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THE EFFECTIVENESS OF DIGITAL DA'WAH MEDIA: A Case Study of Assajidin.com and the Transformation of Religious Understanding in Palembang

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Abstract: *In the digital era, online media plays a significant role in spreading Islamic teachings. Assajidin.com is one of the platforms used for da'wah purposes. This study aims to analyse the effectiveness of da'wah through Assajidin.com online media towards the congregation of Al Furqon Palembang study. This research method involves in-depth analysis of the content provided by Assajidin.com. The research approach uses qualitative methods, while the data collection techniques are observation, documentation, and interviews. The results showed that, the effectiveness of Assajidin.com online media is considered good because it fulfils the indicators of media effectiveness, in the form of attractiveness (media attractiveness), media clarity, and media completeness. Assajidin.com content attracts the congregation of Al Furqon Palembang study, and can increase religious understanding. While the ease of access, there are some elderly congregants who are not familiar with the use of online media but are more comfortable with face-to-face studies. Although Assajidin.com offers wide and easy access to useful da'wah material, there are several challenges that affect its effectiveness. Limited access to technology among the congregation, especially the elderly, as well as the lack of skills in using online media are the main obstacles.*

Keywords: *Effectiveness of Digital Da'wah Media; Online Religious Portal; Transformation of Religious Understanding.*

INTRODUCTION

In this digital era, the role of media in the dissemination of Islamic da'wah is becoming increasingly important and pervasive in various aspects of people's lives (Taufik, 2020). Amid the rapid development of information technology, online platforms, such as websites, mobile applications, and social media, have become the main means of delivering religious messages to a wide audience (Iqbal and Asman, 2021).

In the midst of this digital transformation, Assajidin.com emerged as one of the digital da'wah media that plays an active role in spreading the values of Islam in Palembang (Assajidin.com., 2024b). Islam is an expansive religion, that is, da'wah is an obligation for Muslims to spread the influence of Islam throughout the world (Fakhrullah, 2023). This site not only provides religious information, but also a forum for discussion, education, and reflection for Muslim communities in the region. Through the content of articles, religious news, and virtual studies, Assajidin.com seeks to build religious understanding that is relevant to the challenges of the times.

In this context, the digital da'wah media Assajidin.com offers great potential in shaping the religious understanding and religious behaviour of the community, especially among the Jamaah Kajian Al Furqon Palembang. According to Hasan (2017), digital da'wah allows the dissemination of religious messages more quickly, widely, and interactively. Digital media can be an effective means of building a religious understanding that is more inclusive and responsive to the needs of modern society.

Then according to Effendy (2003), da'wah communication must pay attention to message clarity, media effectiveness, and the resulting impact. In the digital context, the media is the main tool that allows massive dissemination of religious information. McQuail (2010) adds that mass communication through digital media has great potential in shaping people's perceptions and behaviour. So the existence of Assajidin.com is a digital da'wah platform that allows the delivery of Islamic values in a more attractive and accessible format, such as videos, podcasts, infographics, and online articles. Thus, digital da'wah becomes one of the important strategies in facing the challenges of globalisation and modernisation that affect the lives of Muslims in today's digital era.

However, despite its great potential, the effectiveness of digital da'wah media Asajidin.com faces various challenges. First, there is the issue of validity and credibility of the information conveyed (Effendy, 2003). Not all religious content in the digital world comes from reliable sources, thus risking misunderstanding among the public. Second, there are challenges in terms of interaction and personalisation of da'wah messages. Not all audiences can respond well to digital da'wah methods, especially for groups of people who are less familiar with technology (McQuail, 2010). This is still not fully accessible to the congregation of Kajian Al Furqon, especially for the elderly. Some congregants are not familiar with the use of online media, more interested in directly participating in face-to-face studies. Moreover, in understanding the science of fiqh, the congregation also understands better if it is done directly in face-to-face studies.

In addition, the transformation of religious understanding that occurs through digital media also raises important questions about the extent to which these changes affect people's mindsets, religious behaviour and understanding of authentic Islamic values (Nasution, 2000). Is digital da'wah really able to deepen religious understanding, or does it create shallow understanding due to the consumption of instant information.

In some initial observations, there are indications that Assajidin.com media has not been fully effective in increasing the religious understanding of the study congregation. Several factors, such as lack of direct interaction or technical constraints may be the cause. Dawah activities should be shared by all levels of society with different segments in all phases and periods (Asyari, 2019). With its wide coverage and easy access through the internet, Assajidin.com has great potential to be a source of information and inspiration for Jamaah Kajian Al Furqon in deepening their religious understanding. But in reality, it is alleged that not all Jamaah Kajian Al Furqon Palembang are comfortable with da'wah through online media, due to age factors so that they are not familiar with the use of online media, limited time so that they cannot have direct two-way and interactive discussions on online media, and others.

By referring to the theory of da'wah communication and digital media, this research will make an important contribution in understanding the effectiveness of Assajidin.com's online media da'wah towards the congregation of Al Furqon Studies in Palembang. By understanding more deeply the role and contribution of this media in supporting the development of religious understanding, it is hoped that it can provide valuable insights for the development of da'wah and religious studies in the future (Fauzana, 2022). Then the researcher took the first step by reviewing several previous studies. This step aims to find similarities and differences with the researchers.

First, research by Elistri (2019), this research examines the communication strategy applied by AsSajidin Magazine to maintain consistency in the spread of Islamic propagation through print media in Palembang. Supporting and inhibiting factors are analysed using the SWOT approach. *Second*, research Oktariani (2021), This study examines the implementation of da'wah journalistic activities in AsSajidin media, including the journalistic principles held and the sources of da'wah quotes used, such as the Qur'an and Hadith. *Third*, the results of research Siregar (2022), This study assesses the effectiveness of the YouTube channel "Pemuda Tersesat" in delivering da'wah messages to teenagers of the Great Mosque of Palembang. The results show that this channel is effective in attracting attention and increasing teenagers' religious understanding.

Fourth, research (Alamsyah, Hidayat, & Muslimin, 2023), this study evaluates the effectiveness of the cawisan method in da'wah to improve the religious understanding of the congregation at Mushola Sponyono. The results show that this method is quite effective in increasing the religious understanding of the congregation. *Fifth*, research (Nurhasanah & Shidqi, 2024), this study examines the use of Instagram by @masjid.imaduddin in spreading digital da'wah. The results showed that the content presented was interesting and clear, and effective in increasing the religious knowledge of

the congregation. *Sixth*, research (A. S. Siregar, 2023), this study explains how students utilise social media, especially YouTube and Instagram, as a means of da'wah. The shared content includes motivation, short tausiyah, and nature tadabbur, which are effective in spreading religious messages. *Seventh*, (Charismanto, 2022), this research analyses the digital da'wah strategy applied by online da'wah communities in Palembang in reaching the millennial generation. The results show that the use of digital platforms increases interaction and religious understanding among millennials.

Broadly speaking, previous research with the author has several similarities and differences. In terms of similarities with researchers on the theme of da'wah, all studies focus on Islamic da'wah, either through print media or digital media. In the media as the main means Siregar, Nurhasanah & Shidqi, A. S Siregar, and Charismanto both examine digital media (YouTube, Instagram, website) as a means of spreading da'wah, Elistri also discusses media, although the focus is on print media. Then on the transformation of religious understanding Siregar, and Alamsyah et al. assess how da'wah affects the religious understanding of its audience. Furthermore, focusing on the effectiveness of research Siregar, Alamsyah et al., and Nurhasanah & Shidqi also assess the effectiveness of media or da'wah methods in increasing religious understanding.

In terms of differences with the researchers, the focus is on Assajidin.com digital media and its influence on the transformation of religious understanding in Palembang. Elistri discusses the communication strategy of AsSajidin print media, not digital media. Oktariani examines da'wah journalistic activities, not the effectiveness of understanding transformation. Siregar and A. S. Siregar focus on YouTube and Instagram platforms with different target audiences (teenagers and university students). Alamsyah et al. examined the cawisan method in mushola, which is direct da'wah, not digital media. Nurhasanah & Shidqi examined Instagram @masjid.imaduddin, focusing on visual content. Charismanto examines online da'wah communities that target the millennial generation in general. In the context of approach and methodology, Elistri uses SWOT analysis to assess communication strategies. Siregar and Nurhasanah & Shidqi focus more on the effectiveness of social media platforms with quantitative-based impact measurements. Meanwhile, researchers focus more on the effectiveness of digital media and its impact on understanding transformation using a qualitative approach.

So, from the previous research above, it can be explained that the relevance of this research is getting stronger amid the increasing use of technology among the community, especially in Palembang. Examining the effectiveness of Assajidin.com as a digital da'wah media can provide a clear picture of the influence of digitalisation on the transformation of religious understanding. So the purpose of this research is to describe and analyse the extent to which the effectiveness of digital da'wah media: a case study of assajidin.com and the transformation of religious understanding in Palembang.

RESEARCH METHOD

The research approach that researchers take is field research which is a qualitative approach method. Qualitative research methods are research methods based on the philosophy of postpositivism (Moeloeng L. J, 2018). This type of research is case study qualitative research. Case studies can be done by exploring the experiences and perceptions of a number of Al Furqon Palembang study pilgrims who read Assajidin.com.

The data collection methods are observation, interviews, and documentation (Febriani, 2022). Observation can be divided into *participant observation* and *non-participant observation*. Participant observation is that the researcher is involved with the daily activities of the person being observed or used as a source of research data. Non-participant observation is that the researcher is not involved and is only an independent observer (Murjani, 2022).

Documentation is any written material that can be used as supporting research evidence. The use of documents as a source of data in writing is intended to support and add evidence, documents can provide specific details that support information from other sources. Official documentation is meeting reports, proposed policy regulations, newsletters, employee lists, employee rules, student lists, student progress reports, report cards, diplomas, deeds, decrees, state sheets or any archives that are important records from offices, schools, hospitals, and various other agencies (Wahyudi, Nugrahani, and Widayati, 2023). The types of interviews consist of structured and unstructured interviews. Structured interviews are used as a data collection technique, when the researcher or data collector already knows with certainty about what information will be obtained. Unstructured interviews are free interviews where researchers do not use interview guidelines that have been arranged systematically and completely for data collection (Yulianti and Nainupu, 2023).

After the data is collected, the data is classified and analysed. Data analysis is the process of finding and compiling all the data obtained. According to Miles and Huberman that, there are also qualitative research steps divided into 3 (three) stages, namely: data reduction, data presentation, and conclusion drawing or data verification (Sugiyono, 2017). To test the validity of the data obtained in the study, the research approach described by Lexy J Moleong focuses on *credibility*, *confirmability*, and *triangulation* (Moeloeng L. J, 2018).

RESULT AND DISCUSSION

The Effectiveness of Da'wah Through Online Media Assajidin.com

To examine the effectiveness of Assajidin.com online media dakwah, this study uses the theory of media effectiveness. According to Bruhn, Schoenmueller, and Schafer stated that to determine the effectiveness there are 4 (four) indicators, namely: media

attractiveness, media clarity, completeness of media information, and ease of media access.

1. Media Attractiveness

Media attractiveness is one of the most important elements, because it is to see the extent to which a medium is able to attract audience attention, maintain audience interest, and encourage engagement. In the context of digital da'wah, *assajidin.com* media attractiveness is an important factor in delivering religious messages effectively. According to Bruhn, Schoenmueller, and Schäfer (2012), good media have an attraction for people to read and are interested in following the news delivered in the media. The attractiveness of *assajidin.com* media lies in attractive visuals that can be seen from graphic design, images, and aesthetic layouts so as to increase audience interest. This is reinforced by graphic design theory, Visual Aesthetics theory, Visual Communication Theory and Web Design Principles.

According to Wertheimer (1938) graphic design emphasises that human perception of visuals is based on patterns and unity, such as *proximity*, *similarity* and *closure*, helping audiences understand visual messages better. The application of graphic design not only improves visual aesthetics but also makes it easier for audiences to process and understand the information conveyed. For example, in a study by Mubarak (2023) mentioned that the application of graphic design principles in visual design can improve the memory and understanding of messages in the public towards a product.

Furthermore, Lavie and Tractinsky (2004) Visual Aesthetics focuses on how visual elements such as colour, shape, and balance affect the audience's perception of beauty. Then according to Lester (2013) Visual Communication is explaining how images, symbols, and layouts can convey messages more effectively than text alone. Meanwhile, according to Krug (2014) web design principles in the context of digital media, web design principles such as *usability* and *user experience* are also important to consider. As in the example of one of the following Assajidin.com online media content:



Figure 1. aesthetically pleasing graphic design, images and layout can increase audience interest

The content published on 18 August 2024 with the title "*Commemoration Ceremony of the 79th Anniversary of the Proclamation of Indonesian Independence in Damascus, Syria*" shows the effectiveness of visual design in attracting audience attention. According to the *Uses and Gratifications* theory, audiences actively choose media that suits their needs, including attractive visual aspects (Katz, Blumler, & Gurevitch, 1973). The neat layout and the use of photos with attractive colour combinations enhance the visual aesthetics, thus motivating readers to interact with the content longer. In addition to the visual aspect, the theme that raises the commemoration of the Republic of Indonesia (HUT RI) in Islamic countries provides a strong emotional dimension and national identity for diaspora readers and Muslim communities. This is in line with the theory of social identity proposed by Tajfel, H., and Turner, (2010), explaining that individuals have a tendency to strengthen group identity through cultural and national symbols. Thus, the combination of visual aesthetics and depth of thematic content makes this article effective in attracting attention and increasing religious understanding in a global context.

In addition, the appeal of Assajidin.com online media is also not exclusive or not only for some groups. But it is inclusive that embraces all circles. Such as content that makes articles about Muhammadiyah, Nahdlatul Ulama (NU), and the differences between the 4 (four) mahzab. Here is the content that contains news about Muhammadiyah:



Figure 2. Muhammadiyah, Nahdlatul Ulama (NU), and the differences between the four mahzabs

Nasyiatul Aisiyyah is an autonomous organisation under Muhammadiyah that focuses on empowering women, especially in the fields of da'wah, education, and social affairs. As a forum for regeneration of young Muhammadiyah women, this organisation has a strategic role in continuing the ideals of Islamic renewal initiated by Muhammadiyah (Suryanegara, 2017). This was clearly seen in the activities of the XIV Regional Deliberation (Muswil) of Nasyiatul Aisiyyah South Sumatra for the 2022-2026 period which took place at the Auditorium of the University of Muhammadiyah Palembang (UMP) Campus on 14 July 2023. The event was attended by the Deputy

Governor of South Sumatra, H. Mawardi Yahya, who emphasised that Nasyiatul Aisiyah has the responsibility to continue Muhammadiyah's ideas and thoughts, especially in the aspect of empowering women in the public sphere (Assajidin.com., 2023).

According to the theory of social participation proposed by Cohen and Uphoff, (1977), individual participation in social organisations can increase a sense of belonging and responsibility for the sustainability of the organisation's programmes. In line with that, Deputy Governor Mawardi Yahya expressed his hope that this Muswil can produce a management that is able to bring the organisation to be more progressive in the future. These efforts are also in line with the principle of *al-Maslahah al-'Ammah* in Islam, which prioritises the benefit of the people in every policy and da'wah activity (Al-Qaradawi, 1995). Thus, Nasyiatul Aisiyah is expected to be the driving force of Muhammadiyah women in realising a more inclusive social transformation in South Sumatra. There is also content that contains news about other Muhammadiyah, namely:



Figure 3. National Muhammadiyah Student Association Congress to be Held in Palembang

South Sumatra Province has once again demonstrated its role as a national centre of activity with the selection of Palembang as the host of the XX National Congress of the Muhammadiyah Student Association (IMM) to be held in November 2023. This decision reflects national confidence in South Sumatra as a region that has great potential in supporting intellectual and religious activities. As stated by the Governor of South Sumatra, Herman Deru, in an audience with the Regional Leadership Council (DPD) of South Sumatra IMM on 28 April 2023, this event is expected to be a forum for developing student leadership based on Islamic values and national spirit.

In the perspective of political participation theory, as expressed by Verba, Scholzman, and Brady (1995), activities such as this muktamar are an important means for students to hone leadership skills, expand networks, and build collective awareness of national issues. In addition, according to Jürgen Habermas' theory of the

public sphere (1991), forums such as this can be a venue for critical discussions that strengthen deliberative democracy among young Muslims.

Furthermore, the presence of IMM as a Muhammadiyah cadre organisation has a significant contribution in shaping student character through an intellectual-based da'wah approach. This is in line with the views of Azra (1999) who emphasises the importance of Islamic education in building morals and social ethics in modern society. Therefore, the implementation of the Congress in Palembang is not only a symbol of national trust, but also a strategic forum in building a young generation with integrity.

There is also content about Nahdlatul Ulama (NU) with the title Pemuda Nahdlatul Ulama Sumsel Ready to Host the 2021 IPNU Congress, which aired on 23 November 2021, namely:



Figure 4. South Sumatra Nahdlatul Ulama Youth Ready to Host IPNU Congress 2021

As a student organisation affiliated with Nahdlatul Ulama, the Nahdlatul Ulama Student Association (IPNU) has a strategic role in fostering the younger generation in the fields of religion, education, and nationality. According to participatory leadership theory (Bass, 1990), the active involvement of members in decision-making can increase the sense of ownership and responsibility for the organisation. This is reflected in the readiness of IPNU South Sumatra (South Sumatra) to host the 2021 IPNU Congress, as expressed by the Chairman of the South Sumatra IPNU Regional Leadership (PW), Arip Farawita, on 23 November 2020. This readiness has been officially conveyed at the National Leadership Meeting (Rapimnas) organised by the IPNU Central Leadership (PP) in Bogor. Full support also came from the Chairman of Ansor South Sumatra, Zarkasi, who asserted that holding the congress in South Sumatra would strengthen the synergy between organisations within Nahdlatul Ulama, as well as strengthen the role of the region in the national arena. Based on the perspective of social capital theory (Putnam, 2000), inter-organisational support within

a religious organisation can strengthen networks, build trust, and encourage productive collaboration.

There is also content that contains news about the schedule for the implementation of Tarawih prayers from Muhammadiyah and Nahdatuh Ulama in a balanced manner, as found in the content that aired on 8 March 2024 with the title First Tarawih Prayer Schedule for Ramadan in 2024 Versions of the Government, NU, and Muhammadiyah:



Figure 5. First Tarawih Prayer Schedule for Ramadan in 2024 Versions of the Government, NU, and Muhammadiyah

The above content contains the determination of the beginning of the month of Ramadan in Indonesia often shows differences between religious organisations, which reflects the dynamics of diversity in the practice of Muslim worship in Indonesia. The Government of the Republic of Indonesia, through the Ministry of Religious Affairs (Kemenag), set the beginning of Ramadan 1445 H to fall on Tuesday, 12 March 2024, based on the results of hisab (astronomical calculations) and rukyat (hilar observations) that were validated nationally (Ministry of Religious Affairs of the Republic of Indonesia., 2024). This determination is an official reference for Muslims throughout Indonesia, especially those who follow the government's decree.

Meanwhile, Nahdlatul Ulama (NU), which also uses the hisab and rukyat method, set the beginning of Ramadan on the same date as the government. Therefore, the first tarawih prayer for NU citizens begins on Monday night, 11 March 2024. This is in line with the theory of *urf* (local custom) which is often used as a reference in determining the time of worship among NU (Azra, 2013).

In contrast to these two parties, Muhammadiyah, which prioritises the *hisab hakiki wujudul bilal* method, which determines the beginning of the month based on the geometric position of the moon, sun, and earth, sets 1 Ramadan to fall on Monday, 11 March 2024. Thus, the first tarawih prayer of the Muhammadiyah version was held on Sunday night, 10 March 2024 (Muhammadiyah Central Leadership, 2024).

This difference reflects the diversity of methodologies in determining the beginning of Ramadan that characterises Islam in Indonesia. According to Arkoun (1994), the plurality of interpretations in Islam is an unavoidable necessity, given the complexity of social dynamics, culture, and religious understanding in Muslim societies. However, these differences should not be a source of division, but rather enrich religious practice in Indonesia.

In addition, there are also contents that contain differences between the 4 (four) Mahzab, such as in the content that aired on 21 June 2019, with the title Cingkrang Pants Vs Long Pants below the Ankles, This is the Explanation of 4 Mahzab, namely:



Figure 6. Cingkrang trousers vs trousers below the ankles, here's how the four schools of thought explain it

This content contains the prohibition of *isbal* (extending clothing beyond the ankles) for men, which is one of the teachings affirmed in Islamic law. This practice is based on a number of sahih hadiths that confirm the sanctions for its violation. One of the hadiths narrated by Imam Bukhari from Abu Hurairah states that the Messenger of Allah (SAW) said, "*What is below the ankle of the cloth (clothing) then its place is in hell*" (Al-Bukhari, 1987). This hadith is often used as a basis by some scholars to establish an absolute prohibition against *isbal*.

However, this interpretation of the prohibition is not absolute. According to the view of *Dar al-Ifta' al-Misriyyah*, Egypt's official fatwa body, it has certain limitations. This is based on another hadith that confirms that the prohibition applies if it is done with pride or arrogance. As the Prophet Muhammad said: "*Allah will not look at the one who drags his clothes with pride*" (Al-Bukhari, 1987; Al-Hajjaj, 1991). Therefore, some scholars argue that the prohibition of *isbal* is more about the aspect of morality, namely avoiding pride and arrogance, not merely the physical limitations of clothing.

In fiqh studies, this prohibition is understood in the context of intention and behaviour. According to Ibn Hajar al-Asqalani in *Fath al-Bari*, the prohibition is addressed to those who lengthen their clothes with the intention of pride, while if it is not accompanied by this intention, it is not included in the prohibition that is sinful.

This approach reflects the flexibility of Islamic law that considers intention (maqasid al-shariah) in determining the law.

In addition to the content above, about the differences between the four schools of thought, there is also an example of another content that was published on 27 April 2024, with the title Views of the four schools of thought on the ruling of wearing the veil, namely:



Figure 7. Four Mahzab's views on the ruling on wearing the veil

The content above contains about the scholars of the 4 mahzab all recommending Muslim women to wear the veil, even some of them to the extent of recommending it to be obligatory. The Hanafis and Maliki are of the opinion that a woman's face is not aurat, but wearing a veil is sunnah (recommended) and becomes obligatory if there is fear of causing fitnah. The Shafi'i school is of the opinion that a woman's aurat in front of a non-mahram man is her entire body, so they make it obligatory for women to wear the veil in front of a non-mahram man. And the opinion of the Hambali Mahzab is that every part of the body of a woman who has reached puberty is aurat, including the corners of her head, except the face. Outside of prayer, all parts of the body are aurat, including the face in the presence of men or transvestites.

Digital da'wah content that raises the views of scholars from the four madhhabs regarding the obligation of the veil for Muslim women shows great potential in strengthening people's religious literacy. Through platforms like Assajidin.com, this information can be spread quickly and widely. However, the effectiveness of digital da'wah media is not only measured by how quickly the information is disseminated, but also by the extent to which the information is well understood and can form a moderate and contextualised religious understanding. As stated by Hidayatullah (2018), digital da'wah media has the potential to be an effective tool of social transformation, as long as it is accompanied by a wise approach and is relevant to the needs of the people. In the case of content regarding the veil, it is important for media such as Assajidin.com to not only present the law of each mazhab textually, but also put forward inclusive Islamic values, avoid imposing certain views, and adjust to the

local context of Palembang society. This is in line with Anwar's view (2020) which emphasises that the effectiveness of digital da'wah is determined by the media's ability to build a constructive dialogue between religious texts and social reality.

Meanwhile, from the results of interviews with Ustaz Beni Subandri (47) and Ustaz Syarifuddin (45), it is known that *Assajidin.com* online media is considered effective in delivering digital da'wah. Both highlighted that the attractiveness of this media lies in the presentation of Islamic content that is relevant to current conditions. This is in line with the *Uses and Gratifications* theory, which explains that audiences actively seek media that are able to fulfil their informative and actual needs (Katz et al., 1973). By providing the latest news, *Assajidin.com* has succeeded in building an attachment that encourages readers to access the site regularly.

Informants from the Al Furqon Palembang study congregation, such as Wilda Awaliyah (30), Emmi Yudarti (46), Ramadhan (32), and Sulistiyowati (30), indicate that the effectiveness of *Assajidin.com* is increasingly felt among the younger generation. The use of gadgets facilitates access to digital da'wah anytime and anywhere. This is in line with the *Media Richness* theory (Daft & Lengel, 1986), which states that media with a high level of interactivity, time flexibility, and easy accessibility have great potential in delivering complex messages, such as religious dakwah.

Although effective, the congregation considered that the variety of content on *Assajidin.com* could still be maximised. The limited number of news that airs every day and the depth of discussion that is felt to be less in-depth reduce the effectiveness of the da'wah delivered. This problem is related to the concept of *two-way communication* (McQuail, 2010), where direct interaction between readers and media is considered important to deepen audience understanding.

An interview with Bangun P. Lubis (63), Founder and *Editor-in-Chief* of *Assajidin.com*, revealed that this media focuses on updating content that is relevant to the current situation. Content that discusses women's issues, national to international issues, prayer schedules, Friday sermons, and daily prayers are the main magnets for various groups of readers. This strategy is in line with *Agenda-Setting* theory (McCombs & Shaw, 1972), which states that the media has the power to shape public attention to certain issues.

2. Media Clarity

Media clarity means that official media belonging to an organisation/institution must be clearly visible that the media is an official media so that it can be distinguished from other media. In addition, in reporting information or news, it must be clear and not cause misunderstanding (Bruhn, Schoenmueller, and Schäfer, 2012).

Assajidin.com is one of the digital da'wah media based in Palembang and has official legal entity status. This status provides formal legitimacy to *Assajidin.com* as a legitimate media entity, which distinguishes it from non-official or non-legally registered digital media. According to Press Law No. 40 Year 1999, the existence of a legal entity is one of the main requirements in establishing a press company in

Indonesia. With this legality, Assajidin.com is bound by national press regulations, including responsibility for the accuracy and truthfulness of the information conveyed. The existence of a legal entity on Assajidin.com has several implications, among others:

- a. Formal Legitimacy and Accountability, with the status of a legal entity, Assajidin.com is required to comply with national journalistic standards which include the principles of accuracy, balance, and independence of information. This makes readers tend to trust the information conveyed because it is believed to have gone through a verification process in accordance with the journalistic code of ethics (Press Council, 2013)
- b. Legal Protection, legal status ensures that any published information is subject to applicable legal regulations. This protects information consumers from the potential spread of fake news (hoaxes) and increases readers' sense of security when accessing information from this platform (Setiawan, 2018)
- c. Credibility and Professionalism, media with legal status are often considered more professional as they usually have a well-trained editorial team and follow certain ethical standards. This increases the credibility of the media in the eyes of the public (Nugroho, 2017)
- d. Operational Transparency, incorporated media usually have transparency in terms of funding sources, affiliations, and ownership. This helps readers understand the background of the media, thereby reducing the potential for undisclosed bias (Susanto, 2019)

Assajidin.com, with its legal status, can be distinguished from non-official media that often do not have clear internal regulations. Non-official media often have the potential to be the disseminators of unverified information, given the absence of direct supervision from relevant institutions such as the Press Council.

Assajidin.com's formal legality has a significant impact on reader trust. This status not only ensures accountability and legal protection, but also builds media credibility in the eyes of the public. Therefore, the status of a legal entity can be considered as an important factor that distinguishes Assajidin.com from other digital da'wah media that do not yet have official legality, as seen in the following figure 8:



Figure 8. Assajidin.com has a entity

This media has also been officially registered and has a legal entity in accordance with the Decree of the Ministry of Law and Human Rights: AHU-0001614.AH.01.01.Tahun 2019, which distinguishes it from other online media. Verification and accountability of information, that all information submitted through Assajidin.com comes from trusted sources that are always included with references. Verification and accountability of information are important elements in maintaining the credibility of Assajidin.com. All information submitted comes from trusted sources, such as the Qur'an, Hadith, fatwas of leading scholars, or relevant academic references. For example, articles on the laws of worship usually include references from classic fiqh books such as *Fath al-Bari* or *Bulugh al-Maram*, as well as opinions from official institutions such as the Indonesian Ulema Council (MUI). In addition, each article is accompanied by clear citations and supported by a bibliography at the end of the article. The verification process is also carried out through editing by a team of religious experts, who ensure that the published content complies with the principles of Islamic law and journalistic ethics.

Every news story or article goes through a careful editing process so that there are no pieces of information that could cause confusion for readers. In this research, it is important to understand how editing standards are applied to ensure accuracy and clarity of information. Usually, the editing process in online media involves several stages and certain policies to maintain the credibility and quality of the news. According to Kovach and Rosenstiel (2014), "Responsible journalism must go through a rigorous editing process to ensure the information presented is true, accurate, and not misleading." This is in line with the practice in digital dakwah media, where editorial standards are applied to maintain the credibility of religious information.

Here is the news editing process at Assajidin.com. 1) Initial Screening by Editors. Every incoming article will be selected by the editor to ensure the relevance of the topic, completeness of information, and conformity with the media's vision and mission. 2) Fact-Checking, a special team, usually called *fact-checkers*, verify the truth of

information from valid sources. This is important to maintain the integrity of the media. 3) Language and Style Editing, the editor will ensure that the grammar, spelling and writing style are in line with the standards set by the media outlet. 4) Final Review by Senior Editors, before publication, the news is usually checked again by senior editors to ensure there are no pieces of information that could cause confusion. 5) Written Editorial Policies, professional media usually have editorial guidelines that govern ethical standards, writing formats, and correction policies in case of publication errors.

3. Completeness of Media Information

The media has complete information so that readers can fully receive information from a media. As in the Assajidin.com online media, it is considered complete in providing information, consisting of 10 aspects of Islamic teachings in accordance with Harun Nasution's theory (1995) namely: aspects of worship, theology, mysticism, Islamic renewal, economics, history and socio-culture, politics, education, philosophy, and law.

Assajidin.com shows a strong commitment in carrying out the mission of Islamic da'wah with a clear focus on spreading religious values. The following explanation of Assajidin.com represents Harun Nasution's theory which is the standard of quality in digital da'wah delivery:

- a. The worship aspect of Assajidin.com often contains practical guides to daily worship, such as procedures for prayer, fasting, zakat, and hajj. These articles help people understand the implementation of worship according to Islamic teachings. Example: *"Performing prayers solemnly is not just about movement, but full awareness of the presence of Allah."* (Assajidin.com., 2024a).
- b. Aspects of Islamic theology are raised through explanations of the concepts of tawhid, destiny, and faith. Assajidin.com often raises issues of faith that are relevant to modern life. For example: *"A Muslim's faith is tested not only in adversity, but also in the ease that is often neglected."* (Assajidin.com., 2024a).
- c. Aspects of Mysticism appear in discussions of Sufism, dhikr, and spiritual approaches that soothe the soul. Articles on Sufi practices and the importance of cleansing the heart are often published. For example: *"Dhikr is the door that connects the human heart to the divine light."* (Assajidin.com., 2024a).
- d. In the aspect of Islamic renewal, assajidin.com encourages the idea of renewal in religious practice, such as linking Islamic teachings with the development of digital technology and modern lifestyles. Example: *"Islam does not reject progress, it encourages its people to continue to innovate for the common good."* (Assajidin.com., 2024a).
- e. On the economic aspect, the platform discusses Islamic economics, including muamalah, productive zakat, and Islamic finance. The main focus is on how Islamic teachings can be applied in the business world. Example: *"Transactions in*

Islam must be based on honesty and justice in order to bring blessings." (Assajidin.com., 2024a).

- f. Historical and socio-cultural aspects often include articles on the history of Islamic civilisation, influential Muslim figures, and local cultures that synergise with Islamic values. For example: *"Islamic history is a mirror of struggle and enlightenment that continues to be relevant today."* (Assajidin.com., 2024a).
- g. Political Aspects, this content discusses Islamic politics in the context of social justice, leadership, and political ethics based on Islamic principles. Example: *"The leader in Islam is a mandate, not power that is abused."* (Assajidin.com., 2024a).
- h. In the education aspect, Assajidin.com contains articles that support education based on Islamic values, such as teaching methods that are in accordance with Islamic morals. Example: *"Education is the light that guides generations towards a better future."* (Assajidin.com., 2024a).
- i. In terms of Philosophy, Islamic philosophy is often discussed through issues of critical thinking, ethics, and reflection on the meaning of life. Example: *"Islamic philosophy teaches us to question, reflect, and find the wisdom behind every event."* (Assajidin.com., 2024).
- j. Legal aspects, discussions on fiqh, sharia law, and fatwas are often featured to help people understand Islamic law comprehensively. Example: *"Islamic law aims to uphold justice, protect individual rights, and safeguard the welfare of the ummah."* (Assajidin.com., 2024a).

Assajidin.com asserts its dedication in carrying out the mission of Islamic da'wah by emphasising the dissemination of religious values that are moderate, inclusive, and based on a deep understanding of Islamic teachings. Through various articles, news, and multimedia content, this platform has succeeded in becoming a reference for people who want to get credible and relevant religious information with the current context. Assajidin.com also makes effective use of digital technology, presenting da'wah that is easily accessible to various groups, from the layman to those who are steeped in religious knowledge. This approach reflects an effort to answer the challenges of modern times, where information can spread quickly and requires a wise religious filter.

In the context of Harun Nasution's theory, Assajidin.com represents a standard of da'wah quality that emphasises rationality, renewal of Islamic thought, and adjustment to the times. Harun Nasution highlighted the importance of a rational approach in understanding Islamic teachings, which not only adheres to the text alone, but also accommodates dynamic social and cultural contexts. Assajidin.com adopts this principle by presenting content that is not only normative, but also reflective, discussing actual issues with strong arguments. Thus, this platform is able to carry out the role of an educative and relevant da'wah media, while supporting the transformation of religious understanding in modern society, especially in Palembang.

4. Ease of Media Access

The development of information technology has brought significant changes in the way people access information, including in the context of Islamic dakwah. McQuail, (2010) in *Mass Communication Theory* explains that digital media has advantages in terms of speed of information dissemination and wide accessibility. This is in line with the needs of modern society which demands speed and ease of access to information. In this context, Assajidin.com is present as a digital da'wah media that allows readers to access various religious content anytime and anywhere, only by using digital devices such as mobile phones or computers.

According to Katz et al., (1973) audiences actively choose media that suit their needs and desires. Assajidin.com fulfils the religious information needs of the community by providing a variety of da'wah content that can be accessed easily. With a clear, credible, and sustainable presentation strategy, this platform seeks to fulfil the spiritual needs of people who want quick access to da'wah material.

However, this ease of access is not free from technical barriers that can interfere with its effectiveness. Barriers such as limited internet signal show that, while online media offers easier access in theory, the technical reality on the ground is still a challenge (Castells, 2011). A reliable technological infrastructure is urgently needed to support wider accessibility.

Interviews with pilgrims of Al Furqon Palembang, such as Kartini (57), Darlina (64), and Fitri Nur (56), revealed a preference for face-to-face studies over digital access. These pilgrims rarely access Assajidin.com due to several obstacles, such as limited writing space in digital media, small text size on mobile devices, and lack of understanding of the content delivered. This finding indicates that age and habit play a significant role in determining the effectiveness of digital da'wah media.

According to Norris (2003) the gap in access to technology is often influenced by age, education, and economic factors. Older congregants tend to prefer direct interaction through face-to-face studies, which are considered more effective in improving religious understanding, spirituality, and worship practices. In-person study provides a space for interactive discussion and Q&A that cannot be fully replaced by digital media.

Although Assajidin.com successfully fulfils several aspects of da'wah media effectiveness, such as attractiveness, clarity, and completeness of information, limitations in accessibility are still an obstacle, especially for the elderly. Therefore, more inclusive technological adaptations are needed, such as the provision of larger text features, audio da'wah, or interactive videos to reach more worshipers. This adaptation is in line with Prensky's (2001) view of the difference between *digital natives* and *digital immigrants*, which suggests that the generation that did not grow up with digital technology requires a different approach.

CONCLUSION

Assajidin.com plays a strategic role in digital da'wah through various contents that perform informative, educative, inspirational, communicative, and social functions. The informative function is seen from the presentation of the latest religious news, while the educative function is realised through learning materials, including women's rights in religion. The platform also inspires with exemplary stories, such as almsgiving and the life of the Prophet Muhammad. In addition, the communicative function invites charity and strengthens solidarity, while the social aspect is manifested in supporting ukhuwah Islamiyah and community activities that bring people together. Overall, Assajidin.com plays a significant role in expanding the religious understanding of the pilgrims of Kajian Al Furqon Palembang. This platform not only helps improve the quality of worship, but also encourages social engagement among the congregation. In terms of effectiveness, Assajidin.com is rated well, especially in terms of attractiveness, clarity, and completeness of information. However, there are challenges that need to be considered, particularly regarding ease of access for older or technically challenged pilgrims. Therefore, it is important to integrate digital content and face-to-face studies to ensure the benefits of da'wah are maximised. The findings of this study underscore the importance of further adaptation in the use of digital media for da'wah. Improving the user experience is required for da'wah effectiveness to continue to grow. Although digital media provides ease of access, direct interaction through face-to-face studies is still considered more effective by some pilgrims.

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