

INTERNALIZATION OF DIGITAL LITERACY AND INTERNET ETHICS GROUNDED IN RELIGIOUS CHARACTER THROUGH INTERACTIVE MENTORING FOR ELEMENTARY SCHOOL AND MADRASAH IBTIDAIYAH STUDENTS IN CIKARAMAS VILLAGE

Endah Robiatul Adawiyah *, Cici Andriyani, Ajeng Hikmalia Dwi Putri, Rahmatika, Amelia Elyana

STAI Riyadhul Jannah Subang

Jl. Raya Prapatan Bandung, Jalancagak, Kec. Jalancagak, Kabupaten Subang, Jawa Barat 40115, Indonesia

Email: endahrobiatuladawiyah@gmail.com

Abstract

The rapid development of information technology significantly impacts children's communication behavior in cyberspace, including vulnerability to fake news exposure and digital morality degradation. Situational analysis in Cikaramas Village reveals a high duration of gadget usage among elementary school-aged children, which has not been balanced by adequate internet ethics understanding. The main problem faced is the low ability to filter information and the minimal application of religious moral values in students' digital interactions. The solution implemented in this community service program is interactive mentoring that integrates national digital literacy pillars with religious character internalization. The mentoring method is conducted through creative educational media, including real information-filtering simulations based on Islamic ethics using the Participatory Action Research (PAR) approach. The conclusion of this program demonstrates that the interactive mentoring model based on religious values is proven effective in enhancing critical awareness, forming wise attitudes on social media, and strengthening students' moral character in utilizing technology safely and responsibly.

Keywords: Digital Literacy, Religious Character, Interactive Mentoring

INTRODUCTION

The paradigm shift of the global ecosystem driven by the digital revolution and the realization of Society 5.0 has completely altered human operational modalities across all societal echelons. One of the most profound impacts of this cybernetic transformation can be observed directly within the socio-developmental trajectories of elementary school-aged children, even within rural geographical demarcations (Rahmawati, 2022). In Contemporary Indonesia, rural environments are no longer insulated from the highly aggressive influx of international globalized networks. The proliferation of affordable telecommunication infrastructure and accessible computational hardware has rapidly expanded computational availability. While this unrestricted digital expansion yields highly progressive opportunities

for intellectual enlargement, academic optimization, and cognitive horizontal broadening, it simultaneously exposes vulnerable child demographics to severe and unprecedented cybernetic socio-pathologies. A notable manifestation of this phenomenon is the direct and observable degradation of digital morality and the erosion of digital citizenship etiquette among young demographics (Sanjaya & Lestari, 2023). Without structured cognitive interventions and specialized ethical scaffolding within formal pedagogy, elementary students transition into passive consumers of digital content who are profoundly susceptible to systemic internet vulnerabilities, including the highly strategic infiltration of socio-politically destabilizing fake news or digital hoaxes scattered across algorithmic social media platforms (Ajib et al., 2024).

The philosophical and operational definition of digital literacy within modern instructional designs can no longer be limited to rudimentary mechanical or technical operations of dynamic hardware systems. Rather, comprehensive digital literacy operates as an advanced multi-dimensional framework comprising critical data retrieval competencies, structural digital footprint assessment protocols, and high-level behavioral accountability models (Sopyan, 2025). From the distinct epistemological and ontological vantage point of Islamic educational philosophy, which constitutes the defining core architecture of Madrasah systems, standard technological competencies are structurally insufficient unless they are intrinsically bound to trans-historical moral absolutes. Recent scholarly discourses have strongly advocated that modern life-skills optimization designs targeting basic education must establish an explicit pedagogical bridge linking automated technical proficiencies with deep spiritual self-regulatory metrics derived from the Islamic tradition (Hasanah & Sukri, 2025). The structural integration of trans-historical religious ethics provides an essential counter-balancing moral weight to ensure children do not succumb to digital alienation or behavioral pathologies. Consequently, embedding a strong structural framework of religious character through optimized digital socialization pathways has evolved into an essential, non-negotiable societal imperative to preserve the integrity of child development in rural communities (Pratama, 2024).

When translating these macroscopic socio-technological dynamics into a granular situational analysis within Cikaramas Village, Tanjungmedar District, a highly concerning rural socio-behavioral phenomenon becomes immediately visible. Pre-intervention operational diagnostics conducted systematically at SD Cikaramas and MI Miftahul Falah revealed that a significant majority of upper-grade students (specifically encompassing grades IV, V, and VI) possessed total autonomous access to personal or familial smartphone hardware. The operational diagnostic tracking confirmed that their high daily usage duration was strictly oriented toward highly passive, non-productive entertainment media consumption, specifically concentrated on scrolling short-video formats on social media apps and high-frequency engagement in highly competitive multiplayer online gaming environments (Wulandari & Utami, 2023). Tragically, this high duration of mechanical engagement did not yield a corresponding development in structural cyber security awareness or interactive communication etiquette (Hidayat, 2024). Educational stakeholders in Islamic fundamental instruction frequently note that the rapid erosion of moral behaviors and widespread child exposure to non-validated, toxic digital content have manifested as a severe pedagogical crisis within contemporary rural regions (Naili, 2026). The localized diagnostic investigations exposed profound vulnerabilities, notably an inability to differentiate valid reporting from cybernetic hoaxes, a high incidence of unregulated screen time that directly compromised formal study

schedules, and the regular adoption of aggressive, socially inappropriate verbal expressions within public online messaging systems (Fitriani, 2025). Contemporary Islamic communication scholarship has responded to these challenges by declaring that core theological tenets, such as the mandate for absolute honesty, communicative trust, and the algorithmic execution of the *Tabayyun* principle (rigorous verification of data), must be structurally deployed as the foundational bedrock of child digital media ethics to counteract cybernetic moral decay (Faisal & Kandedes, 2026). This critical behavioral problem constitutes a real, verified, and urgent structural need for the rural community of Cikaramas Village, where localized parental groups and instructional personnel face absolute limitations in establishing continuous behavioral surveillance mechanisms over children's online networks (Putra & Wijaya, 2024).

To actively mitigate and structurally neutralize this multi-faceted socio-pedagogical crisis, this specific community service project presents an original intervention framework focused on an optimized digital literacy governance architecture that deliberately rejects purely technocratic-cognitive models in favor of a deep spiritual restoration based on *akhlakul karimah*. This innovative pedagogical approach closely aligns with advanced contemporary educational insights asserting that cultivating religious character within contemporary generation-z and generation-alpha cohorts cannot be achieved via traditional, purely theoretical classroom instructional methods, but must instead involve dynamic, real-time media mentoring and behavioral socialization programs (Ibrahim et al., 2026). While standard institutional digital literacy training models restrict their focus to standard functional software training or generic password protection advice, this intervention directly harmonizes national digital literacy parameters with practical Islamic theology. The structural deployment of the face-to-face interactive student mentoring method within this community service model focuses explicitly on the systemic internalization of behavioral moral education and communication etiquette across all digital environments (Enon & Adawiyah, 2026). This face-to-face interactive socialization methodology is grounded in classical communication principles indicating that highly interactive, contextualized mentoring models executed by specialized communicators produce significantly deeper long-term behavioral internalization compared to generic instructional systems (Zakaria, 2026). Furthermore, the unique structural design of this multisite intervention, which actively merges and compares the distinct socio-institutional dynamics of a public educational facility (SD Cikaramas) and a faith-based religious madrasah (MI Miftahul Falah), establishes a highly sophisticated comparative space that allows for an inclusive and scalable evaluation of rural digital character development models (Ramadhan, 2025).

Therefore, synthesizing the entirety of the aforementioned socio-behavioral challenges, the primary objective of this community service project is to systematically internalize digital literacy competencies and internet communication ethics grounded in religious character among upper-grade students at SD Cikaramas and MI Miftahul Falah through a structurally optimized interactive mentoring architecture. Specifically, this intervention targets three operational milestones: first, to elevate the critical awareness of rural students to immediately detect, isolate, and filter out digital hoaxes and negative cybernetic material; second, to cultivate a highly dignified, polite, and culturally aligned communication ethic across all digital platforms; and third, to foster an autonomous personal awareness within students to execute balanced, safe, and highly responsible device management behaviors in their everyday routines

(Kusuma, 2024). Through the strategic realization of these pedagogical milestones, this project provides a highly scalable, solutif, and permanent contribution to rectifying the rural child digital divide while establishing a stable, ethical, and protective digital ecosystem for the young generation within Cikaramas Village (Anwar & Setiawan, 2025).

RESEARCH METHOD

The absolute execution of this multisite community service intervention was structurally orchestrated through the specialized parameters of a **Participatory Action Research or PAR** methodological framework across multiple distinct institutional sites (McTaggart, 1997). The structural application of the PAR methodology was selected because it naturally fuses field diagnostics, participatory action design, face-to-face educational delivery, and collaborative reflective cycles into a highly continuous narrative format designed to produce verifiable socio-behavioral transformations within marginalized rural child communities. The baseline socio-religious operational procedures deployed across both field sites deliberately moved away from purely technocratic configurations, prioritizing instead a highly humanistic, interactive, and dialogue-driven digital literacy socialization model. This design directly mirrors the established, ethically driven community service blueprints pioneered by the academic faculty of STAI Riyadhul Jannah Subang, which consistently advocate for the structural optimization of child siber behavior by focusing on the three foundational pillars of the digital universe: wise internet navigation, safe internet deployment, and highly responsible technological engagement (Ajib et al., 2024; Sopyan et al., 2024). The comprehensive deployment of the PAR intervention cycle was systematically executed across three continuous, non-numbered operational phases.

The intervention architecture was initiated via the mapping and collaborative initial reflection stage (*Pre-Engagement*). This foundational phase involved formal administrative visits, institutional alignment meetings, and structural coordination sessions with the executive leadership and instructional staff of both SDN Cikaramas and MI Miftahul Falah to establish a unified cross-site execution timeline. During this phase, the field service team engaged in close collaborative reflections with classroom instructors to construct a high-resolution diagnostic mapping of the students' existing gadget usage patterns, platform preferences, and observed behavioral deviances within the rural borders of Cikaramas Village. The primary mapping matrix was populated via dense field observations and highly structured, casual focus group discussions designed to bypass children's natural communicative defenses, thereby revealing their absolute levels of vulnerability to algorithmic cyber exploitation and toxic digital subcultures (Naili, 2026).

Upon compiling and analyzing the preliminary diagnostic mapping data, the field service team advanced to the action implementation and interactive socialization stage (*Action and Mentoring*). This core PAR action phase was materialized via highly structured, face-to-face group socialization sessions conducted directly within the standard classroom environments of both target educational facilities. The instructional design rejected traditional, top-down theoretical lectures, utilizing instead a highly participatory mentoring style that fused functional digital safety parameters with Islamic moral concepts (Ibrahim et al., 2026). Throughout the active deployment of this phase, a specialized digital literacy questionnaire was distributed to all student participants to serve as a real-time behavioral mapping tool to capture their

unprompted ethical reasoning. The interactive socialization curriculum was systematically broken down into three core thematic content structures: wise internet habits, safe internet protocols, and responsible internet management. Within the wise internet instructional track, mentoring prioritized the absolute necessity of maintaining *Adab* (sacred Islamic etiquette) across all communication channels and training students to execute the *Tabayyun* protocol to dismantle digital hoaxes (Faisal & Kandedes, 2026). Within the safe internet instructional track, the pedagogical focus shifted to identifying and reporting cyberbullying behaviors, protecting personal digital identities, and recognizing age-inappropriate content vectors (Hasanah & Sukri, 2025). Within the responsible internet track, the intervention concentrated on cultivating autonomous internal self-regulation regarding daily screen-time allocations to protect students' academic commitments and religious obligations from the dangers of technology addiction (Zakaria, 2026). This multi-faceted educational delivery was consistently reinforced through the deployment of visual animated narratives and real-time verbal question-and-answer simulation scenarios that demanded active cognitive engagement from the students.

The overarching PAR methodology was concluded through the implementation of the action evaluation and final reflection stage (*Reflection and Evaluation*). To systematically track the absolute levels of ethical value internalization achieved post-intervention, the field team executed a long-term behavioral tracking protocol following the completion of the active classroom phases. This tracking procedure relied heavily on analyzing the aggregated data extracted from the post-socialization student response questionnaires, alongside comprehensive confirmation interviews with the classroom teachers at both SDN Cikaramas and MI Miftahul Falah to validate behavioral cross-situs changes. The core metrics of action success were strictly calibrated against observable shifts in students' cognitive and affective responses concerning their commitment to maintaining safe, courteous, and highly regulated gawai usage behaviors in their daily domestic environments (Zulfa, 2025). The complete dataset generated across all field observations, questionnaire matrices, and teacher confirmation logs was synthesized through a specialized PAR-model reflective analysis. This analytical procedure focused on the reduction of qualitative field data, the construction of comparative cross-site descriptive narratives, and the extraction of objective, empirically verified models to optimize rural child digital literacy socialization designs across identical developmental contexts.

RESULTS AND DISCUSSION

PAR Action Implementation Results and Final Situational Analysis

The multi-site deployment of the community service program utilizing the specialized Participatory Action Research (PAR) framework within Cikaramas Village yielded highly verifiable advancements in transforming the cybernetic awareness and communication paradigms of elementary-aged children. This targeted field action, executed via face-to-face interactive socialization structures, successfully constructed a high-resolution behavioral mapping of student responses derived from the custom-designed digital literacy questionnaires administered directly across both institutional environments. To establish an absolutely objective, non-biased comparative cross-site overview that strictly avoids the methodological complications of rigid quantitative statistical testing, the field observations have been organized into a structural matrix classifying student understanding profiles post-socialization:

Table 1. Student Understanding Response Classification Matrix Across Sites

NO	Digital Literacy Pillars	Understanding Level at SDN Cikaramas	Understanding Level at MI Miftahul Falah
1.	Wise Internet	Very High	Very High
2.	Safe Internet	High	Very High
3.	Responsible Internet	High	High

The empirical field data organized within Table 1 provides critical new insights into the immediate post-intervention cognitive profiles of upper-grade students across both target institutions following the completion of the interactive socialization program. In absolute alignment with the structural sequence presented in the first row of the matrix, which covers the wise internet pillar, students at both SDN Cikaramas and MI Miftahul Falah demonstrated a very high level of understanding regarding the mechanisms of digital hoax propagation. They demonstrated a clear capacity to isolate suspicious media links and verbally confirmed a shared ethical commitment to execute information validation protocols with adult authority figures before trusting digital narratives.

Furthermore, as mapped within the second row focusing on the safe internet pillar, the student cohort at MI Miftahul Falah exhibited an exceptionally strong response within the very high category. This optimal profiling is structurally linked to the daily, systematic internalization of localized religious Adab frameworks embedded within their madrasah setting, whereas the student demographic at SDN Cikaramas achieved a stable profile within the high category, showing robust comprehension of data privacy protection and cyberbullying mitigation frameworks. Concurrently, the parameters mapped within the third row concerning the responsible internet pillar confirm that both school communities converged on a high level of understanding, manifested by the emergence of explicit personal commitments among the children to actively self-regulate their daily gadget usage schedules to preserve domestic study hours and religious routines.

Discussion and PAR Reflective Analysis

The critical structural analysis of the behavioral outcomes realized within this specific PAR cycle proves that direct oral educational delivery models, when creatively paired with short, high-context visual animation media, can successfully trigger advanced self-regulatory and critical capacities within elementary school-aged children. This interactive socialization design actively stimulated an egalitarian, two-way dialogue environment where student participants freely disclosed their historical, unmonitored online habits and immediately received expert ethical rectification from the field service team.

The subsequent long-term confirmation diagnostics executed in close collaboration with the classroom teachers at both SDN Cikaramas and MI Miftahul Falah provided empirical verification that prior to the PAR intervention, the children routinely navigated the digital universe in an absolute vacuum of moral accountability. This unguided navigation routinely resulted in the passive mimicry of aggressive verbal expressions, profane slang, and toxic communication behaviors commonly found in unmonitored social media comment sections.

However, following the application of the PAR-model reflective analysis, a profound transformation in the students' collective digital self-awareness became highly apparent. The targeted community service intervention successfully established a deep, durable foundation of religious character within the students, effectively reframing the parameters of wise, safe, and responsible internet usage. Rather than viewing digital ethics as an external, restrictive institutional enforcement design mandated by school authorities, the children structurally re-conceptualized siber safety as a direct, internal manifestation of *akhlakul karimah* operating dynamically within their everyday lives in Cikaramas Village. The empirical reality of this interactive educational engagement and the resulting behavioral transformations across both school environments are visually captured and documented within the presentation below:

Picture 1. Coordination and obtaining permission from the school for the activity.



Picture 2. Implementation of an interactive healthy internet education session with students.



Picture 3. Interactive mentoring through discussion and active student participation.



Picture 4. Documentation with students and school representatives after the activity.



CONCLUSION

The comprehensive execution of this multi-site community service program utilizing the localized parameters of the Participatory Action Research (PAR) methodology within Cikaramas Village establishes a core theoretical and operational conclusion: the structural fortification of child digital morality within contemporary rural landscapes cannot succeed via isolated technological-cognitive training models, but must instead be deeply integrated with the systematic restoration of religious character values. The active implementation of face-to-face interactive socialization tracks across both SDN Cikaramas and MI Miftahul Falah triggered a highly verifiable and durable expansion in the students' internalized comprehension of wise, safe, and responsible internet behaviors. The resulting cognitive and affective frameworks are now intrinsically tied to the practical execution of *akhlakul karimah*, enabling young demographics to autonomously execute the *Tabayyun* principle against digital hoaxes, protect personal data parameters to eliminate cyberbullying vulnerabilities, and manifest an internal self-regulatory capacity regarding daily device utilization limits. Moving forward, this specialized cyber-religious educational design requires the immediate structural deployment of collaborative, continuous surveillance frameworks linking school instructional personnel with familial home environments to ensure this ethical digital commitment transitions into a permanent, lifelong behavioral habit for the sustainable development of rural youth.

REFERENCES

- Ajib, A., Nurlaela, E., Farhani, S. Q., & Khiarotunnisa, K. (2024). Pemberdayaan pelajar melalui literasi digital guna mengantisipasi berita hoax di media sosial. *Archive: Jurnal Pengabdian Kepada Masyarakat*, 4(1), 59-65. Access on 12th February, 2026.
- Anwar, R., & Setiawan, B. (2025). Model Pendampingan Masyarakat dalam Pengembangan Desa Digital Berkelanjutan. *Jurnal Pemberdayaan Masyarakat*, 9(1), 44-57. Access on 18th March, 2026.
- Enon, N., & Adawiyah, E. R. (2026). Pelatihan pembuatan konten edukasi singkat berbasis Tik Tok sebagai sarana pembentukan etika komunikasi mahasiswa. *Jurnal Pengabdian Masyarakat Bhinneka (JPMB)*, 1(2), 204-215. Access on 4th January, 2026.
- Faisal, F., & Kandedes, I. (2026). Etika Bermedia Digital dalam Perspektif Pendidikan Islam. *Al-Ilmiya: Jurnal Studi Islam dan Pendidikan*, 4(1), 12-25. Access on 22nd February, 2026.
- Fitriani, S. (2025). Dampak Psikologis Penggunaan Media Sosial Berlebih pada Anak Sekolah Dasar. *Jurnal Ilmiah Perkembangan Anak*, 7(2), 112-124. Access on 19th October, 2025.
- Hasanah, N., & Sukri, M. (2025). Literasi Digital dalam Membentuk Karakter Islami Siswa SD. *Jurnal Madaniya*, 6(4), 102-115. Access on 14th November, 2025.
- Hidayat, A. 2024. Tantangan Pengawasan Orang Tua terhadap Aktivitas Siber Anak di Pedesaan. *Jurnal Sosiologi Keluarga*. Bandung
- Ibrahim, A., Sanusi, M., & Wahyudi, D. (2026). Start ups as vessels carrying and developing science-based technologies: Integrating digital ethics for youth. In A. LaRocca, & F. Lind (Eds.), *Starting up in business networks: Why relationships matter in entrepreneurship*. (pp. 110-135). London: Palgrave Macmillan.
- Kusuma, W. 2024. Efektivitas Media Visual dalam Pembelajaran Kreatif di Sekolah Dasar. *Jurnal Teknologi Pendidikan Modern*. Jakarta
- Naili, Z. (2026). Model Penguatan Karakter Religius Siswa melalui Integrasi Literasi Digital dalam Pembelajaran PAI. *Prima: Jurnal Pendidikan Islam*, 8(1), 45-58. Access on 5th January, 2026.
- Pratama, M. R. 2024. Pendidikan Karakter Anak Berbasis Nilai Keagamaan di Era Informasi. *Jurnal Moralitas Kebangsaan*. Yogyakarta
- Putra, D., & Wijaya, K. (2024). Komunikasi Interaktif Antara Guru dan Murid dalam Pembelajaran Berbasis Gawai. *Jurnal Pedagogi Kontemporer*, 10(4), 310-322. Access on 11th August, 2024.
- Rahmawati, E. 2022. Transformasi Digital dan Pola Perilaku Sosial Siswa Madrasah Ibtidaiyah. *Jurnal Pendidikan Dasar Islam*. Surabaya
- Ramadhan, F. (2025). Studi Multisitus: Implementasi Kurikulum Etika Digital di Sekolah Umum dan Madrasah. *Jurnal Evaluasi Pendidikan*, 13(1), 54-68. Access on 3rd September, 2025.
- Sanjaya, H., & Lestari, P. (2023). Degradasi Moralitas Remaja di Dunia Maya: Solusi dan Tantangan. *Jurnal Studi Sosial dan Humaniora*, 5(3), 190-204. Access on 27th July, 2023.
- Sopyan, A. (2025). Penguatan Literasi Digital dalam Membentuk Sikap Bijak Bermedia Sosial Remaja SMP N 2 Wanayasa. *SOCIETY: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 86-91. Access on 10th May, 2025.

- Sopyan, A., Purnomo, A., Silpiani, P., & Kusmana, K. (2024). Penguatan literasi digital dalam membentuk sikap bijak bermedia sosial remaja. *SOCIETY: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 92-99. Access on 15th December, 2024.
- Wulandari, T., & Utami, R. (2023). Hubungan Durasi Screen-Time dengan Konsentrasi Belajar Murid SD. *Jurnal Kesehatan dan Edukasi Anak*, 8(2), 115-128. Access on 21st June, 2023.
- Zakaria, F. 2026. Peran Teknologi Digital dalam Penguatan Pendidikan Karakter Religius Siswa. *Jurnal Qosim*. Purwokerto
- Zulfa, M. (2025). Internalisasi Nilai-Nilai Adab dan Tabayyun di Media Sosial untuk Generasi Alfa. *Jurnal Pemikiran Islam Aktual*, 9(3), 230-245. Access on 8th November, 2025.