

DIGITAL DA'WAH YOUTUBE AND PSYCHOLOGICAL WELL-BEING STUDENT: A TRANSFORMATION IN ISLAMIC EDUCATION IN THE CONTEMPORARY ERA

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ABSTRACT

The development of digital technology has transformed the practice of Islamic da'wah through social media platforms such as YouTube, which are increasingly accessed by students in Islamic educational settings. This study aims to analyze the relationship between the intensity of watching da'wah content on YouTube and the psychological well-being (PWB) of students at Ma'had Al-Jami'ah UIN Palangka Raya based on Ajzen's viewing intensity theory and Ryff's Psychological Well-Being theory. This study employs a mixed-methods approach with an explanatory sequential design. Quantitative data were collected via a questionnaire and analyzed using Spearman's rank correlation, while qualitative data were obtained through interviews to strengthen the interpretation of the research findings. The analysis results indicate a very strong and significant positive relationship between the intensity of watching Islamic preaching content on YouTube and psychological well-being ($r = 0.934$), with a contribution of 86.0%. Qualitative findings reinforce these results by demonstrating that engagement with digital da'wah can enhance six dimensions of psychological well-being: self-acceptance, positive relationships with others, autonomy, environmental mastery, life purpose, and self-development. This study contributes to Islamic education by providing empirical evidence that digital da'wah media can be integrated as a source of learning and religious guidance to support the spiritual development, ethical awareness, and psychological well-being of students in Islamic higher education settings.

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INTRODUCTION

The rapid development of digital technology has transformed the patterns of Islamic da'wah from face-to-face methods to the use of digital platforms, particularly social media (Kamilasari et al., 2025). This shift enables Islamic messages to effectively reach a broader and more diverse audience (Wahid, 2020) Islamic da'wah aims to guide people toward monotheism and foster personal and social piety, while also freeing society from ignorance regarding Islamic values. Therefore, the use of social media as a means of da'wah has become a relevant strategy for reaching the younger generation (Hatiah & Muslimah, 2024; Annora & Martini, 2026). Social media has become one of the most popular digital platforms and is now an integral part of daily activities, particularly among the younger generation (Ulfah & Surawan, 2024; Fadhli, 2025). One of the most widely used social media platforms is YouTube, which offers a variety of da'wah content, such as sermons, religious studies, discussions, and interactive content that is easily accessible (Damayanti, 2023). Dakwah via YouTube is perceived as more engaging and relevant, and is no longer viewed as outdated by the younger generation (Allisa & Triyono, 2023). YouTube also features several well-known da'wah figures such as Habib Husein Ja'far Al-Hadar, Ustadz Adi Hidayat, and Ustadz Abdul Somad, who are widely recognized as preachers who utilize YouTube to convey Islamic values in a format that is easily accessible to a large audience (Ridwanulloh et al., 2023; Nurrohman, 2021).

This phenomenon indicates that YouTube serves not only as a medium for entertainment but also as a tool for educational outreach (Hamidah & Mariah, 2020). YouTube as a social media platform is also effective in conveying Islamic messages widely and in a manner relevant to contemporary developments (Khotimah et al., 2024). The presence of the YouTube platform also contributes to aspects of general psychological well-being, as accessing religious videos fosters stronger internal motivation in managing emotions, increasing gratitude, and shaping a more meaningful life orientation all of which are indicators of improved psychological well-being (Arinie & Surawan, 2025). In this context, the intrinsic motivation that develops after watching religious content not only influences religious understanding but also encourages individuals to act independently in daily life and enhances mental resilience against academic and social pressures (Putri & Minsih, 2026). Furthermore, recent studies indicate that engagement with digital religious content not only shapes spiritual aspects but also fosters values such as ecological wisdom, environmental ethics, and cultural ecology. Religious messages contribute to raising individual awareness of the responsibility to protect the environment, foster social harmony, and support the sustainability of life. Thus, digital da'wah plays a role not only in strengthening religiosity but also in fostering ethical and ecological awareness in the modern era. (Miharja & Khomisah, 2025; Basri et al., 2025; Simanjuntak et al., 2023).

For students at Ma'had Al-Jami'ah, psychological well-being (PWB) is a critical issue because it is directly linked to their mental and emotional state as they navigate their academic and spiritual lives. Students face the academic demands of higher education, which they must navigate alongside the obligation to participate in structured religious development programs. This heavy workload has the potential to trigger mental fatigue, academic stress, anxiety, and other psychological pressures, which ultimately impact the students' psychological well-being. Psychological well-being is linked to university students who also access religious preaching content via YouTube as a form of entertainment as well as a means of seeking peace of mind and self-motivation (Febriyanti et al., 2025). However, the extent to which the intensity of watching such da'wah content in terms of attention, engagement, duration, and frequency contributes to improving the psychological well-being of university students has not yet been thoroughly understood. This situation indicates a gap between the psychological needs of university students and the available support strategies, thus necessitating a scientific study to examine the role of YouTube da'wah content in helping university students maintain psychological well-being.

More specifically, previous research has tended to examine religious activities and psychological well-being in general without operationalizing media consumption variables into measurable indicators such as attention, engagement, duration, and frequency. Furthermore, prior research has not extensively highlighted the unique context of Ma'had Al-Jami'ah students, who face dual pressures between academic demands and religious training obligations. These limitations indicate a research gap in understanding how specific patterns of digital da'wah consumption influence psychological well-being.

This study is grounded in Ajzen (2020) Theory of Planned Behavior, which posits that an individual's actual media consumption behavior is influenced by intentions and psychosocial factors; thus, the indicators of attention, engagement, duration, and frequency can be understood as concrete manifestations of the behavior of watching digital da'wah content. Therefore, these four aspects are used as indicators of viewing intensity in this study. Additionally, the Psychological Well-being (PWB) theory proposed by consists of six main dimensions: self-acceptance, positive relationships with others, autonomy (independence), environmental mastery, life purpose, and personal growth. These two theories are used to explain the relationship between the intensity of watching YouTube da'wah content and the psychological well-being of students at Ma'had Al-Jami'ah. Research conducted by Farida et al., (2021) concluded that the activity of watching da'wah content on social media contributes to increased psychological well-being, and religious activities contribute to psychological well-being. Furthermore, research by Lutfi & Riduan (2023) also states that engagement in religious activities can strengthen resilience and psychological well-being in daily life. Nevertheless, these studies still place religious activities and the consumption of Islamic preaching content within a general framework, without specifically examining the characteristics of media consumption intensity.

Therefore, this study offers a new contribution by integrating the concept of digital media consumption intensity based on the Theory of Planned Behavior with the multidimensional framework of Psychological Well-Being. This integration enables a more structured and measurable analysis of the impact of exposure to digital da'wah on individuals' psychological well-being.

Based on the findings above, this study differs from previous studies in that it specifically examines the viewing intensity described Ajzen (2020) regarding YouTube da'wah content, measured through the indicators of attention, engagement, duration, and frequency, in relation to the PWB dimensions proposed Ryff, (1989). Furthermore, this study focuses on mahasantri within the Ma'had Al-Jami'ah environment—a group embedded in a structured religious training system while simultaneously facing the academic demands of higher education. These characteristics position mahasantri as research subjects with distinct psychological dynamics that have not been extensively examined in previous studies. This study also contributes to Islamic education, particularly in understanding the use of digital da'wah as a medium for spiritual development and the enhancement of students' psychological well-being. The findings of this study are expected to serve as a reference for the development of religious guidance strategies in Islamic higher education institutions through the use of digital media relevant to the characteristics of the younger generation. Based on the above discussion, a limitation of the study can be identified: there is a lack of empirical research specifically examining the relationship between the intensity of watching YouTube da'wah content and psychological well-being among students at Ma'had Al-Jami'ah. Previous research has not integrated the intensity of digital da'wah media consumption with the dimensions of psychological well-being regarding psychological balance. Therefore, this study was conducted to provide an empirical contribution to understanding this relationship through a mixed-methods approach, thereby yielding a more structured and in-depth understanding.

Based on the research problem outlined above, the purpose of this study is to analyze the relationship between the intensity of watching YouTube da'wah content (measured in terms of attention, engagement, duration, and frequency) and the psychological well-being of students at Ma'had Al-Jami'ah, based on six dimensions: self-acceptance, positive relationships, autonomy, environmental mastery, life purpose, and personal development.

RESEARCH METHODS

This study employs a mixed-methods approach using a sequential explanatory design that combines quantitative and qualitative approaches in a stepwise manner. The quantitative approach was conducted in the initial stage to test the relationships between variables, followed by a qualitative approach to deepen and explain the quantitative findings (Nasarudin et al., 2024). The quantitative stage used a correlational design to test the relationship between the intensity of watching Islamic da'wah content on YouTube as the independent variable (X) and psychological well-being (PWB) as the dependent variable (Y). The study population consisted of 135 students at Ma'had Al-Jami'ah UIN Palangka Raya, all of whom were included in the sample (census). The use of a census

provides an accurate picture of the study population; however, the findings are limited to that specific context and are not intended to be generalized to a broader population. The following table lists the students included in the sample.

Table 1. Characteristics of Students

No	Criteria	Study Program	Number of Students	Gender
1	Senior Students at Ma'had Al-Jami'ah UIN Palangka Raya (1 Year)	PAI	21	Female
2		MPI	4	Female
3		Islamic Accounting	5	Female
4		HES	8	Female
5		PGMI	22	Female
6		PIAUD	7	Female
7		PBA	9	Female
8		SPI	4	Female
9		TBI	10	Female
10		ESY	12	Female
11		BKI	8	Female
12		Physics Education	3	Female
13		Islamic Banking	8	Female
14		HKI	3	Female
15		Biology Education	3	Female
16		HTN	5	Female
17		MZAWA	3	Female
Total			135	

Source: Administrative Data, Ma'had Al-Jami'ah UIN Palangka Raya

Data were collected using a 4-point Likert scale questionnaire, with indicators of viewing intensity including attention, engagement, frequency, and duration based on while PWB was measured using Ryff (1989) six dimensions: self-acceptance, positive relationships with others, autonomy, environmental mastery, life purpose, and personal growth. Validity and reliability tests of the instrument were conducted using SPSS version 26, and reliability was assessed using Cronbach's Alpha, yielding a value of $\alpha = 0.922$ for variable X and $\alpha = 0.952$ for variable Y, thereby confirming the instrument's validity and reliability. The following are the reliability results of the research instrument:

Table 2. Instrument Reliability Results

Cronbach's Alpha (Dawah content)X	N of Items
0,922	23
(PWB) Y 0,952	30

Source: SPSS Version 26 Output

Data analysis included tests of normality, linearity, Spearman's rank correlation, and the coefficient of determination. The results of the analysis indicated a strong association between the frequency of watching YouTube religious content and the psychological well-being of Islamic boarding school students. However, these findings should be interpreted as a statistical association rather than a causal relationship, given the correlational nature of the study design. A qualitative phase was conducted to clarify the quantitative findings through semi-structured interviews, with data analysis including data reduction, data presentation, and drawing conclusions, and data validity was ensured through triangulation of sources and techniques.

RESULTS AND DISCUSSION

YouTube Da'wah Content and Psychological Well-Being

Dakwah content plays a crucial role in supporting psychological well-being by conveying religious values that influence individuals' cognitive, emotional, and behavioral aspects. Compared to previous studies, the results of this study indicate a significantly stronger relationship (Nafsyah et al., 2022). (Romadi, 2020) found a correlation of 0.494, and Arifin (2022) found a correlation of 0.528, both of which are classified as moderate. Meanwhile, this study shows a correlation coefficient of 0.934, which is classified as very strong. This difference indicates that the influence of da'wah content becomes more significant when individuals are intensively exposed to it and are in a supportive religious environment.

Table 3 Results of the Normality Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		135
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	6,52425182
Most Extreme Differences	Absolute	,111
	Positive	,104
	Negative	-,111
Test Statistic		,111
Asymp. Sig. (2-tailed)		,000 ^c

Source: SPSS Version 26 Output

Based on the Kolmogorov-Smirnov normality test, a significance value of $0.000 < 0.05$ was obtained, indicating that the data are not normally distributed; therefore, the analysis was conducted using Spearman's rank correlation. The use of Spearman's correlation test in this study is consistent with previous research that also utilized non-normally distributed data in studies of religious media and psychological aspects. This consistency in methodological approach strengthens the validity of the research findings and allows for more consistent comparisons

across studies. The following are the results of the analysis of the linear relationship between watching religious content and psychological well-being.

Table 4. Linearity Test Results

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
PWB Konten dakwah	*Between Groups	(Combined)	37717,131	39	967,106	29,198,000	
		Linearity	35159,908	1	35159,908	1061,5,000	
		Deviation from Linearity	2557,224	38	67,295	2,032	,003
		Within Groups	3146,602	95	33,122		
		Total	40863,733	134			

Source: SPSS Version 26 Output

The results of the linearity test yielded a p-value of 0.000 ($p < 0.05$), indicating a non-linear relationship. Therefore, the statistical analysis in this study utilized the non-parametric Spearman's rank correlation test. The following are the results of the non-parametric analysis using Spearman's rank correlation:

Table 5. Results of the Sperman Parametric Test

Correlations			Konten dakw	PWB
Spearman's rho	Konten dakwah	Correlation Coefficient	1,000	,934**
		Sig. (2-tailed)	.	,000
		N	135	135
	PWB	Correlation Coefficient	,934**	1,000
		Sig. (2-tailed)	,000	.
		N	135	135

Source: SPSS Version 26 Output

The Spearman's parametric correlation analysis shows Sig. (2-tailed) < 0.05 , indicating a significant relationship between the two variables. This means that the relationship between the variables of YouTube religious content viewing intensity and psychological well-being is significant or correlated. Based on the SPSS output above, a correlation coefficient of 0.934 was obtained, indicating that the strength of the correlation/relationship is very strong. Additionally, to determine the extent of the relationship between YouTube digital da'wah and the psychological well-being of Mahasantri, the coefficient of determination (R^2) was calculated as follows:

Table 6. Coefficient of Determination

Model Summary ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
a. Predictors: (Constant), Konten dakwah				
1	,928 ^a	,860	,859	6,549

Source: SPSS Version 26 Output

The results of the coefficient of determination analysis show an R-squared value of 0.860. This means that 86.0% of the variation in the psychological well-being of Islamic college students can be explained by the intensity of their viewing of digital da'wah content on YouTube. Meanwhile, the remaining 14.0% is influenced by other factors outside the scope of this study's variables, such as social environmental conditions, family support, individual personality, as well as academic and economic factors not analyzed in this study.

Dakwah content plays a crucial role in supporting psychological well-being by conveying religious values that influence individuals' cognitive, emotional, and behavioral aspects. Compared to previous studies, the results of this study indicate a significantly stronger relationship (Romadi, 2020) found a correlation of 0.494, and Arifin (2022) found a correlation of 0.528, both of which are classified as moderate. Meanwhile, this study shows a correlation coefficient of 0.934, which is classified as very strong. This difference indicates that the influence of da'wah content becomes more significant when individuals are intensively exposed to it and are in a supportive religious environment.

The use of Spearman's correlation test in this study is consistent with previous research that also utilized non-normally distributed data in studies of religious media and psychological aspects. This consistency in methodological approach strengthens the validity of the research findings and allows for more consistent comparisons across studies.

Theoretically, the strength of this relationship can be explained through Ajzen (2020) Theory of Planned Behavior, particularly the concept of intensity, which encompasses attention, engagement, duration, and frequency. High intensity indicates that individuals are not merely passive viewers but are also cognitively and emotionally engaged. This engagement fosters a stronger process of internalizing religious values, thereby directly impacting psychological well-being. These findings expand upon previous research by confirming that intensity serves as the primary mechanism linking media exposure to psychological well-being.

The coefficient of determination ($R^2 = 0.860$) indicates a very high level of contribution compared to previous studies, which generally fall into the moderate category. This suggests that, in the context of Islamic boarding school students, digital da'wah content is a dominant factor influencing psychological well-being. However, these results should still be understood as a correlational relationship, not a causal one, consistent with the non-experimental study design.

The findings of this study can also be explained through Ryff's (1989) Psychological Well-Being theory, which encompasses six dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, life purpose, and personal growth. Compared to previous studies that have largely focused on religiosity in general, this study contributes by directly linking the consumption of digital da'wah content to all dimensions of psychological well-being in a comprehensive manner. The findings of this study align with the results of Arinie & Surawan (2025) who stated that religious activities via social media contribute to improved psychological well-being among students. This is supported by Kastalani & Surawan (2025) who found that access to digital da'wah content, including on YouTube, has a positive effect on the spiritual well-being and emotional comfort of the younger generation.

Furthermore, recent studies also support these findings Akbayram & Keten, (2024); Soylu, (2025) indicate that religious activities are associated with increased resilience and life satisfaction (Ting et al., 2024) They found that religiosity can reduce stress among college students, while (Aggarwal et al., 2023). demonstrated that religiosity functions as a protective factor against mental disorders. Compared to these studies, this research offers a more specific contribution by focusing on the YouTube platform and measuring the intensity of consumption of religious content.

Thus, this study not only reinforces previous findings but also provides a theoretical contribution through the integration of Ajzen's intensity theory and Ryff's Psychological Well-Being theory within the context of digital media.

The Role of Psychological Well-Being

The dimensions of psychological well-being consist of self-acceptance, positive relationships with others, autonomy, environmental mastery, life purpose, and personal development (Hilda & Roy Purwanto, 2024) The following is an explanation based on preliminary observations and in-depth interviews conducted at Ma'had Al-Jami'ah UIN Palangka Raya.

Dimensions of self-acceptance

Self-acceptance is an individual's ability to accept both the positive and negative aspects of themselves (Putri et al., 2023). Based on theories proposed by Ajzen (2020) and Ryff (1989) watching religious content can help female Islamic boarding school students improve their self-acceptance and psychological well-being. (Putri & Mariyati, 2024). Someone who is able to accept themselves can increase their confidence in their own abilities (Puspitasari et al., 2024). This statement aligns with the remarks of one university student who stated: "*The messages in the da'wah content are easy to accept and help me accept my shortcomings*" (Interview with RJ, Palangka Raya, July 10, 2025). This statement is further reinforced by an interview with a staff member of Ma'had Al-Jami'ah UIN Palangka Raya, who stated that: "*Dakwah content can help students accept and understand themselves*" (Interview with NA, Palangka Raya, July 10, 2025).

These interview findings are also supported by Malia & Fadhilah (2021) who state that individuals with higher levels of religiosity tend to exhibit better psychological well-being, particularly in the dimension of self-acceptance. This view aligns with Ryff (1989) who states that self-acceptance is a dimension considered a key characteristic of mental health as well as a hallmark of self-actualization, optimal functioning, and maturity, as it emphasizes acceptance of oneself and one's past. Self-acceptance in Islamic education is evident in the strengthening of self-awareness, an attitude of gratitude, and the ability for self-reflection among students. Islamic education focuses not only on the mastery of knowledge but also on the formation of a balanced personality encompassing spiritual, emotional, and social aspects (Norhidayah et al., 2025). Self-acceptance helps students understand their potential, limitations, and life experiences in a more positive light. This attitude encourages them to continuously improve themselves in accordance with Islamic values. Therefore, strengthening the dimension of self-acceptance through digital da'wah content can support the character-building process in Islamic education, particularly in shaping a mature, confident individual with inner peace (Aini et al., 2024).

Thus, the consumption of religious content on social media, particularly YouTube, plays a significant role in enhancing the self-acceptance aspect of mahasantri's psychological well-being, as it helps them come to terms with themselves, accept their strengths and weaknesses, and strengthen their self-confidence and inner peace.

Dimensions Positive relationships with others

Positive relationships refer to an individual's ability to build mutually supportive and open relationships with others (Safarina et al., 2024). Watching religious content can encourage individuals to develop positive traits, such as fostering good relationships with others (Duana et al., 2025). Thus, in line with Ajzen (2020) intensity theory and Ryff (1989) PWB theory, watching da'wah content helps in building positive relationships with others, as evidenced by a statement from one student who remarked: "*Watching da'wah content makes it easier for me to interact and maintain good relationships with others*" (Interview with MA, Palangka Raya, July 10, 2025).

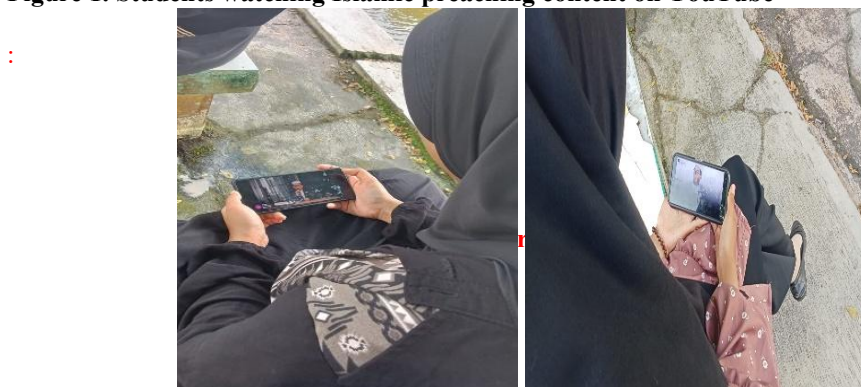
This statement is supported by Sadik et al (2025) who noted that social media use has a positive impact on social interaction and communication among students in Islamic educational settings, where religious content helps strengthen social bonds and foster better interactions. This finding is also consistent with the views of Arinie & Surawan (2025) who indicate that consuming religious content via social media has a positive influence on students' social behavior, including encouraging positive behavior and fostering better interactions with their social environment after watching da'wah/religious content. This is consistent with Ryff (1989) who states that forming

positive relationships with others is very important because the ability to love is viewed as a key component of mental health.

The dimension of positive relationships with others makes a significant contribution to Islamic education by reinforcing the value of *ukhuwah*, mutual respect, and the ability to cooperate in social life (Adawiah et al., 2023). Islamic education emphasizes character development and the creation of harmonious relationships among individuals within the educational environment. The ability to build mutually supportive relationships encourages students to develop empathy, healthy communication, and a spirit of mutual aid (Sufya et al., 2024).

Here is a photo of the students watching Islamic preaching content on YouTube

Figure 1. Students watching Islamic preaching content on YouTube



Dimensions of Autonomy

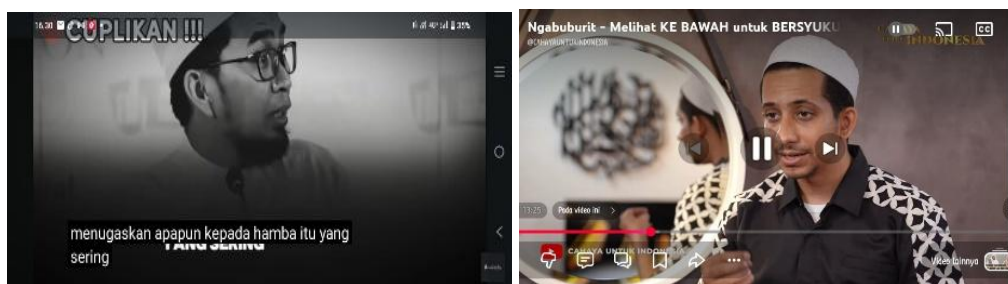
Autonomy or independence is a behavior that characterizes a person's ability to make their own decisions, act in accordance with personal values, and not be easily influenced by external social pressures (Aysah et al., 2025). Watching religious content can help students become more independent because it fosters inner drive and motivation (Thalgi, 2024). This statement aligns with Ajzen (2020) Theory of Intentions and Ryff (1989) Self-Determination Theory, which suggest that watching *da'wah* content helps enhance an individual's autonomy. As expressed by one student who stated: "*Watching da'wah content helps me make decisions more easily.*" (Interview with HR, Palangka Raya, July 10, 2025). This statement is also reinforced by NA, an administrator at Ma'had Al-Jami'ah UIN Palangka Raya, who stated: "*In my opinion, da'wah content helps students be more confident in making decisions*" (Interview with NA, Palangka Raya, July 10, 2025).

This statement aligns with Ghazali & Hazim (2025) who demonstrated a positive relationship between religiosity and psychological well-being among female boarding school students. These findings support the overarching concept that engagement in religious practices (including exposure to religious preaching content) is associated with psychological well-being, including the ability to make well-considered decisions based on personal values and beliefs. This view aligns with Ryff (1989) who noted that the autonomy dimension has a significant influence on quality of life, as it allows individuals to move beyond reliance on fear, belief, and the will of the masses.

The dimension of autonomy makes a significant contribution to Islamic education by fostering independence, personal responsibility, and the ability to make decisions based on Islamic values. Islamic education not only emphasizes the mastery of knowledge but also shapes the character of individuals capable of critical thinking and acting in accordance with moral principles and religious teachings (Ayunitha & Jasiah, 2025). The ability to make decisions independently helps students determine the appropriate attitude when facing various academic and social situations (Amaliah et al., 2025). Strengthening the dimension of autonomy through the utilization of digital *da'wah* content can support the process of Islamic education in shaping individuals who are independent, have integrity, and are able to consciously practice Islamic values in daily life (Haliza & Surawan, 2025). Through engagement in

religious practices or exposure to da'wah content, individuals become better able to make decisions independently, responsibly, and based on personal beliefs, thereby supporting the development of independence and psychological stability in both daily and academic life. The following is one example of a YouTube da'wah video watched by student:

Figure 2 : YouTube Da'wah Content by Ustadz Adi Hidayat and Habib Ja'far



Source: YouTube

Dimensions of Environmental Mastery

Environmental mastery is an attitude that reflects an individual's ability to manage daily life and external environmental conditions in a way that aligns with personal needs (Manippii, 2025). YouTube da'wah content has a positive impact on students, fostering a more positive mindset in carrying out their activities (Amatulloh et al., 2025). This statement aligns with Ajzen (2020) intensity theory and Ryff (1989) PWB theory, which suggest that watching da'wah content helps enhance an individual's mastery over their living environment. As expressed by a student, who stated: *"I feel that managing my surroundings brings a sense of calm, and my thoughts remain positive"* (Interview with NP, Palangka Raya, July 10, 2025).

This statement is further reinforced by the administration of Ma'had Al-Jami'ah UIN Palangka Raya, who stated that: *"Student are able to manage their surroundings, handle differences of opinion, and maintain a positive mindset when facing burnout"* (Interview with JU, Palangka Raya, July 10, 2025).

This aligns with the findings of Kastalani & Surawan, (2025) that digital da'wah content can provide emotional and spiritual support to the younger generation in facing today's digital challenges, thereby adding a dimension of psychological well-being beyond mere understanding. This statement aligns with Ryff (1989) who states that an individual's ability to choose or create an environment suited to their psychological state is defined as a characteristic of mental health. Maturity is considered to require participation in meaningful activities beyond one's self. The dimension of environmental mastery makes a significant contribution to Islamic education through an individual's ability to manage daily life in a balanced manner in accordance with Islamic values. Islamic education encourages students to adapt positively to their social, academic, and spiritual environments. The ability to manage one's environment helps students face various challenges, maintain a positive attitude, and foster a conducive learning environment (Mujtabarrizza & Muslimah, 2023). Therefore, strengthening the dimension of environmental mastery through the use of digital da'wah content can support Islamic education in shaping individuals who are adaptive, capable of managing social pressures, and maintaining a balance between academic activities, social life, and religious values.

Dimensions of Life's Purpose

Life's purpose refers to having a clear vision, goals, and direction in one's life (Wardhani, 2025). Watching YouTube da'wah content can help students gain a clearer sense of life's direction and feel that their daily activities hold religious significance (Naila & Rohim, 2024). This statement aligns with Ajzen (2020) intensity theory and Ryff

(1989) PWB theory, which suggest that watching da'wah content helps individuals discover the meaning of life's purpose. As expressed by a female student who stated: "*Dakwah content provides peace of mind, motivation, and helps me think more clearly when I feel confused about life*" (Interview with SN, Palangka Raya, July 10, 2025).

This statement was also echoed by M, the advisor of Ma'had Al-Jami'ah at UIN Palangka Raya, who stated: "*I see that the students are more enthusiastic and have a clear sense of purpose in life because they are motivated*" (Interview with MU, Palangka Raya, July 10, 2025).

This statement aligns with the findings of (Aini et al., 2024) which indicate that Islamic religiosity has a positive influence on students' psychological well-being, including the aspect of life purpose as part of broader psychological well-being, where religiosity helps students formulate clear meaning, direction, and life goals within their psychological context (A positive relationship between religiosity and students' psychological well-being has been found in studies of students across various Islamic educational contexts. In line with this statement Sono et al., (2024) state that religious engagement, including exposure to da'wah content and religious practices, strengthens a life orientation that provides meaning and motivation for action in daily life. In line with Ryff (1989) mental health is defined as a belief that gives a person the feeling that there is a purpose and meaning to life.

The dimension of life purpose makes a significant contribution to Islamic education because it helps students establish a clear life direction based on Islamic values. Islamic education not only emphasizes academic achievement but also fosters an awareness that every life activity has a purpose rooted in worship and the greater good. An understanding of life's purpose encourages students to engage in the educational process with strong motivation, an optimistic attitude, and a purposeful life orientation (Aliffia et al., 2025). Therefore, strengthening the dimension of life's purpose through the use of digital da'wah content can support Islamic education in shaping individuals who possess a clear life vision, strong spiritual awareness, and a commitment to upholding Islamic values in both personal and social life.

Dimensions of Personal Development

Personal development is a state that reflects an individual's commitment to continuously change, grow, and expand their potential throughout their life (Rahayu et al., 2025). Watching YouTube da'wah content encourages students to continuously improve themselves and motivates them to enhance the quality of their worship, broaden their Islamic knowledge, and develop their potential to become better individuals over time (Rahmat et al., 2025). This statement aligns with Ajzen (2020) intensity theory and Ryff (1989) PWB theory, which suggest that watching da'wah content can aid in the process of self-development. This was expressed by a student named S, who stated: "*I understand the value in da'wah content and feel motivated to improve myself*" (Interview with SN, Palangka Raya, July 10, 2025).

This statement was also echoed by LV, an administrator at Ma'had Al-Jami'ah UIN Palangka Raya, who stated that: "*Watching da'wah content can be beneficial for students because it helps them develop themselves*" (Interview with LV, Palangka Raya, July 10, 2025).

This finding aligns with Malia & Fadhilah (2021) who state that religiosity significantly influences students' psychological well-being, including the aspect of personal development in Ryff (1989) theory, which demonstrates a relationship between the internalization of religious values and an increase in an individual's ability to develop their potential. Consistent with these findings, the findings of Sono et al., (2024) indicate that exposure to religious content through social media platforms such as YouTube plays a role in increasing interest in religious learning, which in turn can motivate students to improve themselves, broaden their Islamic perspectives, and cultivate a clearer life direction as part of continuous personal growth.

Ryff (1989) states that optimal psychological functioning requires not only that a person achieve prior characteristics but also that they continue to develop their potential, to grow and evolve as an individual. The need for self-actualization and the realization of one's potential lies at the core of the clinical perspective on personal growth. Thus, da'wah content that enhances students' religiosity plays a crucial role in personal development, as it helps

individuals internalize religious values and fosters the ability to develop their potential, thereby supporting overall psychological well-being.

The dimension of personal development makes a significant contribution to Islamic education because it encourages students to continuously improve themselves through learning, reflection, and the practice of Islamic values. Islamic education is not only focused on the transfer of knowledge but also on character building that fosters intellectual, spiritual, and moral growth. The ability to continuously improve oneself helps students or santri develop their potential, broaden their Islamic perspectives, and enhance the quality of their worship and moral conduct in daily life (Hamdi et al., 2021). Therefore, strengthening the dimension of personal development through the utilization of digital da'wah content can support Islamic education in shaping individuals who possess a lifelong learning spirit, strong spiritual awareness, and a commitment to continuously grow into better individuals (Wardatun & Khadavi, 2025).

Based on the above discussion, it can be concluded that the frequency of watching Islamic preaching content on YouTube has a significant relationship with the psychological well-being of students at Mah'ad Al-Jam'iah UIN Palangka Raya, particularly in the dimensions of self-acceptance, positive relationships with others, autonomy, environmental mastery, life purpose, and personal development.

CONCLUSION

This study demonstrates that the intensity of viewing digital da'wah content on YouTube has a very strong and significant relationship with the psychological well-being (PWB) of students at Ma'had Al-Jami'ah UIN Palangka Raya, while also confirming that exposure intensity serves as a primary predictor in explaining variations in psychological well-being within a religious academic setting. The main contribution of this study lies in the integration of media exposure intensity theory and the Psychological Well-Being framework, which provides a comprehensive explanation of how digital da'wah content influences students' psychological conditions, supported by empirical evidence in the form of a very high correlation value (0.934) and a coefficient of determination of 86%, surpassing the findings of previous studies.

These findings indicate that digital da'wah content is not merely supplementary but serves as a dominant factor in supporting students' psychological well-being within an Islamic educational setting. Both practically and theoretically, this study positions digital da'wah as an effective medium for strengthening the six dimensions of psychological well-being namely, self-acceptance, positive relationships with others, autonomy, environmental mastery, life purpose, and self-development thereby contributing to the holistic development of students' character and mental resilience, encompassing spiritual, emotional, and social aspects.

Furthermore, this study provides an empirical basis for the development of digital-based Islamic education through the integration of YouTube da'wah content into training programs as a form of structured intervention to improve psychological well-being. Nevertheless, the results of this study should be interpreted with caution as they are correlational and perception-based, and limited to a single institutional context; therefore, future research is advised to employ a stronger design, expand the scope of the subjects, and include additional variables such as social support, personality, and academic stress to achieve a more comprehensive understanding.

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