

Strengthening Digital Literacy among Women's Yasinan Groups through Assistance in the Wise Use of Social Media

Muhammad Anas Ma'arif

anasmaarif@uac.ac.id

Universitas KH Abdul Chalim Mojokerto

Moch. Sya'roni Hasan

mochsyaronihasan@gmail.com

IAI Al-Urwatul Wutsqo Jombang

Qurrotul Ainiyah

ainiyahq.uwjombang@gmail.com

IAI Al-Urwatul Wutsqo Jombang

Mauhibur Rokhman

mmawhib@gmail.com

Universitas KH Abdul Chalim Mojokerto

Akhmad Sirojuddin

akhmadsirojuddin@gmail.com

Universitas KH Abdul Chalim Mojokerto

M. Alfin Fatikh

muhammad.alfinfatikh@gmail.com

Universitas KH Abdul Chalim Mojokerto

Andika Aprilianto

Andika4ikhac@gmail.com

Universitas KH Abdul Chalim Mojokerto

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Abstract

Keywords:

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The widespread use of social media facilitates access to and distribution of information while simultaneously exposing communities to misinformation, digital fraud, privacy violations, and unethical communication. These challenges highlight the importance of strengthening digital literacy, particularly among women who actively participate in family and community communication networks. This community engagement program aimed to strengthen digital literacy among women in the Yasinan group of Natahan Hamlet, Gedongboyountung Village, Turi District, Lamongan Regency, through assistance in the wise use of social media. The program employed a participatory approach consisting of needs identification, education, practical assistance, evaluation, and reflection. The intervention integrated four dimensions of digital literacy: information verification, digital security, privacy protection, and digital ethics. Activities combined interactive education, case-based discussions, demonstrations, simulations, and guided practice using digital content

relevant to participants' everyday experiences. The results indicated greater participant awareness of the importance of examining information sources before sharing content, recognizing potential digital risks and fraud, protecting personal information, and considering the ethical consequences of social media activities. The engagement also demonstrated the potential of the Yasinan group as a community-based digital learning space that utilizes existing social relationships and interpersonal trust to reinforce responsible digital practices. The program highlights that community-based digital literacy can connect individual competencies with the development of a more critical, safe, ethical, and responsible digital culture.

Abstrak

Kata kunci:
etika digital; jamaah
Yasinan; literasi digital;
media sosial

Perkembangan media sosial memberikan kemudahan bagi masyarakat dalam memperoleh dan menyebarkan informasi, tetapi sekaligus menghadirkan risiko berupa misinformasi, penipuan digital, kebocoran data pribadi, serta komunikasi yang tidak etis. Kondisi tersebut menuntut penguatan literasi digital, termasuk bagi perempuan yang aktif dalam jejaring komunikasi keluarga dan komunitas. Kegiatan pengabdian kepada masyarakat ini bertujuan untuk memperkuat literasi digital ibu-ibu jamaah yasinan di Dusun Nataa, Desa Gedongboyountung, Kecamatan Turi, Kabupaten Lamongan melalui pendampingan pemanfaatan media sosial secara bijak. Pengabdian menggunakan pendekatan partisipatif dengan tahapan identifikasi kebutuhan, edukasi, praktik dan pendampingan, serta evaluasi dan refleksi. Pendampingan mengintegrasikan empat dimensi literasi digital, yaitu verifikasi informasi, keamanan digital, perlindungan privasi, dan etika digital. Kegiatan dilaksanakan melalui edukasi interaktif, diskusi berbasis kasus, demonstrasi, simulasi, dan praktik terbimbing dengan menggunakan contoh konten digital yang dekat dengan pengalaman sehari-hari peserta. Hasil pengabdian menunjukkan berkembangnya kesadaran peserta untuk memeriksa sumber informasi sebelum membagikannya, mengenali potensi risiko dan penipuan digital, melindungi data pribadi, serta mempertimbangkan konsekuensi etis dari aktivitas bermedia sosial. Pengabdian juga menunjukkan potensi Jamaah Yasinan sebagai ruang belajar digital berbasis komunitas yang memanfaatkan hubungan sosial dan kepercayaan antaranggota untuk memperkuat praktik digital yang bertanggung jawab. Program ini menegaskan bahwa literasi digital berbasis komunitas dapat menghubungkan kecakapan individual dengan pembentukan budaya bermedia yang lebih kritis, aman, etis, dan bertanggung jawab.

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Corresponding Author:

Muhammad Anas Ma'arif

Universitas KH Abdul Chalim Mojokerto, Indonesia; anasmaarif@uac.ac.id

Introduction

The rapid development of digital technology has transformed the way people communicate, access information, maintain social relationships, and participate in everyday life. Social media and instant messaging applications provide wider access to educational, health, religious, economic, and social information, but they also expose users to misinformation, online fraud, privacy violations, and unethical communication. In Indonesia, the Ministry of Communication and Digital Affairs identified and clarified 1,923 pieces of hoax, false, and misleading content throughout 2024, indicating the

persistence of unreliable information in the digital ecosystem.¹ Similar challenges are evident in rural communities, where social media expands access to information and economic opportunities while simultaneously increasing exposure to fake news and less productive content when adequate literacy skills are lacking.² Digital literacy should therefore extend beyond technical proficiency to include the ability to critically evaluate information, recognize digital risks, protect personal information, and communicate safely and responsibly.

Women constitute an important group in community digital literacy because their use of digital media is closely connected with family and community communication networks. They use social media and instant messaging to exchange family information, access educational and health content, participate in community activities, conduct economic activities, and share religious and social information. However, familiarity with digital platforms does not necessarily guarantee the ability to identify misleading information or manage digital risks. Kurniawan et al. demonstrated the importance of critical responses among Indonesian female digital users when encountering hoax news.³ Digital literacy among women should therefore encompass critical information assessment, digital security, privacy awareness, and responsible communication.

Previous studies and community engagement programs have demonstrated the relevance of digital literacy interventions for women. Ahmadi et al. emphasized digital literacy as an important component of women's empowerment in countering hoaxes,⁴ while Ulya et al. reported improved evaluation scores following a social media literacy program for Muslimat NU members using a Participatory Learning and Action approach.⁵ Religious women's groups are particularly relevant because their established interpersonal relationships can function as informal information networks; Alfianistiawati et al. found that women in religious study groups commonly used WhatsApp and Facebook to obtain and distribute information,⁶ while Rohim and Alimudin showed that families, religious groups, and neighborhood communities can contribute to informal information verification.⁷ These findings suggest that existing women's community networks provide a valuable social setting for contextual and collaborative digital literacy education.

Nevertheless, previous digital literacy interventions for women have largely concentrated on identifying and preventing hoaxes, whereas responsible social media use involves broader and interconnected challenges. Users may simultaneously encounter

¹ Mohammad Ainur Rofiqi and Ahmad Heru Mujiyanto, 'Implementation of Naive Bayes Method and Natural Language Processing in Web-Based Online Hoax News Detection System', *SMATIKA JURNAL* 16, no. 02 (2026): 216–28, <https://doi.org/10.32664/smatika.v16i02.2338>.

² Maulana Akbar and K. Kusnandar, 'Social Media Literacy among Rural People in Indonesia: Empirical Findings from a Nationwide Survey', *Information Development*, 19 December 2024, 02666669241302053, <https://doi.org/10.1177/02666669241302053>.

³ Yusuf Kurniawan et al., 'Social Media Literacy of Indonesian Female Digital Immigrants in Identifying Hoax News', *International Journal of Science and Applied Science: Conference Series* 6, no. 1 (2022): 247–55.

⁴ Dadi Ahmadi et al., 'Digital Literacy for Women's Empowerment: A Solution to Grow Awareness of Countering Hoaxes', *MIMBAR: Jurnal Sosial Dan Pembangunan*, 2023, 362–68.

⁵ H. Ulya et al., 'Literasi Media Sosial Sebagai Antisipasi Hoaks Bagi Organisasi Kemasyarakatan Muslimat NU Di Kabupaten Demak', *Jurnal Dharma Indonesia* 3, no. 1 (2025): 1–10.

⁶ Rohmatin Alfianistiawati et al., 'Evaluasi Kegiatan Pendampingan Literasi Digital "Hoaks" Pada Kelompok Pengajian Perempuan', *Jurnal Praksis Dan Dedikasi Sosial* 5, no. 2 (2022): 70–79.

⁷ Syaiful Rohim and Muhamad Alimudin, 'Social Communication and Digital Literacy Strategies for Preventing Hoaxes in Urban and Semi-Urban Indonesia', *Frontiers in Communication* 11 (June 2026), <https://doi.org/10.3389/fcomm.2026.1816038>.

suspicious links, online fraud, requests for personal information, unsafe account practices, privacy violations, and ethical dilemmas when sharing messages, photographs, or other people's information. Responding to this gap, the present community engagement program integrates four dimensions of responsible social media use: information verification, digital security, privacy protection, and digital ethics. These dimensions are implemented through practical and contextual learning using messages, images, links, and social media posts resembling situations encountered in participants' everyday digital communication.

The women's Yasinan group in Nataan Hamlet, Gedongboyountung Village, Turi District, Lamongan Regency, was selected as a community partner because it represents an established social network in which members regularly interact and exchange information. Rather than creating a temporary training group, the program positions the Yasinan group as a community-based digital learning space in which existing social relationships and interpersonal trust can support responsible digital practices. The program extends previous community-based interventions by integrating information verification, digital security, privacy protection, and digital ethics within the everyday communication practices of rural women, thereby moving digital literacy assistance from one-way awareness raising toward contextual and participatory learning. Accordingly, this community engagement program aims to strengthen digital literacy among women in the Yasinan group through assistance in the wise, critical, safe, ethical, and responsible use of social media.

Method

This community engagement program employed a participatory approach by positioning the women's Yasinan group in Nataan Hamlet, Gedongboyountung Village, Turi District, Lamongan Regency, as active partners throughout the activity. Participatory approaches emphasize community involvement in identifying problems, implementing activities, and reflecting on the outcomes of community-based interventions.⁸ The initial stage involved observation, informal dialogue, and discussions to identify participants' experiences and challenges in using social media and instant messaging applications. Particular attention was given to questionable information, chain messages, suspicious links, requests for personal data, account security, privacy, and communication ethics. These issues reflect contemporary digital literacy, which encompasses critical information evaluation, digital safety, responsible behavior, and ethical participation in digital environments.⁹ The findings from this stage were used to contextualize the assistance materials according to participants' everyday digital experiences.

The implementation stage combined interactive education, case-based discussions, demonstrations, simulations, and guided practice. The assistance focused on four interconnected dimensions: information verification, digital security, privacy protection, and digital ethics. Participants practiced examining information sources, identifying potentially misleading content and digital fraud, protecting personal information and accounts, and considering ethical consequences before posting or forwarding digital content. Messages, images, links, and social media posts resembling those encountered in everyday communication were used as learning materials, consistent with experiential

⁸ Agus Afandi et al., *Metodologi Pengabdian Masyarakat*. Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI (2022).

⁹ N. W. Y. Law et al., *A Global Framework of Reference on Digital Literacy Skills for Indicator 4.4.2*, 2018; Riina Vuorikari et al., 'DigComp 2.2: Den Digitale Kompetenceramme for Borgerne', in *DigComp 2.2, Rapport* (2022).

learning that connects learning activities with authentic situations and practical problem-solving.¹⁰ Through these activities, participants were encouraged to examine information critically and verify its credibility and potential consequences before believing or sharing it.

The final stage involved participatory evaluation and reflection. Evaluation was conducted by observing participants' responses during discussions and simulations, their ability to analyze digital cases, and reflective dialogue concerning their understanding of responsible social media use. The assessment focused on participants' ability to recognize questionable information, identify digital risks, protect personal data, and demonstrate ethical considerations when sharing information online. Reflection allowed participants to discuss difficulties encountered and identify strategies that could be applied after the program, consistent with the role of collective reflection in participatory community engagement.¹¹ Through this process, the Yasinan group was expected to develop as a community-based digital learning space supporting more critical, safe, ethical, and responsible social media practices.

Results And Discussion

Results

The community engagement activity demonstrated that the women's Yasinan group provided a relevant social setting for strengthening digital literacy through participants' everyday experiences with social media. During the initial engagement, discussions with participants indicated that digital media had become closely connected to their daily communication, particularly for receiving and sharing information through social networks and instant messaging applications. Participants encountered various forms of digital content, including news, health information, religious messages, promotional content, photographs, videos, links, and chain messages. These experiences became an important starting point for the program because they enabled digital literacy to be discussed not as an abstract concept but as a practical competence directly related to everyday communication. Participants' own digital experiences were therefore used as learning resources to encourage reflection on how information is received, interpreted, trusted, and redistributed.

The implementation of the program strengthened participants' awareness of the importance of information verification before sharing digital content. Through discussions and case-based activities, participants were introduced to practical ways of examining questionable information by considering its source, title, content, date, and consistency with other credible information. Particular attention was given to messages using provocative language, promising unrealistic benefits, encouraging immediate redistribution, or failing to provide identifiable and credible sources. Participants practiced distinguishing between information that appeared credible and information that required further verification. The learning process encouraged participants not to rely solely on the familiarity or perceived trustworthiness of the person sending a message, but also to examine the credibility of the information itself. This distinction was particularly relevant in community communication networks, where information received from relatives, friends, or trusted group members may easily be accepted without further examination.

¹⁰ David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, vol. 1, no. 1 (Prentice-hall Englewood Cliffs, NJ, 1984).

¹¹ Afandi et al., *Metodologi Pengabdian Masyarakat*. Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI.

Digital security also emerged as an important area of learning during the assistance. Participants were introduced to risks associated with suspicious links, requests for personal information, weak account protection, and different forms of digital fraud. Discussions emphasized the importance of protecting passwords, verification codes, identity information, financial information, and other sensitive data from unauthorized access or disclosure. Participants were encouraged to recognize that apparently ordinary actions, such as clicking unfamiliar links, responding to unexpected prize notifications, or providing personal information to unknown parties, could expose them to digital risks. By connecting these issues with situations commonly encountered through smartphones and social media, digital security was presented as an everyday responsibility rather than a highly technical concept.

The activity further broadened participants' understanding of privacy protection in digital environments. Participants discussed the potential consequences of sharing personal and family information, photographs, locations, identity documents, and other people's content without sufficient consideration. The learning process emphasized that the ability to upload or forward digital content does not automatically mean that such content is appropriate to share. Privacy was therefore understood not only as the protection of one's own information but also as a responsibility to respect the personal information and digital presence of others. This perspective encouraged participants to reconsider the boundaries between information that could appropriately be shared and information that should remain private.

In addition to verification, security, and privacy, the engagement highlighted digital ethics as an essential component of wise social media use. Participants discussed how comments, forwarded messages, photographs, videos, and social media posts could affect other individuals and the wider community. Case-based activities encouraged them to consider whether particular content was useful, potentially harmful, offensive, misleading, or likely to create misunderstanding before redistributing it. This process expanded the meaning of wise social media use beyond limiting the amount of time spent online. Responsible use was understood as the ability to make considered decisions about what to read, believe, comment on, upload, and share. Digital ethics was consequently associated with respect, responsibility, caution, and awareness of the social consequences of online behavior.

The use of practical cases was an important feature of the engagement process. Rather than relying exclusively on one-way delivery of information, participants were invited to examine examples of messages, images, links, and social media posts and discuss appropriate responses. This process created opportunities for participants to share personal experiences, compare different responses, ask questions, and collectively identify safer and more responsible actions. The interaction also demonstrated that participants' previous experiences with digital media could serve as valuable learning resources. The facilitator therefore functioned not only as a provider of information but also as a guide who encouraged participants to develop a more systematic approach to evaluating digital content and making decisions. The main learning outcomes identified during the engagement can be categorized into four interconnected dimensions of digital literacy, as presented in Table 1.

Table 1. Digital Literacy Outcomes Identified during the Community Engagement

Digital Literacy Dimension	Issues Addressed during the Assistance	Learning Activities	Observed Learning Outcomes
Information Verification	Questionable information, chain	Case analysis, source checking, discussion,	Participants demonstrated

	messages, provocative content, and unclear information sources	and verification practice	greater awareness of the importance of examining information sources and conducting verification before believing or forwarding content
Digital Security	Suspicious links, online fraud, account security, and requests for sensitive information	Demonstration, case simulation, and guided discussion	Participants demonstrated greater awareness of suspicious links, potential digital fraud, and the importance of protecting their digital accounts
Privacy Protection	Disclosure of personal data, photographs, identity information, and family-related information	Privacy case analysis, discussion, and guided reflection	Participants showed greater consideration regarding which personal information was appropriate or inappropriate to disclose in digital spaces
Digital Ethics	Forwarding messages, commenting, sharing other people's content, and potentially harmful communication	Ethical case discussion, simulation, and reflection	Participants demonstrated greater consideration of the potential consequences of posting, commenting on, and redistributing digital content

As summarized in Table 1, the outcomes of the engagement extended beyond participants' ability to distinguish questionable information from credible information. Verification, security, privacy, and ethics were closely interconnected in everyday digital decision-making. A single message, for example, could simultaneously require participants to determine whether the information was credible, whether an attached link was safe, whether it requested sensitive personal information, and whether forwarding it could cause harm to others. Integrating these dimensions therefore provided participants with a broader understanding of digital literacy as the capacity to make critical, safe, ethical, and responsible decisions rather than merely the technical ability to use digital devices.

Another important result was the development of a more reflective approach to digital decision-making. Participants were encouraged not to respond to or forward digital content immediately, but first to examine its source, content, credibility, potential risks, and possible consequences. This learning process connected participants' everyday digital experiences with the identification of digital risks, contextual assistance, and consideration of information verification, security, privacy, and ethical aspects. In this way, responsible social media use was developed as a decision-making practice in which participants were encouraged to consider multiple aspects before taking action in digital environments.

Beyond individual learning, the engagement demonstrated the potential of the Yasinan group to function as a community-based digital learning space. Existing interpersonal

relationships within the group provided opportunities for members to exchange experiences, discuss questionable information, and remind one another about responsible digital behavior. Practices introduced during the program, such as checking information sources, questioning suspicious links, protecting personal data, and considering the consequences of forwarding messages, could potentially be reinforced through subsequent interactions among group members. This community dimension is particularly important because digital information is frequently received and redistributed through interpersonal networks rather than processed exclusively at the individual level.

The existing social relationships and interpersonal trust within the Yasinan group therefore became important social capital for strengthening responsible digital practices. Participants were not only encouraged to apply digital literacy skills individually but also to support other members when encountering questionable information or potential digital risks. This process expanded the orientation of the program from individual awareness toward collective learning and mutual support. In this context, the Yasinan group was not merely the target of the community engagement program but also a social environment through which responsible digital practices could potentially be sustained after the formal assistance activities had ended.

Overall, the community engagement activity contributed to strengthening participants' understanding of wise and responsible social media use by connecting digital literacy principles with situations encountered in everyday life. The primary outcome was not simply the delivery of information concerning digital risks, but the development of greater awareness and a more reflective approach to receiving, evaluating, and sharing digital content. The integration of information verification, digital security, privacy protection, and digital ethics enabled responsible social media use to be understood more comprehensively. At the programmatic level, the activity also expanded the potential function of the women's Yasinan group from a social-religious gathering into a community learning environment capable of responding to contemporary digital challenges.

Since the program did not employ standardized quantitative competency measurements, these outcomes should be interpreted as qualitative learning outcomes identified through participation, responses to practical cases, discussions, observation, and reflection, rather than as statistically verified improvements in digital literacy. Nevertheless, the findings indicate that an established women's community network can provide a meaningful setting for contextual digital literacy assistance and for developing more critical, safe, ethical, and responsible social media practices.

Discussion

The findings of this community engagement program indicate that strengthening digital literacy among women requires more than introducing the technical functions of social media. The participants' everyday encounters with questionable messages, links, personal information, and online communication demonstrate that digital literacy is closely related to decision-making in daily life. The ability to operate a smartphone or access social media does not necessarily ensure the ability to critically evaluate information, recognize digital risks, protect privacy, or communicate responsibly. This distinction is important because digital literacy should be understood as a combination of technical, cognitive, social, and ethical competencies that enable individuals to participate safely and responsibly in digital environments. The results of the engagement therefore support a broader understanding of digital literacy in which technological access must be accompanied by critical judgment and responsible behavior.

Information verification emerged as an important dimension because digital information is frequently circulated through interpersonal networks in which trust in the sender can influence trust in the message. This finding is particularly relevant to women's community communication because information received through WhatsApp groups, relatives, friends, and other familiar networks may be accepted more readily than

information received from unknown sources. Minarso and Irawati found that media and information literacy significantly influenced cognitive, affective, and behavioral responses to hoax information among women using WhatsApp.¹² Their findings reinforce the importance of developing critical information responses rather than assuming that familiarity with digital platforms automatically produces the ability to identify misinformation. In the present program, participants were therefore encouraged to shift their attention from “who sent the message” toward “where the information originated and whether it can be verified.”

This finding is also consistent with Ulya et al., whose community engagement program among Muslimat NU members demonstrated the relevance of social media literacy in strengthening women's ability to anticipate hoaxes.¹³ However, the present program extends this orientation by treating misinformation as only one component of responsible digital behavior. Participants were encouraged not only to determine whether information was credible but also to assess whether a link was safe, whether personal information was being requested, whether content violated privacy, and whether forwarding it could produce negative consequences. This integrated perspective is important because actual digital experiences rarely involve isolated literacy problems. A single digital message can simultaneously involve misinformation, phishing, personal data disclosure, and ethical considerations.

The emphasis on digital security further demonstrates the importance of connecting literacy education with practical risks encountered in everyday technology use. Suspicious links, fraudulent messages, account access, and requests for sensitive information require users to make rapid judgments that may have direct personal consequences. Recent community engagement initiatives have similarly emphasized the need to combine digital literacy with practical security education. Akbar et al., for example, integrated education, practical workshops, and simulations in a community program focusing on digital security and data privacy.¹⁴ Their approach highlights the value of experiential learning in helping participants recognize cyber risks rather than relying exclusively on conceptual explanations. The present engagement followed a similar practical orientation by connecting security concepts with examples and situations familiar to participants.

Privacy protection constitutes another dimension that strengthens the comprehensiveness of the program. Social media users are not only consumers of information but also producers and distributors of personal information. Photographs, family activities, identity information, locations, and other personal details can be easily shared without sufficient consideration of their long-term implications. Research on digital citizenship in Indonesia has demonstrated that privacy awareness is an important component in the development of responsible digital citizenship. Consequently, strengthening privacy awareness among the women's Yasinan group was not limited to teaching participants to protect themselves from external threats. It also encouraged

¹² Christinia Minarso and Indira Irawati, 'The Effect Of Media And Information Literacy Towards The Response Of Hoax Information Via Whatsapp', *BACA: Jurnal Dokumentasi Dan Informasi* 42, no. 2 (2021): 195–210, <https://doi.org/10.14203/j.baca.v42i2.712>.

¹³ H. Ulya et al., 'Literasi Media Sosial Sebagai Antisipasi Hoaks Bagi Organisasi Kemasyarakatan Muslimat NU Di Kabupaten Demak', *Jurnal Dharma Indonesia* 3, no. 1 (2025): 1–10.

¹⁴ Imannudin Akbar et al., 'Edukasi Keamanan Digital Dan Privasi Data Untuk Masyarakat Desa Tunggilis, Kalipucang, Pangandaran', *Jurnal Pengabdian Masyarakat Tapis Berseri (JPMTB)* 4, no. 2 (2025): 159–65, <https://doi.org/10.36448/jpmtb.v4i2.164>.

them to consider their own responsibility when disclosing information about family members and other people.

The relevance of this dimension is further reinforced by community engagement research on personal data protection. Surbakti emphasized that personal data literacy requires both technical skills, such as privacy settings, secure passwords, and phishing detection, and critical awareness concerning ethical data-sharing practices.¹⁵ This combination corresponds with the present program's understanding that privacy and security cannot be separated completely. Protecting digital accounts is important, but responsible digital behavior also requires individuals to consciously determine what information should be shared, with whom it should be shared, and what consequences may arise from disclosure.

Digital ethics complements verification, security, and privacy by emphasizing the social consequences of digital actions. Participants' decisions to comment, upload, or forward content do not occur in isolation because digital communication can influence interpersonal relationships and community interaction. Ethical literacy therefore requires consideration not only of whether information is technically accessible or factually accurate but also of whether sharing it is appropriate and potentially harmful. Recent community engagement focusing on digital security and social media ethics has similarly shown the relevance of combining account protection, personal data awareness, information assessment, and ethical communication within practical, case-based training. This supports the integrated orientation adopted in the present program.

An important pedagogical aspect of the engagement was the use of contextual cases and participants' own digital experiences as learning resources. Rather than presenting digital literacy as a collection of abstract rules, the program encouraged participants to analyze situations resembling those encountered in everyday communication. This approach allowed participants to connect new knowledge with previous experiences and to discuss alternative responses collectively. Case-based discussions also enabled participants to understand that responsible digital behavior often requires judgment rather than simple memorization. For example, participants needed to consider credibility, safety, privacy, and potential social consequences when deciding whether particular content should be forwarded.

The use of guided practice and contextual cases is consistent with the broader direction of community-based digital literacy programs. Practical interventions that combine discussion, case analysis, demonstration, and hands-on activities have been used to connect digital literacy concepts with real-world decisions. A recent digital security and ethics program in Jakarta, for example, employed needs assessment, discussion, case analysis, and account-security practice, with participants reporting the practical relevance of the intervention. This suggests that community digital literacy education becomes more meaningful when participants are given opportunities to apply concepts directly rather than receiving information through one-way lectures.

The present findings also underline the importance of the social context in which digital literacy is developed. The Yasinan group is significant not merely because it provides a convenient collection of participants but because it represents an existing network of social interaction and interpersonal trust. Digital information itself often

¹⁵ Jasmine Azura Nasution and Gousta Feriza, 'Analisis Yuridis Penggunaan Rekening Pribadi Orang Lain Dalam Tindak Pidana Judi Online (Studi Putusan No 138/PID.SUS /2024/PN. BTM): Penelitian', *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 3 (2026): 15807-14, <https://doi.org/10.31004/jerkin.v4i3.4438>.

circulates through such networks. Consequently, the same social structure through which questionable information may spread can also be transformed into a mechanism for verification, discussion, and mutual protection. Rohim and Alimudin found that families, religious groups, and neighborhood communities can function as informal fact-checking spaces and that digital literacy contributes to hoax prevention when embedded within community communication structures.¹⁶

This community dimension provides an important explanation for the potential sustainability of the program. Individual participants may forget particular materials after an intervention, but practices embedded within regular community interaction can potentially be reinforced through repeated social exchange. Members can ask one another about suspicious messages, share reliable sources, warn others about fraudulent links, or remind group members not to distribute sensitive information. Luthfia and Angeline similarly argue that community-based verification practices can transform individual digital literacy into collective digital resilience through trusted intermediaries and community knowledge exchange.¹⁷ This perspective supports the positioning of the Yasinan group as a community-based digital learning space rather than merely as the target audience of a one-time training activity.

The concept of a community-based digital learning space constitutes an important programmatic contribution of this engagement. The concept refers to the use of an existing community network as an environment in which digital experiences can be discussed, evaluated, and transformed into collective learning. In this model, community members are not expected to become professional fact-checkers or digital security experts. Instead, they develop everyday practices of questioning information, consulting others when uncertain, protecting sensitive data, considering privacy, and communicating responsibly. Such practices may gradually contribute to a community culture in which responsible digital behavior becomes socially reinforced.

This interpretation also changes the position of women within digital literacy programs. Women should not be framed merely as a vulnerable group that needs protection from misinformation or cyber risks. They are also important actors in family and community information networks who can contribute to strengthening digital resilience. Programs targeting women can therefore generate effects beyond individual participants when acquired knowledge is discussed and applied within families, social groups, and community communication networks. Recent initiatives concerning women and digital technology have similarly emphasized empowerment, protection, and community participation as interconnected dimensions of safer digital engagement.

From this perspective, the four dimensions developed in the present program form an interconnected framework for wise social media use. Information verification addresses the question of whether information is credible; digital security concerns whether digital interaction exposes users to technological or financial risks; privacy protection concerns whether personal information is appropriately protected; and digital ethics addresses whether digital actions are socially responsible. The integration of these dimensions distinguishes the intervention from approaches that concentrate exclusively on hoax identification. It also reflects the complexity of contemporary digital

¹⁶ Rohim and Alimudin, 'Social Communication and Digital Literacy Strategies for Preventing Hoaxes in Urban and Semi-Urban Indonesia'.

¹⁷ Amia Luthfia and Mia Angeline, *Local Wisdom and Pre-Bunking Strategies: Building Digital Resilience Against Misinformation in Indonesia* | Article | Media and Communication, 12 March 2026, <https://www.cogitatiopress.com/mediaandcommunication/article/view/11439>.

environments, in which credibility, safety, privacy, and ethical responsibility frequently overlap.

The contribution of the program should nevertheless be interpreted carefully. Because the engagement did not employ standardized pre-test and post-test measurements, the findings cannot be used to claim statistically significant improvement in participants' digital literacy competence. The evidence supports more limited conclusions concerning participants' demonstrated awareness, responses to cases, engagement in discussions, and reflective consideration of digital practices. This distinction is methodologically important because positive participation or the ability to respond to cases during an activity does not necessarily demonstrate sustained behavioral change after the program has ended.

Future community engagement programs should therefore complement participatory and case-based approaches with stronger mechanisms for assessing sustainability. Follow-up observation or interviews could examine whether participants continue to verify information, avoid suspicious links, protect personal data, and apply ethical considerations several weeks or months after the intervention. Future programs could also involve selected community members as peer facilitators who assist other members when questionable digital content is encountered. Such an approach would provide stronger evidence for determining whether the Yasinan group genuinely develops from a temporary training venue into a sustainable community-based digital learning space.

Overall, the findings suggest that strengthening digital literacy among rural women is most meaningful when digital competencies are connected with everyday communication practices and embedded within existing social relationships. The program demonstrates that the Yasinan group can serve not only as a social-religious gathering but also as a community platform for learning how to respond to contemporary digital challenges. By integrating information verification, digital security, privacy protection, and digital ethics within contextual and participatory assistance, the program moves beyond awareness raising toward the development of reflective digital decision-making. Its broader contribution lies in demonstrating how existing women's community networks can be mobilized as social capital for cultivating more critical, safe, ethical, and responsible digital practices.

Conclusion

The community engagement program demonstrated that strengthening digital literacy among women can be effectively contextualized through everyday social media experiences within an established community network. The assistance provided to the women's Yasinan group in Nataan Hamlet, Gedongboyountung Village, Turi District, Lamongan Regency, integrated four interconnected dimensions of responsible social media use: information verification, digital security, privacy protection, and digital ethics. Through contextual discussions, case-based learning, demonstrations, simulations, and guided practice, participants developed greater awareness of the importance of examining information sources, recognizing potential digital risks, protecting personal information, and considering the ethical consequences of online communication. These outcomes indicate that digital literacy should not be limited to technical proficiency but should also involve critical judgment, safety awareness, privacy responsibility, and ethical decision-making.

The main contribution of the program lies in positioning the Yasinan group as a community-based digital learning space. Existing social relationships and interpersonal

trust within the group provide social capital that can support collective learning and reinforce responsible digital practices beyond the formal engagement activity. The integration of information verification, security, privacy, and ethics also broadens community digital literacy beyond the conventional emphasis on hoax prevention. Nevertheless, because the program relied primarily on qualitative evaluation through observation, case-based responses, discussions, and reflection, the findings should not be interpreted as quantitatively verified improvements in digital literacy competence. Future programs should incorporate follow-up evaluation to examine the sustainability of participants' digital practices and develop peer-based learning mechanisms within the community. Such efforts could strengthen the role of women's community networks in cultivating more critical, safe, ethical, and responsible digital behavior in rural communities.

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Ethical Statement

This community engagement program was conducted with due consideration of ethical principles, including respect for participants, privacy, confidentiality, and the responsible use of information obtained during the activities. Participants' experiences and responses gathered through observation, dialogue, discussion, simulation, and reflection were used solely for academic and community engagement purposes. Personal information was treated responsibly throughout the implementation and reporting of the program.

Artificial Intelligence (AI) Use Statement

The authors used artificial intelligence (AI) tools only for limited language-editing purposes, including improving grammatical accuracy, clarity, and readability of the manuscript. AI was not used to generate or manipulate program data, evaluate participants' responses, interpret the findings, or formulate the conclusions. All AI-assisted outputs were critically reviewed, verified, and revised by the authors, who take full responsibility for the accuracy, originality, and integrity of the final manuscript.

Author Contributions

Muhammad Anas Ma'arif contributed to the conceptualization, methodology, supervision, validation, and critical review of the manuscript. Moch. Sya'roni Hasan contributed to the conceptualization, implementation of the community engagement program, data interpretation, and preparation of the initial manuscript. Mauhibur Rokhman contributed to the implementation of the program, data collection, documentation, and analysis. Akhmad Sirojuddin contributed to the methodology, literature review, analysis, and manuscript revision. M. Alfin Fatikh contributed to the implementation of the activities, data organization, analysis, and literature review. Andika Aprilianto contributed to validation, interpretation of the findings, manuscript review,

and final editing. All authors reviewed and approved the final version of the manuscript and take responsibility for the published work.

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Conflict of Interest Statement

The authors declare that there are no financial, professional, institutional, or personal conflicts of interest that could have influenced the implementation, interpretation, or publication of this community engagement program.

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