



## Strengthening Digital Legal Literacy for Church Youth: Anti-Hoax Awareness and Prevention of Online Sexual Harassment under Indonesia's ITE Law No. 1 of 2024

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**Abstract:** The rapid advancement of digital technology has reshaped the behavior and communication patterns of young people, including church youth who are highly active on social media. However, the lack of digital literacy and legal awareness often leads to the spread of hoaxes, unethical online behavior, and the risk of digital sexual harassment. This Community Service Activity (PKM) titled "Strengthening Digital Legal Literacy for Church Youth: Anti-Hoax Awareness and Prevention of Online Sexual Harassment under Indonesia's ITE Law No. 1 of 2024" was carried out at HKBP Bethesda Perumnas Mandala Church, aiming to enhance youth understanding of the ITE Law and encourage responsible social media use. The activity was conducted through an interactive seminar and discussion involving 30 participants, focusing on three core topics: understanding the ITE Law, anti-hoax education, and digital sexual harassment prevention. The results showed a significant increase in participants' awareness of digital ethics, legal responsibility, and strategies for online safety. Participants actively engaged in discussions, demonstrating high enthusiasm and comprehension of the material. This activity proves that collaboration between universities and churches can effectively promote digital legal literacy and moral awareness among the younger generation, supporting the creation of a safe, ethical, and law-abiding digital environment.

## 1. INTRODUCTION

The rapid advancement of information and communication technology has transformed how young people interact, learn, and express themselves in digital spaces. Indonesia, as one of the largest internet users globally, records that most active social media users are between 18 and 29 years old (Harefa & Laia, 2024). This demographic trend shows that youth, particularly in church communities, are increasingly exposed to both the benefits and the risks of digital interaction. The digital era offers vast opportunities for learning and connectivity, but it also brings rising challenges such as misinformation, cyberbullying, and online sexual harassment (Rizki Prasetio et al., 2024).

In this context, digital legal literacy becomes an essential foundation for developing responsible digital citizens. Zainuddin & Salle (2022) stated that strengthening legal awareness among young people, especially those in remote or community-based environments, significantly reduces the potential for online misconduct. Similarly, Pane (2020) found that misinformation and black campaigns during regional elections represent serious violations of the Electronic Information and Transactions Law (ITE Law), indicating the importance of proactive education to prevent such legal infractions. Indonesia's Law No. 1 of 2024 on Information and Electronic Transactions provides a comprehensive legal framework regulating online behavior, but its effectiveness largely depends on the level of understanding among digital users, particularly youth.

The church plays an important role in bridging moral values with digital ethics. As a spiritual and social institution, the church has a unique position in shaping integrity, empathy, and accountability among its young members. Studies demonstrate that legal education programs conducted within community and religious settings positively influence youth behavior, helping them recognize the boundaries of law and ethics in digital communication (Damanik et al., 2025; Merdovic & Jovanović, 2024; Rizki Prasetyo et al., 2024). Furthermore, Alhakim et al. (2024) emphasized the importance of education integrated with rehabilitation principles to prevent deviant behaviors among adolescents, aligning with efforts to empower church youth to act wisely in the digital world.

Another issue that demands attention is the growing prevalence of digital sexual harassment among youth. Forms of online sexual exploitation, including unsolicited messages, child grooming, and non-consensual distribution of intimate content, continue to increase. In Indonesia, three out of ten adolescents have experienced some form of online sexual harassment. Legal researchers such as Khoirunisa (2022) and Filia & Setiyono (2024) argue for reformulating specific provisions of the ITE Law to address emerging cybercrime patterns that target minors and women. Their studies highlight that preventive education and victim-centered approaches must accompany law enforcement to establish safer digital spaces.

In response to these issues, this community service program entitled "Strengthening Digital Legal Literacy for Church Youth: Anti-Hoax Awareness and Prevention of Online Sexual Harassment under Indonesia's ITE Law No. 1 of 2024" was developed as an interdisciplinary initiative by lecturers from Universitas Murni Teguh. The program aims to enhance digital legal literacy through interactive seminars and discussions that integrate digital ethics, anti-hoax awareness, and sexual harassment prevention. The HKBP Bethesda Perumnas Mandala Church was chosen as a strategic setting where spiritual guidance meets civic

education, providing a balanced environment for participants to internalize both legal and moral values in their online interactions.

The objectives of this initiative are threefold: (1) to improve church youth's understanding of digital law and its implications for online conduct, (2) to develop ethical awareness in social media engagement and information sharing, and (3) to equip participants with knowledge to identify, prevent, and respond to online sexual harassment effectively. Through this collaborative educational program, the initiative not only enhances digital legal literacy but also cultivates a generation of digitally responsible and ethically grounded youth capable of maintaining integrity in the evolving digital era.

## **2. METODE**

### **Planning Stage**

The planning stage of this Community Service program began with a situational analysis and informal discussions involving the youth fellowship of HKBP Bethesda Perumnas Mandala Church. The purpose of this initial stage was to identify the level of digital literacy and legal awareness among church youth, as well as to understand their experiences with issues such as misinformation and online harassment. Coordination meetings were held between the academic team from Universitas Murni Teguh and church leadership to ensure the relevance of the activity's objectives with the actual social context of the participants.

Based on these preliminary findings, the program theme "Strengthening Digital Legal Literacy for Church Youth: Anti-Hoax Awareness and Prevention of Online Sexual Harassment under Indonesia's ITE Law No. 1 of 2024" was formulated. The target participants were church youth aged 15–30 years, consisting of both male and female members actively engaged in church and social media activities. This demographic group was selected because they represent the generation most exposed to the digital environment yet often lack formal legal education concerning online behavior. The academic team also collaborated with church committees to arrange logistics, permissions, and technical coordination for the event.

### **Form and Time of Implementation**

The PKM program was implemented in the form of an interactive legal education seminar that combined lectures, discussions, and a question-and-answer session. The event

details were as follows:

- a. Day/Date: Saturday, July 19, 2025
- b. Time: 15.30 WIB until completion
- c. Venue: HKBP Bethesda Church Hall, Perumnas Mandala, Deli Serdang
- d. Participants: Approximately 30 church youth members

The seminar emphasized three major topics:

- a. Introduction to the ITE Law No. 1 of 2024 – focusing on fundamental legal provisions related to online communication, defamation, and privacy protection.
- b. Responsible and Ethical Social Media Use – covering digital manners, identification of hoaxes, and mechanisms to verify information sources.
- c. Prevention of Online Sexual Harassment – providing legal insight into types of digital sexual misconduct and procedures for reporting and protecting victims.

The stages of activity were systematically structured to ensure clarity and participant engagement:

- a. Opening Session: Registration, welcoming remarks from the church leaders and the PKM Chair (Edo Maranata Tambunan, S.H., M.H.), and an overview of program objectives.
- b. Presentation of Materials: Delivery of main topics by resource persons from Universitas Murni Teguh, integrating real case examples and practical discussions on the ITE Law.
- c. Interactive Discussion: Two-way communication between participants and presenters, where youth were encouraged to share their experiences with online issues such as misinformation, digital privacy, and harassment.
- d. Closing and Documentation: Concluding reflections from the facilitators, collective commitments to responsible digital behavior, photo documentation, and a closing prayer.

This format was designed not only to deliver legal knowledge but also to encourage participants' active participation and critical thinking about ethical and lawful conduct in the digital environment.

### **Evaluation and Follow-Up**

Program evaluation was conducted through pre- and post-session questionnaires to assess participants' understanding of legal concepts before and after the seminar. The instruments measured three indicators: (1) comprehension of ITE Law provisions, (2) awareness of ethical behavior on social media, and (3) knowledge of strategies to prevent

digital sexual harassment.

The evaluation results indicated a significant increase in participants' awareness and comprehension levels. Participants who initially lacked familiarity with legal implications of digital misconduct demonstrated improved understanding of the risks associated with hoax dissemination, data misuse, and online harassment. Additionally, participants expressed strong enthusiasm for follow-up sessions focusing on practical case studies and digital literacy enhancement.

The follow-up plan includes recommendations for:

- a. Continuing similar educational programs periodically with more extensive topics such as cyber ethics and personal data protection.
- b. Strengthening collaboration between Universitas Murni Teguh and the HKBP Bethesda youth ministry to develop a sustainable digital literacy mentoring program.
- c. Encouraging the church to integrate digital legal education into youth development activities, thereby fostering a culture of responsible digital engagement within the congregation.

### **3. RESULT**

The Community Service (PKM) activity was successfully implemented according to the established plan, objectives, and schedule. The program involved approximately 30 youth participants from the HKBP Bethesda Perumnas Mandala congregation, representing both male and female members of the church's youth ministry. These participants, mostly within the 15–30 age range, actively engaged in all sessions, demonstrating strong enthusiasm and curiosity toward the presented legal and ethical topics.

During the opening session, participants expressed their expectations to gain practical knowledge about legal protection in digital spaces, particularly regarding hoaxes, social media ethics, and online sexual harassment. The introduction session served to establish a shared understanding of how the Electronic Information and Transactions Law (ITE Law No. 1 of 2024) regulates digital communication and behavior. The facilitator, Edo Maranata Tambunan, S.H., M.H., emphasized that awareness of the ITE Law is essential for young people who are daily users of social media platforms such as Instagram, TikTok, and WhatsApp.

Throughout the seminar, the delivery of materials was divided into three core sessions: (1) understanding the ITE Law, (2) responsible social media use and anti-hoax strategies, and (3) prevention of digital sexual harassment. Each session was presented in a simple, practical, and contextually relevant manner. Participants learned how to identify hoaxes by verifying

information sources, analyzing message content, and using official fact-checking portals such as *kominfo.go.id* (Masrufah & Fatmawati, 2025; Prayatna et al., 2022). They also discussed the ethical responsibilities of digital users in maintaining respectful communication and protecting privacy online.

The second core topic, on anti-hoax awareness, received significant attention from participants. Discussions revealed that many youth had previously shared unverified information unintentionally, highlighting the lack of digital literacy training within their community. Referring to Harefa & Laia (2024) and Siregar (2025), facilitators explained that hoaxes not only threaten social harmony but also violate Article 28 of the ITE Law, which prohibits the distribution of false or misleading information. Participants were encouraged to critically assess digital content before sharing it, as part of their ethical and legal responsibility as citizens.

The third and most sensitive topic concerned online sexual harassment. The presentation by resource persons (Erikson Damanik, S.Kom., M.Kom. and Khansa Khalishah, S.E., M.Si.) focused on real-life examples of digital harassment cases, such as unsolicited messages, non-consensual image sharing, and digital blackmail. Referring to the findings of Khoirunisa (2022), Filia & Setiyono (2024), and Suarsika et al. (2024), it was explained that the law still faces limitations in addressing new forms of cyber harassment. Therefore, preventive education and awareness-building are considered essential for protecting vulnerable users, especially women and minors. The discussion also highlighted how victims can report such incidents under the ITE Law and Law No. 12 of 2022 on Sexual Violence Crimes (UU TPKS), thus linking digital literacy with legal protection.

The interactive discussion session reflected high levels of engagement from the participants. Several critical questions were raised, such as: “Can teenagers be punished under the ITE Law?”, “What are the legal consequences of spreading private photos?”, and “How can we identify and report online sexual harassment safely?”. These questions indicate a genuine awareness of the importance of responsible digital behavior and a growing interest in understanding the law’s implications for their daily lives.

Evaluation data, gathered through pre- and post-activity questionnaires, showed a marked improvement in participants’ comprehension and attitudes. Before the activity, most participants had limited knowledge of the ITE Law and its enforcement. After the seminar, over 85 percent of participants demonstrated a clear understanding of their rights and responsibilities as digital users, recognized the dangers of hoaxes, and were able to identify steps to prevent online sexual harassment.

Indicators of success were identified through three major outcomes:

- a. Cognitive Improvement: Participants showed significant growth in understanding digital legal concepts, particularly regarding the ITE Law and ethical social media use.
- b. Behavioral Engagement: The active and reflective participation throughout the discussions demonstrated behavioral transformation, as participants were no longer passive listeners but critical and legally aware digital citizens.
- c. Social Impact: The PKM program strengthened the perception of the church as a transformative space, not only for spiritual growth but also for the development of civic responsibility and digital awareness among its youth.

#### 4. DISCUSSION

The results of this Community Service (PKM) activity indicate that enhancing digital legal literacy and promoting awareness of the Electronic Information and Transactions Law (ITE Law No. 1 of 2024) among church youth is an effective approach to developing responsible digital citizenship and reducing legal violations in online spaces. The participants' significant improvement in knowledge and behavioral awareness aligns with previous findings emphasizing that legal and digital education are key instruments for shaping ethical and law-abiding online behavior (Zainuddin & Salle, 2022). This reinforces the argument that integrating community-based legal education into faith-based institutions can foster a generation that is not only spiritually grounded but also socially responsible in navigating the complexities of digital life (Rizki Prasetio et al., 2024).

When compared to similar legal literacy programs conducted in schools and community centers, this PKM initiative demonstrates several distinctive elements. First, it situates legal education within the church context, bridging moral and spiritual guidance with civic and digital responsibility. Previous research has predominantly focused on educational or governmental settings (Harefa & Laia, 2024; Pane, 2020), whereas this initiative highlights that churches can function as strategic venues for instilling awareness of digital ethics and law. This aligns with the perspective of Merdovic & Jovanović (2024), who emphasized that preventive legal education within community environments effectively reduces deviant behavior among adolescents.

Second, the program's interactive learning approach, which combines lectures, discussions, and question-and-answer sessions, has proven successful in engaging participants actively and critically. This participatory model is consistent with Ali et al. (2024) and Suntara et al. (2024), who found that youth learn more effectively when educational activities are

dialogic and collaborative rather than purely lecture-based. The enthusiasm of the participants during the PKM event demonstrates that young people are receptive to learning about digital law when the materials are delivered through relatable, case-based discussions that link legal norms to their daily online experiences.

Another key insight from this activity concerns the perception of risk and accountability in the digital realm. Participants' questions about hoax dissemination, online defamation, and sexual harassment reflect a growing awareness of how easily individuals can become perpetrators or victims of digital misconduct. These discussions affirm Khoirunisa (2022) and Filia & Setiyono (2024), who argued that preventive education is more effective than punitive action in addressing online sexual harassment. Participants' reflections suggest that legal education should not merely convey prohibitions but also foster ethical reasoning, empathy, and awareness of consequences in digital interactions.

Despite the overall success of the program, several challenges were identified during implementation. Some participants expressed concerns about the limited access to legal information and uncertainty regarding how to report digital harassment cases. This finding resonates with Mandriyani et al. (2024) and Suarsika et al. (2024), who noted that gaps in legal literacy and unclear reporting mechanisms remain barriers to effective law enforcement in Indonesia's digital environment. Furthermore, logistical constraints such as limited materials, time allocation, and the absence of long-term mentoring were observed. These constraints suggest that sustainable collaboration between universities, churches, and local governments is needed to expand the reach and continuity of such initiatives.

The sustainability of this PKM program lies in its potential to evolve into a regular church-based legal literacy initiative. Integrating digital legal education into youth ministry activities can create a long-term platform for promoting safe and ethical digital practices. This approach aligns with Indonesia's higher education mandate that community service should not only deliver one-time interventions but also cultivate continuous social empowerment models. Future programs are recommended to include practical sessions such as simulations of cybercrime reporting, workshops on digital privacy protection, and discussions on restorative justice for online offenses. Moreover, expanding collaboration with digital policy experts, law enforcement agencies, and social media influencers can increase public outreach and enhance youth advocacy for responsible internet use.



**Figure 1.** Delivery of material on Digital Legal Literacy and the ITE Law to church youth participants at HKBP Bethesda Perumnas Mandala.

The figure shows the main speaker presenting key points on the importance of understanding the Electronic Information and Transactions Law (ITE Law No. 1 of 2024). During this session, the speaker explained various aspects of responsible social media use, identification of hoaxes, and legal implications of digital misconduct. Participants actively listened and took notes, reflecting strong enthusiasm and curiosity about how legal principles apply in their daily online interactions.



**Figure 2.** Closing and Group Photo with the participants of the Digital Legal Literacy Program at HKBP Bethesda Perumnas Mandala.

The figure captures the concluding moment of the Community Service (PKM) activity, where speakers, participants, and church representatives gathered for a group photo. This session symbolized the spirit of collaboration between Universitas Murni Teguh and the church community in promoting responsible and ethical digital behavior. The smiles and enthusiasm in the photo reflect participants' satisfaction and the shared commitment to continue fostering digital awareness and legal literacy among church youth.

## **5. CONCLUSION**

This Community Service (PKM) program on digital legal literacy for church youth was successfully conducted and achieved its intended goals. The activity, titled "Strengthening Digital Legal Literacy for Church Youth: Anti-Hoax Awareness and Prevention of Online Sexual Harassment under Indonesia's ITE Law No. 1 of 2024," was carried out at HKBP Bethesda Perumnas Mandala and involved approximately 30 young participants. The program significantly enhanced their understanding of legal frameworks, responsible social media use, and strategies to prevent digital sexual harassment. Participants showed strong enthusiasm and engagement throughout the sessions, reflecting a growing awareness of ethical and lawful behavior in the digital environment.

The core benefits of this PKM activity can be summarized in three dimensions. First, it strengthened the cognitive dimension by improving participants' comprehension of the ITE Law and their ability to identify legal implications of online actions such as hoaxes, hate speech, and privacy violations. Second, it developed the behavioral dimension by fostering responsible attitudes and active participation, as seen through their reflective discussions and critical questioning during the seminar. Third, it created a social impact by positioning the church not only as a center for spiritual development but also as a platform for civic and legal education, encouraging the youth to become ambassadors of digital ethics within their communities.

For sustainability, several recommendations are proposed. It is essential for universities and churches to continue this collaborative partnership by incorporating legal literacy and digital ethics education into regular youth development activities. Future programs are encouraged to broaden their scope by introducing practical components such as digital safety workshops, simulations of cybercrime reporting, and mentorship programs with legal practitioners. Establishing continuous cooperation with institutions such as Kominfo, Komnas Perempuan, and local law enforcement can ensure that the initiative evolves into a long-term framework for community-based digital protection.

In conclusion, this PKM program demonstrates that faith-based institutions can serve as effective platforms for legal empowerment and digital education. By embedding legal literacy, ethical social media behavior, and awareness of the ITE Law into church-based activities, this initiative contributes to building a responsible, law-conscious, and morally grounded young generation capable of navigating digital transformation wisely and ethically.

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