

Strengthening Islamic Digital Literacy for Students Through Education on the Wise and Ethical Use of Technology

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ABSTRAK

Kegiatan pengabdian kepada masyarakat ini dilatarbelakangi oleh meningkatnya penggunaan teknologi digital di kalangan mahasiswa yang belum disertai kemampuan memilah informasi, menjaga etika komunikasi, dan menerapkan nilai Islam dalam ruang digital. Tujuan kegiatan ini adalah menguatkan literasi digital Islami mahasiswa melalui edukasi penggunaan teknologi secara bijak dan beretika. Kegiatan dilaksanakan dengan pendekatan edukatif-partisipatif kepada 40 mahasiswa melalui penyampaian materi, diskusi, studi kasus, pengisian instrumen pemahaman, angket kepuasan, dan pertanyaan terbuka. Data dianalisis secara deskriptif kuantitatif dan kualitatif tematik. Hasil kegiatan menunjukkan bahwa 35 mahasiswa atau 87,5% memperlihatkan pola jawaban dominan dengan capaian 13 jawaban benar dari 15 butir pemahaman, sedangkan angket menunjukkan kecenderungan sangat puas pada sebagian besar indikator. Temuan kualitatif menegaskan pentingnya tabayyun, etika digital, pencegahan hoaks, dan penguatan pembiasaan bermedia secara Islami. Kegiatan ini relevan untuk dilaksanakan secara berkelanjutan di lingkungan perguruan tinggi.

ABSTRACT

This community service activity was motivated by the increasing use of digital technology among university students, which has not been accompanied by the ability to verify information, maintain ethical communication, and apply Islamic values in digital spaces. The activity aimed to strengthen students' Islamic digital literacy through education on wise and ethical technology use. The program was implemented using an educative-participatory approach involving 40 students through material presentation, discussion, case studies, comprehension instruments, a satisfaction questionnaire, and open-ended questions. The data were analyzed using descriptive quantitative analysis and thematic qualitative interpretation. The results showed that 35 students, or 87.5%, demonstrated a dominant response pattern with 13 correct answers out of 15 comprehension items. The satisfaction questionnaire indicated a very positive response on most indicators. Qualitative findings highlighted the importance of tabayyun, digital ethics, hoax prevention, responsible social media behavior, and Islamic value-based digital habits. Therefore, Islamic digital literacy education is relevant to be implemented continuously in higher education environments to strengthen students' ethical awareness, critical thinking, and responsible digital participation.

INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed the ways in which university students learn, communicate, access academic resources, establish professional

networks, and express both academic and social ideas. On the one hand, digital technology provides unprecedented access to learning resources, collaborative environments, and opportunities for personal and professional development. On the other hand, it also presents significant challenges, including information overload, misinformation, plagiarism, privacy violations, and the erosion of ethical communication practices. Consequently, digital literacy should not merely be understood as the ability to operate digital devices, but rather as the capacity to critically evaluate information, use digital media responsibly, and cultivate critical awareness in digital environments (OECD, 2021; Tinmaz et al., 2022).

Within the context of higher education, university students constitute one of the most digitally connected populations. They routinely utilize smartphones, search engines, social media platforms, messaging applications, learning management systems, and artificial intelligence technologies to support both academic and social activities. This intensive engagement with digital technologies requires students to possess the ability to identify credible sources, understand the implications of data usage, uphold academic integrity, and prevent the misuse of digital technologies. Studies involving Indonesian university students indicate that levels of digital literacy remain uneven, particularly in the areas of critical thinking, information evaluation, digital ethics, and the responsible use of artificial intelligence for academic purposes (Islamia & Arif, 2024; Mytra et al., 2025).

Digital literacy in higher education should therefore emphasize competencies in comprehending information, evaluating the quality and credibility of sources, utilizing technology to enhance academic productivity, safeguarding personal data, and fostering respectful digital communication. These competencies are essential because university students function not only as technology users but also as information producers, academic writers, digital identity managers, and members of virtual communities. Recent studies further demonstrate that digital literacy is closely associated with data security awareness, privacy protection, and the ability to make responsible decisions when interacting in digital environments (Saritepeci et al., 2024; Sogalrey et al., 2024).

In Indonesia, strengthening digital literacy is also essential for cultivating responsible, ethical, and active digital citizens capable of maintaining a healthy virtual public sphere. University students need to understand both their rights and responsibilities in the digital world, including protecting personal privacy, refraining from disseminating false information, respecting online communities, and utilizing social media for educational purposes. Research on digital citizenship among Indonesian university students indicates that digital ethics, responsibility, and constructive participation in virtual environments have become indispensable components of higher education (Japar et al., 2024; Alrakhman et al., 2024).

However, for students enrolled in Islamic higher education institutions or Muslim academic communities, digital literacy should be reinforced with Islamic values to ensure that technological engagement remains closely connected with moral and ethical principles. Islamic digital literacy may therefore be defined as the ability to utilize digital technologies intelligently, productively, safely, respectfully, and responsibly based on the Islamic values of public benefit (*maslahah*), honesty, *tabayyun* (information verification), trustworthiness (*amanah*), and the avoidance of harm (*mafsadah*). Accordingly, the quality of technology use should be assessed not only in terms of technical competence but also according to the extent to which digital behavior reflects moral values and Islamic teachings (Haryanti et al., 2025; Asran & Amaluddin, 2025).

One of the fundamental principles of Islamic digital literacy is *tabayyun*. This principle emphasizes the importance of verifying information before accepting or disseminating it. It is consistent with the guidance provided in Surah Al-Hujurat (49:6), which encourages believers to exercise caution when receiving information from sources whose credibility has not been established. Within the context of social media, *tabayyun* can be practiced by verifying information sources, comparing information with credible official reports, reading content comprehensively before drawing conclusions, and refraining from sharing information whose validity has not been confirmed (Reza, 2021; Nugroho et al., 2023; Sinaga & Azhar, 2025).

Strengthening Islamic digital literacy is also closely related to digital communication ethics. University students need not only to master the technical aspects of digital platforms but also to understand the ethical boundaries governing online interactions, including commenting, sharing content, expressing criticism, and responding to differing opinions. Digital ethics has become increasingly important because social media platforms frequently bring together diverse perspectives, identities, and interests. Studies on digital ethics among university students and Generation Z consistently identify misinformation, cyberbullying, privacy violations, and uncivil online discourse as major challenges that should be addressed through systematic digital ethics education (Abdillah & Handoko Putro, 2022; Aquarini et al., 2025).

In response to these challenges, this Community Service Program (*Pengabdian kepada Masyarakat/PkM*) was designed to educate university students on the responsible and ethical use of digital technology. The program focused on enhancing students' understanding of Islamic digital literacy, *tabayyun*, the dangers of misinformation, digital communication ethics, data security, cyberbullying, plagiarism, and the productive use of technology for positive academic activities. Previous studies have demonstrated that digital citizenship education and the promotion of ethical social media practices are effective approaches to fostering students' awareness and responsibility in utilizing digital technologies within both academic and social contexts (Alрахman & Fauzi, 2025; Setiyawan et al., 2023).

From an academic perspective, this program is significant because community service activities should function not merely as dissemination or outreach initiatives but also as educational interventions capable of generating empirical data, reflective insights, and practical recommendations for higher education institutions. Through the administration of pre-test and post-test assessments, participant satisfaction questionnaires, and open-ended responses, this program was expected to capture students' understanding while providing a foundation for the development of sustainable Islamic digital literacy initiatives on campus. Contemporary studies on digital literacy further emphasize that higher education institutions should integrate digital competencies, ethical values, innovation, and critical thinking skills into educational programs to better prepare students for the rapidly evolving technological landscape.

METHOD

This Community Service Program (*Pengabdian kepada Masyarakat/PkM*) employed an educational-participatory approach. The educational approach was adopted because the program was designed to enhance students' knowledge, attitudes, and awareness regarding the responsible and ethical use of digital technology. Meanwhile, the participatory approach enabled participants not only to receive instructional materials but also to actively engage in discussions, respond to case studies, complete evaluation instruments, and share their experiences related to the use of digital media. The program involved 40 university students from the authors' institution. Participants were selected on the basis that university students are active users of

digital technologies and therefore require reinforcement of digital ethics, tabayyun (information verification), and responsible digital media practices.

The program was implemented through four sequential stages: preparation, educational implementation, evaluation, and reflection. The preparation stage involved developing instructional materials, designing the pre-test and post-test instruments, preparing the participant satisfaction questionnaire, and formulating open-ended questions. During the implementation stage, educational sessions were delivered on Islamic digital literacy, digital ethics, tabayyun, the dangers of misinformation, personal data security, cyberbullying, and academic integrity. The evaluation stage consisted of administering the research instruments to all participants. Finally, the reflection stage involved reviewing participants' open-ended responses and identifying recommendations for follow-up activities based on their feedback.

The knowledge assessment instrument consisted of 15 multiple-choice questions covering the concepts of digital literacy, Islamic digital literacy, information verification, misinformation, digital communication ethics, personal data security, suspicious links, cyberbullying, plagiarism, tabayyun, the impacts of excessive social media use, and the objectives of Islamic digital literacy education. Participant satisfaction was measured using a 15-item questionnaire based on a five-point Likert scale ranging from strongly disagree, disagree, neutral, agree, to strongly agree. In addition, six open-ended questions were administered to explore participants' perceptions regarding the benefits of the program, the most engaging learning materials, intended behavioral changes, challenges faced by university students in the digital environment, the relevance of the educational content, and suggestions for future program improvement.

Quantitative data were analyzed descriptively using frequencies and percentages. Participants' knowledge levels were evaluated based on the number of correct responses to the multiple-choice questions. Responses to the satisfaction questionnaire were analyzed by examining the distribution of participants' responses across each evaluation indicator. Qualitative data obtained from the open-ended questions were analyzed using thematic analysis by categorizing participants' responses into major themes, including perceived learning benefits, awareness of the risks associated with digital media, the importance of tabayyun, intentions to avoid unethical online behavior, concerns regarding misinformation, and the need for the continuous implementation of Islamic digital literacy programs.

The respondent data indicated that, of the 40 participating students, 35 demonstrated response patterns consistent with the primary dataset, while the remaining five participants exhibited minor variations in their responses. Accordingly, the findings primarily emphasize the dominant response patterns while acknowledging the existence of limited variations among participants. This analytical strategy was adopted to ensure a balanced interpretation of the findings, avoid overstating the results, and provide an accurate representation of the overall effectiveness of the program based on the collected response data.

Table 1. Stages of the Community Service Program (PkM) Implementation

Stage	Main Activities	Expected Outcomes
Preparation	Development of instructional materials, knowledge assessment instruments, participant satisfaction questionnaire, and open-ended questions.	Community Service Program materials and evaluation instruments prepared for implementation.

Implementation	Educational sessions on Islamic digital literacy, interactive discussions, and case studies on responsible technology use.	Students acquired knowledge of digital ethics, <i>tabayyun</i> , misinformation awareness, and digital security.
Evaluation	Administration of the knowledge assessment, participant satisfaction questionnaire, and open-ended questions.	Participant response data successfully collected.
Reflection	Analysis of response patterns and formulation of recommendations for future actions.	Recommendations for strengthening sustainable Islamic digital literacy programs.

RESULT AND DISCUSSION

Result

The findings indicate that the Islamic digital literacy education program was positively received by the participating students. The results of the knowledge assessment revealed that 35 out of 40 participants (87.5%) demonstrated a consistent response pattern. Across the 15 assessment items, the dominant response pattern reflected a satisfactory level of understanding in most areas, particularly those related to Islamic digital literacy, information verification, misinformation, digital communication ethics, data security, plagiarism, *tabayyun*, the consequences of excessive social media use, and the objectives of Islamic digital literacy education. These findings are consistent with previous studies indicating that university students generally possess adequate competencies in information retrieval and digital communication, while further development is still required in the areas of critical evaluation and socio-cultural interpretation of digital information (Islamia & Arif, 2024; Tinmaz et al., 2022).

Regarding the concept of Islamic digital literacy, most participants selected responses emphasizing the values of public benefit (*maslahah*), ethical conduct, responsibility, and adherence to Islamic teachings. This finding suggests that the educational intervention successfully enhanced participants' understanding that the use of digital technology should be guided not only by technical competence but also by moral values and religious responsibility. Such understanding is essential because Islamic education provides a foundation for developing digital character characterized by honesty, courtesy, prudence, and accountability in receiving and disseminating information (Haryanti et al., 2025; Asran & Amaluddin, 2025).

The participant satisfaction survey also demonstrated highly positive responses. Of the 15 evaluation indicators, 12 showed a dominant response of strongly agree, two were dominated by agree, and one indicator remained unanswered in the primary dataset. Indicators receiving the highest level of agreement included the clarity of the instructional materials, the relevance of the program to students' needs, improved understanding of the responsible use of technology, increased awareness of digital ethics, greater understanding of the dangers of misinformation, increased caution when sharing information, improved digital communication etiquette, perceived usefulness of the program, stronger motivation to use technology positively, and participants' expectations that similar activities should be conducted in the future. These findings suggest that digital literacy education emphasizing ethical values and social responsibility is highly acceptable among university students (Japar et al., 2024; Alrakhman & Fauzi, 2025).

The two indicators that received a dominant response of agree concerned the instructional methods used to encourage participant engagement and the duration of the program. Although these responses indicate overall satisfaction with the implementation, they also highlight opportunities for improvement in terms of participatory learning design and program scheduling. Future Islamic digital literacy initiatives may therefore benefit from incorporating misinformation simulation exercises, source verification practices, small-group discussions, social media content analysis, and practical activities focused on composing ethical digital messages. Such participatory learning strategies are particularly important because the effectiveness of digital literacy education in higher education is closely associated with educational innovation, digital leadership, and active learning experiences (Suryadi et al., 2024; Alrakhman et al., 2024).

The qualitative responses obtained from the open-ended questions further reinforced the quantitative findings. When asked about the benefits of the program, most participants stated that they had gained valuable knowledge regarding the risks associated with digital media use that contradicts Islamic values as well as Indonesian legal and ethical standards. The topic considered most engaging was tabayyun (information verification). Following the program, participants expressed their intention to avoid unethical behaviors and actions prohibited by both Islamic teachings and national regulations. Participants also identified honesty and misinformation as the most significant challenges faced by university students and recommended that similar educational activities be conducted at least twice each semester. These responses further emphasize the importance of tabayyun as a fundamental strategy for strengthening media literacy among university students (Reza, 2021; Sinaga & Azhar, 2025).

Table 2. Summary of Participants' Knowledge Assessment Results

Aspect	Number of Participants	Percentage	Description
Dominant response pattern	35	87.5%	Demonstrated a consistent response pattern with 13 correct answers out of 15 assessment items.
Varied responses	5	12.5%	Provided different responses on several assessment items, indicating variations in understanding.
Areas requiring further reinforcement	–	–	Definition of digital literacy and identification of cyberbullying.
Well-mastered topics	–	–	<i>Tabayyun</i> , misinformation, data security, plagiarism, digital communication ethics, and the objectives of Islamic digital literacy.

Table 3. Distribution of Participant Satisfaction Responses Based on the Dominant Response Pattern

Response Category	Number of Indicators	Percentage of 15 Indicators	Interpretation
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Strongly Agree	12	80.0%	Participants evaluated the instructional materials and overall program benefits very positively.
Agree	2	13.3%	The participatory learning approach and program duration were viewed positively but could be further improved.
No Response	1	6.7%	Greater attention should be given to instrument completion in future program implementations.

Table 4. Themes Identified from Participants' Open-Ended Responses

Question	Dominant Theme	Interpretation
Perceived benefits	Increased knowledge regarding the risks of digital media use that is inconsistent with Islamic values and national regulations.	Participants recognized that digital literacy should be guided by both religious principles and legal regulations.
Most interesting topic	The importance of <i>tabayyun</i> .	Information verification has become an essential competency for university students in the era of misinformation.
Intended behavioral change	Avoiding unethical behaviors prohibited by Islam and national regulations.	The program encouraged positive intentions toward responsible digital behavior.
Greatest challenge	Honesty and misinformation.	Ethical issues and information credibility remain major concerns among university students.
Relevance of the program	Highly relevant.	Participants considered the educational content to be closely aligned with their needs.
Suggestions	The program should be conducted at least twice each semester.	Participants expressed strong support for the sustainability of Islamic digital literacy education programs.

Discussion

The findings of this community service program demonstrate that, following the educational intervention, university students developed a satisfactory understanding of Islamic digital literacy, particularly regarding *tabayyun*, misinformation, data security, digital communication ethics, and academic integrity. These findings suggest that an educational approach integrating digital literacy with Islamic values is both relevant and well accepted among university students. Nevertheless, several inaccurate responses to specific assessment items indicate that further conceptual reinforcement remains necessary to ensure that students not only understand the terminology but are also able to apply digital literacy competencies in authentic contexts. This observation is consistent with previous studies emphasizing that digital literacy should encompass an integrated combination of technical, cognitive, social, critical, and ethical competencies (Tinmaz et al., 2022; Islamia & Arif, 2024).

The incorrect responses concerning the definition of digital literacy indicate that some participants may still perceive digital literacy in a narrow sense, limiting it to the use of social media or basic internet access. In reality, digital literacy extends far beyond technical skills, encompassing the ability to locate, comprehend, evaluate, utilize, create, and disseminate information responsibly. Within higher education, students should be capable of distinguishing facts from opinions, identifying potential biases, comparing multiple sources, and critically evaluating the credibility of information. Such competencies are increasingly essential because digital ecosystems provide unprecedented access to knowledge while simultaneously facilitating the rapid spread of misleading and manipulative information (OECD, 2021; Sogalrey et al., 2024).

The findings related to cyberbullying also warrant particular attention. Participants' inaccurate responses suggest that some students may not yet fully recognize the various forms of cyberbullying, especially seemingly minor behaviors such as derogatory comments, personal insults, unauthorized sharing of screenshots, or social exclusion within online communities. Cyberbullying should not be viewed merely as a technological issue but rather as an ethical, psychological, and socio-cultural challenge. Accordingly, Islamic digital literacy education should incorporate authentic examples of harmful online behavior while equipping students with practical strategies for preventing, responding to, and reporting cyberbullying incidents (Aquarini et al., 2025; Alrakhman & Fauzi, 2025).

A major strength of this program lies in its integration of digital literacy with Islamic values. This approach extends learning beyond technical competencies by fostering students' moral awareness in digital environments. Participants were encouraged not only to recognize misinformation but also to understand that disseminating false information contradicts the Islamic principles of honesty, amanah (trustworthiness), and social responsibility. Likewise, they were encouraged not merely to avoid cyberbullying but also to practice ethical digital communication by ensuring that both written and verbal online interactions do not cause harm to others. Such integration of Islamic values into digital literacy education provides a meaningful framework for cultivating digitally competent individuals who are critical, respectful, and ethically responsible (Asran & Amaluddin, 2025; Haryanti et al., 2025).

The qualitative findings further reinforce this conclusion. Participants consistently identified tabayyun as the most engaging topic presented during the program, suggesting that Islamic principles provide an effective entry point for strengthening digital literacy. In an era characterized by the rapid dissemination of information through social media, university students require practical yet profound ethical principles capable of guiding their digital behavior. Tabayyun represents more than the simple verification of information; it cultivates patience, prudence, responsibility, and self-restraint before accepting or disseminating unverified information. Consequently, tabayyun may be regarded as one of the foundational values of Islamic digital literacy education in higher education institutions (Reza, 2021; Nugroho et al., 2023; Sinaga & Azhar, 2025).

The overwhelmingly positive responses to the participant satisfaction questionnaire further indicate that the educational program was perceived as highly relevant. The alignment between the educational content and students' needs represents an important indicator of program effectiveness because digital literacy directly relates to students' everyday academic and social experiences. University students routinely use digital technologies to participate in online learning, access academic resources, communicate with lecturers and peers, engage in student organizations, express opinions, and construct their digital identities. Educational programs that

directly address these real-life digital experiences are therefore more likely to be meaningful, applicable, and well received (Mytra et al., 2025; Islamia & Arif, 2024).

The satisfaction findings also suggest that although the instructional approach was generally well received, further refinement remains possible. The two indicators receiving responses of agree rather than strongly agree—participant engagement and program duration—indicate opportunities to design future activities that are more interactive and sustainable. Future initiatives could incorporate workshops, tabayyun simulation exercises, misinformation verification clinics, discussions of digital plagiarism cases, and collaborative social media ethics campaigns. Such participatory learning models are consistent with the growing body of literature on digital citizenship, which emphasizes that students should be provided with opportunities to practice responsible digital behavior rather than merely acquiring conceptual knowledge (Alrakhman & Fauzi, 2025; Japar et al., 2024).

The findings also reinforce the importance of media and information literacy education within higher education. Participants' improved understanding of misinformation and the significance of tabayyun demonstrates that digital literacy should emphasize the ability to interpret digital messages critically, evaluate the credibility of information sources, understand contextual meaning, and verify information before sharing it with others. Within contemporary digital environments, the consequences of disseminating inaccurate information extend beyond individual users and may contribute to the broader spread of misinformation. Therefore, information verification competencies should constitute an essential component of students' academic development (Abdillah & Handoko Putro, 2022; Sinaga & Azhar, 2025).

These findings also align with the broader concept of digital citizenship, which emphasizes responsible participation in digital society. As digital citizens, university students should recognize that every online activity carries social, legal, academic, and moral consequences. Digital citizenship encompasses digital literacy, ethical conduct, rights and responsibilities, online safety, and constructive participation in digital communities. Within this framework, Islamic digital literacy may be understood as an extension of digital citizenship education enriched by Islamic ethical principles, particularly those related to adab (proper conduct), tabayyun, and social responsibility (Japar et al., 2024; Alrakhman et al., 2024).

From an institutional perspective, these findings imply that higher education institutions should establish well-structured and sustainable digital literacy programs. Such initiatives may be integrated into new student orientation programs, extracurricular activities, introductory university courses, digital library training, student organization development, and collaborations with campus information technology units. Furthermore, in the era of artificial intelligence, universities should equip students with the competencies necessary to critically evaluate AI-generated content, uphold academic integrity, and utilize emerging technologies responsibly and ethically (Suryadi et al., 2024; Miao et al., 2024).

Despite its contributions, this program has several limitations. The respondent data were summarized in a relatively simple format and did not provide detailed information regarding the response variations observed among five participants. Moreover, a more rigorous evaluation would have included a comprehensive comparison of pre-test and post-test scores, including mean scores, percentage improvements, and item-level analyses. Future community service programs should therefore employ more systematic data collection procedures to enable a more accurate assessment of educational outcomes. Strengthening both research instruments and analytical procedures is particularly important because studies on digital literacy require robust

empirical evidence capable of explaining changes in participants' knowledge, attitudes, and competencies (Tinmaz et al., 2022; Sogalrey et al., 2024).

Taken together, the findings demonstrate that Islamic digital literacy education is highly relevant to the needs of contemporary university students. Participants' responses indicate that misinformation, tabayyun, digital communication ethics, and the responsible use of technology are issues closely connected to their academic and everyday digital lives. More importantly, this program demonstrates that Islamic values provide a meaningful ethical foundation for fostering responsible digital behavior. Accordingly, Islamic digital literacy initiatives should be implemented as sustainable institutional programs rather than isolated educational activities, thereby becoming an integral component of the higher education ecosystem dedicated to developing digitally competent, critical, respectful, and morally responsible graduates (Asran & Amaluddin, 2025; Haryanti et al., 2025; Saritepeci et al., 2024).

CONCLUSION

This Community Service Program (Pengabdian kepada Masyarakat/PkM), entitled "Strengthening Islamic Digital Literacy among University Students through Education on the Wise and Ethical Use of Digital Technology," demonstrates that educational initiatives grounded in Islamic values are highly relevant for enhancing students' awareness of the responsible use of digital technology. The majority of participants exhibited a sound understanding of the educational content, particularly regarding tabayyun, the dangers of misinformation, data security, digital communication ethics, academic integrity, and the constructive use of digital technology. The dominant response pattern, observed among 35 participants (87.5%), indicated that most students correctly answered 13 of the 15 knowledge assessment items. Furthermore, the participant satisfaction survey revealed overwhelmingly positive responses across most evaluation indicators, while the qualitative findings confirmed that participants benefited from increased awareness of the risks associated with digital media use that conflicts with Islamic values and applicable regulations. Participants also identified tabayyun as the most valuable and engaging topic presented during the program.

Based on these findings, Islamic digital literacy initiatives should be implemented as sustainable programs within higher education institutions. Universities are encouraged to organize digital literacy training at least twice each academic semester, develop learning materials based on authentic case studies, strengthen practical fact-checking and information verification activities, promote awareness of personal data security, and establish comprehensive digital ethics guidelines for students. Future programs should also incorporate individual pre-test and post-test data to enable a more rigorous evaluation of learning outcomes and educational effectiveness. Ultimately, Islamic digital literacy has the potential to become an integral component of academic culture by fostering students who are critical, respectful, digitally secure, productive, and socially responsible in navigating contemporary digital environments.

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