

## Analysis of Student Development Programs in Strengthening The Religious Diversity of Muslim Youth in The Digital Age

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### *Abstract*

This study analyzes student development programs aimed at strengthening the religious identity of Muslim youth in the digital age, conducted at a modern Islamic boarding school in Subang Regency. It focuses on program effectiveness, the influence of digital technology, the role of educators, and student responses. A phenomenological qualitative approach was applied to explore participants' lived experiences. Participants included 12 students, 3 boarding school teachers, 1 character-building teacher, 4 Islamic education teachers, and 2 murobbi, selected purposively based on their involvement in the guidance program. Data were collected through structured and open-ended online interviews via Google Form, supported by documentation and behavioral observation. Analysis followed Miles and Huberman's interactive model: data reduction, display, and verification through triangulation and member checking. Findings indicate that the program effectively strengthens religiosity through educator collaboration in activities such as congregational prayer, Qur'an recitation, spiritual studies, and digital ethics, enhancing student discipline and independence. Religious identity was reinforced through modeling, evaluation, and discussion, though digital distractions required close supervision. The roles of character-building teachers, Islamic education staff, and dormitory supervisors complemented one another, including innovations using digital media. Students' responses were generally positive, influenced by internal and external motivations. Overall, the program fosters adaptive

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### *Artikel Info*

**Received:**

December 21, 2025

**Revised:**

January 28, 2026

**Accepted:**

March 27, 2026

**Published:**

June 10, 2026

religiosity in the digital era while requiring improved monitoring and flexibility for sustainable outcomes.

**Keywords:** Digital Age; Islamic Education; Muslim Youth; Religious Identity; Student Development Program.

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### *Abstrak*

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Penelitian ini bertujuan menganalisis program pembinaan siswa dalam memperkuat keberagaman remaja Muslim di era digital, khususnya di salah satu sekolah Islam modern berasrama di Kabupaten Subang dengan fokus pada efektivitas implementasi, penguatan identitas keagamaan, pengaruh digital, peran pendidik, dan respon siswa. Pendekatan kualitatif fenomenologis digunakan untuk memahami pengalaman mendalam partisipan. Partisipan meliputi 12 siswa, 3 guru asrama, 1 guru bina karakter, 4 guru PAI, dan 2 murobbi, dipilih secara purposif berdasarkan pengalaman dalam program pembinaan. Data dikumpulkan melalui wawancara terstruktur dan terbuka via Google Form, dikirim daring via email atau WhatsApp, dengan jaminan kerahasiaan dan hak undur diri. Data sekunder diperoleh dari dokumentasi program dan observasi perilaku siswa. Analisis data menggunakan model interaktif Miles dan Huberman, meliputi reduksi data, penyajian narasi, dan verifikasi melalui triangulasi sumber serta member checking. Temuan utama menunjukkan program pembinaan efektif melalui kolaborasi pendidik dalam kegiatan seperti salat berjamaah, tadarus, kajian rohani, dan etika digital, yang meningkatkan disiplin dan kemandirian siswa. Penguatan identitas keagamaan dicapai via keteladanan, evaluasi, dan diskusi, meski tantangan digital seperti distraksi media sosial memerlukan pengawasan ketat. Peran guru bina karakter, PAI, murobbi, dan asrama saling melengkapi, dengan inovasi seperti media digital untuk pembinaan. Respon siswa positif, namun variatif, dengan motivasi internal dan eksternal memengaruhi partisipasi. Secara keseluruhan, program ini memperkuat keberagaman adaptif di era digital, meski perlu peningkatan monitoring dan fleksibilitas untuk dampak jangka panjang.

**Kata Kunci:** Era Digital; Pendidikan Islam; Pemuda Muslim; Identitas Keagamaan; Program Pengembangan Mahasiswa.

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### A. Introduction

The digital age has brought significant and profound changes to the lives of Muslim youth worldwide, where easy and rapid access to information through social media platforms and the internet often poses serious challenges to long-held religious values (Douglass et al., 2022; Shamim, 2024; Sonea, 2022). Muslim youth, as a vulnerable and easily influenced generation, are often exposed to content that contradicts Islamic teachings, such as extremist radical ideologies or false and misleading information, which can ultimately disrupt the process of forming a solid and stable religious identity (Abdullah, Mufid, Ju'subaidi, & Purwanto, 2024; Devadas & Keutzer, 1990). Therefore, an in-depth analysis of student development programs is crucial and very important to understand their effectiveness in strengthening religious diversity amid the rapid and dynamic flow of information.

Student development programs in the context of Islamic education play an important and strategic role in equipping young people with broad knowledge, practical skills, and moral values in accordance with the teachings of the

holy religion (Cook et al., 2007; Trysnes & Synnes, 2022). In Islamic schools or educational institutions, this program generally includes regular religious study sessions, in-depth religious discussions, and comprehensive digital ethics training. However, in this challenging digital age, the main issue is how to integrate information technology as a useful tool for guidance, rather than as a destructive threat (Mashudi & Hilman, 2024; Mustafa, 2023). Academic literature emphasizes that effective development programs must be adaptive to the times, involve the active participation of the youth themselves, and be supported by competent and highly committed educators. Empirical research shows that programs that are less responsive to digital dynamics often fail to achieve their main goal of strengthening religious diversity (Sonea, 2022). In-depth and systematic analysis is needed to objectively identify the strengths and weaknesses of these programs.

Based on field observations at a modern Islamic boarding school in Subang Regency, Muslim teenagers often experience psychological pressure when forced to enter Islamic boarding

schools without intrinsic motivation, which then triggers delinquent behavior such as disciplinary violations or negative interactions with peers. This condition is exacerbated by the digital era, where easy access to social media makes teenagers less motivated to study and more interested in worldly content, thus neglecting the religious values taught in the student development program. As a result, many students violate boarding school rules, such as excessive use of gadgets or engaging in activities that contradict Islamic teachings, which indicates the failure of the program to integrate religious education with digital challenges. This raises questions about the effectiveness of the current guidance methods, requiring in-depth analysis to identify the root causes and develop more adaptive solutions.

Previous research has explored in the journal (Irma Ni'matul Jannah & Andewi Suhartini, 2023) that the development of students' religious values through religious programs in junior high schools is very effective in increasing religiosity and morality, with a focus on school commitment and program implementation such as

evaluating Quran memorization and praying together. This study shows that a qualitative phenomenological approach helps describe students' experiences of consciousness in the context of Islamic education, where well-planned programs contribute to the formation of spiritual values. Teachers and educators play a crucial role in creating an environment that supports the strengthening of religious diversity. Meanwhile, in the research journal ", which examines the management of religious programs in building the religiosity of students, this study highlights the planning, implementation, and evaluation of programs in one institution, where the exemplary behavior of teachers significantly influences student motivation. Based on a qualitative descriptive approach, this program creates a reciprocal relationship between management and character development, fulfilling psychological needs such as competence and relatedness. Strategies such as periodic evaluation have been proven to increase religiosity, although the impact varies depending on the context.

Based on the findings of previous researchers, there are several research

gaps. While religious programs are recognized as an important strategy in strengthening students' religiosity, there are still gaps in methodology, such as the limitations of the phenomenological qualitative approach, which is context-specific and cannot be generalized to a broad population (Irma Ni'matul Jannah & Andewi Suhartini, 2023). Furthermore, empirical research identifying implementation challenges, obstacles, or areas of program failure remains limited, with a lack of critical analysis and quantitative data to statistically measure effectiveness. Existing studies emphasize positive aspects rather than varying impacts on students from different backgrounds. Meanwhile, the study (Adzhar & Siswahyuningsih, 2025) highlights that research discussing the long-term effects of religious program management on student religiosity and behavior is still minimal, with a narrow focus on one institution that does not represent other educational settings. The understanding of the causal relationship between program practices and spiritual motivation is also not fully explained, requiring further exploration of

adaptation in different geographical or socioeconomic contexts.

The novelty of this study lies in its contextual approach, which adapts the analysis of student development programs in the environment of Islamic boarding schools in the digital era, particularly in one of the modern Islamic boarding schools in Subang Regency. Unlike previous studies that focused on public secondary schools or a single institution without integrating digital challenges, this study explores how guidance programs can strengthen the religious diversity of Muslim youth by considering the cultural aspects of Islamic boarding schools and digital literacy. This research also overcomes methodological limitations by combining qualitative approaches for broader generalization and investigating challenges such as delinquent behavior due to digital pressure. By involving Islamic boarding school students as subjects, this study provides new insights into adaptive coaching strategies, filling the gaps in previous research with practical recommendations for educators in implementing effective programs in the digital age.

Overall, this background emphasizes the urgency and importance of analyzing student guidance programs as an appropriate response to the challenges of Muslim youth religiosity in a complex digital era (Mustafa, 2023). By deeply understanding these dynamics, this research can make a significant contribution to strengthening a religious identity that is harmonious and balanced with the development of information technology. A comprehensive and multidimensional scientific approach is needed to ensure that development programs are not only reactive but also proactive in shaping a resilient and highly competitive Muslim generation. This research is expected to provide valuable insights for education practitioners and policymakers in designing effective and innovative programs, so that Muslim youth can navigate the digital world with strong and unshakable Islamic values (Sonea, 2022).

## **B. Methods**

This study uses a qualitative approach with a phenomenological study type (Miles, Huberman, & Saldana, 2014) to deeply understand the

experiences of educators and students in student coaching programs aimed at strengthening the religiosity of Muslim youth in the digital age, as well as its implications for the effectiveness of internalizing Islamic values in the pesantren environment. Primary data was collected through interviews using Google Forms with structured and open-ended questions to facilitate respondents in expressing their experiences. Informants were selected purposively, including Muslim youth who were active in the coaching program, character building teachers responsible for moral development, Islamic education teachers who focused on Islamic education, murobbi as spiritual mentors in Islamic boarding schools, and dormitory teachers who supervised the daily lives of students.

The interviews were conducted entirely through Google Forms, which were sent online via email or WhatsApp links for easy access. All informants were given an explanation of the research objectives and assurances of data confidentiality, including the right to withdraw from the process at any time without consequences. All responses were securely stored on Google Drive

with encryption. In addition to interviews, secondary data was obtained through documentation in the form of coaching program notes, religious activity reports, and observations of student behavior related to the use of digital technology (Braun & Clarke, 2006).

The collected data was analyzed using a qualitative descriptive approach based on Miles and Huberman's interactive analysis model (Miles et al., 2014). The first stage was data reduction, which involved filtering and sorting data from Google Form responses to identify information relevant to the effectiveness of coaching programs in the digital age. The next stage is the presentation of data in the form of descriptive narratives and direct quotes from informants to show patterns of challenges and successes of the program. Verification is carried out through source triangulation, which is comparing findings between informants and supporting documents, as well as member checking, which is requesting clarification from the sources through a follow-up Google Form to ensure that the researcher's interpretation is in accordance with the meaning of their

statements. This process culminates in conclusions that reflect the collective understanding of educators and students regarding the impact of coaching programs on strengthening the religious diversity of Muslim youth amid the digital era (Hamdani, 2024).

### C. Result and Discussion

#### Result

One of the efforts to strengthen the religious diversity of adolescents in the current digital era can be done through the implementation of a coaching program for students. This has been implemented in one of the modern Islamic boarding schools in Subang Regency. This study was conducted by interviewing several informants who were able to provide an overview of the implementation of a coaching program for students aimed at increasing the religious diversity of students amid the rapid development of digital technology. Interviews were conducted with 5 informants, including: 12 students, 3 boarding school teachers, 1 character building teacher, 4 Islamic Education (PAI) teachers, and 2 murobbi. The following indicators can be used to see how student religious commitment is

strengthened through the coaching program:

### **1. Implementation of the Guidance Program**

The continuity of the guidance program, supported by methods appropriate to the developmental needs of adolescents and the effective use of digital media, is key to creating a guidance process that is relevant, adaptive, and has a sustainable impact in today's digital age.

Based on interviews with character building teachers, it was found that character building teachers play an important role in designing, compiling, and coordinating student religious and disciplinary guidance programs that include independence, responsibility, and cooperation, such as congregational prayers, tadarus & tahfizh, spiritual studies, social services, and religious holidays. In today's digital era, they utilize technology for activity communication, dissemination of religious content, and virtual guidance implementation. In its implementation, character building teachers do not work alone but also collaborate with other teachers through discussion and

coordination, then the agreed program is socialized to students.

In addition to character building teachers, religious guidance programs in schools and dormitories have been running well with the support of various elements, ranging from Islamic education teachers, murobbi, and dormitory administrators. Islamic education teachers internalize guidance material that emphasizes faith, morals, memorization, fiqh worship, Islamic history, and digital ethics. Meanwhile, murobbi act as spiritual mentors and companions for students, responsible for guiding students to remain steadfast through regular advice and weekly guidance. Meanwhile, no less important is the role of dormitory administrators who support religious guidance programs through activities such as tahajjud (night prayers), character building, *life skills*, and training in santri etiquette. Based on interviews with the students, most of them responded positively to the guidance program. They felt happy, helped, more disciplined, and developed personally. The guidance was considered quite relevant, especially in relation to digital ethics, discipline, and independence.

## 2. Strengthening Religious Identity

The guidance program that has been implemented needs to be strengthened in a structured manner through the roles of each party, namely character building teachers, PAI teachers, murobbi, and dormitory administrators. Based on interviews with character building teachers, teachers support the integration of religious values through exemplary behavior, direct assistance in student activities, routine evaluation and reminders, and the provision of discussion forums so that students can ask questions and internalize religious values. However, there needs to be continuity between exemplary behavior and systematic evaluation so that religious values are truly instilled and do not become a mere formality.

According to PAI teachers, PAI teachers play a role in strengthening religious identity through religious value guidance through end-of-lesson reflection, discussion, and personal mentoring. Meanwhile, murobbi provide reinforcement by shaping religious identity through motivation, guidance, and maintaining student manners, as well as ensuring students maintain their

Islamic identity in speech, dress, and behavior. Meanwhile, interviews with dormitory administrators revealed that they monitor religious attitudes and behavior through direct assistance, mutaba'ah checks, and routine interactions and activities to strengthen religious identity through congregational tahajjud, sunnah fasting, tilawah, and the five daily prayers.

## 3. The Influence of the Digital Age

The interview results show that the digital era has a major influence on religious guidance in schools and dormitories. Based on interviews with character building teachers, digitization has a significant influence on the management of guidance programs in schools. Teachers said that digitization makes the planning process more efficient and structured. In addition, technology facilitates program evaluation through the presentation of more accurate and documented results data. Another positive impact is the wider reach of guidance, as religious content can be shared through platforms such as YouTube and other social media, benefiting not only students but also the general public. Visualization through digital media is also said to be very

helpful in students' understanding of the guidance material. However, in the context of *boarding schools*, the benefits of digitization are more felt when students are outside the school environment, such as during holidays. To overcome the negative impacts of digitization, the school has implemented joint policies in the form of regulations on the use of technology, supervision involving the school and parents, and instilling awareness in students to be wise in using media.

According to PAI teachers, the integration of digital learning in Islamic Religious Education material has been carried out through various media and methods. Teachers utilize computer laboratories, compile E-modules, learning videos, and interactive quizzes using applications such as *Quizizz* and *Kahoot*. Some teachers also direct students to create digital da'wah content as a form of creative projects. The use of media such as interactive Al-Quran applications, online discussion platforms, and e-books has become a means to deepen understanding of Islamic teachings in a flexible and contextual manner. However, the biggest challenges faced are distractions from

non-educational content, low Islamic digital literacy among students, and the misuse of digital media for purposes that are not in line with educational objectives, such as playing games, excessive access to social media, or chatting on unsupervised platforms. Teachers also highlight the importance of maintaining spiritual depth so that it is not displaced by the dominance of gadget-based learning alone.

Based on interviews with murobbi, in the context of the digital age, they emphasized the importance of setting an example in using technology wisely and meaningfully. Murobbi strive to directly demonstrate how to search for useful information, especially that related to the Islamic world. They also actively guide students to use social media as a means of preaching and carrying out *amar ma'ruf nahi munkar*. In this case, murobbi play an important role as moral filters who guide students in utilizing technology for good. However, there is no specific digitalization mechanism in their guidance, which shows that there is still a need to develop digital capacity among murobbi.

Meanwhile, according to boarding school teachers, the negative influences

of the digital era have been addressed through fairly strict restrictions. One of the main policies implemented is a ban on the use of cell phones in the boarding school environment, except for special needs such as tutoring or competitions. Students who violate this rule will be subject to sanctions in the form of confiscation of their devices. In addition, digital surveillance has also begun to be implemented, although it is still limited to manual restrictions and monitoring. Some teachers mentioned that there is a digital monitoring program created by the boarding school administrators, but it has not been implemented evenly. Limited facilities and systems are the main obstacles to creating comprehensive digital control. The use of the school's computer lab by students as an outlet also shows the need for more prudent regulations so that restrictions do not cause other negative effects.

#### **4. The Role of Teachers and Counselors**

Based on the interview results, character building teachers have a strategic role in designing, supervising, and implementing student religious guidance programs. This role includes program development, evaluation,

mentoring of students' daily activities, and the formation of a guidance team involving teachers and students. To respond to the challenges of the digital age, BPI teachers facilitate collaboration among educators through the creation of social media groups, information sharing channels, and regular meetings. The innovations carried out are very diverse and creative, ranging from the use of educational games based on religious values, VR/AR technology in Islamic history learning, to religious podcasts managed by students. These initiatives show that BPI teachers act as adaptive and innovative facilitation facilitators in developing a contextual approach to diversity in the digital era.

Based on the interview results, PAI teachers play a dual role as educators and digital mentors. They not only teach religious material but also educate students on media ethics, Islamic digital literacy, and the skills to sort content according to Islamic values. The approaches used include simulations, studies, and direct mentoring. In terms of collaboration, PAI teachers work closely with character building teachers and dormitory teachers through integrated programs such as halaqah tarbawiyah.

Mentoring, and daily moral guidance. This collaboration forms a complementary system, with PAI teachers imparting knowledge, character teachers strengthening morals, and dormitory teachers ensuring implementation in students' daily lives.

According to murobbi, the role of murobbi in guiding students in the dormitory is carried out through a personal and spiritual approach. They use the mutaba'ah method, weekly meetings, and informal activities such as sports and mabit to strengthen emotional and spiritual relationships with students. The challenges of the digital age are faced by continuing to learn and adapt to the times. Murobbi realizes that behind technological advances, there are threats to values that can erode religious identity if not balanced with consistent guidance. The main strategies used to maintain student consistency are exemplary behavior, patience in reminding, and continuous guidance.

Based on the interview results, dormitory teachers play an active role in supporting religious guidance programs by reminding, accompanying, and setting an example in students' daily religious activities such as

congregational prayers, tahajjud, and civilized interactions in the dormitory environment. Collaboration is carried out through communication and synergy between dormitory teachers, PAI teachers, character building teachers, and murobbi. Dormitory teachers are also responsible for reminding students to attend PAI and character building activities and helping to ensure that students participate in Liqo' activities. This cooperation creates a mutually supportive and integrated guidance system between the academic, spiritual, and social aspects of students.

Meanwhile, according to the students, the majority of them feel that they receive guidance from teachers and mentors in terms of religious matters, both personally and spiritually. They consider these experiences valuable, enjoyable, and even inspiring, especially when delivered in the form of halaqah, mentoring, or through a flexible approach. In facing the digital era, students feel that teachers and mentors have an important role in reminding, guiding, and setting an example in the wise use of technology. For some students, teachers and counselors serve as anchors that keep them within the

corridor of Islamic values, especially when they face shocks from uncontrolled social media content. Although some students feel that the guidance is not yet in-depth, in general, the students' responses show appreciation for the presence of teachers and counselors in accompanying them in maintaining their faith in the digital era.

### **5. Student Responses and Participation**

Based on the interview results, student responses and participation in religious guidance programs at school and in dormitories show varying dynamics. BPI teachers identified that student participation is influenced by internal factors such as motivation and discipline, as well as external factors such as family support, social environment, and the influence of technology. Character building teachers monitor student responses through journals, observations, and collaboration with parents to ensure a real impact on student character. Meanwhile, PAI teachers assess student involvement as quite good and apply strategies such as a personal approach, interactive learning, and rewards to increase participation, especially for less active students.

Student responses to digital media are very positive because they are considered interesting and suit their learning style.

From the perspective of murobbi and boarding school teachers, student enthusiasm for religious activities is relatively good, despite obstacles such as laziness and lack of awareness, which are overcome through personal advice and the active presence of mentors. Students themselves respond to the program in various ways; some feel greatly helped spiritually and in terms of character, while others feel less interested or experience technical and emotional obstacles such as boredom and fatigue. Student motivation stems from internal drive, the influence of teachers and friends, and the desire to get closer to God. In general, this program is considered beneficial, although there is still room for improvement in terms of approach, activity variety, and flexibility of implementation.

### **Discussion**

#### **Implementation of Student Development Programs in Strengthening the Religiousness of Muslim Youth in the Digital Age**

The digital era presents challenges and opportunities for strengthening the religious beliefs of Muslim youth. The digitization of media and internet access allows adolescents to easily obtain religious materials, but it also carries risks such as unverified content or superficial religiosity. As shown in a study conducted by (Sulaeman, Muttaqien, & Ali, 2024), Muslim adolescents who study religion via the internet are prone to *hyperspirituality*, which is a high but superficial and unstructured religious experience.

Therefore, student development programs in this context need to be designed not only as traditional religious activities but also as positive digital media integration. Education must be based on a religious pedagogical approach. Effective student development programs should not only teach ritual obligations but also strengthen religious understanding, character, religious identity, and spiritual independence (Putri, Hamdanah, & Luthfi, 2024).

Based on the results of interviews with informants, the implementation of this student development program is carried out as an effort to strengthen students' religious diversity in the

current digital era. This program is considered a form of institutional concern for the challenges that arise in the digital age, where student interaction with the virtual world has become very intense and complex. The informants agreed that amid the rapid flow of both positive and negative information that is easily accessible via mobile phones, systematic efforts are needed to ensure that students' spiritual foundations remain strong.

This guidance program is specifically designed to equip students with digital literacy based on religious values. Its goal goes beyond simply transferring religious knowledge; furthermore, this program focuses on the formation of spiritual intelligence and self-control. Informants explained that in the digital age, challenges to students' religious beliefs often manifest in the form of exposure to radical content, content that conflicts with moral norms, or the spread of disinformation that undermines unity. Therefore, this program seeks to create a spiritual defense for students, enabling them to filter, select, and respond to digital information wisely and ethically.

### **Reasons for Implementing the Muslim Youth Student Development Program**

The implementation of this student development program is necessary to strengthen religious identity amid digitalization, protect students from falling into negative digital behavior, facilitate a contextual understanding of religion in the digital world, increase student religious participation and commitment, and respond to the need for religious guidance that is relevant to the world of today's youth. A study shows that the flow of digital information for the Muslim Generation Z is not accompanied by a good understanding of religiosity in the digital context (Tohari, 2024). Therefore, guidance is indeed a strategic necessity to maintain the relevance and depth of students' religiosity in the midst of the technological era. Without adequate guidance, Muslim youth may face risks such as superficial belief in teachings, moral deviation, lack of religious participation, or getting caught up in negative digital content. The literature states that the morals of youth in the digital age are under pressure because technological advances are not accompanied by morality (Yusnita,

Prasetyo, Hasanah, Octafiona, & Rahmatika, 2023).

Therefore, educational institutions play an important role in the implementation of this program by involving all school components such as character building teachers, Islamic education teachers, murobbi, and dormitory administrators. This study shows that boarding schools have incorporated routine religious activities (congregational prayers, recitation of the Qur'an, studies, etc.) as part of religious guidance. This indicates that educational institutions realize that religious guidance cannot be merely an addition but must be an integrated part.

### **The Impact of Student Development Programs on Strengthening Religious Diversity Among Muslim Youth in the Digital Age**

The impact of the guidance program can be seen in aspects such as increased religious understanding, changes in student attitudes and behavior, increased religious and community participation, strengthened religious digital literacy, and challenges that may arise. A systematic guidance program has been proven to increase students' understanding of Islamic

teachings and active religious participation (Haidir, Wibowo, Suharti, & Priono, 2022).

Strengthening religious identity that is adaptive to digitalization not only preserves old traditions but is also relevant to the current lifestyle of teenagers (Rofidah & Muhid, 2022). If the coaching program becomes part of the school culture, then schools can create an ecosystem that supports diversity in a sustainable manner, not just a single program. The coaching program may also encounter obstacles such as a lack of depth of understanding, students' ceremonial participation, or the influence of negative digital content that obscures religious values (Sulaeman et al., 2024).

The impact of implementing the development program is quite significant if done systematically. As has been implemented in this school, which involves several teachers with their respective roles. The implementation has also been carried out well, and some students have felt the benefits of the program. However, the program should be supplemented with regular monitoring and evaluation, with teachers or administrators using broader impact

indicators, namely not only the frequency of worship but also religious digital literacy, religious character (self-control, responsibility), and participation in religious communities.

Based on the overall interview results, student enthusiasm for religious activities is relatively good, despite obstacles such as laziness and lack of awareness, which are overcome through personal advice and the active presence of mentors. In general, this program is considered beneficial, although there is still room for improvement in terms of approach, activity variety, and implementation flexibility.

#### **D. Conclusions**

This study shows that the implementation of a student guidance program in strengthening religious diversity in the digital age has proven to be effective in strengthening the religious diversity of Muslim youth in the digital age when carried out in a structured, collaborative, and adaptive manner to technological developments. Mentoring is not only an instrument for religious teaching, but also a forum for character building and Islamic digital literacy that guides adolescents to

become individuals who are faithful, moral, and wise in using media. The main findings of this study include 1) the mentoring program carried out at this school involves several teachers with their respective fields, such as character building teachers, PAI teachers, murobbi, and dormitory administrators. This shows that the program cannot be carried out by one teacher alone, but requires collaboration between teachers at the school. 2) Each teacher has their own duties to ensure that the program runs well and that its components are integrated with each other. 3) Overall, student enthusiasm for religious activities is relatively high, despite obstacles such as laziness and lack of awareness, which are overcome through personal advice and the active presence of mentors. In general, this program is considered beneficial, although there is still room for improvement in terms of approach, activity variety, and flexibility of implementation.

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