



Digital Everyday Life as an Asset: Spiritual and Cultural Practices Among Retired Women in the Rewwin Residence Community

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Abstract

In Indonesia, the lives of retired women and technology are often overlooked. They are a group that is vulnerable to the digital divide. This study explores the digital technology asset into the everyday lives of retired women living in the Rewwin Residence Community in Waru, Sidoarjo, Indonesia. This study aims to understand how digital devices and platforms support and enhance spiritual and cultural practices in this community. This study uses qualitative methodologies with the approach used in ABCD/Asset Base Community Development to find and utilize their assets. The findings highlight the digital assets' sense of asset ownership, physical, social, and human assets, and the wealth of religious and spiritual content. Understanding asset ownership has bridged and facilitated access to religious content, strengthened and fostered a sense of togetherness and belonging among their community, and offers insights into how digital practices can complement and enrich traditional cultural and spiritual practices in their everyday life stages. This study contributes to a broader understanding of contemporary Indonesian society's relationship between assets, technology, aging, and cultural sustainability.

Keywords: Digital Technology; Retired Women Assets; Spiritual Practices; Cultural Traditions; Aging.

Abstrak

Di Indonesia, kehidupan perempuan pensiunan dan teknologi sering kali terabaikan. Mereka adalah kelompok yang rentan terhadap kesenjangan digital. Studi ini mengeksplorasi aset teknologi digital ke dalam kehidupan sehari-hari perempuan pensiunan yang tinggal di Komunitas Rewwin Residence di Waru, Sidoarjo, Indonesia. Studi ini bertujuan untuk memahami bagaimana perangkat dan platform digital mendukung dan meningkatkan praktik spiritual dan budaya di komunitas ini. Metode yang digunakan adalah kualitatif dengan pendekatan penelitian ABCD (Asset-Based Community Development), yang bertujuan untuk mengidentifikasi dan memanfaatkan aset masyarakat. Temuan penelitian menyoroti rasa kepemilikan aset digital, fisik, sosial, dan manusia serta kekayaan konten keagamaan dan spiritual. Memahami kepemilikan aset telah menjembatani dan memfasilitasi akses ke konten keagamaan, memperkuat dan

menumbuhkan rasa kebersamaan dan kepemilikan di antara komunitas mereka, dan menawarkan wawasan tentang bagaimana praktik digital dapat melengkapi dan memperkaya praktik budaya dan spiritual tradisional dalam tahap kehidupan sehari-hari mereka. Studi ini berkontribusi pada pemahaman yang lebih luas tentang hubungan masyarakat Indonesia kontemporer antara aset, teknologi, penuaan, dan keberlanjutan budaya.

Kata Kunci: Teknologi Digital; Aset Perempuan Purnatugas; Praktik Spiritual; Tradisi Budaya; Penuaan.

Introduction

Digitally, many previous studies reveal the gap between women and men in the use and access to digital technology (Dholakia et al., 1994; NTIA, 1999); the digital era is the domain of the male group (Badagliacco, 1990; Faulkner, 2001). The presence of the gap is due to the product of complicated socio-economic differences, especially in terms of gender, the fact that women's perceptions and attitudes underestimate their digital skills, which results in women's lower self-efficacy in accessing technology (Busch, 1995; Hargittai & Shafer, 2006; Joiner et al., 1996). Technological developments add to the facts and arguments related to gender bias that men are more interested in technology than women (Fallows, 2005; Lohan & Faulkner, 2004; Puente, 2008; Varank, 2007). The massive introduction of technology designs is often implicitly aimed at meeting the needs of men considered more masculine (Arun & Arun, 2002; Best & Maier, 2007; Hafkin, 2000; NG & Mitter, 2005).

However, in subsequent developments, there has been a positive penetration of digital technology, especially the internet and smartphones, between men and women. Smartphones or mobile phones have slowly helped women catch up with their gaps, especially in developed countries (Hilbert, 2011; West et al., 2019). However, at the online level, the intensity of women's digital use is still several levels below men (Scheerder et al., 2017; van Dijk, 2020).

Based on the Ministry of Communication and Information (2023) in Indonesia, social media, especially WhatsApp, has become a viral and dominant communication tool, with around 171 million users, almost 85 percent of the total internet users. In addition to across generations, including old age, the trend of WA users is individual and in groups with various information interests. In this context, almost all women's groups always have a WA group to communicate and exchange information. WA has also become part of everyday life for its

users. The rapid digital transformation by utilizing digital technology effectively has helped society with various conveniences in getting information. This exposure is one of the critical assets of society. Unfortunately, due to the lack of digital literacy, this asset is still not optimally utilized, especially the WA group for retired women, which has escaped attention.

The group of retired women is included in the category of gender vulnerable because they are in a transition period that requires attention, especially the spiritual and cultural atmosphere. In this regard, the need for religious spirituality in the elderly can make the lives of the elderly and retirees or retirees better and healthier. Especially psychologically, they need an atmosphere of calm and comfort spiritually and culturally where they live. In this case, religion, spirituality, and culture are interrelated and strongly influence each other. Spirituality is the fruit of religion or culture. Age limits and new forms of humanity include calm, comfort, feeling protected, and solidarity (King, 1992). In community life, according to Gallagher, spirituality and culture represent fundamental dimensions of the spirit that place a person in it about each other and bring them together using their most common nature, namely humanity, which is a reflection of the inner feelings and actions (Gallagher, 2004).

Studying the digital divide in Indonesia has become a primary concern for many researchers. Studies on digital so far have been about the concept of technology application related to socio-economic, gender, and geospatial disparities (Buys et al., 2009; Mossberger et al., 2003; J. A. G. M. van Dijk, 2006; Warschauer, 2003). Other studies are related to equality of access and use that encourage welfare in various aspects of life (Castells, 2011; Cimoli et al., 2010; Hilbert, 2011). Assistance on technology adoption patterns characterized as determinants of inequality such as aspects of social life related to income, education, skills, employment, geography, age and ethnicity, and gender, and others (Hilbert, 2011; Mossberger et al., 2003; OECD, 2001; J. A. G. M. van Dijk, 2006; Warschauer, 2003). Meanwhile, the latest assistance in Indonesia is dominated by women's empowerment in digital literacy (Renggana, 2008). Another study conducted by Suwana et al., namely the efforts of Iansia women through building digital media literacy (Suwana & Lily, 2017), is the same as the study by Bahagijo et al., which reveals explicitly the role of digital for vulnerable women (Bahagijo et al., 2022). Meanwhile, there is also a study conducted by Frieska on Pastoral Care for the Elderly in the Panti Werda Ranomuut (Tadung et al., 2022). However,

this assistance focuses on unexpected problems. Another study was conducted by Suryawati, “Empowering Productive Elderly Women Through Economically Valuable Handicraft Training Activities” (Suryawati et al., 2020). To demonstrate the novelty of this research, the study offers a unique perspective by integrating the digital aspect into the examination of spiritual and cultural everyday life, particularly focusing on the intersection of technology and traditional practices. Unlike previous studies that primarily addressed either the digital transformation or the socio-cultural dimensions independently, this research bridges the gap by highlighting how digital tools and platforms influence and reshape individuals' spiritual and cultural behaviors in a specific context. By focusing on a vulnerable demographic group—women in retirement within residential complexes—the research underscores the untapped potential for digital innovation to support spiritual and cultural engagement, fostering inclusion and connectivity in modernized community settings. This approach not only adds depth to the discourse on digital disruption in cultural practices but also contributes valuable insights to the broader understanding of digital inclusion and its implications for preserving and adapting cultural heritage.

In this context, spirituality and culture show traditions, but at the same time, culture also experiences change and adaptation. Based on this phenomenon, we will study the mentoring of the Dasiwisma Rewwin Residence women's group, a particular group of women who are members of the women's citizenship group, as a mentor for the RT group of male and female residents. Both groups take place online-offline nexus. In terms of using WA, the activities they do are not only online but also offline. Their information comes from online, which is then realized offline, or vice versa from the offline space, then continued to the online space. Meanwhile, digitally, each RT has cultural and spiritual activities, both physically and online, in the Rewwin residence. The activities in this mentoring are in the Dasawisma Women's WhatsApp group called “IBU2 PKK RT 03.”

This study focuses on, first, digital literacy assistance in mapping digital asset ownership in the cultural, spiritual, and everyday life of the Dasawisma retired women's group in Perum Rewwin, Waru Sidoarjo. Second, digital literacy assists in understanding digital asset skills in the cultural, spiritual, and everyday life of the Dasawisma retired women's group in Perum Rewwin, Waru Sidoarjo. Third, Digital literacy assistance in

accessibility, understanding, and strengthening cultural, spiritual everyday life assets of the Dasawisma retired women's group in Perum Rewwin, Waru Sidoarjo.

In this article, cultural spirituality, or "spiritual culture," provides a key theoretical basis for examining the intersection of daily life and spiritual values. This concept encompasses symbols, beliefs, and practices that give social meaning and shape community norms (Geertz, 1973; Tylor, 1871). Tylor's definition sees culture as a broad system of shared behaviors, while Geertz views it as a network of interpretive symbols. In spirituality, James emphasizes the search for transcendence (James, 1902), while Jung (1969) connects spirituality to psychological integration and collective identity. Durkheim highlights spirituality's social role in strengthening community bonds (Durkheim et al., 2001), demonstrating how these cultural and spiritual foundations influence individuals and communities alike.

The social and cultural environment is crucial for retirees adapting to life transitions, offering them a sense of identity and connection through community participation. As Geertz suggests, involvement in cultural activities provides retirees with meaning (Geertz, 1973), while engagement in social networks positively impacts well-being and reduces isolation (La Rue et al., 2009; Wilkinson, 2005). However, globalization and digital access reveal challenges in social equality; while technology connects retirees globally, it also creates digital divides due to skill gaps (Giddens, 2013; Moffatt & White, 2011; Visschers et al., 2012). Social media engagement helps maintain social ties, reduce loneliness, and boost satisfaction (Kreutzer, 2017; Nimrod, 2018). Nonetheless, digital literacy programs are essential to empower retirees in overcoming these barriers, ensuring safe participation in online spaces (Bennet, 2015; Cotten et al., 2013; Czaja et al., 2006). These frameworks establish a comprehensive approach to understanding retirees' social adaptation and digital engagement in this study.

This study uses qualitative methodologies. Meanwhile, the approach used in ABCD/Asset Base Community Development. It is understanding the ABCD concept by considering four criteria: problem-based approach, need-based approach, right-based approach, and asset-based approach. Related to the problem-based approach is the potential of the group of retired digital women in the form of the problem itself. Each group's

problems make someone aware of making a change or trying at least to solve the problem (Widjajanti, 2011).

This study involved a total of 40 individuals from diverse backgrounds, professions, and age groups who were part of a digital social media community. However, not all members were selected as informants. The primary informants consisted of five individuals who served as administrators of the digital group. These administrators were chosen due to their high activity and engagement levels within the group. The administrators included the Head of the Neighborhood Association (RT), the head of religious study programs, the cultural and community affairs coordinator, a former RT leader, and others. Additionally, a representative from outside the group, the current RT Head, was included as an informant.

During the focus group discussions (FGDs), the scope of informants expanded as insights and narratives emerged from the primary and secondary sources. This dynamic allowed a deeper exploration of group members' and community leaders' roles and perspectives. The approach ensured a comprehensive understanding of the group's structure, interactions, and the influence of digital media within the community setting. This combination of purposive sampling and interactive discussion provided rich qualitative data for the study.

Portrait of Rewwin Residence

Rewwin Residence, Waru, Sidoarjo, established in the early 1980s, caters to urban residential needs with a distinctive identity through bird-themed street names like Jalan Garuda, Jalan Merak, and Jalan Merpati. Despite the rise of new complexes like Tropodo Regency and Kartika Mas Regency, Rewwin Residence remains appealing due to its comprehensive facilities. Highlights include “Bunderan Rewwin,” a central green park with public spaces, a market, a meeting hall, a mosque, an orphanage, and educational institutions, reflecting the developer's vision of a vibrant, comfortable, and community-focused environment.

Meanwhile, regarding the economy, Rewwin Residence is included in the middle and upper-middle-class category (middle is the average of its residents) with a stable income because they are employees or workers, which reflects a targeted market and has the potential to develop further. Basic facilities such as clean water from PDAM (, electricity, and natural

gas available in every house in this residence area will increase the comfort of living for its residents properly. Meanwhile, a representative clinic and soccer field (sports facilities) also add more value to this residence, making it a representative area for its residents. With all aspects of the facilities available, Rewwin residence offers a place to live and various communities supporting its residents' religious, cultural, social, and economic life.

As an old residence complex (early 1980s), not new, the residents of Rewwin residence are also mainly from the elderly group, and some are even retired. Rewwin residence, built in the early 1980s, reflects the characteristics of old residence, where the majority of the population consists of the elderly, and most of them are retired. This shows that the environment may have a more stable and close community, but it also faces challenges, such as the need to update facilities and infrastructure that may be less modern. Socially, the presence of residents from the older generation can enrich social interactions among residents, but it also requires special attention in terms of accessibility and public services, especially religion, and adequate social and health spaces to meet their needs. As with the previous description, Rewwin residence is a relatively old residence complex, so the majority are from the older generation, so the typology is also different.

Rewwin Residence's communication technology infrastructure has an adequate network. This is proven because almost all provider networks, both manual and optical cables, are available. Of course, it is also supported by a stable electricity network. The availability of adequate communication networks also affects the media and communication behavior of Rewwin residents.

Because its residents are almost connected to the internet, communication has also spread to digital forms. The emergence of many groups or community groups between residents has also mushroomed, such as trading groups, waste processing community groups, RT and RW level citizen groups, old bicycle groups, and so on. Most of these groups are WhatsApp groups based on the data obtained from researchers. One of them is the digital community of retirees RT 03 Perum Rewwin. In the context of a retired community, a significant transformation has occurred regarding religious lifestyle and social interaction. With digital technology, retirees in the Rewwin residence area have more comprehensive access to the information and services they need. They can connect with family, friends, and communities through social media platforms, which helps reduce loneliness and improve

quality of life. In addition, various online applications and services make it easier for them to carry out daily activities, such as shopping, looking for entertainment, or taking online classes. This creates new opportunities for retirees to remain active and involved in society.

However, not all retirees are able to adapt to changes quickly. Some may face problems using technology for various reasons, either due to a lack of knowledge or access to adequate devices (digital devices). Situations like this can lead to a digital divide that will separate the group from the various benefits of the digital society. Therefore, many digital groups have emerged. This general description also triggers the birth of groups in the digital world.

Understanding this digital divide is crucial, highlighting the growing inequity in access to resources, information, and opportunities in a rapidly digitalized society. The inability of retirees to bridge this gap could exacerbate their social exclusion, limit their engagement in community activities, and restrict their access to essential services such as healthcare and financial systems, which are increasingly digitized. Investigating these challenges is vital to developing inclusive strategies and policies that ensure no demographic is left behind in the digital era.

Interactions and Dynamics Through Digital Platforms

The interactions and dynamics of the women's groups in Jalan Garuda V RT 03 and RW 05, facilitated by the WhatsApp group "Ibu-ibu PKK RT 03," offer valuable insights into how retired women can use digital platforms to share information, exchange experiences, and provide mutual support, thereby fostering a strong social network within their community. In this context, the digital women's group serves not only as a communication channel but also as a platform for empowering members through the sharing of knowledge and skills. The activities within this WhatsApp group reflect collective efforts to enhance the quality of life, strengthen solidarity, and address social challenges. It explores how digital technology empowers retired women and its impact on the broader social dynamics of the area.

The WhatsApp group "Ibu2 PKK RT 03" in Perum Rewwin has existed since May 16, 2016, and is still active until now. Bu. Arib, a resident with a deep concern for development, proposed the initiative to form this group and provide community

information. The existence of this digital group is an essential means for members to interact, share information, and organize various social activities that benefit the community in their environment. With the rapid development of technology, WhatsApp as a communication platform has become very relevant in this women's group, considering its high accessibility among the community.

The organizational structure of this group has two main categories: admin and members. The admin acts as a driving force in the group, consisting of seven people with various tasks related to the RT organizational structure. These positions include the RT Chairwoman, welfare division, treasurer, former RT Chairwoman, and coordinator of religious and religious activities. These tasks show a clear division of member, which allows each admin member to contribute according to their respective capacities and expertise.

The members of the digital group come from various professions, including teachers, civil servants, BUMN employees, housewives whose husbands are retired, entrepreneurs, and government employees. The diversity of professional backgrounds has created an exciting and lively dynamic in the group, where various perspectives and experiences can be exchanged and become shared assets. However, this diversity has another side: group members' activities vary. There is an unevenness in the digital group where some members are very active in participating in providing information. On the other hand, they may be more passive members or follow and listen. This can be caused by being busy with work or household responsibilities.

The activity of members in the WhatsApp group is uneven. Although many are active, some members are unfamiliar with technology, especially WhatsApp. Some of them are represented by family members, such as children or grandchildren, who convey information from the group to them. This shows cross-generational support in the family and efforts to ensure that important information can still be received by all members.

In order to carry out its function, this digital group does not only focus on good communication but also on organizing information and various religious, social, community, health, and cultural activities that are beneficial to all. As in religious study activities, religion and health programs through Posyandu are among the main focuses of daily activities. This everyday life digital activity has strengthened the bonds between members and improved the

community's welfare at the RT level in Perum Rewwin. Thus, the digital community group in RT 03 RW 05 Perum Rewwin has become one of the effective forums in driving programs that benefit the community.

Overall, the WhatsApp group "Ibu2 PKK RT 03" reflects the spirit of togetherness, family and active community participation in building and developing the digital community. Through the established structure and the diversity of its members' professions, this group can adapt. The presence of family members' representatives also shows that access to information can be expanded and continued so that all community members who do not use digital media, even though they are not directly involved, still benefit from the activeness of this digital group.

As previously explained, this digital literacy assistance uses the Asset-Based Community Development (ABCD) approach, which focuses on the potential and assets owned by the Purna Tugas Dasawisma women's community who are members of the WA Group "(Ibu PKK RT 03)." This ABCD approach aims to empower the digital community by utilizing all their assets as the principal capital to achieve goals and dreams together with the larger community without relying too much on external resources. Moreover, Theoretically, the Asset Base Community Development approach emphasizes a bottom-up strategy that identifies and mobilizes local strengths, resources, and talents, fostering sustainable community-driven development. By focusing on what the digital community already has rather than what it lacks, the approach builds confidence, agency, and resilience, allowing members digitally to address challenges collaboratively.

In the context of this research, asset identification is crucial to understanding the assets of local strengths that can support digital literacy and social engagement among these communities. These assets include various elements, such as physical, financial, human, social, and institutional assets, all of which play a role in strengthening the digital community.

Digital Literacy Empowerment for the Cultural, Spiritual, and Everyday Life of the Dasawisma Retired Women's Group

From the mentoring process, it was found that the Dasawisma Retired Women in the WA group "Ibu2 PKK RT 03" in Rewwin Residence have various assets that can be

utilized and developed to support their digital literacy. In this case, it is divided into four categories: First, Physical assets include infrastructure such as technological devices (smartphones, computers, tablets, etc.). Second, human assets include all kinds of skills and abilities as well as experiences, which, so far, have probably not been fully explored in the digital world. Third, social and institutional assets, such as established community relationship networks and internal or local organizational networks, will be essential in facilitating digital literacy mentoring. Fourth, Information assets, namely the availability of a lot of information and choices to access. By using and utilizing the four assets to the maximum in the WA group, “Ibu2 PKK RT 03,” retired women of Dasawisma are not only able to improve their digital skills. However, they will also strengthen their position in religious/spiritual, social community life as the focus of this mentoring topic. The assets include two, namely assets and sub-assets.

Tabel 1. Asset Ownership of WA Group “Ibu2 PKK RT 03”

No.	Asset	Sub-Asset
1	Physical Assets	<ul style="list-style-type: none"> - Ownership of various digital tools and infrastructure - Availability of various internet networks
2	Human Resources	<ul style="list-style-type: none"> - Skills in using digital devices - Ability and expertise in managing the sharing of religious and community-related information - Communication skills within the retired group
3	Social Institutions	<ul style="list-style-type: none"> - Community or women’s group (PKK Group and RT/RW Group) - Freedom to access networks - Complex or neighborly relationships
4	Information	<ul style="list-style-type: none"> - Abundant religious and cultural content - Availability of content preferences

Dasawisma in the WA Group “Ibu2 PKK RT 03” Garuda V Perum Rewwin Waru Sidoarjo, in addition to having established digital physical capital, also has solid and active digital group social capital. Human resources also have a role. From this capital, both assets are then strengthened in accessibility, understanding, and strengthening cultural and spiritual assets in their everyday lives.

The Dasawisma Group in the WhatsApp Group “Ibu-ibu PKK RT 03” Garuda V Perum Rewwin Waru, Sidoarjo, has established digital physical capital, which is marked by adequate access to the use of digital devices and platforms online. This capital includes the availability of devices such as personal smartphones (most individuals have/do not share with other family members) and a good and smooth internet connection network, which allows its members to connect directly to information and services online (Tapscott, 1998). Regarding these digital assets, according to (van Dijk, 2020), digital-physical capital is significant and strategic in order to improve digital literacy because having affordable or connected digital devices is the main prerequisite for active participation in the digital space.

This aligns with what Bu. Arib, the initiator and administrator of this digital group, expressed:

"I have come to understand the assets I previously owned but never realized their significance, and it turns out they are something I should be grateful for, as not everyone possesses them. Moreover, after understanding their utility, I have become more efficient. This has helped me better comprehend various religious information and other information shared within the group."

In addition to having substantial social capital in the Dasawisma Group in the WhatsApp Group “Ibu-ibu PKK RT 03” Garuda V Perum Rewwin, it can also be seen from a solid and active digital network. So, in the digital group, regular interactions in the WhatsApp group reflects a high level of member involvement and collaboration, aligning with the concept of social capital and emphasising the value of networks, relationships, and trust among individuals. Coleman and Putnam assert that strong social networks foster cooperation and trust, enhancing the efficient and proactive dissemination of information (Coleman, 1988; Putnam, 2000). As Putnam outlined, social capital theory suggests that these networks provide essential resources, such as information and support, enabling collective or individual action (Putnam, 2000). Coleman further highlights its functional role in achieving otherwise unattainable goals (Coleman, 1988). At the same time, Bourdieu explores the connection between social capital and power dynamics (Bourdieu, 1986), while Lin extends the theory by focusing on its impact on information flow, influence, and social norm reinforcement (Lin, 2017). With the solid social ties of the Dasawisma Group in the

WhatsApp Group “Ibu-ibu PKK RT 03,” this digital group shares information and builds solidarity, which is an essential foundation in strengthening the group’s digital literacy.

Therefore, it can be concluded that the research assistance activities are more in the context of strengthening physical capital and by increasing accessibility and understanding of digital literacy as well as strengthening cultural and spiritual assets in everyday life in the Dasawisma Group in the WhatsApp Group “Ibu2 PKK RT 03.” In the context of this mentoring research, the cultural and spiritual-based approach that has been carried out is an effective strategy for integrating technology into their lives. Values such as religion and culture that they have believed in offline can be strengthened online with the existence of this digital group. At this level, the culture of digital groups can be associated with ethics in using and utilizing digital technology (Nakamura & Chow-White, 2013). Thus, strengthening assets in the Dasawisma group in the WhatsApp Group “Ibu-ibu PKK RT 03” Perum Rewwin is expected to be an invitation to provide a more comprehensive and relevant understanding for them in facing challenges and opportunities in the digital era.

Bu Endang, who retired from BUMN, asserts that;

"This digital group has significantly fostered greater cohesion within our community in RT. Remarkably, it enables effortless information exchange and even lighthearted interactions despite the infrequent physical gatherings. The digital platform has strengthened and unified the community by providing a space where social, civic, and religious information seamlessly complement one another. The group's content has become increasingly engaging, featuring entertaining emojis that add a lively and vibrant touch to the interactions."

Moreover, the mentoring conducted in the Dasawisma group via the WhatsApp Group "Ibu-ibu PKK RT 03" Perum Rewwin, which focused on spiritual and cultural aspects, revealed significant positive changes in the participants' understanding of religion in the digital realm, as well as their awareness of digital culture, technology, and digital literacy. From the mentoring in the Dasawisma group in the WhatsApp Group “Ibu-ibu PKK RT 03” Perum Rewwin related to spiritual-cultural, this study showed significant positive changes in their understanding of religion digitally and digital culture about technology and digital literacy.

The main finding of this study is the increasing awareness of retired women in Perum Rewwin, which is marked by the importance of their digital assets. Many of them were not fully aware of the potential of existing digital devices and physical assets they had. However,

after mentoring, they began to see them as valuable resources in their digital daily life. The asset is limited to technological devices (digital devices) and skills or abilities in using digital media wisely, which are the main focus. This ability correlates with forming a digital cultural adjuster that increases spiritually and socially. The skill also shows that digital literacy can strengthen the self-awareness of the retired group in the WhatsApp Group “Ibu-ibu PKK RT 03” in a cultural and spiritual context. One of the important aspects obtained from this assistance is a change in the way they use social media. Previously, many women in the WhatsApp Group “Ibu-ibu PKK RT 03” tended to receive information impulsively without verifying or filtering. However, after receiving assistance in digital literacy, they began to be more selective in choosing and sorting information. They were more critical of the digital information they received, especially related to sensitive issues such as religion, SARA, and politics, which issues would disrupt relationships and create a digital culture in their harmonious digital culture. This illustrates that digital literacy is not only about technical media skills but also includes ethical values in social media. The WhatsApp Group “Ibu-ibu PKK RT 03” is now more careful in giving comments, sharing information, uploading or posting something, and filtering content that enters their digital everyday life. In addition, in this assistance, increasing digital literacy is also interpreted as an effort to integrate their cultural and spiritual values into everyday life in the retired women’s WhatsApp Group “Ibu-ibu PKK RT 03.” By utilizing technology more wisely, retired women in the WhatsApp Group “Ibu-ibu PKK RT 03” can strengthen their cultural and spiritual identity. They can use digital devices to support getting their daily information without losing their identity. This also shows that technology is not seen as a threat to the cultural and religious values they have embraced but rather as a means to strengthen and spread these values amidst digital change.

In addition to the aspects mentioned above, the mentoring research also highlighted a shift in the significance of collectivity in developing digital literacy within the “Ibu-ibu PKK RT 03” Dasawisma WhatsApp Group, a community composed of retired women. This indicates that women are not solely focused on individual skill development but are also committed to fostering and strengthening a digital culture that is inclusive, religious, and comfortable for all members despite their diversity. It should be noted that while the data presents a general overview of the group, this research specifically concentrates on the elderly

members, particularly the retired women in this digital group. This also means that women do not only focus on developing skills individually but also strive to create and strengthen a digital culture that is inclusive, religious, and comfortable for all members, even though they are diverse. It shows that the digital group of retired women can also be a forum that supports closer social interactions, strengthens bonds between members, and creates a positive digital space for sharing information. The existence of a mutually supportive digital culture also shows that a digital community is not only a place to share knowledge but also a forum to strengthen social and spiritual relationships between digital members.

Finally, the awareness of their assets and the combination of adequate devices and active social interactions in the group have facilitated the exchange of helpful information and enabled collaboration in various interactive digital activities. Dynamic social and religious interactions within this group contribute to creating a positive digital culture, which benefits individuals and improves collective spiritual well-being for the purnatugas women's community of Dasawisma WhatsApp Group "Ibu-ibu PKK RT 03."

Conclusion

The Dasawisma WhatsApp Group "Ibu-ibu PKK RT 03" consists predominantly of retired women, although not all members are retirees. This demographic pattern is largely influenced by most residents living in an established housing complex built in the 1980s. Over time, many of the original homeowners have reached retirement age, contributing to the group's composition and unique dynamics. This shift reflects a move away from individual skill development towards fostering an inclusive, religious, and supportive digital culture that accommodates the diverse members of the group. It demonstrates that the digital group not only serves as a space for information exchange but also facilitates stronger social bonds, creating a positive digital environment for its members to share knowledge and experiences. The collaborative nature of this digital space shows how technology can help build social connections and a sense of community.

Moreover, the awareness of their digital assets, coupled with adequate devices and active participation in the group, has empowered members to exchange useful information and engage in various collaborative digital activities. The dynamic social and spiritual interactions within this WhatsApp group have contributed to the creation of a positive digital

culture, benefiting both individuals and enhancing the collective spiritual well-being of the Dasawisma “Ibu-ibu PKK RT 03” retired women’s community.

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