

Optimizing the Function of Mosque Tarbiyah: Fostering the Morals of the Young Generation in the Digital Era

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Abstract

Mosques, as centers of Islamic civilization, play a crucial role in shaping the character of the younger generation, especially in the challenging digital era. This study aims to examine the optimization of the mosque's tarbiyah function in fostering the morals of the younger generation, with a case study at the Al-Ikhlas Mosque in Cibiru, Bandung City. The research method used was qualitative with a case study approach, involving observation, interviews, and documentation. The results show that the Al-Ikhlas Mosque has fulfilled its tarbiyah function through the Madrasah Diniyah Takmiliyah (MDT) program, which serves children from early childhood to adolescence. In addition to the Madrasah Diniyah Takmiliyah, the Al-Ikhlas Mosque also implements a moral development program integrated into worship activities, religious studies, and social activities. These programs are designed to instill Islamic values, improve religious understanding, and shape behavior in accordance with Islamic teachings. Optimisation of the mosque's tarbiyah function is carried out through improving the competence of teachers and administrators, using innovative and participatory learning methods, as well as utilising information technology in the learning process and disseminating positive and inspiring content.

Keywords: digital era; educational function; morality, Mosque; young Muslim.

INTRODUCTION

Mosques play a strategic role in the development of the Muslim community, including the development of character and morals among Muslims, especially the younger generation. The word "mosque" is repeated twenty-eight times in the Quran. In the study of tafsir (Islamic exegesis), repeated words or phrases indicate significant meaning. The function of mosques for Muslims is not merely as places of worship, but also serves many other functions. As places of worship to Allah SWT, mosques have an inseparable history and are closely linked to the Muslim community (Rahmaningrum et al., 2021). In addition to being places of worship, mosques also serve a tarbiyah function, namely as educational facilities, particularly in fostering the morals of Muslims (Gazali et al., 2021). Mosques also have a significant social function (*ijtima'iyah*), going beyond their primary function as a place of worship, becoming a center for

strengthening social interaction between people (Arif Budiman & Mutiara Sadewa, 2018; I. Hasan & Sulaeman, 2019). The Ijtimaiah's function encompasses a variety of social activities, such as weddings, family religious study forums, providing assistance to orphans, discussions on community issues, and community deliberation forums. In many regions, mosques also play a role in preserving local Islamic culture, reflected in activities such as the recitation of the Barzanji and Hadrah (Nur Isnaini et al., 2019). Apart from that, the mosque also has a function for developing the community's economy (*iqtishadiyah*) (Arif Budiman & Mutiara Sadewa, 2018; Mora et al., 2020). Mosques have great potential as centers for the economic empowerment of the community, particularly through the management of zakat, infaq, sedekah, and waqf (endowments). These funds can be used not only for consumptive purposes but also for productive activities, such as developing small and medium enterprises, sharia cooperatives, and financing education (Tanjung & Windiarto, 2021)

In the context of Islamic education, the function of mosque tarbiyah is not only limited to mahdhah worship, but also includes moral and spiritual development (Fauziah, 2019; Nur Isnaini et al., 2019). However, the current digital era presents a number of new challenges to moral development. The younger generation tends to be more familiar with the virtual world than with direct social interactions and is more susceptible to the influence of global popular culture than to locally accepted Islamic values (Irlina, 2023; Yasir & Susilawati, 2021). Moral degradation among today's young generation is a serious problem facing society. Advances in science and technology have led to changes in values, both positive and negative (Pimay & Savitri, 2021). Various moral problems that arise among the younger generation include drug use, free sex, brawls, bullying, theft, robbery and other criminal acts.

Morals play a central role in Islamic teachings, reflecting the quality of a person's faith and the foundation for creating a harmonious society (Elsa Salsabila et al., 2024). Islam places morals as an important pillar in forming faithful and devout individuals, as well as a just and prosperous society. Noble morals (*akhlak al-karimah*) are the fruit of strong faith and deep devotion to Allah SWT (Ananda, 2021). Moral education is a top priority in Islam, with the aim of forming a young generation that has strong character, integrity and responsibility (Sumiyati, 2020). Islamic education has the main objective of forming superior individuals, with an emphasis on developing social sensitivity and instilling deep moral values (Zulianah, Nurul Ainin & Zulianah, 2021). Good morals will radiate in every aspect of a Muslim's life, both in his relationship with Allah SWT, fellow human beings, and the universe.

In the context of the complexity of religious issues, particularly those related to the morals of the younger generation, optimizing the function of mosque tarbiyah (Islamic education) is imperative. Tarbiyah, in the Islamic context, refers to a holistic and continuous educational process, encompassing cognitive, affective, and psychomotor aspects (Suhendi, 2024). Tarbiyah is not only limited to the delivery of knowledge, but also includes character building, developing self-potential, and instilling noble Islamic values (Dahri et al., 2023). An effective tarbiyah process will produce a young generation that has a deep understanding of Islamic teachings, has skills that are relevant to the needs of the times, and has a strong commitment to practicing Islamic values in everyday life (Hudah, 2019; Khusnan & Syaifullah, 2021).

Cultivating the morals of the younger generation is a collective responsibility, including the crucial role played by mosques. As religious institutions, mosques have great potential to shape the character of a young generation with noble morals (Gazali et al., 2021; Nur Isnaini et al., 2019). Mosques can be a moral defense fortress for the younger generation against the negative influences of globalization and modernization (Rahmaningrum et al., 2021). The Al-Ikhlâs Mosque in Cibiru, located in Bandung, plays a vital role in the lives of the surrounding community, serving not only as a place of worship but also as a center for education, social development, and economic development. The Al-Ikhlâs Mosque plays a strategic role in fostering the morals of the younger generation by optimizing the mosque's educational function.

Research by Hasan, Putra, Raharjo, and Harafani (2022) highlights the importance of strengthening digital literacy among mosque youth through community service studies at the Islamic Youth Association of the At-Taubah Mosque, South Jakarta (M. Hasan et al., 2022). This study provided training on digital footprints, digital identity, and social media content, with the aim of raising awareness among teenagers about the implications of social media use in their daily lives. The study results showed that, after the training, teenagers' awareness of the wise use of social media increased, they were better able to distinguish between positive and negative content, and they applied digital ethics in their online interactions.

In addition, research at the Al-Amin Mosque (Surabaya) by Herawati et al. (2023) conducted training emphasizing digital ethics in the social media era for mosque youth (Herawati et al., 2023). The lecture method was used to convey the basic concepts of digital ethics, and the youth's response to this activity was positive acceptance and increased awareness of the risks and responsibilities of interacting online. A similar effort was also carried out through the "One Mosque One Content Movement" program at the Salman Al-Farisi Mosque, Aceh Tamiang, developed by Fitria, Muttaqin, Fadillah, and Ihsan (2023). In this program, mosque youth were trained to use the website as a da'wah platform to create positive Islamic content. Evaluations before and after the training showed that knowledge of digital literacy increased by 66.67%, and skills in creating positive content increased by 75%, demonstrating the effectiveness of a creative technology approach in tarbiyah for the younger generation (Fitria et al., 2023).

Meanwhile, a more holistic approach was also implemented at the Ba'abussalam Mosque in Bandung, through digital literacy training and positive content production for mosque youth. Using a qualitative case study approach, this activity equipped youth with knowledge on the productive use of technology and skills in creating positive content for social media. Participants successfully disseminated creative and educational Islamic content to the local digital community (Nugroho, 2021).

In addition to direct training, Rahman et al.'s (2022) research at the Al-Ikhlas Mosque in Tamantirto, Bantul, emphasized the importance of involving parents in the digital literacy process of mosque youth (Rahman et al., 2022). In addition to the digital etiquette approach, this program also provides psycho-social education and guidance regarding the function of parental supervision, so that digital literacy is more integrated into the family ecosystem, in line with the holistic goals of mosque tarbiyah.

This study aims to analyze in depth how the Al-Ikhlas Cibiru Mosque optimizes its tarbiyah function in fostering the morals of the younger generation in this digital era. This research is expected to make a positive contribution to efforts to improve the quality of moral development of the younger generation in other mosques in Indonesia, as well as provide input for mosque administrators and other stakeholders in formulating more effective moral development programs that are relevant to the needs of the younger generation in the digital era.

METHOD

This study uses a qualitative approach to deeply understand how the Al-Ikhlas Cibiru Mosque optimizes its tarbiyah function in fostering the morals of the younger generation in the digital era (Lexy J. Moleong, 2018). The qualitative approach allows researchers to dig deep into information through interviews, observations, and documentation studies. Qualitative methods are used to analyze data and identify patterns, themes, and trends in social media use and the understanding of Islamic moral values among adolescents (Asraf, 2024). Data collection was conducted through in-depth interviews with mosque administrators, adolescents who actively participate in mosque activities, community leaders, and other relevant parties. Participatory observation was conducted to directly observe tarbiyah activities held at the mosque, as well as interactions between mosque administrators and the younger generation (Suhendi, 2024). Documentation studies were conducted to collect data from various related documents, such as mosque activity records, financial reports, and da'wah materials used.

The collected data were analyzed descriptively and qualitatively, using content analysis and thematic analysis techniques. Content analysis was used to analyze the content of the materials presented in the educational programs at the Al-Ikhlas Mosque. Thematic analysis was used to identify central themes emerging from interview and observation data, related to optimizing the mosque's tarbiyah function in fostering the morals of the younger generation. Qualitative research was conducted in natural settings. This research aims to produce an in-depth description of the phenomenon under study, as well as provide a comprehensive understanding of the surrounding social and cultural context. The selection of informants in this study aims to gather as much information as possible from various sources.

RESULTS AND DISCUSSION

Al-Ikhlas Mosque: A Case Study

Al-Ikhlas Mosque is a mosque categorized as a jami' mosque located on Jl. Mekarjati Dalam 2, Pasir Biru Village, Cibiru District, Bandung City. As a jami' mosque, Al-Ikhlas Mosque has fulfilled its functions as a place of worship, religious education, social and economic empowerment of the community. The mosque not

only functions as a place for congregational prayers, but has a function beyond that. The mosque must also function as a means of education, especially religious education, as an effort to foster the morals of the surrounding community, especially the younger generation (Nur Isnaini et al., 2019).

In addition, mosques also have a social function as a place for people to interact with each other, get to know each other, exchange information, hold discussions, and resolve problems faced by the community (Nasor & Nur, 2019). Mosques also have a function of empowering the community's economy by serving as a forum for the development of small and medium enterprises, sharia cooperatives, and other economic empowerment programs (Arif Budiman & Mutiara Sadewa, 2018).

Based on interviews, observations, and documentation studies, it was discovered that one of the focuses of the Al-Ikhlâs Mosque is optimizing the mosque's educational function. This was motivated by the mosque administrators' concern over the declining moral quality of the younger generation as a result of the era of globalization and increasingly rapid technological advances. While technological advances have brought many positive impacts, they also bring various negative impacts, especially for the younger generation. Young people easily access a wealth of negative content through the internet, such as pornography, violence, hate speech, and hoaxes. If young people lack strong filters, this negative content will easily influence their thoughts and behavior. As a result, many young people are drawn into promiscuity, drug abuse, crime, and other deviant behavior.

To address these issues, the Al-Ikhlâs Mosque management is striving to optimize the mosque's tarbiyah function as a moral bulwark for the younger generation. Tarbiyah is an educational process that aims to foster and develop human potential holistically, encompassing spiritual, intellectual, emotional, and social aspects (Aisyah et al., 2023; Suhendi, 2024). In the context of mosques, tarbiyah is defined as an effort to foster the morals of the younger generation through various educational and developmental activities held at the mosque. Optimizing the mosque's tarbiyah function is carried out through several strategies, including: First, improving the quality of educational and developmental programs. Educational and developmental programs held at the mosque must be designed to be attractive and relevant to the needs of the younger generation in the digital era (Minarti et al., 2023).

Education at the Al-Ikhlâs Mosque is implemented through the Madrasah Diniyah Takmiliah format, a community-based non-formal religious education system. This program is aimed at children from early childhood to adolescence, with five levels: *i'dadiyah*, *ibtidaiyah*, *ula*, *wustha*, and *ulya*. The *i'dadiyah* level is designed for children aged 4-6, *ibtidaiyah* for elementary school students in grades 1-4 (ages 7-10), *ula* for students in grades 5-6 (ages 11-12), *wustha* for junior high school students (ages 13-15), and *ulya* for teenagers aged 16-18 or high school students. Since its founding in 2008, the Madrasah Diniyah Al-Ikhlâs Mosque has continued to experience an increase in the number of students. This encourages the mosque's management to continuously improve the quality of education. Even though it has the status of non-formal education, the management of this Diniyah Madrasah still requires effective management and competent human resources.

The material taught in the Diniyah Takmiliah program covers various Islamic disciplines, such as reading and writing the Qur'an, faith (*aqidah*), morals, jurisprudence (*fiqh*), hadith, tafsir (interpretation of the Quran), and Islamic history. The content is tailored to each level. For the elementary and elementary levels, learning focuses on reading the Qur'an and memorizing daily prayers. Learning is also presented in a fun way for young children. For higher levels, the learning material is more in-depth and comprehensive, including discussions of contemporary issues facing the younger generation of Muslims. Madrasah Diniyah focuses not only on cognitive aspects but also on character development and noble morals. Students are encouraged to practice Islamic values in their daily lives, such as honesty, trustworthiness, discipline, responsibility, and caring for others.

In addition, other supporting materials are taught, such as Arabic, tajwid (recitation of the Koran), and practical skills useful for daily life. The learning methods used vary, ranging from lectures, discussions, Q&A sessions, demonstrations, and hands-on practice. To attract the interest of the younger generation, mosque administrators also utilize social media and information technology in carrying out their educational functions. This is an effort to introduce the teachings of Islam, a blessing for all creation, to the virtual world.

Furthermore, as an effort to optimize the mosque's educational function, the Al-Ikhlâs Mosque management continues to improve the competency of its teachers and madrasah administrators. Madrasah diniyah teachers and administrators must possess adequate competencies in the fields of religion and education (Umam, 2020). They must also possess the ability to communicate effectively with the younger

generation, understand their characteristics and needs, and provide solutions to the problems they face (Mansir, 2022).

To improve the quality of learning, the Al-Ikhlâs Mosque also continues to develop facilities and infrastructure to support tarbiyah activities. Mosques must have adequate facilities and infrastructure to support tarbiyah activities, such as representative classrooms, a complete library, and other facilities that can support the quality of education (Siddik, 2010). The Al-Ikhlâs Mosque also strives to establish partnerships with various parties, such as schools, universities, community organizations, and local governments, in order to support tarbiyah activities.

By optimizing the function of mosque education, it is hoped that the younger generation will develop noble morals, faith and devotion to Allah SWT, possess extensive knowledge, and possess skills that will benefit themselves, their families, communities, nations, and countries. Islamic religious education plays a crucial role in shaping a quality young generation (Mansir, 2022). Values such as justice, honesty, politeness, patience, and generosity form the foundation of character. Islamic education not only provides knowledge of religious teachings but also transforms and internalizes these values in everyday life. Thus, the combination of structured education and comprehensive development will produce individuals with broad knowledge and strong character (Suhendi, 2024). Islamic religious education plays a more dominant role in shaping the complete human personality.

In this context, tarbiyah can be understood as Islamic education derived from three Arabic roots: to increase and develop, to be contained in the body and to develop, and to repair, manage, organize, and maintain (Suhendi, 2024). The primary goal of Islamic education is to shape individuals with noble character and to find fulfillment in life (Fithriyya et al., 2023). Education in Islam aims not only to produce intelligent and skilled individuals but also individuals with noble character (Ismail, 2016). Therefore, Islamic religious education must be a top priority in education.

The findings of this study indicate that the Al-Ikhlâs Mosque in Cibiru has made various efforts to optimize its tarbiyah function in fostering the morals of the younger generation in the digital era. Through the Madrasah Diniyah Takmiliah (MDT), the Al-Ikhlâs Mosque continues to strive to foster the morals of the younger generation, starting from early childhood to adolescence. Various programs run at the Al-Ikhlâs Mosque are also packaged to attract the interest of the younger generation to participate in the prosperity of the mosque. Furthermore, the mosque administrators also utilize social media as a means to socialize the mosque's programs and disseminate positive content containing tarbiyah values.

In today's digital era, social media can be utilized as an effective means of disseminating positive and inspiring Islamic content (Asraf, 2024). Furthermore, mosques also host various moral development programs that appeal to the younger generation, such as thematic studies, skills training, and social activities. The Al-Ikhlâs Mosque in Cibiru also strives to integrate Islamic values into every aspect of its activities, from worship to social outreach.

The Strategic Role of Mosques in Fostering the Morals of the Young Generation

Since the early development of Islam, mosques have functioned not only as places of ritual worship but also as centers of Islamic education (tarbiyah) that integrate faith, knowledge, and good deeds. This function makes mosques strategic in fostering the morals of the younger generation, especially in the modern era full of digital challenges. From a faith perspective, mosques serve as centers for spiritual development. Through congregational prayer, tafsir studies, halaqah (Islamic gatherings), and the recitation of blessings (shalawat), mosques instill the values of monotheism and piety that form the foundation of Islamic morality. A study by Hidayat & Mulyanto (2023) confirms that since the time of the Prophet Muhammad, mosques have been the primary institution for internalizing faith and strengthening religious values that shape the personality of a true Muslim (Hidayat & Mulyanto, 2023).

From a scholarly perspective, mosques have long served as non-formal educational institutions. Islamic study groups, Quranic recitations, and religious discussions held in mosques shape a young generation that is not only devout but also knowledgeable. Research by Katni et al. (2022) shows that mosque-based non-formal education contributes to building harmonious families and strengthening religious character in society (Katni et al., 2022). From a charitable perspective, mosques serve as centers of social service. Zakat, infaq, almsgiving, and community empowerment programs run by mosques represent concrete forms of social moral development. Ahlan (2022) states that mosques serve as the foundation of Islamic civilization, where spirituality and social solidarity go hand in hand (Ahlan, 2022).

In the context of modern society, the socio-moral role of mosques is increasingly important. The advent of digital technology, which opens up both opportunities and risks for the younger generation, requires mosques to expand their roles. Research by Alidia et al. (2024) shows that mosques can now function as synergistic spaces for religious education and skills training, including Islamic digital literacy. Similar findings are reinforced by a study by Hikmawati & Asyhari (2024) in Makassar, which demonstrated that adolescent involvement in mosque youth organizations can strengthen religious character and develop spiritual maturity (Hikmawati & Asyhari, 2024). Furthermore, mosques also serve as moral bulwarks in the face of globalization. Nata (2021) emphasizes that mosques build healthy social bonds through the transmission of religious values across generations. This demonstrates that the role of mosques is not only ritual but also socio-cultural, namely protecting the identity of the younger generation from the negative influences of digital media (Nata, 2021). Thus, mosques play an irreplaceable strategic role in fostering the morals of the younger generation. Their role goes beyond mere places of worship to centers of education, character building, and social services. In the digital era, this function is increasingly needed to ward off moral decadence and maintain Islamic values that are the foundation of the noble morals of the younger generation.

Challenges of Mosque Education in the Digital Era

Mosques have long been known not only as places of worship but also as centers for education, preaching, and community development, especially for the younger generation. However, in the digital era, the role of mosques in fostering the morals of the younger generation faces increasingly complex challenges. This is due to changes in communication patterns, lifestyles, and sources of information, which are now increasingly obtained from digital media rather than from traditional institutions such as families, schools, and mosques. Therefore, it is important to understand the main challenges faced in optimizing the educational function of mosques, including the lack of participation of the younger generation, competition with digital entertainment media, and limited digital literacy among mosque administrators.

One of the main challenges facing mosques is the low level of participation of young people in Islamic education (*tarbiyah*) activities. Today's young people tend to spend more time in the digital world than attending mosque activities in person. They feel that the religious activities offered by mosques are often uninteresting, monotonous, and do not align with their digital preferences. Virga and Astuti (2024) found that although mosque youth have a sufficient level of digital literacy in terms of technology use, they still lack skills in collaboration, effective digital communication, and Islamic content production. This low level of involvement in the creative process makes them more of a consumer of entertainment content than a producer of Islamic *da'wah* content. As a result, mosques miss a significant opportunity to develop young people as digital *da'wah* agents capable of spreading Islamic messages through social media (Virga & Astuti, 2024).

Furthermore, this phenomenon can also be understood through the behavioral changes of Generation Z and Generation Alpha, who have been heavily influenced by digital technology since birth. They are more comfortable interacting online through platforms like Instagram, TikTok, and YouTube than attending conventional Islamic studies. If mosques do not respond quickly by adapting their *tarbiyah* methods, it will be increasingly difficult to attract young people to participate in mosque-based moral development. In addition to low participation, mosques must also compete with the rapid flow of digital entertainment media. Digital platforms like YouTube, TikTok, and Netflix have become primary sources of entertainment for teenagers. This content is packaged in a highly engaging, interactive manner, and tailored to young people's tastes, often overpowering the appeal of more conventional mosque activities.

Nugroho's (2019) research emphasized that to compete with the dominance of entertainment media, mosque youth need to be equipped with the skills to produce creative and relevant Islamic digital content. In digital literacy training conducted at the Ba'abussalam Mosque Youth Center in Bandung, participants were trained to create positive content in the form of short Islamic preaching videos, digital posters, and Islamic narratives for social media. As a result, they were able to produce content that was not only engaging but also aligned with Islamic values. This suggests that one way to overcome competition from entertainment media is to transform mosque youth into competitive Islamic content creators (Nugroho, 2021).

Thus, the challenge faced is not only competing in terms of content quantity, but also quality. Mosques need to understand the digital generation's preferences for accessing information. If *tarbiyah* messages are still delivered in a one-way lecture format without digital innovation, the younger generation

will prefer online entertainment content that is considered more suited to their lifestyle. Another challenge is the limited human resources, especially mosque administrators (takmir), in mastering digital literacy. Many takmirs still focus on the physical management of the mosque, such as cleanliness, worship activities, and administration, but have not yet maximized the use of technology to support tarbiyah functions.

Sanityastuti et al. (2023) showed that understanding of digital literacy in religious content on social media still varies widely. Many Islamic preachers still struggle to produce and curate Islamic content that meets the needs of the younger generation (Sanityastuti et al., 2023). This aligns with the findings of Puspita and Badi'ati (2021), who revealed that technology adoption in Islamic information literacy among young Muslims is still limited to basic social media use, and has not yet reached the level of critical literacy capable of distinguishing between true content and rejecting harmful content (Puspita & Badi'ati, 2021).

These limitations directly impact mosques' da'wah strategies. If mosque administrators are unable to effectively manage digital media, their tarbiyah messages will be drowned out by the flood of online information. Social media, however, can be a highly effective means of reaching the younger generation more widely and quickly. Therefore, strengthening the digital literacy capacity of mosque administrators is an urgent need to optimize the tarbiyah function. In addition to technical challenges, mosque tarbiyah in the digital era also faces issues of moderation and digital ethics. Social media often becomes an arena for the spread of hate speech, radicalism, and false information (hoaxes). If the younger generation is not equipped with Islamic-based digital literacy, they will be vulnerable to being trapped by misleading content.

Ni'mah et al. (2024) emphasized that digital literacy plays a crucial role in strengthening religious moderation in a multicultural society. Young people need to be guided to select information that aligns with Islamic values and avoid content that could divide the community. In this context, mosques play a strategic role in instilling principles of digital etiquette, such as ethical communication, politeness on social media, and a critical attitude toward online information (Ni'mah et al., 2024). By equipping young people with the values of moderation and digital ethics, mosques can serve not only as centers of traditional Islamic education but also as moral bulwarks in the information age.

Based on the above description, it is clear that the challenges facing mosque education in the digital era encompass various aspects, ranging from low participation of the younger generation, the dominance of digital entertainment media, limited digital literacy among mosque administrators, to issues of ethics and religious moderation in the digital space. To address these challenges, mosques need to develop new, more innovative strategies, such as digital literacy training, empowering mosque youth as Islamic content creators, and strengthening the capacity of mosque administrators in digital media management. In this way, mosques can continue to fulfill their function as centers for fostering faith, knowledge, and morals, even amidst the rapid flow of the digital era.

Strategy for Optimizing the Tarbiyah Function of Mosques

Based on the need for mosques to remain centers for fostering faith, knowledge, and good deeds amidst the changing digital landscape, the strategy for optimizing the mosque's tarbiyah function needs to focus on three mutually reinforcing axes: intelligent use of digital media, active involvement of mosque youth as creative drivers, and balanced integration between offline and online guidance. These three are not merely technical choices, but rather the design of a tarbiyah ecosystem that links values (adab, morals, and social piety) with practices (methods, tools, and learning spaces) in a sustainable manner.

First, the use of digital media, from YouTube channels for Islamic da'wah (Islamic outreach) and Islamic podcasts to religious app-based learning (religious study) allows mosques to expand their reach and present relevant content to the younger generation. YouTube, for example, provides a platform for delivering structured Islamic material (thematic interpretations, practical fiqh (Islamic jurisprudence), as well as a light format that resonates with youth media culture (short videos, Q&As, and mosque activity vlogs). Empirical studies in various Islamic communication journals indicate that using YouTube as a medium for da'wah increases access, exposure, and engagement among audiences, especially teenagers, as long as the content is presented with clear narratives, adequate visuals, and a participatory communication style. A study in Padangsidempuan confirmed YouTube's effectiveness as a medium for da'wah communication, particularly due to its on-demand nature, making it easy for teenagers to "repeat" the material according to their needs and learning pace. These findings are relevant for mosque administrators who want to combine regular religious studies in the mosque foyer with scheduled online "series," complete with one-pagers and reflective quizzes at the end of the videos (Handayani, 2021).

In addition to YouTube, Islamic podcasts can be a channel for exploring moral and religious literacy issues that require more intimate conversations (e.g., socializing, digital ethics, time management, or mental health from an Islamic perspective). Podcasts effectively reach teenagers while they are on the go (commuting, exercising), and can be combined with curated "ask a kiai/ustadz" sessions from a digital question box. Meanwhile, simple study apps and LMSs, such as study blogs, Google Classroom, or school/madrasah platforms, support material management, note archiving, and reflective assignments. The literature on Islamic education and da'wah communication emphasizes that the advantage of these digital channels lies in their ability to combine affordability (anytime/anywhere access) with interactivity (comments, polls, live chat), thereby fostering a sense of belonging among teenagers to the mosque's tarbiyah program. Supporting evidence is evident in studies on millennial da'wah strategies on social media, as well as research examining the use of YouTube and other digital channels to expand participation and build closeness with Islamic messages among teenage audiences (Anam & Mutrofin, 2023; Fitriyani et al., 2023; Rifqi, 2024).

Second, the involvement of mosque youth is key to ensuring that tarbiyah (Islamic education) does not stop at the transfer of knowledge but develops into a community movement. Mosque youth (ROHIS/IRMA/mosque youth organizations) need to be positioned as co-creators: they participate in designing content flow, producing materials (scripts, short videos, posters), managing the mosque's social media channels, and serving on the committee for offline activities, from youth religious study groups (Majelis Taklim), murottal (religious study groups), to social activities (food donations, community service programs). Numerous field studies in Indonesia have shown that the participation of mosque youth increases program ownership, fosters discipline, and strengthens religious character as they learn to lead, collaborate, and take responsibility for their work. A participatory communication model for mosque administrators that provides a voice for youth from the planning stage to the evaluation stage has been proven to increase youth involvement and enrich the forms of activities that Generation Z is interested in, such as creative studies on "digital morals," content production classes, or Quranic literacy clubs (Arlina et al., 2023; Azhari et al., 2021; Syah et al., 2024; Waluyo & Siswadi, 2025).

This involvement can be organized within an Islamic creative community within the mosque—for example, a "Mosque Creative Media," a "Youth Studio," or a "Content Cadre Class." These units serve as laboratories for virtuous creativity: youth learn content jurisprudence (citing etiquette, discussion etiquette), technical skills (scripting, recording, editing), and campaign management (organizing study series, uploading calendars, and simple analytics). In this way, tarbiyah (Islamic education) simultaneously trains 21st-century competencies (communication, collaboration, creativity, critical thinking) within an Islamic framework. Research on mosque youth organizations shows that when youth are given substantive roles beyond mere participants, mosque activities become more vibrant and sustainable, generating spillover into the surrounding community (Dwi Wulandari et al., 2024).

Third, the integration of offline and online tarbiyah (blended tarbiyah) needs to be consciously designed so that the spiritual-moral learning experience has a clear rhythm, accumulation, and feedback. In the pre-face-to-face phase, mosques can share introductory videos (5–8 minute microlearning) on weekly themes, such as "social media etiquette," "time management," or "contemplation of moral verses," complete with reflection sheets. The face-to-face phase (majelis taklim, halaqah, rihlah) is used for in-depth study, practice (communication ethics role-play, tazkiyatun nafs practice), and peer learning. The post-face-to-face phase utilizes online channels for follow-up: reflective quizzes, practical assignments, such as a 2-hour/day device detox, and testimonial sharing. This flipped pattern aligns with findings in Islamic education on blended learning, which increases flexibility, interaction, and learning outcomes when the design clarifies the flow of objectives, activities, and formative assessments. A cross-campus study of Islamic universities in Indonesia also documented the effective implementation of blended learning in an Islamic context, indicating the feasibility of adopting a similar model in mosque tarbiyah programs (Dahmayanti & Nurmila, 2024; Nur Aisyah Asai et al., 2024; Saleh et al., 2021).

In this integration, content curation is crucial. The Takmir (Islamic board) and the tarbiyah curriculum team need to ensure that the content is reliable (mu'tabar), concise, and contextual, for example, combining references to classical/modern texts with case studies of everyday adolescent life (friendship, social networking, trend challenges). The material is archived in the mosque's online repository for easy searching and review. The experience of e-learning in Islamic education shows that success lies not solely in the platform, but also in the design of the learning experience: measurable objectives, interactive activities, and

consistent feedback can all be transferred to the mosque's tarbiyah domain to maintain the quality and continuity of development (Yumnah, 2021).

To ensure that the above strategy does not end up as a short-term project, several strengthening principles need to be upheld, namely; (1), collaborative leadership: the takmir, advisory board, ustadz, and youth representatives sit together to develop a one-year digital tarbiyah roadmap (theme, moral competency targets, calendar, success indicators). (2), human resource capacity building: regular training for mentors/ustadz and youth teams, ranging from digital literacy, cybersecurity, content moderation, to halaqah facilitation techniques. Evidence from Islamic education shows that the capacity of educators/mentors in managing technology and pedagogy determines the consistency of blended learning implementation and the meaningfulness of the learning experience (Saleh et al., 2021).

(3), a simple yet measurable monitoring-evaluation mechanism. Several indicators that can be monitored: engagement (number of attendees; watch time and video retention; discussion participation), behavioral impact (youth's congregational prayer habits, community service participation, adherence to digital etiquette), and content quality (accuracy, language etiquette, and conformity to mosque methodology). Quantitative data from the platform (analytics) is combined with qualitative reflections (student/youth journals, short interviews) to generate continuous improvement. This approach aligns with the evaluation practices of e-learning programs and mosque youth organizations, which emphasize regular feedback as a prerequisite for growing meaningful participation (Luneto & Anuli, 2024; Syah et al., 2024).

Fourth, inclusivity and protection. Digital spaces managed by mosques must be welcoming and safe: comment moderation policies that prevent bullying, privacy SOPs (especially for teenagers), and guidelines for discussion etiquette. Mosques can hold "digital etiquette classes" that discuss the ethics of sharing, information verification, and digital footprints from the perspective of *maqāsid al-syarī'ah* (the principles of Islamic law), topics empirically relevant to teenagers and relevant to real-world problems in cyberspace. The experience of various digital da'wah communities shows that clear and consistently enforced community rules increase youth's sense of security and the sustainability of participation (Anam & Mutrofin, 2023; Mazaya, 2022).

Fifth, networking and collaboration. Mosques can partner with schools/madrasas, campuses, Islamic content communities, and philanthropic organizations to enrich resources and expand impact. Mosque youth can participate in creative Islamic preaching content competitions, intern at campus Islamic preaching studios, or collaborate across mosques to produce thematic content series. Research on mosque youth participation shows that the success of a movement often hinges on a support network of competent mentors, access to equipment, and a mutually reinforcing learning community (Arlina et al., 2023; Azhari et al., 2021).

Ultimately, optimizing the function of mosque education in the digital era is not simply "moving" studies online. It requires a comprehensive learning process: authentic and contextual content, interactive and tiered methods, the role of youth as creative partners, and a smooth bridge between offline habits and online enrichment. Within this framework, mosques remain *ruh al-ḥayāh* (spirit of moral life) while serving as centers of Islamic digital literacy, equipping the younger generation to become technologically savvy, morally upright, and responsible digital citizens.

Islamic Digital Literacy-Based Mosque Tarbiyah Model

1. *Islamic Digital Literacy for the Younger Generation*

This model stems from the need to equip mosque youth with digital literacy skills that are not only technical (accessing, evaluating, producing, and sharing information), but also rooted in Islamic ethics, etiquette, and scholarly authority. Conceptually, "Islamic digital literacy" is defined as the ability to use information technology to seek, verify, and disseminate Islamic knowledge from credible sources (authoritative scholars/ustadz, official institutions, academic publishers) while maintaining digital morals (trustworthiness of information, social media etiquette, avoiding hate speech/backbiting, and maintaining privacy).

Puspita's (2021) quantitative research on young people revealed factors influencing technology adoption in searching for Islamic literature: ease of access, trust in sources, and habits of using digital devices. These findings confirm that Muslim youth rely on the digital ecosystem for religious learning, necessitating the presence of mosques as literacy facilitators, providing guidance on selecting, verifying, and integrating online sources with traditional references (ulama, biblical studies) (Puspita & Badi'ati, 2021).

At the same time, Abdullah's (2024) study warns of the risk of "learning incompleteness" when adolescents rely solely on online Islamic learning without the guidance of authoritative teachers, leading to theological

confusion, pseudo-religious practices, and a weakening of religious ideology. Therefore, Islamic digital literacy curricula in mosques must pair information evaluation skills (e.g., CRAAP/SIFT techniques) with a focus on the sanad of knowledge: recognizing the credentials of ustadz/ulama, checking publishers/institutional authorities, and conducting tabayyun (verification) of viral content (Abdullah et al., 2024).

The changing landscape of religious authority in the digital space, where people tend to seek references beyond traditional authorities, was also mapped by Ichwan (2024). This further argues why digital literacy modules in mosques need to explicitly equip adolescents to assess authority and link online learning with face-to-face guidance (halaqah/majlis) to maintain scholarly references (Ichwan et al., 2024).

2. *Islamic Creative Content: Short Films, Islamic Infographics, Online Quizzes*

To ensure that Islamic education messages are relevant to youth digital culture, mosques can establish simple "creative content studios," producing short films on adab/akhlak (morals), practical fiqh infographics (thaharah, prayer, digital transactions), reels/shorts on tadabbur (religious reflection), and interactive quizzes to reinforce concepts. The literature on gamification and online quizzes demonstrates a positive impact on motivation and learning outcomes, including in Islamic Religious Education (PAI). Hanif's (2022) study in Purwokerto found that the use of Quizizz in PAI subjects facilitated the evaluation process and increased student engagement. Similar findings were expanded upon by Hasanah (2024), who described students' positive perceptions of Quizizz as an interactive formative assessment. Even an international study by Sitompul (2023) confirmed the positive perception of Quizizz at the higher education level. This body of evidence provides an empirical basis for Islamic value-based online quizzes (e.g., aqidah/akhlak/fiqh quizzes with immediate feedback) to be adopted in mosque tarbiyah programs (Hanif et al., 2022; Hasanah, 2024; Sitompul et al., 2024).

In the realm of Islamic preaching videos, Suriati's (2023) literature review study demonstrated YouTube's strong potential as an effective Islamic preaching medium if managed strategically (determining audience, presentation format, consistency, and source credibility) (Suriati et al., 2023). Research on Islamic preaching innovation in mosque youth organizations (BKPRMI) also documented the planning and implementation of creative programs relevant to youth interests, from content scheduling to designing hybrid activities that attract participation. This provides a good example of how creative content is systematically organized by mosque youth organizations (Sopy & Haikal, 2024).

Pedagogically, creative content production can be tied to the principles of project-based learning: a team of mosque youth creates a short film synopsis, researches evidence/references, writes the script, produces, and disseminates it; another team designs infographics (on digital jurisprudence, social media ethics, and online "ta'awun"), and an assessment team develops interactive quizzes. This cycle not only fosters collaboration and creativity but also demands fact-checking and the exploration of academic/biblical sources, ensuring that Islamic digital literacy is embedded in production practice, not merely theory.

3. *Mosque–School/Madrasah–Parent–Digital Community Collaboration*

This model positions the mosque as an ecosystem hub connecting schools/madrasahs, parents, and the digital community. Empirical evidence shows that cross-institutional collaboration strengthens the impact of adolescent religious education. An article in JPTAM (2024) emphasized that mosque-school collaboration enables the integration of mosque programs with the school curriculum (e.g., strengthening Quranic literacy, digital etiquette, or creative da'wah project assignments), so that classroom learning and mosque activities are mutually reinforcing. Research on the role of adolescents in mosques also found that they can be an effective bridge to increase student participation in relevant and interactive religious activities (Dwi Wulandari et al., 2024; Rahmi et al., 2024).

In the family sphere, digital communication literature emphasizes the importance of parental mediation. A recent Indonesian study (Purboningsih, 2024) mapped parental mediation strategies for adolescents' social media use, combining restrictive (rules/screen time) and active (dialogue/mentoring) strategies to improve literacy and prevent negative impacts. In the context of mosque education, this strategy could be formatted as a parenting module: a guide to digital etiquette at home, a list of trusted channels, ethical sharing, and a mechanism for daily reflection based on Islamic values (muhasabah on device use). Mosques could hold regular Islamic parenting webinars that integrate research findings with Islamic jurisprudence/morals guidance, so that control and character education continue at home (Purboningsih et al., 2025).

Collaboration also targets Islamic digital communities (content creators, study platform managers, or app developers). Good practices in empowering mosque youth through information systems and technology training, as noted by Iskandar et al. (2025), demonstrate that technical partnerships can enhance the capacity of mosque youth organizations (content management, scheduling, documentation, and accessibility analytics). With this support, mosques have the opportunity to professionally manage YouTube/ Spotify/ Instagram channels, increasing reach and engagement (Akbar Iskandar et al., 2025).

CONCLUSION

Based on the research and discussion, it can be concluded that the Al-Ikhlas Mosque in Cibiru has strived to optimize its tarbiyah function in fostering the morals of the younger generation in the digital era. Through the Madrasah Diniyah Takmiliah, the mosque provides comprehensive religious education to children and adolescents, with a focus on character building and noble morals. Furthermore, the mosque also utilizes social media as a means to disseminate positive content and promote mosque programs. Optimizing the tarbiyah function of the Al-Ikhlas Mosque is carried out through several strategies, including improving the competence of teachers and madrasah administrators, developing facilities and infrastructure that support tarbiyah activities, utilizing information technology and social media, and collaborating with various parties.

Mosques, as religious institutions, play a crucial role in fostering the morals of the younger generation, especially in the digital age, which is fraught with challenges and temptations. To optimize the role of mosque *tarbiyah* (Islamic education) in fostering the morals of the younger generation in the digital age, several suggestions can be put forward. First, mosque administrators need to improve the competency of teachers and madrasah administrators. Second, mosques need to develop facilities and infrastructure to support tarbiyah activities, such as representative classrooms, well-stocked libraries, and adequate internet access. Third, mosques need to optimally utilize information technology and social media to disseminate positive content and promote mosque programs.

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