

Enhancing the Competencies of Islamic Religious Counselors through Creative Digital Content Design Training on Religious Moderation in Banjarnegara Regency

Nurus Sarifatul Ngaeni^{1*}, Mukhlis², Tri Haryanti³, Muh. Zia Ulkhaq⁴

^{1,2,3}STIMIK Tunas Bangsa Banjarnegara, Indonesia

⁴Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

*Correspondence: nurus@stb.ac.id

Abstract. The rapid expansion of digital communication has transformed the way religious messages are disseminated, requiring Islamic religious counselors to develop competencies in producing engaging digital content. However, many counselors in Banjarnegara Regency still have limited technical skills in graphic design, reducing the effectiveness of communicating religious moderation through social media. This community engagement program aimed to enhance the digital content design competencies of 161 Islamic religious counselors at the Ministry of Religious Affairs Office of Banjarnegara Regency by integrating graphic design training with religious moderation principles. A participatory training approach was employed, combining lectures, demonstrations, hands-on practice, mentoring, and performance evaluation. Participants' competencies were assessed using pre-test and post-test instruments, and the data were analyzed through descriptive statistics and a paired-samples t-test to determine the significance of learning outcomes. The findings revealed a substantial improvement in participants' competencies, with the mean score increasing from 55.52 in the pre-test to 85.29 in the post-test ($p < 0.001$). Participants also demonstrated improved abilities to develop visually appealing, informative, and persuasive digital content that effectively conveyed the values of religious moderation. These findings suggest that integrating graphic design training with digital literacy and religious moderation education provides an effective strategy for strengthening the digital communication competencies of Islamic religious counselors. The program contributes to the broader digital transformation of religious outreach and offers a replicable model for enhancing community-based religious communication in the digital era.

Keywords: Community engagement; Digital literacy; Graphic design training; Islamic religious counsellors; Religious moderation.

1. Introduction

The rapid advancement of digital technology and social media has fundamentally transformed communication patterns across societies worldwide (Kurli et al., 2024). Information dissemination, once dominated by conventional media, has increasingly shifted toward digital platforms such as social networking sites, websites, and internet-based applications (Anwar, 2023). This transformation has also reshaped

the way religious information is produced, distributed, and consumed. Religious messages are now widely communicated through digital platforms that enable extensive audience reach and rapid information exchange (Ginting et al., 2025). As internet penetration continues to expand, religious communication strategies must become more adaptive, creative, and responsive to the characteristics of digital ecosystems (Nurul Iman & Rudianto, 2025). In Indonesia, this transformation coincides with the government's commitment to strengthening religious moderation as a strategic framework for promoting social harmony, tolerance, and national cohesion within an increasingly pluralistic society (Tri Yuliana Wijayanti, 2024).

Within this context, Islamic religious counselors play a pivotal role as frontline educators and facilitators of community religious development. Beyond delivering conventional face-to-face religious guidance, they are increasingly expected to function as competent digital communicators capable of disseminating religious moderation values through various online platforms (Amirudin, 2025). However, preliminary observations conducted at the Ministry of Religious Affairs Office of Banjarnegara Regency revealed a considerable gap between these emerging professional demands and the existing competencies of Islamic religious counselors. Although most counselors actively utilize social media for communication, many still experience significant technical limitations in designing and producing visually engaging digital content. Consequently, campaigns promoting religious moderation often fail to maximize their educational impact within digital environments where visual communication has become the dominant mode of information exchange.

Previous studies and community engagement programs have consistently emphasized the importance of digital literacy for public communicators. Most initiatives have focused primarily on improving social media management skills, digital communication strategies, or general information literacy (Muh Malik Azhari, 2025). Likewise, research has demonstrated that digital literacy and content creation competencies significantly influence the effectiveness of public communication on social media. Visually appealing, informative, and well-structured content tends to attract greater audience engagement, improve message comprehension, and expand dissemination compared with text-based communication alone (Ausat, 2023). Nevertheless, existing programs rarely integrate practical graphic design competencies with the communication of religious moderation values, particularly for Islamic religious counselors working at the local government level. Consequently, a significant gap remains between conceptual digital literacy training and the practical ability to create persuasive digital religious content capable of addressing contemporary communication challenges.

This community engagement program addresses that gap by introducing an integrated capacity-building model that combines graphic design training with religious moderation education. Rather than focusing exclusively on technical software skills or theoretical discussions of digital communication, the program equips participants with practical competencies in designing creative digital content while simultaneously

strengthening their understanding of religious moderation principles. Through this integrated approach, Islamic religious counselors are expected to produce visually compelling, informative, and contextually appropriate digital content capable of effectively communicating moderation values across various social media platforms.

The primary objective of this program is to enhance the competencies of Islamic religious counselors in designing and producing creative digital content that promotes religious moderation. Specifically, the training aims to develop participants' understanding of fundamental graphic design principles, strengthen their ability to communicate religious moderation through persuasive visual messages, and improve their capacity to utilize digital platforms as effective channels for community religious education.

The novelty of this community engagement initiative lies in its integration of three complementary dimensions: digital literacy, applied graphic design, and religious moderation education within a single participatory training framework. While previous capacity-building programs generally addressed these dimensions separately, this program combines conceptual understanding with practical content production through hands-on learning activities. Participants not only gained theoretical knowledge regarding religious moderation but also developed practical digital communication skills by producing social media content that could be directly utilized in their religious outreach activities.

In the long term, this program is expected to contribute to strengthening the quality of digital religious communication in Indonesia. Islamic religious counselors equipped with creative digital content production skills will be better positioned to disseminate inclusive and moderate religious messages to broader audiences through social media. Furthermore, the program offers a scalable and replicable model for strengthening the digital competencies of religious communicators through continued professional development, institutional collaboration, and the strategic utilization of digital platforms to promote inclusive religious education in the digital era.

2. Methodolgy

This community engagement program employed a participatory training approach to enhance the digital content design competencies of 161 Islamic religious counselors from the Ministry of Religious Affairs Office of Banjarnegara Regency, Indonesia. Participatory training was selected because it actively engaged participants throughout the learning process, enabling them to integrate conceptual understanding of religious moderation with practical graphic design skills. Rather than acting as passive recipients of knowledge, participants were directly involved in identifying communication challenges, developing moderation messages, creating digital content, and reflecting on the outcomes of their work.

The program was implemented through four sequential stages: (1) needs assessment, (2) instructional planning, (3) participatory training implementation, and (4) evaluation (Figure 1).

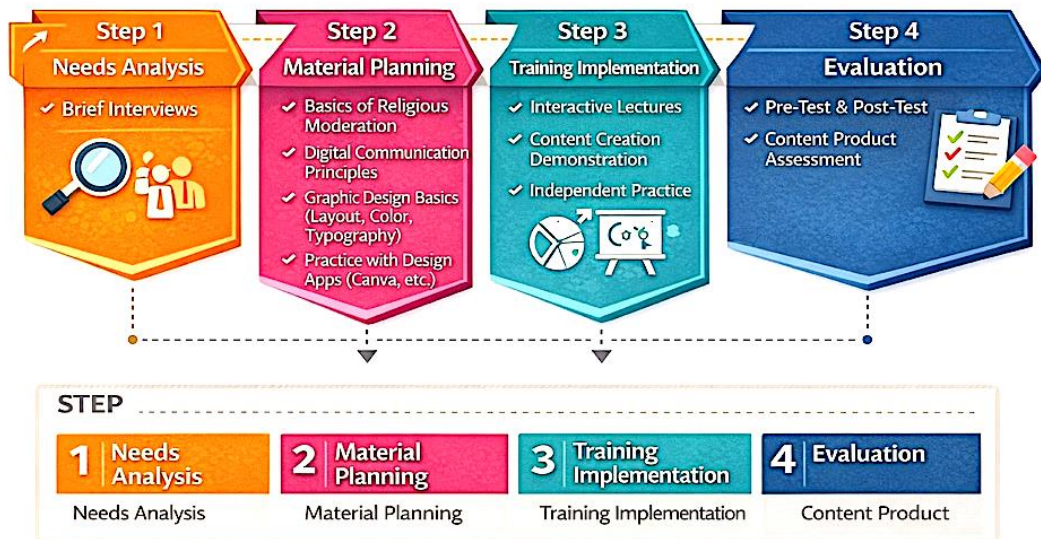


Figure 1. Participatory Training Framework

2.1. Needs Assessment

The initial stage involved a needs assessment conducted through brief interviews and a baseline survey to identify participants' prior knowledge of religious moderation, digital communication, and graphic design competencies (Achmad, 2022). The assessment also explored participants' experiences in utilizing social media as a medium for religious outreach. The findings served as the basis for designing a context-specific training curriculum that addressed the professional needs of Islamic religious counselors engaged in community education (Tri Yuliana Wijayanti, 2024).

2.2. Instructional Planning

Based on the identified needs, the training materials were systematically developed to integrate three complementary learning components: religious moderation, digital communication, and graphic design.

The first component focused on strengthening participants' understanding of religious moderation as a strategic approach to promoting tolerance, social harmony, and peaceful coexistence within Indonesia's multicultural society. Participants were introduced to the principles of balanced, inclusive, and non-provocative religious communication to ensure that digital religious messages reflected moderation values.

The second component addressed digital communication strategies by introducing participants to the characteristics of social media audiences, patterns of digital information consumption, and ethical communication practices in online environments (Ngaeni, 2026). Particular emphasis was placed on developing concise, persuasive, and audience-centered messages while increasing participants' awareness of

misinformation, hate speech, and other challenges associated with digital communication.

The third component introduced fundamental principles of graphic design, including layout composition, color selection, typography, visual hierarchy, balance, contrast, and design consistency. Participants learned how visual elements influence message effectiveness and audience engagement, enabling them to develop digital content that was both aesthetically appealing and communicatively effective.

2.3. Participatory Training Implementation

The training adopted a participatory learning model combining interactive lectures, demonstrations, guided practice, and collaborative discussions (Mubarok, 2024). Interactive lectures introduced participants to the conceptual foundations of religious moderation and digital communication while encouraging active engagement through question-and-answer sessions and group discussions (Ilham et al., 2023).

Following the theoretical sessions, participants attended hands-on demonstrations using Canva, a widely accessible graphic design platform, to learn the complete process of digital content development—from message formulation and template selection to visual composition and content publication (Rashid et al., 2023). Participants subsequently designed their own digital content under the supervision of facilitators, received constructive feedback, and refined their products through iterative revisions. This experiential learning process enabled participants to directly apply theoretical concepts to authentic communication tasks.

2.4. Evaluation and Data Analysis

Program effectiveness was evaluated using both cognitive and performance-based assessments. Cognitive learning outcomes were measured through pre-test and post-test instruments administered before and after the training program (Saragih et al., 2024). The assessment items were developed according to Bloom's Taxonomy, covering three domains of learning: understanding religious moderation concepts, digital communication principles, and fundamental graphic design knowledge (Firayani, 2025).

Participants' practical competencies were evaluated through a content assessment rubric that measured three major criteria: message relevance, visual quality, and creative design (Putra & Aswin, 2025). This performance assessment examined participants' ability to translate conceptual knowledge into effective digital communication products suitable for dissemination through social media platforms (Umaro et al., 2022).

Quantitative data were analyzed using descriptive statistics to summarize participants' performance. A paired-samples t-test was conducted to determine whether differences between pre-test and post-test scores were statistically significant. In addition, the results of the content assessment rubric were summarized descriptively to identify overall trends in the quality of digital content produced by participants.

3. Results and Discussion

This community engagement program involved 161 Islamic religious counselors affiliated with the Ministry of Religious Affairs Office of Banjarnegara Regency as training participants. The baseline assessment (pre-test) indicated that participants' understanding of digital communication principles and graphic design remained relatively limited, as reflected by a mean score of 55.52. To address this competency gap, the training program was implemented through a structured and progressive learning process that integrated conceptual instruction on religious moderation with technical guidance in digital content design.

Following the conceptual and technical sessions, participants proceeded to the implementation phase, during which they independently developed digital content promoting religious moderation based on the socio-cultural characteristics of their respective communities. The completed projects were subsequently presented and discussed in collaborative feedback sessions. These discussions demonstrated that participants had begun to produce digital content that was not only visually appealing in terms of layout, color composition, and typography but also informative, persuasive, and capable of effectively communicating messages of religious harmony and social cohesion.

Participants consistently reported that the hands-on learning approach was considerably more effective than conventional lecture-based instruction in improving both their technical competencies and their confidence in creating digital content. The qualitative findings were further supported by quantitative evidence obtained from the post-training evaluation. The post-test results showed a substantial increase in participants' competencies, with the mean score rising to 85.29, representing an improvement of 29.77 points compared with the baseline assessment. The convergence of qualitative observations and quantitative findings indicates that the participatory training model was not merely theoretical but successfully provided authentic learning experiences that significantly enhanced participants' practical competencies in designing educational and visually engaging digital content promoting religious moderation.

3.1 Post-Test Assessment Instrument

Table 1. Post-Test Evaluation Instrument

No	Aspect	Competency Indicator	Cognitive Level	Item Type
1	Religious Moderation	Explains the basic concepts of religious moderation (balance/ <i>tawazun</i> , justice/ <i>i'tidal</i> , tolerance)	C2 (Understanding)	Multiple Choice
2	Religious Moderation	Identifies the purpose of religious moderation in digital contexts	C2 (Understanding)	Multiple Choice

3	Digital Communication	Identifies characteristics of effective digital messages	C2 (Understanding)	Multiple Choice
4	Digital Communication	Determines strategies to increase engagement on social media	C3 (Applying)	Multiple Choice
5	Graphic Design	Explains layout principles in content design	C2 (Understanding)	Multiple Choice
6	Graphic Design	Applies appropriate color selection based on message context	C3 (Applying)	Multiple Choice
7	Typography	Identifies the function of typography in improving readability	C2 (Understanding)	Multiple Choice
8	Design Application	Uses basic features of design applications (templates, visual elements)	C3 (Applying)	Multiple Choice
9	Content Implementation	Analyzes elements of religious moderation messages in digital content	C4 (Analyzing)	Multiple Choice
10	Content Evaluation	Analyzes assessment aspects of content products (message, visual, creativity)	C4 (Analyzing)	Multiple Choice

The post-test instrument was developed to measure participants' cognitive improvement following the Creative Digital Content Design Training for Religious Moderation. The assessment was constructed based on the core competencies targeted throughout the training, including understanding the concepts of religious moderation, principles of digital communication, fundamental graphic design skills, and the practical implementation of digital content production (Faqih et al., 2022). This framework ensured alignment among the training objectives, instructional materials, and assessment indicators.

The instrument consisted of ten multiple-choice questions covering four major competency domains: religious moderation, digital communication, graphic design, and content evaluation (Fadjeri et al., 2025). The cognitive domains were designed according to the Revised Bloom's Taxonomy, encompassing C2 (Understanding), C3 (Applying), and C4 (Analyzing). Five items (50%) assessed participants' conceptual understanding, three items (30%) measured their ability to apply design principles in practical contexts, and the remaining two items (20%) evaluated higher-order thinking skills, particularly the ability to analyze digital content in terms of message clarity, visual effectiveness, and creative quality.

By incorporating multiple cognitive levels, the post-test extended beyond simple knowledge recall to evaluate participants' conceptual understanding, practical

application, and analytical reasoning. This structure strengthened the validity of the assessment instrument by reflecting the participatory and competency-based nature of the training program (Saputri et al., 2023). Consequently, the post-test served as a reliable instrument for evaluating the effectiveness of the training in improving both theoretical knowledge and practical competencies related to the design of creative digital content for promoting religious moderation.

Table 2. Distribution of Cognitive Levels

Cognitive Level	Number of Items	Percentage
C2 (Understanding)	5	50%
C3 (Applying)	3	30%
C4 (Analyzing)	2	20%

The distribution of cognitive levels demonstrates that the evaluation instrument assessed not only participants' mastery of theoretical concepts but also their practical application and analytical competencies. This balanced composition provides a comprehensive representation of participants' learning outcomes and aligns with the participatory, practice-oriented nature of the training program. Accordingly, the instrument was considered sufficiently representative for measuring improvements in participants' competencies across multiple dimensions of learning.

3.2 Comparison of Pre-Test and Post-Test Mean Scores

Quantitative data were analyzed descriptively by comparing participants' pre-test and post-test scores to determine improvements in their knowledge and competencies following the training program. In addition, participants' digital content products were evaluated using a performance assessment rubric to identify overall trends in the quality of the content produced. This combined quantitative and qualitative evaluation provided an objective assessment of the effectiveness of the training program in enhancing both participants' conceptual understanding and practical technical skills.

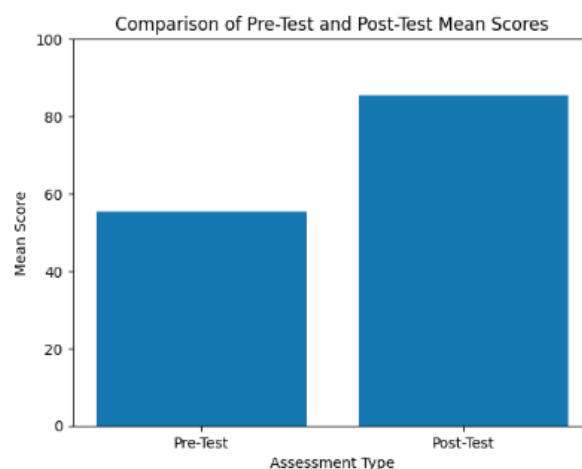


Figure 1. Comparison of Mean Pre-Test and Post-Test Scores

Based on data collected from 161 participants, the evaluation yielded the following results:

- Mean pre-test score: 55.52
- Mean post-test score: 85.29
- Mean score improvement: 29.77 points
- t-value: 26.93
- p-value: < 0.001

The results of the paired-samples t-test revealed that the p-value was substantially lower than the significance threshold of 0.05, indicating that the observed improvement was statistically significant. These findings demonstrate that the training program had a significant positive effect on participants' competencies.

The comparison of pre-test and post-test scores revealed a substantial increase in participants' learning outcomes. The mean score improved from 55.52 before the intervention to 85.29 after the training, representing an average increase of 29.77 points. This improvement reflects a transition from a moderate level of competency to a high level of competency. Furthermore, the paired-samples t-test confirmed that this increase was statistically significant ($t = 26.93$, $p < 0.001$), providing strong empirical evidence that the creative digital content design training effectively enhanced participants' conceptual understanding as well as their practical competencies in producing digital content promoting religious moderation.

The comparison presented in Figure 3 further illustrates the considerable difference between the mean pre-test and post-test scores, reinforcing the effectiveness of the training intervention. The marked improvement suggests that the participatory training model—which integrated conceptual instruction on religious moderation with hands-on graphic design practice—successfully addressed the technical competency gaps previously experienced by participants. Through experiential learning, participants not only developed a deeper understanding of the principles of religious moderation but also acquired practical skills to translate these values into visually engaging, informative, and persuasive digital content suitable for dissemination through social media platforms.

These findings are consistent with the principles of experiential learning, which emphasize that active participation and direct practice significantly improve knowledge acquisition and skill development compared with passive instructional approaches. The collaborative learning process, continuous facilitator feedback, and iterative content development enabled participants to integrate theoretical knowledge with authentic communication practices. Consequently, the training produced measurable improvements in both cognitive achievement and digital content production skills.

From a broader perspective, the substantial gains observed in this program have important implications for strengthening digital religious communication. Equipped with enhanced competencies in graphic design and digital communication, Islamic religious counselors are better positioned to function as adaptive public communicators capable of disseminating messages of religious moderation through contemporary digital platforms. These competencies are expected to expand the reach of moderate religious discourse, promote inclusive and peaceful narratives, and increase public engagement with credible religious content in Indonesia's rapidly evolving digital information environment.

3.3 Discussion: Perspectives of Digital Literacy, Visual Communication, and Religious Moderation

The significant improvement in participants' competencies following the training program demonstrates not only the successful transfer of technical skills but also the enhancement of their broader digital literacy competencies. From the perspective of digital literacy, the ability to operate digital technologies represents only one dimension of competency. Contemporary digital literacy encompasses the capacity to access, critically evaluate, create, and disseminate information in an ethical, responsible, and meaningful manner. Within this framework, the training successfully transformed participants from passive users of social media into active digital content creators capable of producing credible, engaging, and socially relevant religious content. Consequently, participants acquired not only technical graphic design skills but also the ability to communicate religious messages that are responsive to the needs of contemporary digital audiences.

Islamic religious counselors occupy a strategic position as digital literacy agents who facilitate the dissemination of trustworthy religious information while fostering healthier digital communication environments. Their enhanced ability to produce digital content promoting religious moderation enables them to provide alternative narratives capable of counterbalancing the widespread circulation of provocative messages, religious misinformation, hate speech, and online extremism that increasingly characterize contemporary social media ecosystems. Accordingly, strengthening graphic design competencies should not be viewed merely as a technical intervention but as an integral component of digital literacy development that supports the production of educational, ethical, and moderate Islamic content. This finding reinforces previous studies emphasizing that digital literacy extends beyond technological proficiency to include critical communication competencies that enable individuals to participate responsibly in digital society.

From the perspective of visual communication, the effectiveness of the training can be explained by the principle that communication outcomes are influenced not only by message content but also by the manner in which messages are visually presented. Visual communication theory suggests that design elements—including layout, color harmony, typography, visual hierarchy, contrast, and compositional balance—

substantially affect audience attention, message comprehension, cognitive processing, and information retention. Digital content incorporating well-organized visual structures is generally more accessible and memorable than text-dominated communication, particularly within social media environments where users process information rapidly and predominantly through visual stimuli.

The digital content produced by participants demonstrates the successful integration of these visual communication principles into religious moderation campaigns. Following the training, participants showed considerable improvement in selecting harmonious color schemes, applying readable typography, organizing information through effective visual hierarchies, and incorporating relevant icons and illustrations that strengthened message clarity. As a result, religious moderation messages became more concise, attractive, and persuasive than conventional text-based communication. These findings support the argument that visual quality constitutes a critical determinant of effective digital communication, particularly on social media platforms where visual engagement strongly influences audience interaction and content dissemination.

The findings may also be interpreted from the perspective of religious moderation, which emphasizes balanced (*tawazun*), just (*i'tidal*), tolerant (*tasamuh*), and inclusive approaches to religious life. Promoting these values through conventional face-to-face religious instruction alone is increasingly insufficient within digitally connected societies. Instead, religious communication strategies must adapt to contemporary patterns of media consumption by presenting moderation values through creative, accessible, and shareable digital content. By translating complex religious concepts into visually engaging communication products, Islamic religious counselors become more capable of reaching diverse audiences while promoting peaceful coexistence, mutual respect, and social cohesion in multicultural communities.

The integration of religious moderation education with digital communication competencies represents the principal innovation of this community engagement program. Unlike many existing digital literacy initiatives that focus primarily on social media management or general digital communication skills, this program combined conceptual understanding of religious moderation with practical graphic design training within a unified learning framework. Consequently, participants developed dual competencies: a deeper conceptual understanding of religious moderation and the practical ability to communicate these values effectively through visually compelling digital content. This integrated approach enhances both the quality of religious communication and the effectiveness of moderation campaigns within digital environments.

The observed improvement in participants' competencies can also be interpreted through the lens of participatory learning and experiential learning theories. Rather than functioning as passive recipients of information, participants actively engaged in identifying communication challenges, designing visual solutions, producing digital

content, presenting their work, and receiving constructive feedback from facilitators and peers. This iterative learning cycle facilitated the integration of conceptual knowledge with authentic professional practice, thereby promoting deeper cognitive understanding alongside practical skill acquisition. These findings are consistent with experiential learning theory, which emphasizes that knowledge is constructed through reflection on direct experience, collaborative interaction, and continuous improvement.

More broadly, the outcomes of this program suggest that the digital transformation of religious counseling services requires more than the provision of technological infrastructure. Sustainable transformation depends fundamentally on strengthening human resource capacities capable of utilizing digital technologies strategically and responsibly. The integration of digital literacy, visual communication, and religious moderation competencies constitutes a comprehensive competency framework for preparing Islamic religious counselors to function effectively as public communicators in the digital era. The synergy among these three dimensions provides a solid foundation for developing inclusive, educational, and evidence-based digital religious communication capable of responding to the evolving challenges of religious information dissemination across social media platforms. Furthermore, the integrated training model presented in this study offers a scalable and replicable framework that may be adapted by other governmental and religious institutions seeking to strengthen the digital communication capacities of religious educators and counselors in increasingly digital societies.

4. Conclusion

This community engagement program demonstrated that integrating graphic design training with religious moderation education effectively enhanced the digital communication competencies of Islamic religious counselors in Banjarnegara Regency. The baseline assessment indicated that participants possessed a moderate level of competency in digital content design, with a mean pre-test score of 55.52. Following the participatory training program, the mean post-test score increased to 85.29, representing a substantial improvement of 29.77 points. The statistically significant increase confirms that the training successfully strengthened both participants' conceptual understanding of religious moderation and their practical skills in designing creative digital content.

The findings further revealed that the participatory, practice-oriented learning approach was more effective than conventional lecture-based instruction in developing participants' confidence and technical competencies. Through hands-on activities, participants were able to transform theoretical concepts into visually engaging, informative, and persuasive digital content tailored to the communication preferences of contemporary digital audiences. This outcome highlights the importance of experiential learning in strengthening the capacity of religious counselors to communicate moderate religious values through digital platforms.

From a broader perspective, the program contributes to the digital transformation of religious counseling services by equipping Islamic religious counselors with integrated competencies in digital literacy, visual communication, and religious moderation. These competencies enable counselors to utilize social media more effectively as a platform for disseminating inclusive, creative, and moderate religious messages. The integrated training model presented in this study also offers a practical and replicable framework that can be adapted by other offices of the Ministry of Religious Affairs and similar institutions seeking to strengthen the digital communication capacities of religious educators and public communicators in the digital era.

Bibliography

- Achmad, S. (2022). Digital Literacy As A Foundation For Religious Moderation Learning At Salatiga Al Hijrah Tingkir Islamic Boarding School. *Paedagogia: Jurnal Pendidikan*. 11(1), 119–129.
<https://doi.org/10.24239/pdg.Vol11.Iss1.208>
- Amirudin. (2025). Digital Religious Literature And Its Role In Shaping Religious Moderation Among Indonesian University. *Jurnal Lektur Keagamaan*, 23(2), 432–461.
<https://doi.org/10.31291/jlka.v23i2.1444>
- Anwar, R. N. (2023). Religious moderation campaign : Student forms and strategies to build harmonization on social media. *Journal of Social Studies (JSS)*. 19(1), 93–100.
<https://doi.org/10.21831/jss.v19i1>.
- Fadjeri, A., Fersellia, F., Lutfiyani, A., Fachri, F., & Muflih, G. Z. (2025). Pelatihan Pembuatan Konten Kreatif Materi Dakwah Digital Bagi Penyuluh Agama Kemenag Kebumen. *Abdibaraya: Jurnal Pengabdian Masyarakat*. 4(02), 96–104.
<https://doi.org/10.53863/abdibaraya.v4i02.1761>.
- Faqih, A., Rifai, A., Solihin, M. R., & Ayyasy, M. D. (2022). Peningkatan Kreativitas Karang Taruna Melalui Pelatihan Desain Grafis dan Konten Digital. *AMMA : Jurnal Pengabdian Masyarakat*. 1(3), 208–214.
<https://journal.mediapublikasi.id/index.php/amma/article/view/5232>.
- Firayani. (2025). Digital Moderation in Islamic Education: Literacy, Ethics, and Relevant Da'wah Content Firayani Universitas Islam Sulthan Thaha Saifuddin Jambi. *Journal of Learning Spectrum*, 1(1), 31–37. <https://doi.org/10.63985/jols.v1i1.28>.
- Ginting, G. L., Nasution, S. D., & Nibung. (2025). Pelatihan Desain Grafis Menggunakan Canva Untuk UMKM di Era Digital 4 . 0. *ORAHUA : Jurnal Pengabdian Kepada Masyarakat*. 2(2), 129–136. <https://doi.org/10.70404/orahua.v2i02.127>.
- Ilham, Aji, R. P., & Hamdi, A. (2023). Meraih Kemampuan Desain Grafis Profesional Melalui Pelatihan Corel Draw Untuk SMK. *Nusantara Hasana Journal*. 3(3), 69–74.
<https://doi.org/10.59003/nhj.v3i3.948>.
- Kurli, A., Anugerah, A. D., Putra, D. F., Riady, R., Grafis, D., & Pemasaran, K. (2024). Pelatihan Desain Grafis untuk Membekali Siswa SMKN 1 Kalianget Dalam Kegiatan Komunikasi Pemasaran. *Abhakte: Jurnal Pengabdian Kepada Masyarakat*. 2(1). 19-29. <https://doi.org/10.24929/abhakte.v2i1.3457>.
- Mubarok, A. R. (2024). Moderasi Beragama di Era Digital : Tantangan dan Peluang. *Journal of Islamic Communication Studies (JICoS)*. 2(1), 1–11.
<https://doi.org/10.15642/jicos.2024.2.1.1-11>.
- Muh Malik Azhari, L. M. (2025). Pelatihan Desain Grafis Canva Untuk Siswa Desain

- Komunikasi Visual (DKV) SMK Islam Ad Duha. *JPEMAS: Jurnal Pengabdian Kepada Masyarakat*. 4(1), 41–45. <https://doi.org/10.71456/adc.v3i3.1324>.
- Ngaeni, Nurus Sarifatul, S. (2026). Pelatihan Media Pembelajaran Interaktif Canva Untuk Meningkatkan Motivasi Belajar Siswa Kelas XI. *ZAD Al-Ummah: Jurnal Pengabdian Masyarakat*. 4(1), 83–95. <https://doi.org/10.55759/zau.v4i1.74>.
- Nurul Iman, Rudianto, J. N. Z. (2025). *Management and Financial Transparency Assistance to Build Public Trust in Madrasah Ibtidaiyah Muhammadiyah 3 Ngunut*. 2(2), 88–104.
- Putra, L. M., & Aswin, A. R. (2025). Peningkatan Kompetensi Konten Kreatif Penyuluh Agama Melalui Pemanfaatan Aplikasi Mobile di Era Digital. *ORAHUA : Jurnal Pengabdian Kepada Masyarakat*. 3(1), 49–57. <https://doi.org/10.70404/orahua.v3i01.308>.
- Rashid, A., Aziz, A., Ihromi, I., Sains, U., Tinggi, S., Qur, I., Amuntai, R., & Banjarbaru, A. (2023). Peluang dan Tantangan Moderasi Beragama Di Era Digital Integrasi. *INTEGRASI : Jurnal Ilmiah Keagamaan dan Kemasyarakatan*. 1(2), 64–74. <http://dx.doi.org/10.61590/int.v1i02.90>.
- Saputri, D. Y., Waluyo, R., & Azis, A. (2023). Pelatihan Desain Grafis Menggunakan Aplikasi Canva Kepada Siswa SD Negeri 1 Sumberagung Boyolali. *Nusantara Hasana Journal*. 3(5), 1–6. <https://doi.org/10.59003/nhj.v3i5.938>.
- Saragih, R., Gultom, I., Jesayas Sembiring, & Divi Handoko. (2024). Pelatihan Design Grafis Sebagai Passive Income Dalam Dunia Advertising Untuk Generasi Gen Z. *Jurnal Hasil Pengabdian Masyarakat (JURIBMAS)*, 3(1), 63–68. <https://doi.org/10.62712/juribmas.v3i1.253>.
- Tri Yuliana Wijayanti, S. A. H. (2024). Strengthening the Role of Youth in Promoting Religious Moderation through Social Media. *Mangabdi: Journal of Community Engagement in Religion, Social, and Humanities*. 1(1), 30–38. <https://doi.org/10.31958/mangabdi.v1i1.13263>.
- Umaro, M., Triana Rejekiingsih, & Deny Tri Ardianto. (2022). Challenges of Training Institutions in Accelerating The Availability of Graphic Design Online Classes for Trainees. *Journal of Education Technology*, 6(4), 652–662. <https://doi.org/10.23887/jet.v6i4.48041>.