

Prophetism-Based Digital Storytelling Training for Literacy and History Empowerment at Al-Maa'uun Orphanage

Ilham Rabbani ^{1✉}, Agung Nugroho ², Eko Muharudin ³, Rendi Marta Agung ⁴, Bayu Dwi Cahyono ⁵, Umi Roisatul Mukaromah ⁶

¹²³⁴⁵⁶ Universitas Muhammadiyah Purwokerto, Central Jawa, Indonesia

✉ email: ilhamrabbani@ump.ac.id

Received:

March 6, 2026

Revised:

March 10, 2026

Accepted:

April 19, 2026

Published:

May 1, 2026

ABSTRACT

The rapid advancement of digital technology often traps the younger generation in consumptive media use that lacks educational substance. This community service program aims to strengthen digital literacy and historical awareness among the foster children of Al-Maa'uun Orphanage in Wangon, Banyumas, through prophetism-based digital storytelling. Grounded in Muhammadiyah's prophetic values—humanization, liberation, and transcendence—the program utilized direct mentoring and structured training. Conducted in February 2026, the implementation involved twenty-seven children and three caregivers over two face-to-face sessions. The method encompassed historical internalization, short scriptwriting, and technical video production using smartphones and accessible editing software. The evaluation, utilizing pre-testing, post-testing, and interviews, revealed a significant escalation in the participants' cognitive capacity, self-confidence, and digital literacy skills. The children successfully produced and published short, meaningful audio-visual works that encapsulated local historical narratives and Islamic virtues. Ultimately, this empowerment initiative effectively transformed digital devices from mere entertainment tools into strategic cultural instruments. It established a resilient digital literacy ecosystem within the orphanage, enabling the children to actively participate in cultural preaching and ensuring the preservation of the institution's collective memory amidst the modern digital landscape.

Keywords: *digital storytelling; digital literacy; Muhammadiyah; orphanage; prophetism.*

INTRODUCTION

The development of digital technology in the contemporary era has fundamentally altered the constellation of communication, lifestyle, and learning orientations of global society. The presence of various social media platforms, particularly Instagram and TikTok, dominates the social interaction space of the community and is deeply rooted among today's younger generation. These digital spaces inherently possess immense potential to function as platforms for expression, sharing scientific knowledge, and disseminating enlightening social, cultural, and religious values (Kurnia & Astuti, 2017). Unfortunately, realities on the ground indicate a concerning trend where children predominantly utilize digital devices and social media platforms purely for entertainment purposes. The younger generation often finds themselves trapped in the current of following viral trends without considering the educational weight contained

within the content they consume or produce. This uncontrolled pattern of media consumption gives rise to a latent risk in the form of exposure to uneducational content that potentially damages the moral construction of students in the future (Pratiwi & Pritanova, 2017). This phenomenon affirms that with appropriate and directed guidance, social media can essentially be transformed into a highly creative and productive learning medium (Setyaningsih et al., 2019). Therefore, the systematic strengthening of digital literacy based on noble values has become an urgent necessity, particularly for children of primary and secondary school age.

Responding to the challenges of this contemporary era, the Al-Maa'uun Orphanage of the Muhammadiyah Branch Leadership (PCM) Wangon, located in Banyumas Regency, emerges as a highly relevant target group for a community service program based on strengthening digital literacy. This charitable institution accommodates children ranging from elementary to junior high school age, and also serves as a living space for some adolescents and parents from the marginalized group known as *mustad'afin*. The majority of the children sheltered in this orphanage come from lower-class economic backgrounds, being orphans or fatherless. Such difficult social and economic backgrounds result in limited resources, causing these orphanage children to often fall far behind in accessing the latest educational facilities and modern communication technology. This limited access represents a concerning paradox amidst the demands of the era, considering that the mastery of twenty-first-century skills such as literacy, communication proficiency, and the ability to utilize technology is an absolute prerequisite to equip them in facing fierce future competition (Gleason & Von Gillern, 2018).

The existence of orphanage institutions under the auspices of the Muhammadiyah organization possesses a very solid historical foundation and ideological anchor (Jabrohim, 2015). The fundamental idea laid down by K.H. Ahmad Dahlan in pioneering and establishing various Muhammadiyah social charities is entirely based on the prophetic spirit of Islamic teachings. This fundamental spirit aims nobly to manifest prophetic values tangibly into the pulse of social life. The prophetic framework championed in this movement encompasses three inseparable main pillars, namely humanization which moves to humanize humans, liberation which strives hard to free the oppressed from structural shackles, and transcendence which consistently connects every beat of human life with divine values (Kuntowijoyo, 2019). This sacred spirit has been concretely manifested in various Muhammadiyah philanthropic endeavors from time to time (Muhammadiyah, 2016). The Al-Maa'uun Orphanage in Wangon is a physical manifestation of that spirit, which does not merely operate to accommodate orphans and the poor to fulfill their physical needs. Furthermore, this institution carries the heavy yet noble task of functioning as a center for character education and sustainable community empowerment (Nurjanah, 2018).

Based on these historical and ideological foundations, the program to strengthen digital literacy through a digital storytelling method grounded in prophetic values finds its highest relevance (Robin, 2008). Through this method, the foster children are not solely fed with instruction on technical skills regarding how to write scripts or edit videos to produce entertainment content. They are guided intensively and systematically so that every piece of work produced is capable of instilling and radiating prophetic values to the public sphere (Rifai, 2009). The value of humanization can be realized through writing poetry or short story scripts that explicitly emphasize the importance of social care among fellow human beings. The value of liberation is presented by highlighting the struggle stories of local historical figures or Islamic figures who persistently fought

against injustice (Rabbani & Hangganararas, 2024). Meanwhile, the value of transcendence will be strongly reflected in every frame of content specifically designed to foster faith, piety, and the noble character of its audience (Mukaromah et al., 2024).

The strategy of utilizing short video features, such as Instagram Reels and TikTok, serves as a highly effective pedagogical approach in this modern era. Children are trained to compose highly condensed and meaningful scripts, whether in the form of poetic verses, lyrical prose, or concise biographies of Islamic figures, to then be packaged into short audio-visual presentations lasting between thirty to sixty seconds. This comprehensive creative process trains their literacy sharpness in tandem with improving their digital skills. The final outcome of this series of processes ensures that the content circulating on social media will metamorphose into an effective medium for cultural preaching, a tool for public education, and an instrument for community empowerment. The implementation of this program essentially culminates in an effort to restore and strengthen Muhammadiyah's role in carrying out cultural preaching that is flexible, adaptive, and always relevant amidst the turbulence of the times.

METHOD

The design of this community service is structured using the method of direct mentoring and structured training focused on digital storytelling skills at the Al-Maa'uun Orphanage PCM Wangon, Banyumas Regency. Overall, this series of service programs rolls out over a period of eight months, which includes the initial stages in the form of surveys and location mapping until reaching the finish line with the publication of academic outputs. The core process of the mentoring and training practice in the field is executed over a period of one month, emphasizing the implementation of two face-to-face meetings scheduled in the second and fourth weeks. The determination of this location in the Wangon District is based on the consideration of geographical access convenience for the service team from Universitas Muhammadiyah Purwokerto, thereby guaranteeing smooth communication and the continuity of the post-training mentoring process. This activity actively involves twenty-seven foster children of various age levels, as well as three orphanage caregivers who play an important role in maintaining the continuous motivation of the participants.

The operational stages of this training activity are arranged in such a way that the material flows logically and is easily absorbed by the participants. The first session is focused on a profound introduction to narrative structure and the internalization of prophetic values into the participants' cognitive space. In this crucial stage, the foster children are invited to read critically and listen carefully to various story fragments regarding inspiring Islamic figures, the historical journey of the Muhammadiyah organization, as well as various exemplary narratives close to everyday life. This knowledge transfer process is enriched by the active involvement of the elderly residing within the orphanage environment. The elderly are positioned as primary resource persons who recount valuable life experiences and historical memories regarding religious matters they experienced in the past. After this communal storytelling session concludes, all participants are directly guided to engage in an interactive discussion forum to dissect and formulate the noble values of humanity, social justice, and the depth of faith strongly implied behind every story they have collectively absorbed.

Armed with the intake of historical knowledge and prophetic values from the previous session, the foster children are then personally guided to begin constructing simple story scripts. The mentoring team directs the participants to compose narrative

scripts that are brief, concise, and captivating, with the text length limited to only two to three main sentences. This sentence limitation is designed to adapt to the characteristics of short videos on social media which demand the delivery of messages quickly and straightforwardly. An inclusive approach is also applied in this phase, where children who do not yet possess adequate fluency in writing are still given equal room for expression through narrative voice recording when retelling the essence of the story they have chosen. The short scripts or voice recordings that have been produced are subsequently functioned as the basic framework or guiding narrative in the video production process.

The next phase constitutes the peak of digital creativity activity, namely the technical practice of producing short videos using available smartphone instruments. During the two face-to-face meetings, participants are introduced and taught how to operate user-friendly video editing software, such as the CapCut application, and are taught how to utilize the integrated recording features on popular platforms like Instagram Reels and TikTok which will become the main showcase for their work. The audio-visual works assembled by the foster children take various forms, ranging from a combination of voice recordings accompanied by aesthetic static image displays, to direct recordings showing the children's courage to appear reciting religious poetry or telling exemplary stories in front of the camera. The service team diligently provides technical mentoring in basic editing, teaching participants how to insert informative explanatory text, blend touching background music, and insert illustrative images relevant to the theme. The main benchmark at this stage is not cinematographic perfection akin to professionals, but the growth of joy, an increase in the children's self-confidence when speaking, and the building of positive habits in telling things laden with prophetic meaning.

As an evaluation mechanism and a form of appreciation for the participants' hard work, all video products that have been successfully completed are then broadcast simultaneously in a joint viewing activity that warms the orphanage atmosphere. The best videos judged to have the clearest articulation of messages and the strongest prophetic content are then selected to be officially published on the social media accounts belonging to the Al-Maa'uun Wangon Orphanage. This publication becomes a digital storefront introducing the remarkable potential of the orphanage children to the wider community. The objective measurement of the success level of this service program is conducted by utilizing pre-testing and post-testing instruments. This activity is declared to have met the success standards if a minimum of eighty percent of the total participants successfully produce one video work, and if a significant leap in evaluation scores is proven, indicating a comprehensive increase in literacy understanding and the internalization of prophetic values.

FINDINGS AND DISCUSSION

The implementation of the service program entitled digital storytelling training at the Al-Maa'uun Orphanage of the Muhammadiyah Branch Leadership Wangon was realized offline in mid-February 2026, specifically designed to build a foundation of literacy, strengthen digital literacy, and internalize historical and humanitarian values. The agenda of the first day, which fell on February 14, 2026, opened with an atmosphere rumbling with high enthusiasm from the twenty-seven foster children and the three orphanage caregivers. The initial step of the program's implementation was focused entirely on strengthening the historical foundation and understanding the concept of

prophetic literacy before the participants plunged into the technical realm of digital production. The opening educational presentation regarding effective scriptwriting techniques and the art of captivating historical storytelling was led directly by Ilham Rabbani. In this educational session, the narrative built was focused on the effort to unearth and nurture the collective memory attached to the institution. The foster children were invited on a time-travel excursion to dive back into the pages of past events that formed the background for the birth of the Al-Maa'uun theological movement, a revolutionary idea from K.H. Ahmad Dahlan designed specifically to help and elevate the dignity of the poor and the mustad'afin. This historical understanding is highly essential because the theological idea constitutes the taproot and the breath of life that became the main reason for the establishment of the orphanage where they currently reside and grow.



Figure 1. Opening on the first day with the Al-Maa'uun Orphanage

The spiritual depth and emotional bond on the first day reached their highest point when internal community elements of the orphanage, particularly the elderly, also spoke up to share fragments of their personal memories regarding the bitter and sweet journey of the social institution from one decade to the next. The various true story fragments flowing from the lips of these elders did not simply evaporate but were immediately functioned as highly rich raw material for the compilation of the participants' main stories. The presence of this cross-generational storytelling collaboration became tangible proof that history is not merely rows of obsolete texts frozen dead within printed books, but a pulse of real-life experience that continues to resonate amidst the daily lives of the Wangon residents. After the children's souls and minds were filled with the intake of historical values and prophetic virtues, the agenda immediately shifted toward the pre-production stage, where they were challenged to begin formulating those grand ideas into a very brief draft script. Limiting the text length to two to three main sentences became a crucial strategy so that the narrative to be read later possessed captivating power and clarity of message. To ensure this process of formulating abstract ideas into written language arrangements ran smoothly, the participants were comprehensively

mentored by a student team consisting of Umi Roisatul Mukaromah, Arwa Dwi Ainun Nisa, and Andhika Dwi Ramadhan. This individual mentoring ensured that every script constructed by the foster children was capable of representing their inner experiences while simultaneously voicing the values of humanization, liberation, and surrender to God (Sarah, 2021).

The transition from the conceptual realm to the territory of technological implementation occurred on the second day of the training execution, namely February 15, 2026, which was dominated by technical audio-visual content production activities. The helm of technical teaching in this important phase was taken over by Eko Muharudin, who carried the immense responsibility of guiding the children to master the intricacies of creating educational videos from smartphones. Participants began directly interacting with video editing software featuring child-friendly interfaces like CapCut, and practiced maximizing the digital tools attached to popular platforms such as Instagram Reels and TikTok, which would become the main storefront for their work. Under the instructor's direction, the children practiced editing simulations combining clear voice recordings from the script reading on the first day with various supporting visual elements. The visual elements woven varied, ranging from a collage of portraits documenting routine orphanage activities, images of Muhammadiyah historical figures, to nature-themed video clips recorded directly in the lush corners of the orphanage environment. The facilitation team in the field ensured that the utilization of these technological features was strictly directed so as not to deviate into merely a technical parade showing off image beauty, but rather a creation that remained firmly grounded in polite aesthetic values and carried a message of humanitarian morality (Savira & Isnaniah, 2022). This multi-layered supervision aimed to safeguard the essence of the digital work so that it truly functioned as a medium for the organization's cultural preaching capable of keeping pace with modern era developments (Rinawati, 2018).



Figure 2. Discussion activities with Al-Maa'uun Orphanage

The pulse of the fieldwork dynamics was highly palpable on this second day as the children began moving actively to capture images and direct scenes around the

dormitory yard. In this process, Agung Nugroho was present taking an essential role in maintaining the smoothness of the technical implementation while simultaneously documenting every expression of seriousness and laughter from the participants. After navigating the exhausting creative processes of image adjustment, sound synchronization, and text addition, the video products were successfully completed one by one. The culmination phase of all this training fatigue was the organizing of a premiere screening session or a joint viewing show in the orphanage hall room. Applause, proud laughter, and murmurs of admiration echoed throughout every corner of the room each time a piece of work was projected onto the big screen. The psychological phenomenon worth noting in this moment of celebrating the work was the emergence of an extraordinarily high surge in the confidence curve among the participants, a very drastic behavioral change when compared to their innocence and shyness at the beginning of registration.

To guarantee that the outpouring of joy aligned with the academic goals of the service, the proposing team immediately followed it up with the implementation of the post-testing stage along with a series of in-depth interviews. This evaluation instrument was held to precisely capture the extent to which the program's impact successfully boosted technical digital media skills as well as the children's level of understanding regarding the prophetic dimensions that had been taught. A comparative analysis of the pre-testing and post-testing results confirmed an escalation in cognitive capacity and literacy skills that was highly satisfactory from all participating entities. As a complement to the happiness and a form of injecting moral motivation for the young participants' perseverance in transforming into educational content producers, the organizing team handed over various appreciation gifts at the end of the event. The conclusion of the second day's event became a monumental starting point because the Al-Maa'uun Orphanage had now been equipped with knowledge infrastructure and a solid foundation of skills. The strength of this foundation will enable the orphanage and its caregivers to care for and manage the institution's social media autonomously, turning it into the main mouthpiece for preaching and an educational liberation weapon for the marginalized generation to continue stepping forward in the coming years.

CONCLUSION

The series of digital storytelling training programs that have been completely realized in early 2026 provides strong sociological and academic proof regarding the crucial effort to transform cultural preaching. This preaching transformation is proven to be absolutely necessary and can be maximally achieved through a harmonious integration process between the mastery of modern technological instruments and the internalization of divine values manifested as prophetism. The increase in the capacity and skills of the foster children at the Al-Maa'uun Wangon Orphanage in dissecting and operating digital devices has shifted in function to become a cultural instrument of strategic value. Technological equipment that might previously have been viewed merely as consumptive goods to seek temporary pleasure is now in their grasp as an invaluable tool for preserving collective memory. Through the intermediary of short videos created with careful consideration of values, these children are now able to speak loudly and disseminate universal humanitarian messages, the spirit of resistance against oppression, and surrender to God toward an audience that is boundless in space and time.

The effectiveness of applying this technology-based narrative storytelling method is depicted very clearly in its ability to dismantle and simplify historical ideas as well as

religious doctrines that often feel heavy and complicated for the minds of early-age students. Noble moral ideas converted through a frame of attractive visual aesthetics adapted to the tastes of the times are capable of stimulating the intellect and touching the emotions of the audience without having to act patronizing. This academic intervention and empowerment have practically planted a highly resilient pillar for the orphanage institution to slowly begin fostering a digital literacy ecosystem within their internal environment. This ecosystem is an absolute prerequisite that will guarantee the continuous pulse of the social movement's life in a future that is increasingly connected. The dozens of creative video products that have been born from the hard work of these participants ultimately stand as silent witnesses as well as guarantors that the long pages of history and the sacred mission of this social institution will refuse to be forgotten. These works will remain eternal and possess ample space to adapt and compete elegantly in maintaining their relevance amidst the wilderness of the highly volatile virtual digital world ecosystem.

ACKNOWLEDGMENTS

We would like to thank Universitas Muhammadiyah Purwokerto and Al-Maa'uun Orphanage for providing the authors with the opportunity to complete this research. Thank you to all parties who have helped in the process of completing this research.

REFERENCES

- Gleason, B. & Von Gillern, S. (2018). Digital Citizenship with Social Media: Participatory Practices of Teaching and Learning in Secondary Education. *Educational Technology & Society*, 21(1), 200–2012.
- Jabrohim. (2015). *Muhammadiyah dan Seni Budaya*. Yogyakarta: Pustaka Pelajar & LSBO PP Muhammadiyah.
- Kuntowijoyo. (2019). *Maklumat Sastra Profetik*. Yogyakarta: DIVA Press.
- Kurnia, N. & Astuti, S. I. (2017). Peta Gerakan Literasi Digital di Indonesia: Studi tentang Pelaku, Ragam Kegiatan, Kelompok Sasaran dan Mitra. *Informasi*, 47(2), 149–166.
- Muhammadiyah, P. . (2016). *Dakwah Kultural Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- Mukaromah, U. R., Ningrum, A. T., Rabbani, I., Rizky, A. F., Madona, P. T. & Kusuma, S. D. (2024). The Internalization of Prophetic Values in the Poems “ Sang Utusan ” and “ Musim Panen ” by Kuntowijoyo. *Journal Corner of Education, Linguistics, and Literature*, 4(001), 816–832.
- Nurjanah, I. (2018). Paradigma Humanisme Religius Pendidikan Islam. *MISYKAT; Jurnal Ilmu-Ilmu Al-Quran, Hadits, Syari'ah Dan Tarbiyah*, 03(1), 155–170.
- Pratiwi, N. & Pritanova, N. (2017). Pengaruh Literasi Digital terhadap Psikologis Anak

dan Remaja. *Semantik*, 6(1), 11–24.

Rabbani, I. & Hanganararas, H. (2024). Lyrical “ I ” as a Prophetic Subject in the Poem “ Alang - Alang ” by Abdul Wachid B.S. *Journal Corner of Education, Linguistics, and Literature*, 4(001), 351–370.

Rifai, A. (2009). Sastra Profetik Kuntowijoyo. *Adabiyāt: Jurnal Bahasa Dan Sastra*, 8(1), 111. <https://doi.org/10.14421/ajbs.2009.08106>

Rinawati, A. (2018). Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru. *Ar-Rihlah: Jurnal Inovasi Pengembangan Pendidikan Islam*, 3(1), 23–39.

Robin, B. R. (2008). Digital Storytelling: A Powerful Technology Tool for the 21st Century Classroom. *Theory Into Practice*, 47(3), 220–228.

Sarah, S. (2021). Analisis Unsur Fisik dan Unsur Batin pada Puisi “Isyarat” Karya Kuntowijoyo. *Parole: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 4(2), 165–172.

Savira, A. T. D. & Isnaniah, S. (2022). Representasi Nilai Kenabian dalam Antologi Puisi Rumah-Mu Tumbuh di Hati Kami Karya Sosiawan Leak : Tinjauan Sastra Profetik. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 3(2), 147–167. <https://doi.org/10.19105/ghancaran.v3i2.4705>

Setyaningsih, R., Abdullah, Prihantoro, E. & Hustinawaty. (2019). Model Penguatan Literasi Digital Melalui Pemanfaatan E-Learning. *Jurnal Aspikom*, 3(6).