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Strengthening Digital Religious Literacy through Community-Based Islamic Religious Education in Kampung Emas Guwosari, Bantul

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ABSTRACT

The rapid growth of digital media has expanded access to religious information, but access is not always accompanied by the ability to verify sources, interpret content critically, and communicate responsibly. This community service program aimed to strengthen digital religious literacy through community-based Islamic Religious Education (PAI) and appropriate digital technology in Kampung Emas Iroyudan, Guwosari, Bantul. The program involved 18 community participants, comprising community leaders, mosque administrators, religious study groups, and residents. A participatory community-based service-learning approach was implemented through six operational stages: needs assessment and coordination, program socialization, digital religious literacy training, application of community-based digital technology, mentoring and evaluation, and sustainability. Evaluation used pre-test and post-test measures covering four competencies: understanding the importance of information verification, recognizing credible religious sources, understanding ethical information sharing, and conducting simple verification. Descriptive results showed increases across all four competencies, from 44% to 83%, 33% to 78%, 50% to 89%, and 28% to 72%, respectively. Field mentoring also indicated behavioral changes, including greater caution before sharing religious content, increased requests for source clarification, and more respectful discussion in community WhatsApp groups. The findings suggest that community-based PAI supported by familiar, low-complexity digital tools can strengthen critical, ethical, and responsible religious literacy while building social capacity to respond to unverified digital information.

Keywords: *Appropriate Technology, Community-Based Education, Digital Religious Literacy, Islamic Education, Social Empowerment*

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INTRODUCTION

Over the past decade, the development of digital technology has fundamentally transformed how people obtain, understand, and practice religious teachings. Social media, video-sharing platforms, search engines, and instant messaging applications make religious information accessible anytime and anywhere (Zuhro et al., 2023). Religious learning, which previously took place mainly through recitations, madrasas, mosques, and direct interaction with religious leaders, has now expanded into digital spaces that are open, fast-moving, and highly dynamic (Imamah & Lee, 2024).

This transformation marks a significant shift in the pattern of religious authority, from authority centered on specific institutions and figures to authority that is more widely dispersed across digital media networks (Golan, 2023) . This change is double-edged. On the one hand, people gain substantial opportunities to improve their religious knowledge because learning resources are abundantly available. Scholarly lectures, book studies, Islamic discussions, and religious educational materials can be accessed regardless of geographical boundaries (Berger & Golan, 2024). On the other hand, the openness of digital space also enables the circulation of information that is unvalidated, decontextualized, and even ideologically biased (Campbell & Evolvi, 2019). From the perspective of the *mediatization of religion*, religion is no longer solely practiced through formal institutions but is also shaped by the logic of digital media that emphasizes speed, popularity, and visual appeal (Hjarvard, 2011). As a result, religious authority is often determined by the frequency of social media appearances rather than by depth of knowledge or a clear scholarly sanad.

This national phenomenon is also evident at the local level, including among the residents of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency. Initial observations and communication with local community leaders indicate that the use of smartphones and social media applications has become part of residents' daily activities. Religious information is widely obtained through family and residents' WhatsApp groups, lecture shows on YouTube, live broadcasts of online studies, and short video clips circulating through various social media platforms. For some residents, digital media has even become the primary source of religious reference because it is perceived as practical and easily accessible.

Increased access to religious information has not been matched by adequate digital literacy skills. People tend to accept religious content at face value without verifying its source, the credibility of that source, the context of its delivery, or the integrity of the message. Information sent by family members, popular figures, or accounts with large followings is often accepted as true without critical assessment (Anam & Rukiyati, 2024). In fact, digital literacy encompasses not only the technical skills of using devices and applications but also the ability to understand, evaluate, produce, and utilize information critically, ethically, and responsibly (Grizzle & Wilson, 2011; Hjelm et al., 2026; Ibad & Saelaemae, 2024).

In the religious context, weak digital literacy can give rise to several problems. First, people are vulnerable to developing a partial religious

understanding because they obtain excerpts of verses, hadiths, or lectures without adequate methodological explanation. Second, people are easily influenced by religious narratives that are provocative, emotional, or exclusive. Third, limited ability to verify information creates room for the spread of religious hoaxes, slander, and hate speech that can disrupt social harmony. Fourth, religious practice risks shifting from a process of deep learning to the consumption of fast-paced and superficial religious content (Berger & Golan, 2024).

The algorithmic character of digital media further exacerbates this problem. Digital platforms tend to display content that matches user preferences, so users frequently engage with views that align with their existing beliefs. This condition produces an echo chamber that narrows viewpoints and reduces opportunities for dialogue with differing religious views (Cinelli et al., 2021). In the long term, echo chambers can strengthen exclusive religious attitudes, reduce social tolerance, and increase polarization in digital public spaces. Therefore, strengthening digital religious literacy is urgently needed so that people can understand Islamic teachings more comprehensively, contextually, and moderately, with an orientation toward social benefit.

The target partner of this service activity is the community of Kampung Emas Iroyudan, Guwosari, which is categorized as an economically non-productive community, with a focus on strengthening social, educational, and religious aspects. Socially, the community possesses fairly strong social capital. This is evident in the continuity of routine recitation activities, mosque activities, community meetings, and mutual cooperation, as well as in relatively harmonious relationships among residents. This social capital is an important asset that can serve as a foundation for implementing community-based religious education programs.

In terms of accessibility, Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency is relatively easy to reach and is served by adequate communication infrastructure. Most residents have smartphones and internet access, which creates considerable potential for using digital technology in educational activities. This condition offers a strategic opportunity to develop a community-based Islamic religious education model that is adaptive to technological developments and community needs.

However, the community's use of digital media still tends to be consumptive. Residents are predominantly recipients of information rather than critical and productive users. No mentoring program currently equips the community with the specific ability to discern credible religious sources, understand digital media ethics, recognize the characteristics of misleading information, and integrate Islamic values into daily digital communication practices. Based on field observations, interviews with community leaders, mosque administrators, and community representatives, and deliberations with partners, it was agreed that the priority problems to be addressed lie in the religious education and social life of the community in the digital era. The priority problems are as follows. *First,* digital religious literacy is low: although people already have access to smartphones and the internet, their ability to understand and use digital religious information critically remains limited. Religious

information obtained through social media, WhatsApp groups, and other digital platforms is generally accepted and disseminated without verification of the source, context, and accuracy of the content. Consequently, several core problems emerge: (1) a lack of understanding of how to select credible digital religious sources; (2) limited ability to read and interpret religious content critically and contextually; and (3) insufficient awareness of media ethics in receiving and disseminating religious information.

Second, community-based Islamic religious education has not yet functioned optimally. Community religious activities have so far focused primarily on routine recitation and worship practices, whereas strengthening digital religious literacy has not been incorporated into community learning. Existing religious forums have not been optimally utilized as educational platforms for addressing religious challenges in the digital era. This gives rise to several problems: (1) the absence of Islamic religious education materials or guides addressing digital literacy and media ethics; (2) religious activities that do not specifically address current issues related to online religious information, hoaxes, and hate speech; and (3) the lack of participatory learning patterns that respond to community needs in the face of digital technological development.

These problems affect the social life of the community, including the emergence of religious misunderstandings, increased vulnerability to misleading religious information, and a decline in the quality of social communication. In the long term, this condition may undermine the peace and social harmony of residents.

This service program is expected to improve the community's ability to filter and utilize digital religious information wisely, foster a polite and responsible media culture, and strengthen community-based Islamic religious education. The expected social benefits include a more harmonious, tolerant, and moderate community environment. Although the economic benefits are indirect, the program supports improvements in human resource quality and the community's social capacity, which constitute important capital for sustainable community development.

Therefore, this community service activity aims to strengthen the digital religious literacy of the residents of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency through a community-based Islamic religious education approach. In particular, the program is intended to improve the community's ability to understand, select, verify, and utilize digital religious information wisely, critically, and responsibly. In addition, the activity aims to foster ethical awareness on social media so that digital technology use can support a peaceful, moderate, and harmonious religious life.

These goals are directly aligned with the *Sustainable Development Goals* (SDGs) agenda. First, SDG 4 (Quality Education), particularly with regard to lifelong learning and the strengthening of community literacy. The program encourages people to keep learning, think critically, and increase their capacity to address digital information challenges. Second, SDG 17 (Partnerships for the Goals), through strengthened collaboration among universities, community leaders, mosque administrators, and residents in building sustainable community-

based religious education. This collaboration is expected to yield a mentoring model that extends beyond one-off activities and can continue to be developed independently by the community.

This activity was designed using a participatory approach that positions the community as an active partner at all stages of the program, from needs identification and activity planning to implementation and evaluation (MR et al., 2025; Widiastuti et al., 2026). The participatory approach was selected because it is considered better able to build a sense of ownership, increase citizen participation, and strengthen program sustainability after the service activities end. Through this approach, universities act not merely as providers of material but also as facilitators of the learning process alongside the community.

More broadly, this program constitutes an implementation of the Tridharma of Higher Education, particularly community service that is responsive to social dynamics and digital technological development. Strengthening digital religious literacy at the community level is expected to represent a tangible contribution by universities to building a religious, critical, and tolerant society capable of utilizing digital technology in a dignified manner, in accordance with Islamic values and the needs of contemporary social life.

METHOD

This community service activity employed a participatory approach with *a community-based service-learning design*, a community empowerment model that positions the community as an active partner at all stages, from needs identification to program evaluation (Jordaan & Mennega, 2022; Wagaman et al., 2023). This approach was selected because it suits the characteristics of the residents of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency, who already have an established social structure and regularly held community religious activities, so that the intervention is likely to be more effective when carried out through community participation mechanisms.

The activities were implemented in six operational stages. The first stage involved needs identification and coordination with partners through field observation and group discussions with community leaders, mosque administrators, study groups, and resident representatives. This stage yielded a map of digital religious literacy needs, the most frequently used forms of digital media, and the obstacles faced by the community in accessing religious information. The second stage was program socialization, conducted through community meetings to communicate the objectives, scope, implementation schedule, and forms of community participation. The socialization sessions were also used to agree on implementation mechanisms and to appoint local coordinators.

The third stage consisted of digital religious literacy training. The training was conducted face-to-face using interactive lectures, group discussions, case studies, and hands-on practice with participants' smartphones. The training materials covered an introduction to digital literacy, the selection of credible digital religious sources, information verification techniques, social media ethics from an Islamic perspective, and the reinforcement of moderate Islamic values in digital

communication. Hands-on practice was chosen so that participants could gain operational experience in examining and evaluating digital religious information. The fourth stage was the application of community digital media-based technology through community WhatsApp groups as a continuous educational medium. The service team regularly distributed digital posters, short videos, and educational messages on digital religious literacy. *WhatsApp* was selected based on the initial identification results, which showed that it is the digital communication medium most widely used by residents. The technology used in this program is categorized as appropriate technology rather than new software development. The configuration utilized devices the community already owned and platforms already familiar to them, especially WhatsApp, supplemented by digital posters, short videos, and PAI modules in PDF format. Technology selection was based on accessibility, ease of use, relatively low data requirements, compatibility with residents' communication habits, and the feasibility of community management after the mentoring ended. This principle treats social suitability and user needs as the basis for technology selection, consistent with the concept of appropriate technology in community empowerment (Sianipar, 2022).

The fifth stage was mentoring and evaluation. Mentoring was conducted through field visits and online communication throughout the program. Evaluation employed a pre-test and post-test design to measure changes in participants' knowledge before and after the training. The activity involved 18 participants in the training stage, and the evaluation was administered to those who took part in the training series. The evaluation indicators were developed based on four competencies directly targeted by the training: understanding the importance of information verification, the ability to recognize credible religious sources, understanding the ethics of disseminating information, and the ability to conduct simple verification. The same indicators were used in the pre-test and post-test so that changes could be compared descriptively. In addition, participant observation, assessment of information verification practices, and reflective discussions with partners were conducted. Quantitative data were analyzed by comparing achievement percentages before and after the intervention, whereas observational and reflective discussion data were analyzed through data reduction, thematic categorization, and descriptive conclusion drawing (Miles et al., 2014). A combination of quantitative and qualitative analyses was used to obtain a more comprehensive understanding of program effectiveness.

The sixth stage focused on program sustainability by integrating digital religious literacy materials into routine community recitation activities, forming community-based learning groups, and strengthening the role of local leaders as digital literacy facilitators. This sustainability strategy was adopted to ensure that community capacity building continues after the main program ends.

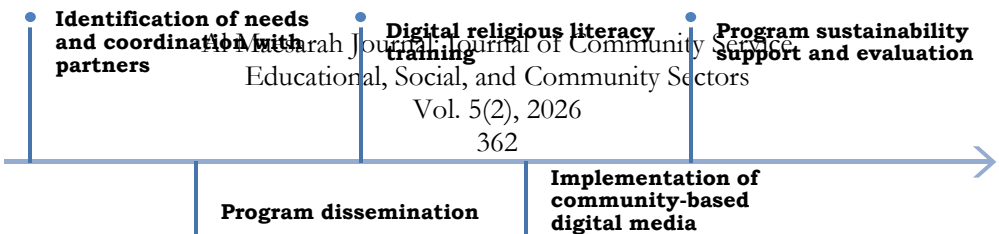


Figure 1. Stages of Community Service Activities

All stages of the activity were documented through field notes, participant attendance lists, evaluation results, and visual documentation, which served as monitoring and reporting materials.

RESULTS AND DISCUSSION

The implementation of Community Service (PkM) activities with the title "Strengthening Digital Religious Literacy through Community-Based Islamic Religious Education in Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency" was carried out in stages in accordance with the activity plan listed in the proposal. The activity began in March with initial field observation and needs analysis. Subsequently, after identifying several problems in the field, the service team discussed with partners the intervention steps that it could provide. In practice, the socialization and evaluation activities ran from July 2026 to August 2026 and involved residents of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency, religious leaders, mosque administrators, study groups, and accompanying students from Universitas Negeri Yogyakarta. The program was implemented using a participatory approach so that the community was positioned not as a passive object of the program but as an active partner at all stages.

In general, all stages of the activity were carried out successfully and received strong support from partners. This support was evident in the provision of activity venues, the involvement of community leaders in mobilizing participants, and residents' active participation in discussions and practical sessions during the training. Community enthusiasm was evident from the socialization stage through to field mentoring. The program functioned not merely as a one-way outreach activity but also developed into a participatory and contextual space for joint learning that responded to community needs in the digital era. These findings suggest that the community-based approach is more effective in building citizen involvement than a *top-down instructional approach*.

Program Socialization and Identification of Community Needs

The initial stage of the activity was held on July 21, 2026, at the meeting hall of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency, with 18 participants comprising community leaders, mosque administrators, study groups, and resident representatives from various age groups. The relatively small number of participants was deliberately chosen to make discussions more intensive and to allow each participant to convey their experiences and views in

depth. In the  the program's objectives, the importance of digital religiou ation on social media. The di WhatsApp as their main com ssed YouTube, Facebook, and gital media use was quite inter equate skills to verify the sour

Some participants shared their experiences of receiving chain messages about religious rulings, video lectures containing only selected excerpts, and provocative religious information without knowing its original source. Before the program, some participants tended to forward such information to their families or study groups because they assumed that religious information must be true. This condition indicates a gap between access to digital information and people's digital literacy skills.

The findings show that digital media has become a new space for shaping people's religious knowledge and practices, such that religious authority is no longer derived solely from face-to-face forums but also from various digital *platforms*. In religious education, digital media functions as a "second classroom" that shapes how people learn and understand religion. The needs identification revealed three main problems: (1) limited ability to verify digital religious information; (2) a lack of practical guidelines on social media ethics from an Islamic perspective; and (3) limited learning spaces for the community to discuss digital religious issues critically and moderately. These findings served as the basis for preparing the training materials and developing needs-based modules.(São Paulo et al., 2022; Chen et al., 2025)(Hoover, 2006; Kabir et al., 2024)

Digital Religious Literacy Training

The activity continued with digital religious literacy training, which covered an introduction to digital literacy, the characteristics of religious information on social media, how to recognize credible religious sources, simple techniques for verifying information, the ethics of disseminating information from an Islamic perspective, and the reinforcement of moderate attitudes in digital communication. The training was conducted interactively through short lectures, group discussions, case studies, simulations, and hands-on practice using participants' smartphones.

Figure 2. Implementation of Digital Religious Literacy Training

Participants were asked to trace the original source of information, verify the identity of the lecture speaker, compare the information with official sources, and discuss the social risks of disseminating incorrect information to the public. The hands-on smartphone practice was the part that participants found most engaging because most of them were learning, for the first time, how to check information sources through search engines and the official channels of religious institutions.

To assess the initial impact of the training, the service team conducted an evaluation using a *pre-test* and *post-test*. The evaluation results showed an increase in participants' understanding across all measured aspects. The results are presented in Table 1.

Table 1. Results of Participant Understanding Evaluation

Measured Aspects	Before Training	After Training
Understand the importance of information verification	44%	83%
Able to recognize credible religious sources	33%	78%
Able to recognize credible religious sources	33%	78%
Knowing the ethics of disseminating information	50%	89%
Able to perform simple checks	28%	72%

The data show improved understanding across all measured aspects. The highest post-training achievement was recorded for the ethics of information dissemination, which rose from 50% to 89%. This suggests that participants found it relatively easy to accept the reinforcement of Islamic ethical values in digital media when conveyed through concrete examples and contextual discussions. Meanwhile, the ability to perform simple verification increased from 28% to 72%, indicating that technical verification skills can be substantially improved through practice-based training.

In addition to the quantitative data, brief post-training interviews revealed changes in participants' perceptions of digital religious information. Some participants stated that they had previously regarded all religious messages received through WhatsApp groups as true and worth forwarding. After the training, participants began to recognize the importance of checking the source, context, and integrity of information before disseminating it to others. This change

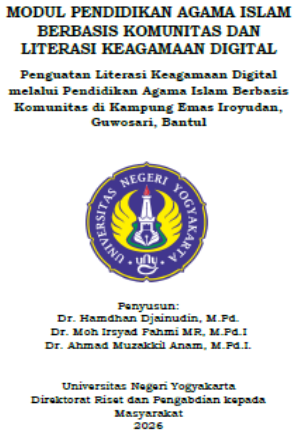
in perception is an early indicator of the emergence of critical digital literacy awareness.

These results show that digital literacy involves not only the technical ability to use technology but also the ability to understand, evaluate, and use information critically (Gilster, 1997; Pangrazio & Selwyn, 2021). From the perspective of Islamic education, these changes relate to the practice of tabayyun as affirmed in QS. Al-Hujurat verse 6, which obliges believers to verify the truth of news before believing and spreading it. Thus, the information verification practice trained in this program represents an actualization of Qur'anic values in the context of a digital society. The hands-on, practice-based learning approach also helped participants understand the material because it was directly related to their daily experiences. Concrete experience, reflection, and direct application help participants build more meaningful understanding than purely theoretical learning.

Development of Community-Based Islamic Religious Education Modules

As a follow-up to the training, the service team developed a Community-Based Islamic Religious Education and Digital Religious Literacy Module in consultation with religious leaders and study group administrators. The module is structured contextually, emphasizing the relationship between Islamic teachings and daily digital media practices. The material covers etiquette in receiving information, etiquette in disseminating information, the verification of religious information, social media ethics in Islam, religious moderation in digital communication, and the practice *of tabayyun* in family and community settings.

The strengths of this module lie in its simple language, case examples close to people's lives, and reflective activities that can be used in routine recitation sessions. Each theme is accompanied by Qur'anic verses, hadiths, discussion questions, and practical steps that participants can apply directly. The module serves not only as reading material but also as a guide for facilitating community learning activities.


MODUL PENDIDIKAN AGAMA ISLAM
BERBASIS KOMUNITAS DAN
LITERASI KEAGAMAAN DIGITAL

Penguatan Literasi Keagamaan Digital melalui Pendidikan Agama Islam Berbasis Komunitas di Kampung Emas Iroyudan, Guwosari, Bantul

Penyusun:
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Universitas Negeri Yogyakarta
Direktorat Riset dan Pengabdian kepada Masyarakat
2026


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Figure 3. Community-Based Islamic Religious Education and Digital Religious Literacy Module

The development of community-based modules shows that education is more effective when it starts from the real problems faced by the community and

involves local resources in the preparation process. The involvement of religious leaders and recitation administrators strengthens the social and religious legitimacy of the developed material and increases the community's sense of ownership of the program. This collaborative preparation process also reflects dialogical education, which positions the community as a subject of learning rather than merely a recipient of knowledge (Freire, 2005).

Field Assistance and Evaluation

The mentoring stage was carried out two weeks after the training through a combination of field visits, participatory observation, short interviews, and online communication via the digital religious literacy education WhatsApp group. This approach was chosen so that the service team could obtain a more complete picture of how the training outcomes were applied in daily life. The observations showed a change in residents' digital behavior compared with the baseline conditions before the program. Some residents began to make a habit of asking for information sources before forwarding messages to WhatsApp groups. In some cases, participants even asked other group members to help check the accuracy of the information received. This change indicates the emergence of a culture of information verification at the community level. Changes were also observed among recitation administrators and mosque administrators. The themes of digital literacy and tabayyun have begun to be incorporated into weekly recitation sessions as part of moral development related to media use. One of the recitation administrators said that the recitation material had previously focused more on mahdhah worship, whereas after the program, discussions began to include the ethics of receiving information and etiquette in communicating on social media.

The quality of discussion in the community group has changed. Before the program, discussions often ended with the dissemination of information without further clarification. After the mentoring, group members became more active in asking clarification questions, requesting reference sources, and expressing opinions in more polite language. Some group members began to use phrases such as "has the source been checked?" or "let's tabayyun first before disseminating," which shows the internalization of digital religious literacy values in daily communication.

One of the mosque administrators said that after attending the training, he became more cautious when receiving video lectures and tried to locate the complete source before sharing them with congregants. This statement indicates that the program is beginning to influence the community's digital religious practices in a concrete manner, rather than merely adding theoretical knowledge. These behavioral changes show that digital literacy practices can spread through daily social interactions, especially when community members observe, imitate, and reinforce one another's positive behaviors in digital media use (Bandura, 1977, 1988) . When some members begin to verify information and receive positive responses from the group, this behavior tends to become a new social norm in the community.

Beyond individual changes, the educational WhatsApp groups developed into shared learning spaces in which participants shared experiences, discussed

real cases, and provided moral support when members were uncertain about religious information. This condition indicates the formation of a community of practice in which learning can occur continuously through the active participation of community members (Carpenter et al., 2022) .

The findings regarding the use *of WhatsApp*, digital posters, short videos, and PDF modules also illuminate the technological dimension of the program. The innovation lies not in creating new platforms but in recontextualizing existing technologies as community learning infrastructure. This approach aligns with the principles of appropriate technology, which emphasize suitability to community needs, user capacity, access, and sustainability (Sianipar, 2022). Because the devices used are familiar to residents, barriers to adoption can be minimized, and technology serves as an amplifier of the educational process rather than as a goal of the program itself. These findings are also consistent with a digital literacy approach that treats access, context, capacity, and user participation as essential components of inclusive digital transformation (Yakobi et al., 2026).

Program Impact Analysis

Based on all stages of the activity, the program's impact can be analyzed at three levels. At the individual level, there were increases in knowledge, information verification skills, and ethical awareness in digital media. At the institutional level, mosque administrators and recitation administrators have begun to integrate the theme of digital literacy into routine religious activities. At the community level, the culture of digital communication has become more critical, polite, and moderate. Changes at the community level are an important finding because they show that the program extends beyond increasing individual knowledge and begins to form new social norms in digital media use. The continued activity of the educational WhatsApp groups after the main activities ended indicates that the community already has an independent learning space with the potential to be sustained.

Overall, the service activities achieved the program's main goal of increasing the digital religious literacy of the residents of Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency through community-based Islamic religious education. This success is evidenced not only by the increase in participants' evaluation scores but also by changes in digital behavior, the integration of digital literacy themes into routine religious activities, and the formation of a more critical, moderate, and responsible digital learning community. These findings support the argument that community-based Islamic religious education has strategic potential for building community social resilience to unverified digital information flows and for fostering a civilized digital culture. An overview of the program's impact at the individual, institutional, and community levels is presented in Table 2.

Table 2. Impact Analysis of Digital Religious Literacy Strengthening Program

Impact Level	Indicators of Change	Evidence of Field Findings

Individuals	Improving digital literacy knowledge, information verification skills, and ethical awareness of media.	Post-test results increase; participants begin to check sources before disseminating information.
Institutional	Integration of the theme of digital literacy and tabayyun in routine religious activities.	Mosque managers and study managers include social media etiquette materials in their weekly studies.
Community	A more critical, polite, and moderate digital communication culture is formed.	WhatsApp group discussions contain more clarification of sources, verification of information, and more polite use of language.

The implications of the program should be interpreted within the scope of the intervention. This activity was designed to strengthen educational and social capacity through digital religious literacy; the evaluation did not measure economic impact, income increases, digital marketing, or community business development. Therefore, claims regarding the program's success are limited to improvements in literacy, verification behavior, digital communication, and observed social capacity. For replication in other communities, the model can be applied through the following sequence: mapping local needs, selecting familiar technologies, conducting practice-based training, developing materials with local actors, providing mentoring, and conducting pre-test–post-test evaluation. If applied to productive communities or regions with an economic development agenda, the model could add transaction security literacy, digital marketing, or business information management as a separate module, provided that economic interventions and indicators are designed from the outset.

CONCLUSION

Based on the results of the program, strengthening digital religious literacy through community-based Islamic religious education in Kampung Emas Iroyudan, Guwosari, Pajangan District, Bantul Regency has been shown to increase the community's capacity to understand, verify, and utilize digital religious information more critically, ethically, and responsibly. This improvement is evident in the pre-test and post-test results, in participants' changed behavior of checking information sources before disseminating them, and in growing awareness of the importance of tabayyun in digital communication. The program also prompted change at the institutional level through the integration of digital literacy themes and media ethics into routine religious recitation and coaching activities. At the community level, the activity succeeded in fostering a more critical, polite, and moderate digital communication culture, as shown by the increasing practice of clarifying information and more reflective discussions in residents' WhatsApp groups. These findings indicate that the community-based approach to Islamic religious education is effective not only as an educational

strategy but also as a social empowerment mechanism capable of building new collective norms in digital media use.

Theoretically, the results of this service support the view that digital literacy is a multidimensional competency encompassing cognitive, technical, and ethical aspects, and show that Islamic values such as tabayyun can be meaningfully actualized in the context of a digital society. The program also contributes to the development of a community-based service-learning model by showing that participatory community-based learning can produce sustainable change when supported by local social capital and collective learning spaces. The practical implication is that the community-based model for strengthening digital religious literacy developed in this activity can be replicated in other communities with similar characteristics to build social resilience to unverified digital information flows and to support a civilized digital culture.

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