:** Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui observasi, wawancara, dan dokumentasi di Universitas Jenderal Soedirman. **Hasil:** Temuan menunjukkan bahwa WhatsApp dan YouTube lebih disukai karena fleksibilitas dan aksesibilitasnya. **Kesimpulan:** Meskipun ngaji medsos memfasilitasi pembelajaran, ia tidak dapat sepenuhnya menggantikan peran masjid dalam pengembangan spiritual dan masyarakat. Studi ini menggarisbawahi perlunya masjid kampus untuk beradaptasi dengan budaya digital guna meningkatkan keterlibatan mahasiswa dan pengembangan etika.

Keywords:

Islamic education;
university students;
social media; virtual
learning; campus
mosque

ABSTRACTS

Background: The digital transformation has significantly changed the pattern of religious learning among university students. In Purwokerto, this shift is evident in the declining student participation in campus mosque activities. While these mosques were originally built not only as places of worship but also as centers for Islamic learning and community engagement, students now prefer to access religious knowledge via digital platforms such as WhatsApp and YouTube, which are perceived as more practical and aligned with their academic routines. **Purpose:** This study explores how university students engage in Islamic learning through social media ('ngaji medsos') and its impact on their religious attitudes. **Method:** The research employs a descriptive qualitative approach observations, interviews, and documentation at Universitas Jenderal Soedirman. **Results:** Findings show that WhatsApp and YouTube are preferred for flexibility and accessibility. **Conclusion:** While ngaji medsos facilitates learning, it cannot fully replace the mosque's role in spiritual and community development. The study underscores the need for campus mosques to adapt to digital culture to enhance student engagement and ethical development.

A. INTRODUCTION

The mosque in its history has an important meaning in the lives of Muslims, this is because the mosque since the time of the Prophet Muhammad, has become the main center of all activities of the early generation of Muslims, in fact, the mosque at that time became a "facility" for Muslims to achieve the progress of civilization (Abdillah 2023). The history of the mosque begins shortly after the Messenger of Allah, migrated in Medina. The first step he took in Medina, was to invite his followers to build a mosque (Ahyuni 2019; Ifendi 2021). Allah SWT apparently destined the mosque that was built by the Messenger of Allah, in Medina (formerly called Yathrib) to be the pioneering Muslim civilization. Even the place where the mosque was built, really became Medina (as the name suggests) which literally means "place of civilization" or at least from where the seeds of civilization were born (Vachruddin 2021). The function of the mosque in the history of its emergence, is not just for "prostration" an sich as its literal meaning, but multifunctional. At the time of the Prophet Muhammad, the mosque functioned as a center for educational activities, namely the place of formation and character building of the community (Shomad 2013). Even more strategically, at the time of the Prophet Muhammad, the mosque became a center of political, economic, social and cultural activity of the people. This is because every day Muslims meet and hear the directions of the Prophet, about this (Rifa'i 2016). Nowadays, the function of the mosque is starting to narrow, unlike its function during the time of the Prophet, the life which is the center of all Muslim activities.

At present the function of the mosque is narrowed to the extent of prayer. This is the background of the writing of this study, with the hope that this study can correct current Muslim misconceptions about the function of the mosque, or at least be able to provide a historical description of the mosque in the history of the Muslim community as a whole, and how to prosper it (Karim 2020). The campus is the leading unit in the implementation of the national education system. In accordance with the ideology of the State and culture of the Indonesian Nation, the implementation of the national education system and the job training system carried out in Indonesia at every level of qualifications in the Indonesian National Qualification Framework (KKNI) include processes that build the character and personality of Indonesian people, among which produce graduates who value cultural diversity, views, beliefs and religion as well as other people's original opinions/findings (Aziz et al. 2019). The mosque is a place of worship for Muslims, so it's no wonder the mosque has a central role in driving religious and social activities so the presence of a mosque is a necessity (Fahrul 2023).

In some universities, even the mosque looks to be an alternative choice to fill time outside of normal lecture activities. This fact continues to grow, so the campus mosque functions. Widening the function of the mosque as it is actually not something new, even an idealization process in accordance with the actual function as happened at the time of the Prophet Muhammad. The reality in the community indeed still shows a very narrow function. Mosques, in general are often identified as places of worship. Beyond that, the mosque seems to have no social functions whatsoever. Then it is necessary to optimize the function of the mosque not only in the aspect of ritual worship activities but also fostering aspects of social, political, and economic insights as well as other insights in accordance with the demands and developments of the times.

Optimization of functions like this is what happens in campus mosques which in terms of the quality of their congregational resources are relatively more advanced.

Campus mosques are generally managed through better management than mosques in general. This is because the activities are campus residents with a concentration of undivided activities. The mosque for Muslims is understood as a sacred holy place, as well as space to go to other realms and interact with God (Jihan 2016). Muslims in certain circumstances perform their worship in the mosque and indeed it can only be done there, for example Friday prayers. In this prayer, there must be at least 40 men together (Djunaidi, Irfan, and Safitri 2016). This category also distinguishes mosques from other places of worship in Islam such as mosque and mosque.

The mosque itself has a very important role, both in terms of the history of Muslims, culture, and social domains because of its existence as a discourse that can never be separated from spirituality. However, in this contemporary condition, the mosque experiences a crisis of worshipers, especially in the midday, dhuhur and asar prayers. In some cases, the dawn, dhuhur and asar prayers in a mosque are only performed by a mu'adin and an imam (Abdel-Hady 2010). This condition seems to be a crisis phenomenon as expressed in the short story titled "Salawat Leaves" by Yanusa Nugroho who wrote "the mosque is deserted. Especially if it is daytime. At dawn there are five people in the congregation, and all of them are administrators." Of course, the writer of this short story is based on the social structure around him, which is indeed a public secret if the morning prayer, dhuhur, and asar will be devoid of worshipers. It is as if this condition became a culture amid abundance, stability, and pleasure that fostered the desire for material consumption in unlimited desire.

Meanwhile, this was responded to by social mobility in the community not only for the benefit of religious activities (worship) but also other types of activities such as study groups, cultural arts activities, leadership training and so forth. Furthermore, millennial vocabulary comes from English millennium or millennia which means a thousand years. Millennia later became a term for a period that occurred after the global era, or modern era. Therefore, the millennial era can also be called erapost-modern (Wahana 2015). This era is interpreted by some experts as an era of back to spiritual and moral or back to religion, which is a period of returning to spiritual, moral and religious teachings. This era emerged as a response to the modern era that prioritizes reason, empiricism, and things that are materialistic, secularistic, hedonistic, pragmatic, and transactional, namely the view that separates world affairs from the hereafter (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak and Badan Pusat Statistik 2018).

As a result of this life, human beings are free to act without spiritual, moral and religious foundation. Life like this, indeed has brought humans to the stage of making something awesome, like digital technology, cloning, and so on. However, without being accompanied by spiritual, moral and religious foundations, all these amazing discoveries have also been used by humans to support their appetite. Capitalistic economic practices and predatory spirits, politics that justifies any means, drug trafficking, human trafficking, corruption, to LGBT practices (Lesbian, gay, sexual, gay and transgender), environmental destruction and so on, seem increasingly sophisticated, because they are supported by digital technology carried out by millennial generation humans.

Such a life is based on the assumption, that with reason, five senses, and material supported by advanced science and technology all problems can be solved. Want to travel far, just order a plane ticket; want to sleep well and eat deliciously just go to a

hotel and restaurant, want to have fun, just go to an entertainment place; want to be healthy, just call the doctor, and want to be good at just calling the teacher or resource person; want to get information, see Google. Meanwhile religion is deemed unnecessary to interfere, because it will hamper human freedom in achieving progress.

In the midst of the rise of human freedom in studying religion, students as a millennial generation look for easy ways to study religion through social media (Maharani and Muhammadong 2024). This is a convenience that is at the same time a joint task so that students as millennial generation not only study in the social media but can come in droves to the mosque to study religion (Aisa and Ratnawati 2022). This has become an issue that makes academic anxiety why students as millennial generation are more likely to choose to study in social media whose scientific knowledge is unclear. Furthermore, what should be done by the campus mosque takmir in order to attract students to study at the mosque which indeed provides studies for students enriching religious knowledge. In an effort to illustrate how the millennial generation seeks easy alternatives in studying, and further study related to the next steps that must be taken by the mosque manager, this paper will examine more deeply and answer the questions that have been formulated.

The shift in the function of mosques from centers of civilization to mere spaces of ritual worship has had a direct impact on Islamic pedagogy and campus educational strategies. This narrowing down reduces the mosque's role as a transformative learning space that shapes students' critical awareness, prophetic character, and social engagement. Therefore, campuses need to revitalize mosques as integrative learning centers that connect spiritual values with social practices, thereby supporting the formation of contextual Muslim intellectuals who are responsive to the challenges of the times.

B. METHOD

This research uses a qualitative descriptive approach to analyze the phenomenon of religious learning among students at Jenderal Soedirman University (Unsoed) in Purwokerto. This approach was chosen because it allows for in-depth exploration of student behaviors, perceptions, and experiences in learning about religion, both through the campus mosque and digital platforms such as WhatsApp and YouTube. The research focuses on the shift in Islamic learning patterns from physical to digital spaces as part of the dynamics of the millennial generation's religiosity.

Data collection was conducted through observation and documentation. Observations were conducted at the campus mosque to assess student participation in religious activities, and digital ethnographic observations were conducted on WhatsApp groups and YouTube content to understand patterns of interaction and consumption of religious learning. Documentation included activity schedules, media publications, archives of open discussions, and relevant digital content.

Participants in this study were students at Jenderal Soedirman University (Unsoed) involved in religious activities. The research was conducted in two main contexts: a physical location, the campus mosque, and a digital space, including WhatsApp and YouTube. In both contexts, observed activities included religious studies, online discussions, and students' consumption patterns of Islamic content.

Ethical aspects of the research were observed by requesting permission from the WhatsApp group admin, maintaining participant anonymity, and using the data

only for academic purposes. Observations of YouTube content were conducted on public data without direct interaction. Data were analyzed thematically using qualitative analysis to identify patterns, motivations, and the influence of digital media on students' religious learning in a hybrid context (offline and online).

C. RESULT AND DISCUSSION

RESULT

1. Campus Mosque Profile and Activities

As a religious institution, a mosque serves not only as a place of worship but also as a center for social and educational activities. This is reflected in the Nurul Ulum Mosque at Jenderal Soedirman University (Unsoed), which was established in 1982 and is managed by a board of lecturers and students. This collaboration allows for more structured and sustainable mosque management.

Mosque activities are not limited to worship but also include various Islamic studies conducted regularly. This is as stated by one source (Anonymous 2): "On Tuesday nights there are Quranic studies, Wednesday nights, and Friday nights through Sunday there are *tahsin* studies from after Maghrib until Isha." This statement was reinforced by another source (Anonymous 1), who stated that "routine activities at the mosque include the study of hadith, the Quran, and *fiqh* as practical guidelines for daily life."* Additionally, incidental activities such as commemorating Islamic holidays and breaking the fast together are also part of the mosque's activities, demonstrating the mosque's role as a center for religious activities on campus.

However, student participation in these activities remains relatively limited. Interviews revealed that the number of participants generally ranged from 10 to 20, with even fewer participants for certain activities, such as *tahsin*. This situation suggests that, despite the diverse and structured nature of the program, its appeal to students is not yet optimal. This indicates the need for more innovative management strategies and activity approaches to ensure the mosque's optimal function as a center for religious learning and development on campus.

2. Student Participation and the Dynamics of Religious Activities

Various religious programs are held regularly, but student participation in mosque activities remains relatively low. Interviews revealed that the average number of participants in religious studies is only 10 to 20, with even fewer participants in certain activities, such as Quranic recitation. This is as expressed by one informant: "*Student participation is not very high, at most around 10-20 people, and sometimes even fewer for recitation.*" This situation indicates a gap between the mosque's potential as a center for religious learning and the actual level of student involvement.

This low participation also reflects a shift in student orientation toward religious learning spaces. Mosques, which historically served as centers for scholarly and spiritual activities, now tend to be positioned as secondary spaces. Students are more preoccupied with academic and organizational activities, making mosque attendance less of a priority. This is reinforced by an informant's statement that "*students often choose other activities on campus rather than attending religious studies at the mosque.*" As a result, the mosque's function as a center for intellectual and spiritual development has not been optimal.

From a pedagogical perspective, the learning approach used in religious studies also influences student engagement. The studies conducted generally use a scripture-

based (non-thematic) approach with the aim of maintaining continuity and depth of material. As one informant stated, *"the studies still use scriptures, not thematic ones, so they can be consistent."* However, this approach has not fully captured the interest of students, who tend to prefer a more contextual learning model relevant to everyday life.

On the other hand, the development of digital technology has also shaped new patterns in student religious learning. Students prefer to access religious materials through social media such as YouTube and WhatsApp, which are considered more practical and flexible. This situation aligns with interview findings that students *"find it easier to learn from social media because they can adjust their time around other activities."* While this approach offers convenience, it also poses challenges related to the validity of sources and depth of understanding. Therefore, mosque administrators need to innovate by integrating digital approaches into mosque activities to be more relevant to the needs of the current generation of students.

3. Challenges and Efforts to Develop the Mosque as a Center for Knowledge

The management of the Nurul Ulum Mosque faces several major challenges, primarily related to limited funding and low student interest in participating in competitive activities. The mosque's funding comes primarily from alms and donations, while financial support from university institutions remains relatively limited. This situation has resulted in limited development programs and the provision of facilities and infrastructure to support mosque activities. Furthermore, students' perceptions of mosques as merely places of ritual worship contribute to low participation in non-ritual activities, such as religious studies and discussions.

This finding is reinforced by interviews with mosque administrators, who stated that the main challenge is not only financial, but also attracting students to attend the mosque. A similar informant expressed, *"The obstacles at the mosque are the courtyard and student visits, because now the mosque is seen as merely a place of worship."* This statement indicates a shift in the function of the mosque in students' perceptions, which has resulted in a decline in the intensity of mosque-based academic and social interactions. Thus, the challenges faced are not only structural but also cultural.

Despite this, the mosque management has a progressive vision to make the Nurul Ulum Mosque a center for academic and religious activities on campus. Efforts include organizing regular activities, involving students in the management of the mosque's committee, and planning facility development through mosque building reforms. Going forward, the mosque is expected to function more optimally as a space for learning, discussion, and character development for students. Therefore, improving facilities and implementing more contextual innovation programs are attractive strategic steps in revitalizing the mosque's role as a center for academic and religious activities on campus.

DISCUSSION

1. Restore the Mosque for Education

The function of the campus mosque from time to time underwent a process of development. Initially, the campus mosque was used only to establish prayers. Now, in addition to conducting prayers, the campus mosque functions as a place for discussion of Islamic studies, political education, economic, social, history, and Islamic broadcasting strategies (Mahendra 2021). This is in line with research findings at the Nurul Ulum Unsoed Mosque, which is not only used for worship, but also holds various

routine studies such as studies of the Qur'an, hadith, fiqh, as well as tahsin programs which are carried out on a scheduled basis every week.

As an example of the two largest Islamic mass organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama. There is a link between Salman ITB Bandung mosque congregation and Muhammadiyah. From the Salman Mosque congregation we see that many ITB alumni have become community leaders (Siskandar and Yani 2020). Likewise, the history of the Nahdlatul Ulama mass organization shows that alumni from their pesantren (educational institutions) have become activists of the community. Therefore, according to Kuntowijoyo, there are three ways to integrate them into the community, namely the presence of worshipers, mosques and Islamic mass organizations (Saputra and Syarifah, n.d.).

This concept is relevant to field conditions, although it is not yet fully optimal. At the Nurul Ulum Mosque, the student congregation has actually established religious learning spaces, but participation is still limited, with only around 10–20 students participating in each study activity. This indicates that the mosque's potential as a space for social interaction and education has not been fully realized. As part of Islamic civilization, the mosque should function as a center for study that is responsive to current developments (Budiutomo et al. 2022). Contextual and current study themes can attract students to actively participate. However, research findings indicate that studies at the Nurul Ulum Mosque still use a non-thematic (book-based) approach, which, while aimed at maintaining scientific continuity, does not fully align with the learning needs and preferences of today's students.

On the other hand, the use of technology in mosque activities is a crucial necessity in the digital age (Anshari, Al, and Pratiwi 2023). However, research data shows that the use of digital media in Nurul Ulum Mosque activities is still suboptimal, while students prefer to access religious learning through platforms like YouTube and WhatsApp. This indicates a gap between the learning approach in mosques and the learning patterns of the millennial generation. The existence of campus mosques plays a strategic role in shaping student character (Maisaroh and Ngulwiyah 2023). This is also evident in the finding that students who actively participate in mosque activities tend to have better religious behavior, although their numbers are still limited. Therefore, efforts are needed to expand student participation in mosque activities.

Furthermore, the role of mosque managers (takmir) is crucial in revitalizing the mosque's educational function. Good management can make the mosque a center for the development of knowledge, both religious and general (Rijal 2022). However, in the context of this research, it was found that the main challenges facing Nurul Ulum Mosque are limited funding and low student interest, which impacts the mosque's suboptimal function as a center for academic and scientific activities. Therefore, revitalizing campus mosques as centers of education requires a more adaptive and contextual strategy. The development of more thematic study programs, the integration of digital technology, and increased collaboration between the mosque administrators, lecturers, and students are important steps to make the Nurul Ulum Mosque a center for learning and character building for students in the contemporary era.

2. Characters of Millennial Generation

Generations are groups of individuals who have similarities in age range and experience important historical events in the same time period (Tugiah and Jamilus

2022). A generation is a group of people whose ages are in the same life cycle and are characterized by age group characteristics, or in other words the aggregate of all people born over a span of about 20 years (Leuwol et al. 2023). Working With Generations X And Y In Generation Z Period: Management Of Different Generations In Business Life states that millennials or Y generations are those born between 1980 and 2001 (Berkup 2014). This opinion is similar to that of Stafford and Griffis which states that millennial generation is the population born between 1980 and 2000 (Stafford and Griffis 2008). While millennial generation according to the United States Census Bureau are those born between 1982 and 2000 (Simon 2022).

The millennial era as it is happening today besides having the characteristics of the post modern era as mentioned above, also still has the characteristics of the globalization era which include intense competition as a result of the free market; demands for fairer, egalitarian, humane and democratic treatment, as a result of political fragmentation; political hegemony as a result of interdependence; have to learn again as a result of advances in science and technology; as well as moral decay (moral decadency) as a result of the entry of a new culture that is not in line with the values of religious teachings (Berkup 2014).

Furthermore, related to the problems and challenges that occur in the millennial era, among others are related to the existence of human attitudes and behaviors whose characteristics include: (1) like freedom; (2) likes to personalize; (3) relying on instant information speed; (4) like learning; (5) working with an innovative environment, (6) actively collaborating, and (7) hyper technology (Tapscott, 2008) (8) critical, that is, accustomed to thinking out of the box, rich in ideas and ideas; (9) confidence, that is they are very confident and dare to express opinions without hesitation; (10) connected, which is a generation who are good at socializing, especially in the communities they follow; (11) surfing on social media and the internet (Berkup 2014). Cyberculture is a new culture in which all cultural activities are carried out in an unlimited virtual world. Students who are on campus can be said that students also have characters like that. Where in relation to the need for existence and identity search, students prefer to surf with social media.

Millennial students demonstrate a strong tendency to utilize digital media as a source for religious learning. This is evident in their preference for platforms like YouTube and WhatsApp over attending in-person religious studies at the campus mosque. Ease of access, flexibility, and engaging presentation of materials make digital spaces a preferred platform for religious learning. However, this situation has resulted in low student participation in mosque activities, with only 10–20 students attending each study. This indicates a mismatch between conventional study approaches and the characteristics of the millennial generation, who tend to prefer interactive, technology-based learning. Therefore, innovative approaches are needed to ensure mosques remain relevant as centers of religious learning.

3. Turmoil of Quran Medsos Among the Students.

The phenomenon of religious learning through social media among Unsoed students demonstrates quite complex dynamics. Research findings indicate that students access religious studies more often through digital platforms like YouTube and WhatsApp than through in-person lectures at the Nurul Ulum Mosque. This preference is based on ease of access, flexibility of time, and the more engaging audio-visual

presentation of the material. However, this trend also indicates a shift in religious authority, with students preferring popular preachers on social media over deeply considering their academic background.

The existence of the internet is like the Simalakama which is very dependent on its users (users). Not to mention the restrictions in cyberspace still have not touched all the existing problems, but the good side is to train the maturity of thinking and self-control (Trisiana, Sutikno, and Wicaksono 2020). One of the products that appear in the realm of the internet is mass media, which is often known as social media. Through social media many things can happen, social media can unite many people, can collect a large amount of time in a matter of hours, can also be a surefire tool to spread provocation to divide the integrity of an institution, organization and family (Kanu et al. 2024). One of the causes of division, feud, and divorce between individuals is the result of verbal communication through mass media. So, from this point there needs to be clarification of social media so as not to be caught in a hoax.

It is indeed difficult to distinguish between hoaxes and facts. Lying news (hoaxes) on social media thrives on the conditions of people who want ease in conducting communication interactions through social media (Arafah and Hasyim 2023). Lying news is produced not by paying attention to the rules of writing news which is a guide in writing news in the implementation of media journalistic tasks. Lying news through social media should not be allowed, because the ability of social media that is used to present news that is not based on facts of events tends to cause information uncertainty, able to create public opinion that is not based on news facts, and cause unrest in society. Many people have become victims of hoaxes because they are too taqlid to believe, many people are exposed to sedition and slander which causes divisions and communication, which turns out to be the cause of lack of accuracy and careful thinking in capturing new information (Evolvi 2021). But also not a few who make social media as a means of propaganda to spread goodness, a means to invite to fastabiquil khairat, a means to establish long-distance hospitality, even lately the social media is also used as a means of e-learning through a tutorial system.

Virus Filter before sharing delivered by Nadirsyah Hosen, that before someone spreads the news to others, then he must filter first whether the information is true or not. In relation to seeking religious knowledge, this is very vulnerable correctly and incorrectly, valid and invalid. According to interviews with several students stated that they never find out who fill lectures on social media. They only see and listen to lectures in accordance with cases that are viral on social media or choose religious clerics who are well-known on social media.

The selection of these clerics was not based on scientific beliefs but rather based on the trends of social media clerics and clerics which according to them were contemporary and in a youthful style (Kircaburun et al. 2020). As for the cleric, clerics who are usually often interested in their studies in the social media are Ustadz Hanan Attaki, Ustadz Basalamah, Ustadz Abdul Somad, Ustadz Quraish Shihab and others in part. There is a very strong influence from who a lecturer is on the thinking of students. This can be seen when students are discussing religious lectures or religious activities. It becomes an arduous task to control the ghiroh of students who want to find their true self toward a better direction, but the lack of assistance from lecturers and religious experts who can be trusted sanad scientific.

The social media that is most often used to recite is Youtube. Youtube was chosen because they are more interested in audio visual learning media because it feels more striking and interesting. In addition, whatshapp application is also the next choice besides youtube, the mechanism of the Koran on whatshapp is through religious study groups. Where in the group there is accompanying, providing religious material like text messages, voice messages and video messages. Based on the condition of the turmoil within the student, there is a positive thing that can be taken that is where they are eager to explore religious knowledge when they are beginning to grow up (Thalgi 2024). The negative side, the enthusiasm of students in studying religious knowledge, is not one hundred percent supported by the learning media. This is because, learning through social media can not be fully believed the truth of what has been conveyed. Moreover, these technological advances also encourage humans to spread videos that are not necessarily valid (hoaxes).

The use of social media as a means of religious learning has two implications. Positively, social media can increase students' interest in studying religion and expand access to various sources of knowledge. However, negatively, the lack of verification processes for information sources leaves students vulnerable to invalid content. This is reinforced by the finding that some students are unaware of the background of the preachers they follow, instead prioritizing their popularity and style of delivery. This situation demonstrates the importance of strengthening digital religious literacy so that students can be critical in filtering information obtained from social media.

4. Revitalization of Campus Mosque

As the next generation, students play a strategic role in developing the nation's character, thus requiring targeted religious guidance (Darmawan and Marlin 2020; Patahilah and Mauludin 2024). In this context, campus mosques have the potential to serve as centers for spiritual and intellectual development. However, research findings indicate that the Nurul Ulum Mosque at Soedirman University (Unsoed) has not fully become a center of student activity, as evidenced by low participation in religious studies and a tendency for students to prefer social media as a source of religious learning (Lundeto 2023).

This situation indicates that the mosque's function is still limited to ritual aspects (Arlina et al. 2022), although students who are active in mosque activities tend to demonstrate better religious behavior. Therefore, it is necessary to strengthen the role of mosques through innovative programs that are more contextual and adaptive to the characteristics of the millennial generation. Collaboration between mosque administrators, lecturers, and students, as well as the integration of digital media into mosque activities, are strategic steps to increase student engagement.

Thus, the revitalization of campus mosques is not only oriented towards increasing activities, but also towards strengthening the educational function in shaping the character of students who are religious, critical, and responsive to developments in the times.

CONCLUSION

This study shows that the low level of socialization and optimization of campus mosque activities encourages students to prefer social media such as WhatsApp and YouTube as a means of religious learning, which is perceived as more flexible. Despite

providing easy access, learning through social media without guidance risks producing poorly verified understanding. In this context, campus mosques play a crucial role as learning spaces capable of guiding and strengthening students' religious understanding.

Practically, mosque managers and Islamic education planners need to: (1) increase the socialization of mosque activities; (2) develop contextual and engaging studies; and (3) integrate digital media into mosque activities. A hybrid learning approach (mosque and digital) is an effective strategy for strengthening students' religious character and understanding in a more comprehensive and relevant way for the digital era.

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