

Participatory Digital Da'wah Bil Hal: Coastal Empowerment Through Isra' Mi'raj Values, Mulung-Tuban

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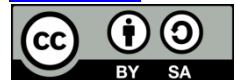
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Abstract

Coastal communities in Mulung Village, Tuban Regency, primarily use social media for entertainment, while Isra' Mi'raj commemorations remain mostly ceremonial. This community service program aimed to internalize Isra' Mi'raj values through participatory digital da'wah bil hal. Using Participatory Action Research (PAR), 12 participants completed trust building, diagnosis, planning, media production, and reflection on June 7, 14, and 21, 2026. Activities focused on poster, short-video, and caption creation, with data gathered via observation, interviews, and product assessments. Results showed enhanced technical skills, conceptual understanding, and intergenerational collaboration. Participants translated da'wah bil hal into local social practices, including trade honesty, family responsibility, and environmental care. Finally, a sustainability plan was established to maintain periodic content production through village media channels.

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A. Introduction

Digital technology has altered how religious knowledge is produced, circulated, and interpreted. Smartphones and social media can extend the reach of da'wah, yet access to devices does not automatically produce the capacity to create meaningful, ethical, and context-sensitive content. In many communities, digital media remains concentrated on entertainment and interpersonal communication, while the ability to verify information,

formulate constructive messages, and create original content is still uneven.^{1,2} This gap is important because digital literacy is not merely operational skill, it includes critical judgment, creative production, collaboration, and responsible participation.

Mulung Village, Merakurak District, Tuban Regency, represents a coastal community whose social and economic life is connected to fishing, fish trading, small scale business, family labor, religious gatherings, and mutual assistance. These everyday practices contain values that are highly relevant to da'wah bil hal, including honesty in transactions, perseverance, responsibility, trust, cooperation, and environmental care. Da'wah bil hal emphasizes the communication of Islamic teachings through concrete action and exemplary conduct rather than verbal instruction alone.³ However, before the program, these local practices had rarely been documented and transformed into digital messages by community members themselves.

The commemoration of Isra' Mi'raj provided a spiritual entry point for connecting worship with social ethics. The event is commonly associated with the obligation of prayer, but its educational meaning also includes discipline, self-improvement, responsibility, and the integration of faith with everyday conduct.⁴ A community service program that only delivers lectures or one-way technical training risks reducing these values to information rather than lived practice. The relevant challenge was therefore not only how to teach content-production techniques, but also how to create a participatory process through which residents could identify their own problems, recognize local assets, formulate messages, take action, and reflect on the changes produced.

Participatory Action Research (PAR) was selected because it combines inquiry, action, and reflection with the active involvement of the people most affected by the issue. Recent studies emphasize that PAR positions community members as co-researchers, supports co design and learning by doing, and generates locally useful knowledge through iterative

¹ Tina Rosa et al., "Kolaborasi Antar Generasi Muda - Lansia Untuk Optimalisasi Dalam Penerapan Teknologi Vertical Green Entrepreneurship," *Jurnal Pelayanan Dan Pengabdian Masyarakat (Pamas)* 10, no. 2 (2026): 152–59, <https://app.dimensions.ai/details/publication/pub.1201095778>.

² Amin Aminudin, "Menghadapi Disinformasi Konten Berita Digital Di Era Post Truth," *Jurnal Lensa Mutiara Komunikasi* 6, no. 2 (December 28, 2022): 283–92, <https://doi.org/10.51544/JLMK.V6I2.3137>.

³ Nor Kholis et al., "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students)," *Jurnal Dakwah Risalah* 32, no. 1 (August 6, 2021): 112–29, <https://doi.org/10.24014/JDR.V32I1.12866>.

⁴ Fungki Febiantoni, "Nilai-Nilai Karakter Peristiwa Isra Mi'raj Dalam Pendidikan Agama Islam Di Indonesia," *Humanika* 22, no. 1 (2022): 41–64, <https://doi.org/10.21831/hum.v22i1.43855>.

cycles.^{5,6} PAR also strengthens participant oriented evaluation and local ownership because the criteria of success are discussed with the community rather than imposed exclusively by external facilitators.⁷ At the same time, meaningful participation requires clarity of roles, sustained dialogue, and attention to power relations so that participation is not merely symbolic.^{8,9}

This program therefore aimed to empower coastal residents to internalize the social and spiritual values of Isra' Mi'raj.¹⁰ through participatory digital da'wah grounded in the principles of da'wah bil hal.¹¹ The expected social changes were: (1) greater awareness that daily coastal practices can become sources of Islamic learning; (2) improved collective capacity to formulate and produce digital content; (3) stronger collaboration between youth and adult community members; and (4) the emergence of a follow up agenda for locally managed digital da'wah. The novelty of the program lies in combining spiritual-value internalization, local coastal knowledge, and a complete PAR cycle so that the activity moves beyond a training event toward a process of community led diagnosis, co production, evaluation, and re planning.

B. Method

Describing the approach employed to address issues, hurdles, or challenges and achieve the research objectives is imperative. This entails outlining the methods for data collection, which includes aspects such as sample selection techniques, the validity and reliability of data collection instruments, as well as elucidating the data analysis

⁵ Muhammad Asbi, Salsabil Fadilah Firdaus, and Lilik Hamidah, "Strategi Dan Pendekatan Dakwah Di Era Digital Pada Pemikiran Al Bayanuni," *An-Nida: Jurnal Komunikasi Islam* 17, no. 1 (May 26, 2025): 15–26, <https://doi.org/10.34001/AN-NIDA.V17I1.7437>.

⁶ Abdul Rahmat and Mira Mirnawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (January 15, 2020): 62–71, <https://doi.org/10.37905/AKSARA.6.1.62-71.2020>.

⁷ Wifqi Rahmi, "Analytical Study of Experiential Learning: Experiential Learning Theory in Learning Activities," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (October 22, 2024): 115–26, <https://doi.org/10.62775/EDUKASIA.V5I2.1113>.

⁸ Kholis et al., "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students)."

⁹ Robert Chambers, "Participatory Rural Appraisal (PRA): Analysis of Experience," *World Development* 22, no. 9 (September 1, 1994): 1253–68, [https://doi.org/10.1016/0305-750X\(94\)90003-5](https://doi.org/10.1016/0305-750X(94)90003-5).

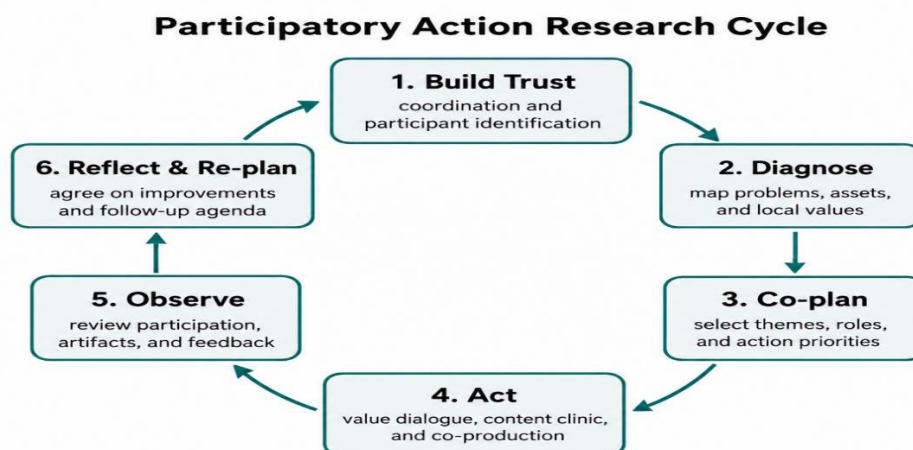
¹⁰ Murnia Suri and Nurul Izzati, "Hikmah Peristiwa Isra Miraj Sebagai Pondasi Keteguhan Tauhid Dalam Sanubari Dan Perilaku," *JURNAL PENGABDIAN KEPADA MASYARAKAT BIDANG PENDIDIKAN* 4, no. 1 (2022): 1–7, <https://jurnal.uui.ac.id/index.php/jpkmes/article/view/2065>.

¹¹ Jauharotina Alfadhilah, Abdul Rahmat Albustomi, and Sa'di Zaman, "Peran Dakwah Islamiyah Dalam Membentuk Masyarakat Beradab Di Tengah Globalisasi: Studi Kasus Desa Sugiharjo," *ASWALALITA: Journal of Da'wah Management* 3, no. 2 (2024): 62–71, <https://doi.org/10.24821/rekam.v12i1.1385>.

methodology. Additionally, it encompasses specifying the geographical location, timeframe, and duration of the activities undertaken. Within this section, it is incumbent upon the authors to provide a rationale for the circumstances or conditions leading up to the implementation of their programs or activities and articulate the anticipated outcomes.

The program used a Participatory Action Research design in Mulung Village, Merakurak District, Tuban Regency. The core action cycle was implemented on Sundays, June 7, 14, and 21, 2026, and was supported by preliminary coordination and final reflection. Twelve participants were involved, consisting of fishermen, fish vendors, students, youth, mosque youth members, and other coastal residents. Village officials, religious leaders, and community leaders supported access, coordination, and social legitimacy. The implementation team acted as facilitators, while participants were positioned as partners who identified issues, selected priorities, produced content, and evaluated the process.

The PAR design followed an iterative sequence of building relationships, diagnosing conditions, planning actions, implementing collaborative activities, observing results, and reflecting for improvement. This sequence is consistent with recent PAR applications that emphasize community mapping, focus group dialogue, co design, action, and repeated reflection.^{12,13} The stages were adapted to the cultural and practical conditions of a small coastal community and are shown in Figure 1.



¹² Siswadi Siswadi and Ahmad Syaifuddin, "Penelitian Tindakan Partisipatif Metode Par (Participatory Action Research) Tantangan Dan Peluang Dalam Pemberdayaan Komunitas," *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 19, no. 2 (October 30, 2024): 111–25, <https://doi.org/10.55352/UQ.V19I2.1174>.

¹³ Yasmin Siti Sara Azami, Siti Nurlaela, and Epsi Euriga, "Pendampingan Kelompok Tani Kawasan Perkotaan Berbasis PAR Dalam Kegiatan Pengelolaan Sampah Organik," *Abdi: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 7, no. 1 (2025): 98–108, <https://doi.org/10.24036/abdi.v7i1.1034>.

Figure 1. Participatory Action Research cycle used in the community service program.

PAR Stages and Community Activities**Table 1. PAR stages, community roles, and evidence sources**

Stage	Main Activities	Community Role	Evidence
Trust building and initial coordination	Meetings with village actors, explanation of ethical principles, participant identification, and scheduling.	Confirm local relevance, identify participants, and negotiate feasible times.	Coordination notes, attendance, initial photographs.
Participatory diagnosis	Focus-group dialogue on digital-media use, local values, daily problems, and community assets.	Describe experiences, identify barriers, and select locally meaningful issues.	Field notes, problem and asset matrix, discussion documentation.
Co-planning	Prioritization of themes, audience, message, format, and division of group roles.	Decide which values and stories should become content.	Content plan sheets and group decisions.
Participatory action	Isra' Mi'raj value dialogue, da'wah bil hal discussion, story harvesting, content clinic, poster/video/caption production, and peer mentoring.	Act as story owners, scriptwriters, presenters, and technical peers.	Draft scripts, posters, video drafts, captions, photographs.
Observation and evaluation	Facilitator observation, artifact review, participant feedback, and comparison of initial and final abilities.	Assess message clarity, relevance, ethics, and usability.	Observation rubric, artifact review, reflection notes.
Reflection and re-planning	Collective reflection on benefits, barriers, collaboration, and future dissemination.	Recommend improvements and formulate a follow-up agenda.	Reflection summary and proposed continuation plan.

Data Collection and Analysis

Data were collected through participatory observation, focus group dialogue, brief interviews, attendance records, activity photographs, and review of the digital artifacts produced. The data were not treated as detached measurements; they were discussed with participants during reflection sessions to check whether facilitator interpretations matched community experience. The evaluation focused on four domains: contextual understanding

of Isra' Mi'raj¹⁴ and da'wah bil h,¹⁵ participation in decision making, ability to produce digital messages, and collaboration across participant backgrounds.

Qualitative data were organized by reducing field notes, grouping recurring themes, comparing conditions before and after the action cycle, and triangulating statements with photographs and content artifacts. The study did not claim long-term behavioral change because the intervention period was short and no social media reach analytics were available. Accordingly, the results are reported as documented process changes, prototype outputs, and participant level indications of emerging capacity rather than causal impact.

C. Results and Discussion

Participatory Diagnosis: Problems, Assets, and Agreed Priorities

The initial dialogue showed that participants already possessed two important assets: access to smartphones and rich local experiences containing Islamic social values. The main gap was not device ownership, but the ability to recognize everyday practices as da'wah material and package them into coherent digital messages. Participants described social media as useful for communication and entertainment, but they had limited experience in developing original captions, visual narratives, or short videos with an educational purpose.

The diagnosis also revealed that fishermen, fish vendors, and youth contributed different forms of knowledge. Adult participants offered concrete stories about work discipline, trust, risk, and mutual help, while younger participants were more familiar with smartphone functions and social media conventions. Instead of treating this difference as a deficit, the group identified it as a collaborative asset. The agreed priorities are summarized in Table 2.

Table 2. Participatory problem-and-asset mapping

Identified Condition	Local Asset	Agreed Action
Social media was dominated by entertainment and personal communication.	Participants owned smartphones and used common platforms.	Reorient media use through locally relevant da'wah content production.

¹⁴ Suri and Izzati, "Hikmah Peristiwa Isra Miraj Sebagai Pondasi Keteguhan Tauhid Dalam Sanubari Dan Perilaku."

¹⁵ Jauharotina Alfadhilah et al., "Implementasi Nilai-Nilai Tauhid Dalam Dakwah Islamiyah Di Era Digital," *ASWALALITA: Journal of Da'wah Management* 4, no. 1 (July 29, 2025): 19-27, <https://doi.org/10.15642/islamica.2010.5.1.152-160>.

Identified Condition	Local Asset	Agreed Action
Local values were practiced but rarely documented.	Daily coastal work contained stories of honesty, perseverance, and cooperation.	Conduct story harvesting and transform experiences into poster, video, and caption themes.
Digital-production skills varied among participants.	Youth and students had greater familiarity with design applications and social media.	Use peer mentoring and intergenerational group work.
Isra' Mi'raj was often understood ceremonially.	Religious leaders and participants shared strong spiritual traditions.	Connect worship discipline with concrete social behavior through da'wah bil hal.
There was no structured follow-up mechanism for digital da'wah.	Village and community actors were willing to support positive content.	Formulate a practical continuation agenda and identify local facilitators.

Dynamics of the Participatory Action Cycle

The opening stage combined program orientation with relationship building. The implementation team explained that the activity would not place residents merely as training recipients. Participants were invited to contribute stories, select issues, and assess the usefulness of the outputs. The group photographs and opening interaction in Figure 2 document the involvement of the implementation team and community participants at the beginning of the process.



Figure 2. Opening, relationship building, and participant involvement at the beginning of the PAR cycle.

The first core session focused on participatory dialogue about Isra' Mi'raj and da'wah bil hal. Rather than ending with a lecture, the facilitator used questions about trading, family responsibility, mutual assistance, and environmental cleanliness to elicit local knowledge. Participants discussed how honesty in weighing fish, maintaining customer trust, working consistently at sea, helping neighbors, and keeping shared spaces clean could be interpreted as visible forms of Islamic teaching. Figure 3 shows the group discussion and question and answer process used to identify these meanings.

The second session functioned as a collaborative content clinic. Participants learned only the technical elements needed to act on the priorities they had selected: identifying an audience, formulating one core message, writing a short caption or script, selecting an ethical visual, and arranging a simple poster or video sequence. Facilitators demonstrated examples, but content ideas came from participants' own experiences. This distinction was important because PAR requires action to emerge from jointly defined problems and assets rather than from a predetermined training package. Figure 4 documents facilitator input and the transition from discussion to practical content development.



Figure 4. Facilitator input and the digital content clinic based on themes selected by participants.

The third session emphasized co production, presentation, peer review, and reflection. Participants worked individually and in small groups to develop digital posters, short-video drafts, and social media narratives. Those with greater technical experience assisted other members with application menus, visual selection, and layout, while fishermen and vendors contributed the substantive messages. Participants then presented their work and received feedback on message clarity, consistency with Islamic values, visual readability, and relevance to coastal audiences. Figure 5 shows the co-production and presentation process.



Figure 5. Collaborative production, peer mentoring, and presentation of participant-generated digital da'wah content.

Participant Profile and Intergenerational Collaboration

The program involved 12 participants: eight males and four females. Their backgrounds included fishermen, fish vendors, students, youth, and other coastal residents. This diversity supported reciprocal learning. Participants with extensive work experience supplied context rich stories, while youth and students helped translate those stories into concise digital formats. The collaboration reduced the tendency for technical skill to be monopolized by a few individuals and made the activity more accessible to participants with different levels of digital confidence.

Table 3. Participant composition by gender

Gender	Number	Percentage
Male	8	66.7%
Female	4	33.3%
Total	12	100%

Program Outputs and Documented Changes

The immediate outputs were digital poster prototypes, short video concepts, and social media captions that connected Isra' Mi'raj values with everyday coastal life. The visual examples in Figure 6 include messages on honesty in fish trading, the relationship between real activity, Islamic values, and digital content, and the statement that Mulung Village lives honesty and protects blessing. These artifacts demonstrate that participants

were able to move from abstract religious values to locally recognizable communication.

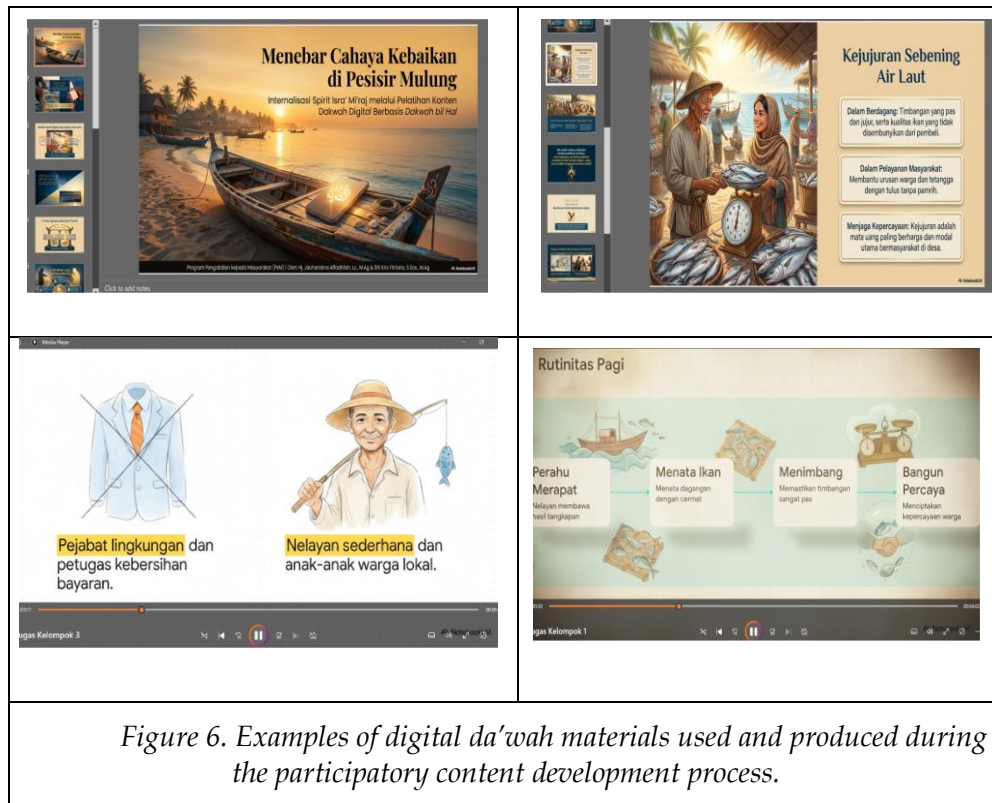


Figure 6. Examples of digital da'wah materials used and produced during the participatory content development process.

Table 4. Documented changes during the PAR cycle

Domain	Initial Condition	Change Observed	Evidence
Meaning-making	Isra' Mi'raj was discussed mainly as a ceremonial religious event.	Participants linked worship discipline with honesty, responsibility, work ethic, cooperation, and environmental care.	Dialogue notes, participant explanations, content themes.
Participation	Participants initially expected facilitator led training.	Residents contributed problems, assets, themes, stories, and feedback.	FGD participation, group decisions, presentations.
Digital practice	Most participants had limited experience producing educational religious content.	Participants developed poster, short video, and caption prototypes with peer support.	Digital artifacts and practice documentation.
Collaboration	Digital ability and local work knowledge were separated across age and occupation.	Youth supported technical tasks while adult participants supplied local narratives and ethical context.	Observation of group work and peer mentoring.

Domain	Initial Condition	Change Observed	Evidence
Sustainability orientation	No structured continuation mechanism was articulated at the start.	Reflection produced a proposed agenda for periodic content creation and use of village/community channels.	Closing reflection and follow up recommendations.

The closing reflection consolidated the program's social meaning. Participants and facilitators reviewed what had changed, which tasks remained difficult, and what support would be needed for continuation. The final group photograph in Figure 7 represents the completion of the first action cycle rather than the end of the empowerment process. Participants recommended simple, feasible continuation steps: selecting one local theme at a time, involving youth as technical companions, requesting religious and community leaders to review sensitive messages, and using existing village or community social-media channels when available.



Figure 7. Participants and implementation team at the closing reflection of the first PAR cycle.

From Training Recipients to Community Co-Researchers

The principal methodological change in this revised program is the repositioning of residents from recipients of a digital training package to co-researchers in a community action process. In PAR, participation is substantive when community members help define the problem, select the action, interpret evidence, and determine what should happen next.^{16,17} The Mulung process reflected these elements through problem-and-asset

¹⁶ Sieglinde S. Snapp et al., "Participatory Action Research Generates Knowledge for Sustainable Development Goals," *Frontiers in Ecology and the Environment* 21, no. 7 (September 1, 2023): 341–49, <https://doi.org/10.1002/FEE.2591>;ISSUE:ISSUE:DOI.

¹⁷ Gaston Bacquet Quiroga, "Nonviolence Pedagogy As Participatory Action: Shifting Paradigms On Classroom Violence And Power Relations," *The Open Review* 9, no. 1 (2024): 50–60, <https://doi.org/10.47967/tor9f112>.

mapping, theme selection, collaborative production, peer review, and reflection. Technical instruction remained necessary, but it was embedded within a wider cycle of inquiry and action.

This finding is consistent with Indonesian PAR applications that use initial mapping, group discussion, program analysis, and collective action to identify locally grounded solutions.^{18,19} It also addresses the criticism that community service is often reduced to one-off socialization or training. The value of the activity was not measured only by how much material facilitators delivered, but by whether participants generated interpretations and products that could not have been produced without their local knowledge.

Participation, however, should not be romanticized. Siswadi and Syaifuddin (2024) note that PAR requires consistent role clarification and sustained communication, while Bacquet (2024) warns that nominal participation may preserve hidden power asymmetries. In this program, facilitators still controlled the general schedule and provided technical resources. The effort to reduce asymmetry occurred through open theme selection, peer feedback, and explicit recognition that residents owned the stories and could reject messages that did not fit local experience.

Contextualization of Isra' Mi'raj through Da'wah Bil Hal

The program indicates that the internalization of Isra' Mi'raj values becomes more concrete when religious reflection is connected to visible social action. Da'wah bil hal provided the conceptual bridge between spiritual values and everyday practice. Honesty in fish trading, perseverance at sea, responsibility for family welfare, assistance to neighbors, and care for the environment were not introduced as external examples; they were identified by participants as practices already present in the community. This contextualization helped prevent digital da'wah from becoming generic or detached from the audience's life.

The digital artifacts also functioned as reflective tools. When participants translated a complex value into a poster or short caption, they had to decide which behavior represented the value, which words were understandable, and which visual would be ethically acceptable. Content production therefore became a process of interpretation, not merely a

¹⁸ Nur Afni Khafsoh, Nur Riani, and Uin Sunan Kalijaga Yogyakarta, "Implementation of Participatory Action Research (PAR) In Community Service Program," *Jurnal Pengabdian Masyarakat* 5, no. 1 (June 3, 2024): 237–53, <https://doi.org/10.32815/JPM.V5I1.2034>.

¹⁹ Fannalia Fannalia, Asmirah Asmirah, and Syamsul Bachri, "Interaksi Sosial Dalam Meningkatkan Kualitas Belajar Anak Di Sekolah Dasar Baraya 2 Kota Makassar," *Jurnal Sosiologi Kontemporer* 3, no. 2 (2023): 61–66, <https://doi.org/10.56326/jsk.v3i2.4110>.

technical exercise. This supports the argument that community-generated digital literacy should combine creative production, critical judgment, and collaborative responsibility.²⁰

Intergenerational Learning and Local Ownership

The collaboration between youth and adult participants was one of the strongest practical assets of the program. Youth possessed greater familiarity with applications and social media formats, whereas fishermen and vendors contributed detailed knowledge of coastal work and social ethics. This reciprocal arrangement avoided framing older participants as technologically deficient and younger participants as culturally detached. Instead, each group possessed knowledge required by the other.

PAR literature emphasizes that local ownership grows when knowledge is co-constructed and participants can see their experience represented in the action.^{21,22} In Mulung Village, the most meaningful outputs were those that used familiar language, occupations, and moral dilemmas. This local grounding may increase the acceptability of future content, although actual audience reach and engagement were not measured in the present cycle.

Limitations and Sustainability Strategy

The program had several limitations. First, the number of participants was small and the action cycle was completed within a short period. Second, the evaluation relied on observation, discussion, and artifact review rather than standardized pretest posttest scores. Third, the program documented content prototypes but did not collect analytics on public dissemination, audience interaction, or longer term behavior. These limitations mean that the findings should be interpreted as evidence of emerging capacity and participatory process change, not proof of sustained community transformation.

A second PAR cycle is therefore recommended. The cycle should include a monthly content forum, selection of two or three local facilitators, an ethical review checklist for religious content, scheduled publication through available community channels, and

²⁰ Iwan Setiadi and Adi Rizfal Efriadi, "Volume . 20 Issue 1 (2023) Pages 48-52 AKUNTABEL : Jurnal Akuntansi Dan Keuangan ISSN : 0216-7743 (Print) 2528-1135 (Online) Corporate Governance , Karakteristik Perusahaan Dan Green Banking Di Indonesia Corporate Governance , Company Characteristic" 1, no. 1 (2023): 48-52.

²¹ Martina Rieger et al., "A Theoretical Perspective on Action Consequences in Action Imagery: Internal Prediction as an Essential Mechanism to Detect Errors," *Psychological Research* 2023 88:6 88, no. 6 (March 24, 2023): 1849-58, <https://doi.org/10.1007/S00426-023-01812-0>.

²² Mark E. Hauber et al., "Nest Architecture Influences Host Use by Avian Brood Parasites and Is Shaped by Coevolutionary Dynamics," *Proceedings of the Royal Society B: Biological Sciences* 291, no. 2014 (January 10, 2024), <https://doi.org/10.1098/RSPB.2023.1734/104331>.

simple monitoring of reach, comments, and participant continuity. The follow-up cycle should also invite additional women, traders, and mosque youth to broaden representation. Such iterative re-planning is central to PAR because action generates new questions that must be examined collectively rather than treated as a completed intervention.²³

D. Conclusion

The community service program in Mulung Village demonstrated that the internalization of Isra' Mi'raj values can be strengthened through participatory digital da'wah based on da'wah bil hal. The PAR approach expanded the activity beyond training by integrating trust building, participatory diagnosis, local-potential mapping, co planning, story harvesting, collaborative production, peer review, observation, reflection, and re-planning. Twelve participants from different coastal backgrounds contributed complementary knowledge and produced digital-message prototypes grounded in honesty, perseverance, responsibility, mutual assistance, and environmental care.

The main outcome was not only increased familiarity with digital tools, but a shift toward collective meaning-making and co-production. Participants began to see daily coastal practices as legitimate sources of da'wah and to recognize collaboration between youth and adult residents as a community asset. Because the intervention was short and did not measure public reach, a follow up PAR cycle is needed to test sustainability. The recommended next step is a locally facilitated content forum linked to village or community channels, accompanied by ethical review and simple monitoring.

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F. Author Contributions Statement

Author 1 was responsible for the conceptualization of the community service

²³ Snapp et al., "Participatory Action Research Generates Knowledge for Sustainable Development Goals."

program, development of the activity framework, and preparation of the original manuscript. Author 2 contributed to data collection, field implementation, and documentation of the community service activities. Author 3 provided supervision, methodological guidance, and critical review of the manuscript. All authors contributed to the revision of the manuscript and approved the final version for publication

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