



Perada: Jurnal Studi Islam Kawasan Melayu
P-ISSN 2656-7202 – E-ISSN 2655-6626
Volume 8 Nomor 2, Juli-Desember 2025
DOI: <https://doi.org/10.35961/perada.v8i2.2486>

Tracing The Digital Footprint of The Organisation Persatuan Islam: Transformation, Strategy, and Representation of Religious Values in the Cyberspace

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ABSTRACT

Religious organisations in Indonesia have undergone a digital transformation process that has brought significant changes to various aspects of religious life, including those carried out by Persatuan Islam (Persis), as one of the Islamic organisations that has long existed in Indonesia. This research uses a descriptive qualitative method with data collection techniques in the form of documentation from Persis official website and social media. This article aims to explain the form of digital transformation, digital communication strategies, and reveal the representation of religious values displayed by Persis. The results of this study show that the digital transformation carried out by Persis is in the form of digitalisation of da'wah in online media and crowdfunding in the form of digital fund collection and payment. The digital communication strategy carried out by Persis targets media selection in the form of websites, social media Youtube, Instagram, and Facebook with a flexible communication style according to the media used. The target audience is urban communities and young people who have easier access to the internet. The values displayed in Persis da'wah target various aspects including education, Islamic law, faith, solidarity between people, and various other dimensions related to teaching and internalising Islamic teachings. Various digital transformations carried out by Persis are carried out as an effort to maintain the existence of a long-established organisation.

ABSTRAK

Organisasi keagamaan di Indonesia telah mengalami proses transformasi digital yang membawa perubahan signifikan pada berbagai aspek kehidupan beragama, termasuk yang dilakukan oleh Persatuan Islam (Persis), sebagai salah satu organisasi Islam yang telah lama berdiri di Indonesia. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data berupa dokumentasi dari situs resmi dan media sosial Persis. Artikel ini bertujuan untuk menjelaskan bentuk transformasi digital, strategi komunikasi digital, dan mengungkap representasi nilai-nilai religius yang ditampilkan Persis. Hasil dari penelitian ini menunjukkan bahwa transformasi digital yang dilakukan oleh Persis berupa digitalisasi dakwah di media daring dan crowdfunding berupa pengumpulan dan pembayaran dana secara digital. Strategi komunikasi digital yang dilakukan Persis menyasar pada pemilihan media berupa website, media sosial Youtube, Instagram, dan Facebook dengan gaya komunikasi yang fleksibel sesuai dengan media yang digunakan. Target audiens yang dituju adalah masyarakat urban dan anak muda yang memiliki akses internet yang lebih mudah. Nilai-nilai yang ditampilkan dalam dakwah Persis menyasar berbagai aspek antara lain pendidikan, syariat Islam, keimanan, solidaritas antar sesama, dan berbagai dimensi lain yang berkaitan dengan pengajaran dan internalisasi ajaran Islam. Berbagai transformasi digital yang dilakukan oleh Persis dilakukan sebagai upaya mempertahankan eksistensi organisasi yang telah lama berdiri.

Keyword: *Digital Transformation, Persatuan Islam, Religious Value, Strategy Communication*

Introduction

The world has now entered the era of the fourth industrial revolution, which refers to the massive application of digital technology in various aspects of human life globally.¹ This has brought about a major change known as digital transformation. According to the Indonesian Language Dictionary (KBBI), ‘transformation’ is defined as a change in form, nature, function, and so on, while ‘digital’ relates to a system of calculation based on specific numbers or figures. When combined, the term ‘digital transformation’ refers to a fundamental process of change driven by digital technology. In the context of religious studies, digital transformation refers to the use of technologies such as the internet, big data, and other digital devices to support religious activities and studies.² This study will describe the forms of digital transformation undertaken by Persis, analyse the digital communication strategies employed, and examine how Persis religious values are represented across various digital platforms. I will demonstrate that these transformations are part of efforts to sustain the long-standing existence of the Persis organisation. This research is significant because Persis is one of the oldest organisations in Indonesia and has undergone digital transformation.

The transformations that have taken place have brought about many changes in social patterns, communication, organisation, and even religion. In the religious context, adaptation to digitalisation has entered Islamic organisations as an effort to maintain their existence, expand their influence, and reach the younger generation.³ The adaptations made are not only technical but also encompass the symbolic and practical realms. As the digitalisation process continues to develop rapidly, religious practices have entered the online realm.⁴

Religious organisations play a significant role in influencing social dynamics in various regions of Indonesia.⁵ Therefore, long-established religious organisations must be able to adapt to the times so that their existence and objectives can be achieved. One of the long-established religious organisations in Indonesia is Persatuan Islam (Persis), which was founded on 12 September 1923 by Haji Zamzam and Haji Mohammad Yunus in Bandung.⁶ Persis main contribution to the history of Islam in Indonesia lies in its efforts to formulate

¹ Dwi Oktareza and others, ‘Transformasi Digital 4.0: Inovasi Yang Menggerakkan Perubahan Global’, *CENDEKIA: Jurnal Hukum, Sosial & Humaniora*, 2.3 (2024), 661–72 <<https://doi.org/10.5281/zenodo.12742216>>.

² Abdurrohman Kasdi, ‘Aicis 2022, Menyongsong Era Baru Transformasi Digital Dalam Kajian Keagamaan’, *Iain Kudus*, 2022 <<https://iainkudus.ac.id/berita-59004-menyongsong-era-baru-transformasi-digital-dalam-kajian-keagamaan.html#:~:text=Kedua kata tersebut akan memberikan,%2C Big Data%2C dan sebagainya.>> [accessed 6 May 2025].

³ Derry Ahmad Rizal, Rifatul Maula, and Nilna Idamatussilmi, ‘Transformasi Media Sosial Dalam Digitalisasi Agama: Media Dakwah Dan Wisata Religi’, *Mukaddimah: Jurnal Studi Islam*, 9.2 (2024), 206–30.

⁴ Nur Rifqah Nadiyah and Muh. Nur Rochim Maksum, ‘Dinamika Dakwah Islam Dalam Menghadapi Tantangan Di Era Digital: Perspektif Nahdlatul Ulama Dan Muhammadiyah’, *At-Tawasul*, 3.2 (2024), 90–101 <<https://doi.org/10.51192/ja.v3i2.1032>>.

⁵ Imam Suprayogo, ‘Telaah Peran Organisasi Keagamaan Dalam Pengembangan Pendidikan, Sosial, Dan Dakwah’, *El-Harakah*, 5.2 (2003), 1–8.

⁶ Dadan Wildan Anas, ‘100 Tahun Persatuan Islam’, *Persis.or.Id*, 2023 <<https://persis.or.id/kajian/read/100-tahun-persatuan-islam>> [accessed 5 May 2025].

the strict enforcement of Islamic teachings, reject traditional local religious practices, and make a clear distinction between sunnah and bid'ah, as well as between what is halal and haram.⁷

Islamic religious organisations in Indonesia have transformed in the digital world. The digitalisation of religious activities has become an alternative for spreading the message of Islam while meeting current information needs. Additionally, the diversity of digital platforms has attracted the interest of the current generation, who tend to actively explore various applications and online media.⁸ Research conducted by Nadiyah and Maksum reveals that the Nahdlatul Ulama and Muhammadiyah organisations have both shown active responses to the digital era by developing various da'wah platforms based on social media and official websites. However, digital da'wah also faces challenges such as the potential spread of hoaxes, demands for engaging and informative content, and the need for da'is to possess competencies in effective digital communication.⁹

Another study by Paelani Setia and Asep Muhammad Iqbal refutes the common perception that Nahdlatul Ulama is traditionalist and less adaptive to technology. Instead, they show that NU has proven capable of utilising the internet as a medium for religious da'wah. This adaptation is evident in the conduct of Islamic studies online through YouTube channels, reflecting the digital transformation of NU's scholarly traditions, which were previously based on conventional methods.¹⁰

In addition to Nahdlatul Ulama and Muhammadiyah, Persis preachers have also digitised their da'wah, as revealed in research conducted by Hendrawan, which shows that Persatuan Islam (Persis) remains committed to verbal and written da'wah activities through digital media. Persis preachers already have basic skills in using internet-based digital devices to compile da'wah materials. However, they still require expert support in the field of technology to maximise the dissemination of da'wah content across various social media platforms such as Facebook, Instagram, and YouTube.¹¹

Various studies mentioned earlier have revealed that digitalisation has entered the realm of religious organisations in Indonesia, targeting not only one aspect but also broader religious practices. Most existing studies focus on the technical aspects of media use or the effectiveness of disseminating religious messages. However, studies exploring how religious organisations, particularly the Islamic Union (Persis), formulate digital communication strategies while representing their religious values across various digital platforms remain limited. Few studies have delved deeply into the interplay between forms of digital transformation, communication strategy selection, and the construction of religious values within the context of long-established Islamic organisations. Therefore, this research is

⁷ Anas.

⁸ Rizal, Maula, and Idamatussilmi.

⁹ Nadiyah and Maksum.

¹⁰ Paelani Setia and Asep Muhamad Iqbal, 'Adaptasi Media Sosial Oleh Organisasi Keagamaan Di Indonesia : Studi Kanal YouTube Nahdlatul Ulama , NU Channel', *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik*, 11.2 (2021), 359–78 <<https://doi.org/https://doi.org/10.15575/jispo.v11i2.14572>>.

¹¹ Andri Hendrawan, 'Pemanfaatan Digitalisasi Dakwah: Studi Penelitian Media Dai Persatuan Islam', *Al-Ibanah*, 6.1 (2021), 40–66 <<https://journal.iaipibandung.ac.id/index.php/ibanah/article/view/60>>.

important to fill this gap by providing a comprehensive understanding of how Persis utilises digital technology not only as a means of spreading religious teachings but also as a medium for constructing Islamic identity and organisational sustainability.

Descriptive qualitative methods were used in this study to describe the object scientifically, objectively, and in depth.¹² Thus, this method is relevant to this study to explain the forms of digital transformation, digital communication strategies, and the representation of religious values carried out by the Persis organisation. This study uses documentation techniques as a data collection method, namely by collecting information from documents, archives, or various other written sources related to the phenomenon being studied.¹³ The data sources used in this study come from Persis social media accounts and official website, journal articles, news, and popular articles that have been published.

The data analysis technique used in this study employs the interactive model proposed by Miles and Huberman, which describes the analysis process in three stages: data reduction, data presentation, and conclusion drawing.¹⁴ The results of data reduction were systematically processed in various forms, such as sketches, synopses, matrices, and other forms, to facilitate presentation and conclusion drawing.¹⁵ The first stage, data reduction, was carried out by selecting, simplifying, and focusing on the data obtained through observation of the documentation content conducted by the Persis organisation. Data irrelevant to the research focus was eliminated, while data deemed important was organised systematically. The second stage is data presentation, aimed at organising information in a structured manner to facilitate researchers in understanding emerging patterns. In this stage, data is presented in the form of brief descriptions, flowcharts, tables, and showing relationships between categories and themes identified. This presentation is important to support the process of in-depth data interpretation. The third stage is drawing conclusions, which are compiled in descriptive and analytical forms by describing the social phenomena being studied. These conclusions are the result of a continuous reflection process on the analysed data and form the basis for answering the research questions and contributing to the theoretical and practical understanding of the issues being studied.

The Form of Digital Transformation Persis

Like other religious organisations, Persis has digitised its da'wah in the digital space through its official website persis.or.id and social media accounts such as Instagram, Facebook, Twitter, and YouTube. Da'wah is essentially the process of guiding the audience (the object of da'wah) to follow and practise Islamic teachings through an approach tailored to the character and tendencies of each audience.¹⁶ In the context of media use, it is

¹² Adon Nasrullah Jamaludin, *Metode Penelitian Sosial* (Bandung: Pusat Penelitian dan Penerbitan UIN Bandung, 2021).

¹³ Ardiansyah, Risnita, and M.Syahrani Jailani, 'Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif', *Ihsan: Jurnal Pendidikan Islam*, 1.2 (2023), 1–9.

¹⁴ Ahmad Rijali, 'Analisis Data Kualitatif', *Alhadharah: Jurnal Ilmu Dakwah*, 17.33 (2018), 81–95 <<https://doi.org/10.18592/alhadharah.v17i33.2374>>.

¹⁵ Rijali.

¹⁶ Hendrawan.

important to understand the type of media and the characteristics of its user community, as different cultural backgrounds can influence the effectiveness of da'wah message delivery.

The Persis.or.id website has been serving as a centre for Islamic information and da'wah since 2010.¹⁷ In 2016, the website was developed using the WordPress platform with a focus on providing news, articles, and Islamic content. A year later, in 2017, the platform migrated to CodeIgniter, accompanied by a restructuring of the management team. In 2019, server capacity was increased, and the website was designated as the media centre for the 16th Persis Congress. The latest update was implemented on 29 November 2024 with the launch of the website's new design at the Third National Working Meeting (Muskernas III) in Serang, Banten.

Figure 1. *Persis.or.id* website display



Source: Persis.or.id

From a social perspective, da'wah activities must be able to engage in dialogue with the worldviews of individuals or groups, including their principles, ideologies, and forms of interaction. At the urban community level, da'wah activities are generally more practical and contextual.¹⁸ It is precisely through its media platform that it seeks to convey ideas, information, and invitations to practise religious law. The use of digital media and journalism provides equal opportunities for the Muslim community, as well as other global communities, to develop.¹⁹ The Muslim community has gained ease in conveying Islamic teachings to the public, including in narrating the dynamics of Islam and changes in the economic, social, and cultural fields.

In addition to the digitalisation of da'wah, Persis established the Islamic Union Zakat Management Institution (LAZ Persis) with the aim of improving the welfare of the ummah in the fields of education, social, economic, and health since 2001 based on the Decree of the Minister of Religion of the Republic of Indonesia No. 552 of 2001, the Decree of the Ministry of Religion of the Republic of Indonesia No. 865 of 2016, and the

¹⁷ Persis.or.id, 'Tentang Kami' <<https://persis.or.id/page/tentang-kami>> [accessed 6 May 2025].

¹⁸ Wahyu Budiantoro, 'Dakwah Di Era Digital', *Kommunika*, 11.1978–1261 (2017), 263–81.

¹⁹ Budiantoro.

Decree of the Ministry of Religion of the Republic of Indonesia No. 425 of 2022.²⁰ In the context of digital transformation, Laz Persis has developed a website that facilitates users in making donations, paying zakat, and conducting other transactions digitally, commonly referred to as crowdfunding.²¹

Crowdfunding is a democratic form of funding, as the funds collected come from small contributions from many people in large numbers, resulting in a significant total amount. This process is conducted through an internet-based platform, making it easily accessible to many people.²² Laz Persis has five grand programmes categorised into several groups, such as the pious community, the intelligent community, the caring community, the healthy community, and the independent community.²³ Additionally, the website offers an automatic calculation feature to determine the amount of zakat to be paid based on the type of zakat and the user's annual wealth, and allows for direct payment via a bank account linked to the website. To expand its operational reach and improve efficiency in the collection and distribution of zakat, infak, and sedekah (ZIS) funds, LAZ PERSIS has established Representative Offices, Service Offices, and Auxiliary Service Offices in various regions of Indonesia. The presence of these units serves as a strategic tool to bring services closer to the community and accelerate the distribution of funds to areas in need.²⁴

Figure 2. *lazpersis.or.id* website display



Source: *Lazpersis official website*

In this section, it was found that the digital transformation carried out by the Persis organisation was realised through the digitisation of religious preaching, particularly by utilising official websites and social media accounts as innovative means of conveying

²⁰ Lazpersis, 'Sejarah Lazpersis' <<https://lazpersis.or.id/page/sejarah>> [accessed 7 May 2025].

²¹ Anisah Novitarani and Ro'fah Setyowati, 'Analisis Crowdfunding Syariah Berdasarkan Prinsip Syariah Compliance Serta Implementasinya Dalam Produk Perbankan Syariah', *Al-Manabij: Jurnal Kajian Hukum Islam*, 12.2 (2018), 247–62 <<https://doi.org/10.24090/mnh.v12i2.1759>>.

²² Novitarani and Setyowati.

²³ Lazpersis.

²⁴ Lazpersis.

religious messages in the digital space. Additionally, Persis has developed a crowdfunding platform named Lazpersis, designed to simplify the process of paying zakat, infak, sedekah, and wakaf in a flexible manner, anytime and anywhere. This initiative reflects the organisation's adaptation to digital technological advancements in expanding the reach of its religious services.

Persis Digital Communication Strategy

In its implementation, the process of digitalising da'wah cannot be separated from communication strategies designed to determine the focus of the message and the methods of delivering da'wah to reach the audience. An article by Adi Kusuma, et.al shows that the use of social media has successfully expanded the reach of da'wah and increased audience participation.²⁵ In addition, this article also shows that the adaptation of technology and innovation in da'wah has proven to be effective in delivering messages more widely. In this section, the digital communication strategies implemented by the Persis organisation through their digital media will be presented, covering three aspects: the use of da'wah media, display communication style, and target audience.

1. The Use of Media for Da'wah

Persis Organisation is digitising its da'wah activities through its website persis.or.id and social media platforms such as YouTube (Persis TV), Facebook (persis.or.id), and Instagram (persistvchannel). Each platform has its own characteristics and functions in spreading da'wah. The persis.or.id website serves as the organisation's information hub, providing various news articles, fatwas, and Islamic studies that can be accessed freely. This website also serves as a documentation platform for the organisation's activities. Through the use of these media, Persis not only disseminates information but also spreads Islamic knowledge in the digital space. Meanwhile, social media platforms like Instagram, YouTube, and Facebook are used to expand the audience reach through visual and interactive approaches.

Instagram is used to present content in the form of posters, short quotes, and short videos. YouTube serves as a platform for broadcasting lectures, studies, and Islamic discussions in the form of long and in-depth videos. Facebook, on the other hand, is used to build community interaction, provide information about activities, and expand the distribution of Islamic preaching directly. These four platforms complement each other in their functions to disseminate adaptive and diverse digital da'wah.

2. Displayed communication style

In addition to the use of media, the communication style displayed is one of the important aspects in developing an effective da'wah strategy. The communication style used by Persis on its official website tends to be textual and formal. The content presented generally consists of Islamic articles, fatwas, organisational news, and activity

²⁵ Kusuma and others.

reports that are structured in a standard, systematic, and argumentative language. The use of this formal style reflects Persis efforts to establish a credible institutional image and present religious narratives grounded in scientific and authoritative references. Additionally, this style aligns with the characteristics of the website's audience, who tend to seek in-depth references that are academically and religiously accountable.

Meanwhile, the communication style used on social media tends to be visual, utilising Instagram and YouTube. The Instagram account @Persistvchannel features various video content, study posters, and information about Persis activities with a more informal communication style, featuring young talent to attract audiences. On its YouTube channel, Persis TV Channel presents various Islamic study content and lectures on specific religious topics delivered by a speaker. Meanwhile, the Persis.or.id Facebook page primarily serves as a content distribution platform, featuring links to articles published on their main website. This activity indicates that Facebook is used as an extension of information dissemination but can also serve as an interactive space through the public comment section. This strategy reflects a more two-way approach to disseminating information, which is inherently more interactive.

3. Target Audience

One of the objectives of digitalising da'wah is to reach a wider audience targeting specific groups. Statistical data shows that in April 2025, the number of visits to the persis.or.id website recorded a total of 32,200 visits with a bounce rate (the average percentage of visitors who only view one page before leaving the website) of 69.27 percent and an average visit duration of 1.14 minutes.²⁶ As for Persis social media accounts, based on my search on 23 May 2025 (when this research was conducted), the Instagram account @persistvchannel had 9,577 followers, the Persis TV Channel YouTube channel had 41,400 subscribers, and the Facebook page had 71,000 followers and 68,000 likes.

Persis digital communication strategy tends to target urban communities. This is related to the characteristics of urban communities, which have higher digital literacy compared to rural communities, due to easier access to information technology infrastructure such as the internet and digital devices. As a result, the religious content disseminated through websites and social media is more easily accepted and accessed by urban communities. Additionally, urban communities have a fast-paced lifestyle that requires concise, practical, and easy-to-understand forms of da'wah.

In addition to targeting urban communities, Persis target audience also includes young people who are active internet users. Young people are more interested in contemporary visual content that emphasises aesthetics. With this approach, Persis seeks to bridge Islamic values with the digital lifestyle of today's youth. Persis presence in the digital space through its website, Instagram, YouTube, and Facebook is a response to the shifting communication patterns of modern society. Therefore, the

²⁶ Similarweb, 'Persis.or.Id Website Analysis for April 2025', 2025 <<https://www.similarweb.com/website/persis.or.id/#overview>> [accessed 23 May 2025].

communication strategies employed must continuously adapt to changes in media preferences and the language used by the digital audience to ensure that the religious messages conveyed remain relevant, inclusive, and grounded in the ever-changing society.

Representation of Religious Values In Persis Digital Transformation

The website is used as a tool to bridge the community, especially in disseminating Islamic preaching content. In addition, the Persis website serves as a more efficient medium of information between Persis administrators and audiences, especially in the digital era where people tend to search for information on the internet, making it easier to convey Persis's preaching. In general, the Persis website consists of five content categories: news, *kajian*, *istifta*, *tsaqofah*, and *Iber anyar*. Through these five content categories, Persis provides information about the activities they undertake. The content categories, descriptions, and representation of religious values can be seen in Table 1.

Table 1. Categories, descriptions, and representation of religious values

No.	Categories	Description	Representation of Religius Value
1.	News	Covering various articles on Persis activities, community solidarity actions, and responses to national and international issues.	Representing the values of Islamic brotherhood, solidarity among the faithful, and encouraging what is good and discouraging what is evil.
2.	<i>Kajian</i>	Presenting articles about religion and several prayers in worship practices.	Strengthening the values of <i>ta'lim</i> (education), <i>tazkiyah</i> (purification of the soul), and <i>ittiba</i> sunnah.
3.	<i>Istifta</i>	Sharia consultation column to answer fiqh questions from the public.	Realising the values of <i>jam'iyah fatwa</i> (organisation fatwa), collective <i>ijtihad</i> , and Islamic legal services based on the authority of scholars.
4.	<i>Tsaqofah</i>	Islamic cultural insights, history, da'wah literacy, and the challenges of modernity.	Maintaining the values of <i>wasathiyah</i> (moderation), <i>hikmah</i> (wisdom), and <i>iqra</i> (reading as the basis of Islamic intellectualism).
5.	<i>Iber Anyar</i>	Short articles written in Sundanese as an effort to preserve the regional language by raising various religious topics.	Demonstrating the dynamism of da'wah and the spirit of <i>tajdid</i> (renewal).

Source: *website persis.or.id*

Table 1 lists five main content categories related to the Persis website and provides descriptions of the content. Each category also presents a set of religious values. The 'News' section is described in the first category, which covers Persis organisational

activities, acts of solidarity among the community, and feedback on international and national issues. This category is not only related to news but also illustrates the spirit of solidarity between communities and the concept of the Muslim community. It reflects the spirit of solidarity between communities and addresses inappropriate practices. In this way, the 'News' section serves as a platform to emphasise Persis religious and social role in promoting Islamic values. The second category is *kajian* (studies), which provides religious articles and discussions on prayer and other forms of worship. The studies section enhances education on *Talim* (education), *Tazkiyah* (moral preparation), and *Ittiba* Sunnah (following the example of the Prophet). This content offers readers a deep understanding of religious issues using the teachings of the Prophet. *Istifta* is the third category and acts as an online fatwa consultant, aiming to clarify fundamental religious questions through online question handling. This content category is part of the Persis website and aims to convey religious ideas and values.

Furthermore, the *Tsaqofah* category addresses topics related to Islamic cultural insights, history, da'wah literacy, and the dynamics of modernity. The religious values represented include *wasathiyah* (moderation), *bikmah* (wisdom), and *iqra* (reading as a form of seeking knowledge). Through this section, Persis demonstrates its commitment to an inclusive, contextual, and intellectually grounded Islam. Finally, the *Iber Anyar* category is a summary of the latest content from other sections written in Sundanese. This section highlights the values of *tajdid* (renewal) and the dynamism of da'wah, reflecting Persis efforts to engage with the local audience through a cultural approach and to update its methods of da'wah in line with contemporary developments. Overall, this table shows that Persis media not only conveys religious messages but also shapes an educational, contextual, and responsive Islamic identity that addresses the needs of the Muslim community in various social and cultural contexts.

Conclusion

Persatuan Islam (Persis) as one of the religious organisations in Indonesia is undergoing digital transformation in the current era of the 4.0 industrial revolution. The form of digital transformation carried out by Persis is the digitisation of da'wah through websites and social media such as YouTube, Instagram, and Facebook. Additionally, Persis has established the Crowdfunding Institution for Zakat Management (LAZ Persis) as a form of digitalised funding to facilitate the public in channelling Zakat, Infaq, and Sadaqah. The digital communication strategies of Persis discussed in this article are analysed across three aspects: the use of da'wah media in the form of websites and social media; the communication style in digital da'wah, which employs both textual and visual approaches, as well as formal and informal styles, tailored to the characteristics of each digital medium used; and the representation of religious values highlighted in Persis's da'wah reflects a diversity of themes, including aspects such as education, Islamic law, creed, solidarity among believers, and various other dimensions related to the teaching and internalisation of Islamic teachings.

This article has shown that Persis has undergone digital transformation, including in the digitalisation of da'wah and crowdfunding, with communication styles adapted to the media used. However, this study leaves room for further exploration in future research. One area that can be developed is an in-depth analysis of how audiences respond to Persis digital da'wah content, including aspects of interactivity, message comprehension, and emotional engagement. Additionally, institutional aspects such as internal dynamics, digital management strategies, and challenges in maintaining ideological identity amid the digitalisation trend are also important areas for further research. Comparative studies with other da'wah organisations could also enrich understanding of Persis position in the digital da'wah landscape in Indonesia.[]

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