Strengthening Digital Citizenship Through an Islamic Values-Based Media Literacy Program at SMPIT Istiqomah Bungursari

Muhamad Hanif Fuadi[1*], Fakhri Adi Aminudien[2], Frista Fitriany Ramadhanita[3]
[1] Institut Nahdlatul Ulama Tasikmalaya, West Java, Indonesia.
[2] Institut Nahdlatul Ulama Tasikmalaya, West Java, Indonesia.
[3] Sekolah Tinggi Agama Islam Al-Jawami, West Java, Indonesia.
[*]fuadi9070@gmail.com

Abstract
Digital transformation in education presents significant challenges and opportunities, particularly for Islamic educational institutions seeking to foster responsible digital citizenship among students. This community service program aimed to strengthen digital citizenship through an Islamic values-based media literacy program at SMPIT Istiqomah Bungursari, Tasikmalaya City. The program utilized a participatory action research approach involving 52 students aged 12-15 years, 10 teachers, and three school administrators over 4 months. The intervention consisted of 16 structured sessions (2 hours each) that employed a blended learning methodology, integrating traditional Islamic pedagogical approaches with modern digital literacy techniques. Results demonstrated significant improvements in students' digital citizenship competencies, including a 40% increase in hoax identification abilities (from 45% to 85%), enhanced ethical digital communication skills (36% improvement), and strengthened inclusive attitudes in digital interactions. The program successfully achieved equitable participation across gender and grade levels, with consistent improvement rates of 40-42% across all demographic groups. The developed "Literasi Setara" (Equal Literacy) model proved effective in creating an inclusive learning environment that maintains Islamic identity while developing critical digital skills. This community service program concludes that integrating Islamic values with digital literacy education effectively develops responsible digital citizens who can navigate the digital world while preserving their religious and moral foundations.

Keywords: Community service , Digital citizenship, Inclusive education, Islamic values, Media literacy

1. INTRODUCTION

The era of digital transformation has brought fundamental changes to Indonesia's educational landscape, particularly in junior high Islamic educational institutions. Integrated Islamic Junior High Schools (SMPIT), as institutions that integrate Islamic values with the national curriculum, face complex challenges in developing comprehensive digital literacy while upholding the principles of equality and justice rooted in Islamic teachings. Internet penetration in Indonesia, which reached 77.02% in 2023, demonstrates that Indonesian society, including junior high school students, has become an integral part of the digital ecosystem (Arif et al., 2025).

This digital transformation phenomenon has direct consequences for information and communication consumption patterns, necessitating a learning approach that prioritizes equal access and opportunity to develop digital literacy. This situation is

increasingly pressing given the alarming trend of hoaxes and disinformation spreading in Indonesia, with social media platforms such as YouTube (23%), TikTok (21%), and Facebook (21%) serving as the primary channels for their dissemination (Gultom et al., 2024). This reality highlights the urgency of developing comprehensive and equitable digital literacy skills, particularly among junior high school students, who are active consumers of digital content.

In the context of Islamic education, the challenges of digital literacy are increasingly complex, as they must balance openness to information with the upholding of religious values and equality. Generation Z students, growing up in the digital age, exhibit unique information-consumption patterns yet often still require guidance in developing critical thinking skills and a fair attitude toward verifying the accuracy of the information they receive (Zakiah et al., 2024). The Internet poses risks such as exposure to inappropriate content, which can damage moral values, so educational institutions must implement effective filters and guidelines (Gultom et al, 2024). The concept of digital citizenship is becoming increasingly relevant in this context. Digital citizenship is defined as an individual's ability to participate safely, responsibly, and ethically in a digital society. From an Islamic perspective, this concept aligns with the principles of noble morals, social responsibility (*mas'uliyyah ijtima'iyyah*), and justice (*al-'adalah*), which serve as the foundation for Muslim interactions in various dimensions of life, including the digital sphere (Hasanah et al., 2024).

Istiqomah Islamic Junior High School in Bungursari District, Tasikmalaya City, as one of the progressive integrated Islamic schools in West Java, has recognized the importance of equipping students with equitable and just digital literacy skills. Digital platforms can provide broader access to Islamic educational materials and foster a more inclusive learning environment (Hadiamsyah & Meidina, 2024). However, the school faces challenges in effectively integrating digital technology with Islamic values, ensuring equal access for all students, and developing programs that cultivate digital citizens who are not only technically competent but also possess noble character.Based on a needs analysis conducted through initial observations and discussions with school stakeholders, several key issues were identified: (1) students' low ability to identify hoaxes and disinformation; (2) a lack of awareness of Islamic digital communication ethics; (3) a limited understanding of digital footprints and their implications; (4) limited equal access to digital literacy programs; and (5) the suboptimal integration of Islamic values into digital technology learning. These issues indicate the need for a systematic and comprehensive community service program.

The objectives of this community service program are: (1) To improve students' ability to identify, analyze, and respond to various types of digital content with a critical and ethical attitude based on Islamic values; (2) To develop digital citizenship

competencies that include technical, ethical, and spiritual aspects; (3) To create an inclusive and equitable digital literacy learning environment; (4) To strengthen the integration of Islamic values in digital communication and interaction practices; and (5) To develop a digital literacy model based on Islamic values that can be replicated in other Islamic educational institutions.

This community service program presents three significant new aspects in the development of Islamic-based digital literacy. First, methodological innovation through the "Islamic Digital Ethics" framework, which integrates Islamic epistemology with contemporary digital pedagogy. Second, a holistic approach grounded in the tawhid paradigm that unites technical, spiritual, and social dimensions within a comprehensive learning environment. Third, the implementation of a multi-stakeholder participatory learning model that engages students, teachers, parents, and the community in a continuous, transformative process.

The program's sustainable benefits are manifested in three strategic dimensions. Systemic transformation at the institutional level creates structural changes in the curriculum and school culture. The multiplier effect on the community generates agents of change within local Muslim families and communities. Academic contributions provide a theoretical and practical model for the development of Islamic broadcast communication science. Program sustainability is measured through indicators of institutional sustainability (the integration of a permanent curriculum), community sustainability (the formation of a Muslim digital community), and academic sustainability (the continuous dissemination of research). This holistic integration ensures a long-term, transformative impact within the digital Islamic education ecosystem.

2. METHOD

This community service program was implemented at SMPIT Istiqomah in Bungursari District, Tasikmalaya City, West Java, for four months from March to June 2024. The location was selected based on the availability of adequate digital infrastructure, the institution's commitment to educational innovation, and its representativeness as an integrated Islamic school addressing digital literacy challenges. The approach used was participatory action research with a mixed-methods (qualitative-quantitative) design. This approach was chosen to enable all stakeholders to actively participate in problem identification, intervention planning, implementation, and program evaluation. This method aligns with the Islamic Principle of Shura (deliberation), which emphasizes collective participation in decision-making.

The study subjects included 52 students aged 12-15 years, selected through purposive sampling based on the following criteria: representation from various grade levels (VII, VIII, IX), socioeconomic diversity, and gender equality (26 boys and 26 girls).

In addition, the program involved 10 teachers with a minimum of a bachelor's degree and at least 3 years of teaching experience, as well as three school administrators who were directly involved in program planning and evaluation. The program implementation procedure is divided into three main phases. The Preparation Phase (2 weeks) includes school environment orientation, assessment of equitable learning needs, instrument preparation, and facilitator training. The Implementation Phase (14 weeks) consists of 16 two-hour training sessions, each using an inclusive and participatory learning approach. The Evaluation and Reflection Phase (2 weeks) includes data processing, result interpretation, and the development of recommendations.

The training program structure is systematically designed in six main modules: (1) Sessions 1-2: Introduction to the concept of digital citizenship and the principle of equal communication from an Islamic perspective; (2) Sessions 3-5: Identification and verification of hoax information using a critical-Islamic approach; (3) Sessions 6-8: Ethics of equal digital communication and awareness of digital footprints; (4) Sessions 9-11: Responsible and inclusive use of social media; (5) Sessions 12-14: Practices of creating positive content that prioritizes Islamic values and equality; and (6) Sessions 15-16: Evaluation and reflection of learning experiences.

The learning methods include interactive workshops, focus group discussions, collaborative learning, hands-on practice, and reflection grounded in Islamic values. Each session is designed with Islamic pedagogical principles such as tadarruj (graduality), takamul (integration), and taghyir (transformation) in mind. The community service activities were designed using a systematic approach to address digital literacy challenges at Istiqomah Islamic Middle School. The first stage involved a comprehensive assessment using structured observations of 30 behavioral indicators and semi-structured interviews with students, teachers, and parents. This approach is crucial for understanding the baseline of digital literacy and identifying specific competency gaps.

The implementation phase used interactive workshops based on the Islamic Digital Ethics framework, with pre- and post-tests to measure competency improvement. A multi-stakeholder participatory approach was employed to ensure the active involvement of all school components. This approach is crucial because digital literacy cannot be developed in isolation but requires a comprehensive learning ecosystem. The evaluation phase utilized data triangulation through descriptive quantitative analysis and qualitative thematic analysis. Member checking and peer debriefing were applied to ensure the validity of the findings. These methodological steps are essential to producing an evidence-based, Islamic-based digital literacy model that can be academically replicated in other Islamic educational institutions.

3. RESULT AND DISCUSSION

3.1 Implementation of the Digital Citizenship Program

The program strengthening digital citizenship through Islamic-based media literacy at SMPIT Istiqomah has been successfully implemented with a comprehensive and inclusive approach. This activity is designed to equip students with digital citizenship skills while instilling the principles of fair, equal, and responsible communication based on Islamic values. This aligns with the statement Hasanah et al. (2024) that the concept of Islamic values in digital citizenship requires collaboration. Therefore, this community service activity seeks to foster understanding and demonstrate how to respond to the abundance of information by critically examining the information obtained and avoiding the dissemination of information without prior review by students.
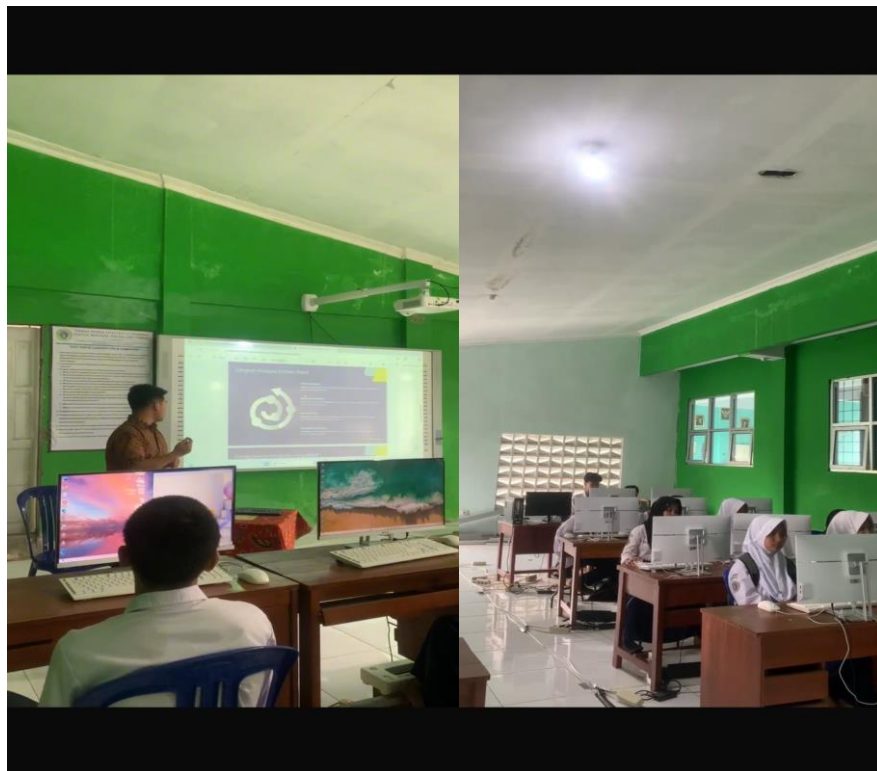

Figure 3.1 Training Activity Documentation

The digital literacy program is implemented through a systematic, comprehensive learning structure spanning 16 sessions, each with a 2-hour time allocation. The methodological approach employed is blended learning, which innovatively integrates classical Islamic pedagogical traditions with contemporary digital technology (Feriansyah, 2023) and affirms its effectiveness in the context of Islamic education at the same time (Muslim, 2024) underlines the importance of integrating Islamic values in

modern digital learning.

Diversified learning methods include interactive workshops that enable active student participation, focus group discussions that develop critical analysis skills, hands-on practice to strengthen application skills, and collaborative learning that facilitates the construction of shared knowledge. All learning activities are designed within an Islamic epistemological framework, operationalizing fundamental principles such as deliberation as the basis for participatory decision-making, ta'awun (community-based dialogue), which emphasizes solidarity and mutual assistance in the learning process, and ukhuwah (brotherhood-based relationship), which creates an atmosphere of brotherhood and equality in educational interactions among program participants.

Table 1. Student Participation by Demographics

Characteristics	Number of Students	Percentage	Participation Rate
Male Gender	26	50%	92%
Female Gender	26	50%	94%
Class VII	18	35%	89%
Class VIII	19	37%	95%
Class IX	15	28%	91%

The above data, outlined in the field, demonstrates that the program successfully achieved equitable participation across diverse student groups, with consistently high participation rates across all demographic categories. This shows the effectiveness of an inclusive approach that implements the Islamic principle of justice (al-'adalah). The program's materials are divided into six main components integrated with Islamic values. The first component introduces the basic concepts of digital citizenship and the principles of equitable Islamic communication, including an understanding of the etiquette of communication in the digital space, as outlined in the Quran and Hadith. The second component focuses on developing the ability to identify and verify hoaxes through a tabayun (verification) approach, as taught in Surah Al-Hujurat: 6.

3.2 Improving Digital Citizenship Competence

The implementation of the digital citizenship program has demonstrated significant effectiveness in developing students' competencies as responsible digital citizens. A comprehensive evaluation of program participants revealed consistent and substantial improvements in various dimensions of digital citizenship skills. This improvement is reflected in their mastery of the concept of digital responsibility, a

theoretical framework developed by (Ljajić, 2021) that emphasizes the importance of ethical awareness in the use of digital technology. Furthermore, students' ability to verify information has shown notable improvement through the application of the tabayun approach, as described by (Zakiah et al., 2024). This approach enables students to develop critical skills for evaluating the credibility and accuracy of digital information encountered in their daily online activities, thereby fostering responsible, well-informed digital citizens.

Table 2. Comparison of Students' Digital Citizenship Competencies

Competency Aspects	Pretest	Posttest	Improvement
Identifying Hoaxes	45%	85%	40%
Digital Communication Ethics	52%	88%	36%
Responsible Use of Social Media	38%	82%	44%
Information Verification	41%	79%	38%
Digital Footprint Awareness	35%	81%	46%
Inclusive Attitude in Digital	43%	86%	43%

The above data were obtained from pretest and posttest results, and the percentage of improvement was then measured. The most significant improvements occurred in digital footprint awareness (46% increase) and responsible social media use (44%). This indicates that students are beginning to understand the concept of mas'uliyyah (responsibility) in a digital context, where every action in the digital space has consequences that must be accounted for, both in this world and the afterlife. The ability to identify hoaxes increased substantially by 40%, from 45% to 85%. This increase demonstrates the effectiveness of the tabayun (verification) approach, taught as an Islamic obligation, for the receipt and dissemination of information. Students learned to apply critical principles in evaluating digital information while adhering to Islamic teachings on the importance of seeking the truth.

3.3 Developing Digital Citizenship Attitudes Based on Islamic Values

This community service program has successfully developed a strong digital citizenship mindset by integrating Islamic values as its core. The program's implementation has demonstrated significant improvements in the application of noble morals in students' digital interactions, as noted by (Mubaidilah et al., 2025) in their study on the development of Islamic value-based attitudes. The principle of ihsan, meaning

doing good, has become a fundamental foundation for social media communication. At the same time, the concept of ukhuwah, or brotherhood, has been successfully translated into a tolerant and inclusive attitude towards diverse opinions in the digital space. This transformation aligns with research (Naimi et al., 2025) on the transformation of digital Islamic education and the inclusive approach developed by (Sicuan, 2024). The program's results demonstrate that integrating Islamic values into digital citizenship education positively contributes to the formation of digital citizens with noble morals. One of the most striking outcomes is students' increased awareness of the importance of maintaining trust in digital communication. They begin to understand that every post, comment, and digital interaction is a trust for which they will be held accountable. The concept of riqabah dhatiyyah (self-monitoring) is applied in the digital context, as students develop an awareness that Allah SWT is always watching, even in the digital space. The program also successfully fostered tolerance and mutual understanding (ta'aruf) in digital interactions. Students learned to respect diverse opinions and backgrounds in online communication, while remaining steadfast in Islamic principles. They were able to communicate constructively even when faced with differing views.

3.4 Consistency of Cross-Demographic Improvement

Data analysis shows consistent improvement in digital citizenship competencies across demographic groups, indicating the effectiveness of a learning approach that emphasizes the principle of equality (*'adalah*) in Islam.

Table 3. Competency Improvement Based on Student Characteristics

Characteristics	Average Increase	Standard Deviation
Male Gender	41%	3.2%
Female Gender	40%	2.8%
Class VII	39%	4.1%
Class VIII	42%	3.5%
Class IX	40%	3.7%

Data analysis indicates that this community service program has achieved significant success in advancing the principle of gender equality in accordance with Islamic values. Empirical findings show no statistically significant disparity in the level of competency improvement between male and female students during the program's implementation. This confirms that the developed learning approach has successfully integrated the principles of gender equality in line with Islamic teachings within the context of modern education. The program has successfully created a conducive and

inclusive learning environment, where all participants have equal access and opportunities to develop their digital citizenship skills. The learning environment facilitates active participation from all participants, regardless of gender, enabling each individual to maximize their potential in mastering the necessary digital competencies. This success aligns with research (Wu & Uttal, 2024) that emphasizes the importance of gender equality in learning to achieve optimal and sustainable educational outcomes.

3.5 The "Equal Literacy" Model and the Integration of Islamic Values

Through this program, an "Equal Literacy" model was developed that integrates Islamic values with digital citizenship education. This model consists of four main interrelated components: (1) Equality of Access based on the principle of 'adalah (justice), which ensures all students can access digital technology without discrimination; (2) Inclusive Learning based on the concept of rahmah (compassion), which adapts methods to various learning styles; (3) Value Integration based on akhlaq karimah, which combines Islamic principles such as sidiq (honesty), amanah (responsibility), and tabligh (conveying the truth) in the use of technology; and (4) Sustainability based on the principle of istiqamah, which encourages consistency in the application of digital citizenship values. This model has proven effective in balancing technical and spiritual competencies in the use of digital technology. Students become not only digitally literate users but also digital citizens with noble and responsible morals. The integration of Islamic values into every aspect of learning fosters awareness that technology is a gift from God that must be used for the good and welfare of the community.

3.6 Supporting Factors and Implementation Challenges

Program implementation identifies various supporting factors that are highly significant in achieving success. Institutional support from the school is a fundamental element, reflected in the commitment of school management and optimal resource allocation, as stated by (Septya et al., 2024). The availability of accessible digital infrastructure, including computer laboratories and stable internet connections, facilitates the implementation of effective digital learning in accordance with the characteristics described (Arif et al., 2025). Adaptive teacher competencies and openness to pedagogical innovation strengthen the execution of comprehensive programs. Student responsiveness and enthusiasm for digital learning modalities contribute to creating a conducive learning environment.

However, program implementation faces several substantial challenges that require special attention. The digital divide among students is a primary obstacle, with significant disparities in technology proficiency. Limited access to digital infrastructure in the domestic environment impacts the continuity of extracurricular learning. The

integration process with the existing curriculum requires intensive coordination and an adequate adaptation period, as identified (Moh. Kusno, 2024). The resistance of some stakeholders to change requires a sustainable, persuasive approach, which is studied by (Mubiarto, 2024), while the strategy for mitigating obstacles is formulated by (Ningtias et al., 2023). The program successfully addressed these challenges through a flexible and inclusive approach. To address the digital divide, the program provided supplemental tutorials and peer mentoring. Limited access at home was addressed by extending access to school labs and providing offline materials. Resistance was overcome through intensive outreach and demonstration of the program's positive results.

4. CONCLUSION

The community service program "Strengthening Digital Citizenship Through Islamic Values-Based Media Literacy Program" at SMPIT Istiqomah Bungursari in Tasikmalaya City successfully achieved its primary goal of developing digital citizenship competencies imbued with Islamic values. The program demonstrated that integrating Islamic values with digital literacy education is not only possible but also produces superior outcomes compared to conventional approaches that focus solely on technical aspects. Key findings show significant improvements across all aspects of digital citizenship, with average increases of 40-46% in key competencies. Most importantly, the program successfully balances technical and spiritual competencies, enabling students to become digital citizens who are not only technologically literate but also exhibit noble and responsible behavior grounded in Islamic values.

The "Equal Literacy" model has proven effective as a replicable framework in other Islamic educational institutions. This model successfully integrates the principles of justice (*'adalah*), compassion (*rahmah*), noble character, and consistency (*istiqamah*) in the development of digital citizenship. The consistent improvement in competency across demographic groups demonstrates the effectiveness of an inclusive approach that applies the principle of equality in Islam. This program makes a practical contribution to the development of Islamic education in the digital age by demonstrating that Islamic values can provide a strong foundation for safe and responsible navigation in the digital space. The implication is that Islamic educational institutions need not view digital technology as a threat but can instead utilize it as a medium to strengthen Islamic values and develop the noble character of the younger generation of Muslims.

Recommendations for further development include: (1) Replication of the "Equal Literacy" model in other Islamic schools with adaptation to local contexts; (2) Development of a formal digital citizenship curriculum based on Islamic values; (3) Ongoing training for teachers in integrating Islamic values with digital technology; (4) Strategic partnerships between Islamic educational institutions and technology

stakeholders to develop Islamic-friendly platforms and content; and (5) Further research to measure the program's long-term impact on students' digital character and behavior.

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