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The Role of Digital Media in Building the Image of Saka Tunggal Mosque: A Media Discourse Analysis

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Abstract

In today's digital world, online media significantly shapes our perception of cultural and religious sites. For example, the Saka Tunggal Mosque. The Saka Tunggal Mosque, one of Indonesia's oldest mosques, is a prime example. The digital sphere has profoundly influenced its image. This study delves into the unique digital narrative surrounding the Saka Tunggal Mosque, employing a Media Discourse Analysis approach. Using a descriptive qualitative methodology, we will analyze data from social media, news websites, and Islamic blogs, all through the lens of Norman Fairclough's Critical Discourse Analysis in 3 stages: Text Analysis (Description), Discursive Practice (Interpretation), Social Practice (Explanation). We aim to understand how this unique digital narrative is created and shared. The findings of this study reveal that digital media weaves narratives that highlight religious tourism, heritage preservation, and Islamic spirituality, thereby influencing public perception of the Saka Tunggal Mosque. However, there are challenges, such as the risk of historical inaccuracy due to the spread of unverified information and the potential loss of the authentic meaning of the mosque amidst the commercialization of tourism. Ultimately, this study explains how digital media acts as a bridge in shaping the identity of a religious place and suggests ways to improve digital communication strategies to maintain its historical meaning.

Keywords: Digital media, discourse analysis, Saka Tunggal Mosque, cultural representation, preservation of Islamic heritage.

INTRODUCTION

The Saka Tunggal Banyumas Mosque, also known as the Jami' Baitussalam Cikakak Mosque, is the second oldest mosque in Indonesia, located in Central Java Province. Built in 1288 AD by KH Mustolih in Cikakak Village, it is over 700 years old (Adhitya, 2021; Salehudin, 2018), a fact that is truly awe-inspiring. The mosque predates the Majapahit kingdom, established in 1294 AD, and is recognized as the oldest on Java (Meiniadi, 2016). It holds significant historical and cultural value, featuring a unique single-pillar structure (Hildayanti & Wasilah, 2023). The term "saka" means pillar, and "tunggal" means one, which is why it is often referred to as a single-pillar mosque (Husni et al., 2021; Sayekthi et al., 2022; Wibowo & Sasano, 2016).

Figures 1 and 2: the front and interior of the mosque Jami' Baitussalam Mosque Cikakak

The Saka Tunggal Mosque in Cikakak Banyumas Tourism Village is not just a place of worship, but a guardian of cultural heritage. It is deeply rooted in the Islamic worship practice of dhikr, or praying to Allah, which is uniquely combined with *kidung*, Javanese songs that can be heard on Fridays (Nabila, 2021). The Saka Tunggal Mosque, with its traditional wisdom, is an inseparable part of the community's cultural heritage, playing an essential role in maintaining the uniqueness of its cultural heritage identity (Safa'at & Firdhos, 2024). The mosque, through its construction and building style, as well as the area where it stands, is a living testament to the importance of preserving cultural heritage (Amin, 2017).

The digital era has revolutionized the way people access and interpret information about cultural and religious sites. These technological advancements have accelerated the flow of information, significantly impacting society as the subject of these developments (Apdillah et al., 2022). In the context of Islam, mosques serve not only as places of worship but also as cultural and educational centers that embody spiritual and historical values (Karimullah, 2023; Lannuria et al., 2023). Their unique architecture and extensive history make them not just religious sites but also cultural heritages that demand preservation. In the digital communication landscape, narratives about historical sites are

often shaped by their online representations. Social media, news portals, and community-based platforms are the primary tools for shaping the public image of a cultural entity (Yudhanto et al., 2023). The digitalization process has increased the accessibility of information; historical buildings can reach a wider audience. However, the challenge of maintaining the authenticity and accuracy of information also increases along with the increasing spread of narratives that are not always based on valid academic sources (Kavčič Čolić & Hari, 2024; Terras, 2015).

Therefore, this study seeks to understand how digital media constructs the image of the Saka Tunggal Mosque and examines the implications of this representation for the meaning of religious sites in the context of Islamic cultural heritage. Several studies on the Saka Tunggal Mosque on the concept of architectural structure, written by Wibowo and Sasano (2016), as well as research conducted by Sayekthi et al. (2022) on the Saka Tunggal Mosque history learning model based on digital platforms have examined the role of digital media in building the image of cultural and religious tourism destinations. Terzidou (2018) highlights that social media actively influences public perception of historical sites, while Portales et al. (2018) and Rizvic et al. (2019) emphasize that digital narratives can fundamentally shape collective understanding of the history of cultural heritage. However, research that specifically discusses the representation of historical mosques in digital media space, especially in the context of discourse analysis, is still minimal. Most existing studies focus more on the architectural aspects and social functions of mosques in society (Mustain, 2023), while the impact of digital representation on religious perceptions and the preservation of Islamic cultural heritage is still in the early stages of exploration (Rahaman, 2018). The significance of this study lies in its attempt to bridge this gap and provide a comprehensive understanding of the role of digital media in shaping the image of historical mosques and its consequences for the preservation practices of these sites. One of the main gaps in the literature is the lack of integration between critical discourse analysis and digital communication studies in the context of the preservation of Islamic cultural heritage. Digitalization, although increasing access to

historical information, often contributes to the simplification of narratives that can lead to historical distortion or decontextualization of cultural values (Pietrocola et al., 2020).

This study aims to analyze how digital media constructs the image of the Saka Tunggal Mosque in various digital media based on online news, such as news portals, websites, and video streaming, by identifying the dominant discourse patterns used in digital media representations that discuss this mosque. Examine how digital media discourse influences public understanding of the historical value and authenticity of the mosque. Explain how digital communication strategies can be used to optimize the preservation of Islamic cultural heritage in the digital era. Theoretically, this study contributes to the study of digital representations of Islamic cultural heritage by integrating critical discourse analysis approaches (Fairclough, 2012) and digital communication studies on mosque objects (Graça & Grácio, 2024). By understanding how digital media narratives are constructed and distributed, the study analyzes how digital media constructs the image of the Saka Tunggal Mosque on various digital platforms, such as news portals, video streaming, and Islamic blogs, and what are the forms of dominant discourse used by digital media in representing the Saka Tunggal Mosque as a cultural and religious site? In addition, this study also offers a critical perspective on how digital media functions as an arena for the contestation of meaning between religious authorities, government, local communities, and global audiences.

This study has significant practical value for city governments, especially those who manage mosques and religious communities. It highlights how to construct digital media narratives that not only strengthen religious identity but also ensure the preservation of historical heritage. The findings can serve as valuable references for developing digital communication strategies aimed at preserving other Islamic historical sites, given the lack of studies examining the role of digital narratives in shaping public perceptions of religious sites, especially those using the lens of Norman Fairclough's theory. Media representations are often considered neutral when, in reality, they are laden with the ideological interests of digital actors such as the media, religious influencers, and government institutions; understanding how discourses are constructed in the digital space becomes

increasingly important. This study helps explain how digital media can be more effectively utilized to promote positive images of Islamic historical sites while highlighting how appropriate communication strategies can help preserve Islamic cultural heritage amidst the wave of global digitalization. Furthermore, this study paves the way for further investigations into the role of digital actors—such as religious influencers, journalists, and online communities—in shaping narratives about historical mosques. In this way, this study lays a strong foundation for future studies on digital media, cultural communication, and the preservation of Islamic heritage in our contemporary world.

RESEARCH METHOD

This study uses a qualitative method with a discourse analysis approach. This approach was chosen because it is able to reveal the symbolic meaning and hidden messages contained in digital texts and communication practices on online platforms (Alhazmi & Kaufmann, 2022). The method used in the analysis is Critical Discourse Analysis (CDA). This approach was developed by Norman Fairclough and was chosen because it can examine the relationship between power, ideology, and social relations that appear in digital media (Durmaz & Yoğun, 2022; Yudhanto, 2025). The primary focus of this study is to see how digital representations shape public perceptions of the historical value and authenticity of cultural sites, especially the Saka Tunggal Mosque. CDA allows researchers to combine two aspects at once: Microanalysis of linguistic elements such as words and style, and Macro analysis of the social and cultural context in which the discourse appears. With this approach, researchers can identify hidden messages and power structures in digital narratives about the Saka Tunggal Mosque (Huang et al., 2018; Zappavigna, 2016). Data was collected from various digital media platforms, including Official websites, Personal blogs, Popular social media (Instagram, Facebook, YouTube, X), and News sites such as detik.com. Researchers only took relevant data from the last two years. A purposive sampling technique is used so that the selected data is genuinely in accordance with the research objectives. Each piece of data is collected in detail, including

the source of origin, time of appearance, audience interaction, and public response (Hong, 2015), ensuring the thoroughness and reliability of the study's data collection process.

The analysis was carried out in three main stages following Fairclough's CDA approach:

1. Textual Analysis. Highlighting linguistic aspects such as word choice, use of metaphors, sentence structure, and language style. The aim is to find language patterns that shape the image of the Saka Tunggal Mosque **(Liu & Guo, 2016)**.

2. Discursive Practice Analysis. Analyzing how discourse about mosques is produced, disseminated, and accepted by the public. Researchers also review who the actors are involved, how content distribution is carried out, and the form of interaction from the audience **(Jungherr et al., 2019)**.

3. Socio-Cultural Analysis. Placing discourse in a broader context. This analysis looks at the influence of history, culture, politics, and religion on how mosques are represented. The aim is to understand the impact of digital representation on public perceptions of the history and cultural heritage of the Saka Tunggal Mosque **(Newell, 2012)**.

To maintain data reliability, this study uses several strategies: First, Source triangulation: Using data from various digital platforms. Second, Theory triangulation: Using a cross-disciplinary approach in discourse analysis. Third, Peer debriefing: This is a validation involving digital communication experts and Islamic culture experts to evaluate the results of the analysis (S. Hakak et al., 2017).

Digital Communication Strategy The study also analyzed the digital communication strategies used to promote the preservation of the Saka Tunggal Mosque. The techniques used include Content analysis and Thematic analysis. Researchers observed the strategies used by the government, Local communities, and Digital journalists. Analysis criteria include Level of audience engagement, Public participation, Response to content, and Effectiveness of messages in building awareness of the importance of preserving Islamic cultural heritage in the digital era.
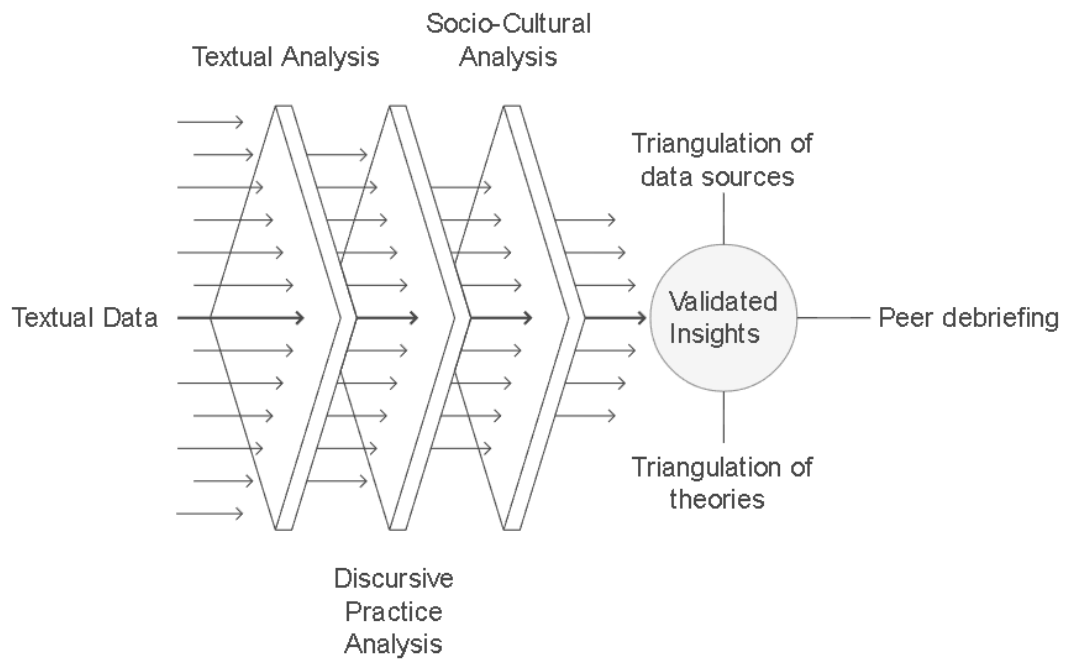
Figure 3. Stages of analysis with Fairclough's CDA theory

RESULTS & DISCUSSION

Table 1. Interpretation Stages of Each Analysis Context

Fairclough's CDA Stages	Interpretation
Textual Analysis	Digital media, such as websites, consistently use words such as "unique," "historic," "sacred," and "iconic" to describe the Saka Tunggal Mosque. - Visual metaphors in the form of "living historical heritage" and "Islamic cultural heritage of the archipelago" dominate the digital narrative. - The language style used tends to be persuasive, with a simple syntactic structure that makes it easy for the audience to understand the core message about the uniqueness and importance of the mosque. - The primary rhetoric is an invitation to preserve and respect the historical and spiritual values inherent in the mosque.
Discursive Practice Analysis	The dominant discourse patterns include the themes of preserving Islamic culture, historical heritage, and religious tourism. - The main actors involved in the production of this digital discourse are local communities, government institutions (Ministry of Tourism and Culture), religious tourism influencers, and managers of popular social media accounts. - Content distribution is carried out through Instagram, YouTube, TikTok, and website/blog platforms, with

	high interaction, primarily through comments, likes, and shares that indicate active public involvement.
Socio-Cultural Analysis	The digital representation of the Saka Tunggal Mosque strengthens public understanding of the historical significance, authenticity, and spiritual values inherent in the mosque as part of Indonesia's Islamic cultural identity. -Increasing awareness of the younger generation about the importance of maintaining and preserving local cultural heritage. -There is potential for commercialization in the context of religious tourism. However, there is a balance in the digital narrative that maintains the sacred value of the mosque.

From the results of the interpretation of Table 1 above, a grouping is then made on the web address link, social media that matches the context at the analysis stage, and the results of the discourse analysis.
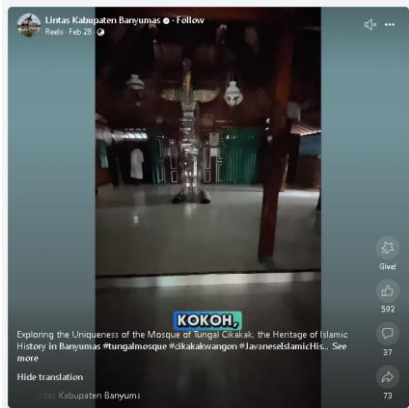
Table 2: Analysis stages and results

Stages of Analysis	Analysis Result	Description	Digital Content
Textual Analysis	1. The use of diction and style of language in the news about the Saka Tunggal Mosque emphasizes historical and religious aspects. 2. Digital media uses words in its news content such as "cultural heritage," "local wisdom," "spiritual icon," and "History," 3. The narrative structure builds the image of the mosque as a symbol of diversity and a religious center.	1. Linguistically, the news text places the Saka Tunggal Mosque as a cultural and spiritual symbol of the surrounding community. 2. The choice of diction describes a positive agenda in the news. 3. Visualization through photos and videos strengthens the image as a historical place.	Masjid Saka Tunggal Banyumas Source: CNN/Youtube Enyingkap Misteri Masjid Saka Tunggal | Bersama Om Hao Dan Kak Day Source: Muhammad Faizar/Youtube

Masjid Saka Tunggal Banyumas,
Masjid Pertama di Indonesia
Source: Kompas.com

Source: Tweet from account
@indonesiago_id / X

Source: Lintas Kabupaten
Banyumas/ Facebook

Examples from other sources

			• https://regional.kompas.com/read/masjid-saka-tunggal-warisan-budaya-dan-spiritua • https://travel.detik.com/read/saka-tunggal-kearifan-lokal • https://duniamasjid.islamic-center.or.id/81/masjid-saka-tunggal/ • https://tirto.id/sejarah-masjid-saka-tunggal-banyumas-dibangun-sebelum-majapahit-gdl2
Discursive Practice Analysis	1. Local media and Islamic communities, tourism portals, and local governments dominate the narrative. 2. The media often uses sources from religious figures, historians, and the government. 3. User comments tend to be positive on social media, with a small amount	1. The discourse structure is formed by journalists, religious figures, local governments, and communities that help build public opinion. 2. Interaction on social media helps strengthen the image of the mosque through audience involvement. 3. Digital discourse opens up public	 Source: antaranews.com

of criticism regarding access to travel to the mosque.	evaluation of the existence of the mosque so that it can be further promoted.	
		Source: Tweet from @yosuparyo / X
		Source: luputan6.com
		Examples from other sources
		• https://jateng.antaranews.com/read/tokoh-agama-apresiasi-saka-tunggal • https://www.facebook.com/share/p/1AGTnS1kTH/ • https://www.facebook.com/share/p/16STg9V3P5/ • https://www.facebook.com/share/v/1A7sDD6bYL/

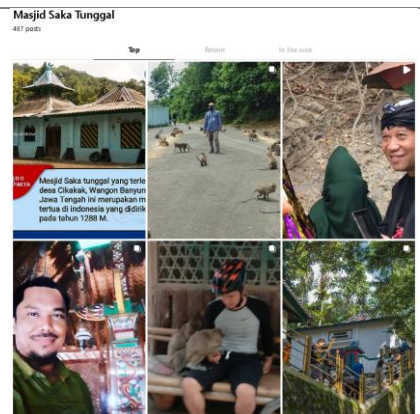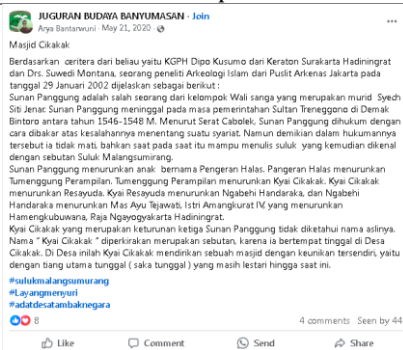|			
Socio-Cultural Analysis	1. The discourse structure is shaped by journalists, religious leaders, local governments, and communities, all of which contribute to building public opinion. 2. Interactions on social media enhance the mosque's image by encouraging audience participation. 3. Digital discourse allows for public assessment of the mosque's presence, enabling further promotion.	1. Mosques are an integral part of the strategy for cultural identity and the development of religious tourism. 2. Digital media plays a crucial role in spreading information about mosques as valuable local cultural assets. 3. Frequent news coverage enhances the public perception of mosques as sought-after destinations for religious tourism.	Source: Instagram #masjidsakatunggalbanyumas /487 post Source: Kumparan.com Source: Juguran Budaya Banyumasan/ Facebook

Source: detiknews.com

Source: merdeka.com

Examples from other sources

- https://republika.co.id/masjid-saka-tunggal-simbol-wisata-religi
- https://liputan6.com/regional/pelestarian-budaya-masjid-saka-tunggal
- https://dolanbanyumas.banyumaskab.go.id/desa_wisata/detail?o=cikakak-2
- https://www.rri.co.id/purwokerto/daerah/915638/desa-wisata-cikakak-upayakan-pengembangan-sektor-religi

Based on the results of the analysis and description, a triangulation test is conducted to ensure qualitative validity. This test relates to the stages of Textual

Analysis, Discursive Practice Analysis, and Socio-Cultural Analysis. The goal is to align the test results with the information gathered from the field.

Table 3. Validity and Reliability of Research

Methods	Implementation in Research	Description	Related Individuals/Agencies
Data Source	Data was gathered from field observations and collected through various digital media, including news portals, social media, as well as interviews with religious leaders, mosque managers, and community members.	Multiple sources are analyzed to provide a thorough understanding of how digital media influences the perception of mosques.	1. Takmir Management of Saka Tunggal Mosque 2. Local Religious Figure (KH. Ahmad Fauzi) 3. Banyumas Regency Tourism Office 3. Local news portals (ANTARA Central Java, Liputan6, Republika, Detik)
Theory	Utilizing the theory of Critical Discourse Analysis (Fairclough), digital media theory, and the theory of branding for places of worship as a theoretical foundation.	This multidisciplinary approach enhances the understanding of how mosque images are represented and constructed through digital media discourse.	1. Communication Expert from Sebelas Maret University (Dr. Joko Suranto S.Sn., M.Hum) 2. Cultural Researcher from UPN "Veteran" East Java Surabaya (Restu Ismoyo Aji, S.Sn., M.A.)
Peer Debriefing	The analysis results were reviewed by experts in communication, media, and culture to ensure objective data interpretation.	Improves research objectivity, minimizes personal bias, and enhances findings' accuracy.	1. Lecturer of Visual Communication Design, Sebelas Maret University (Dr. Alfan Setyawan, S.Sn., M.Sn.) 2. Local Media Practitioner (Senior Journalist of Suara Merdeka Daily - Andi Satrio)

This study demonstrates that digital media plays a strategic role in shaping the image of the Saka Tunggal Mosque. Through textual analysis, it is evident that specific word choices and metaphors are consistently employed to highlight the mosque's historical significance and religiosity. Terms like "unique," "sacred," and "historic" create the impression that the Saka Tunggal Mosque is an object worthy

of preservation as a vital part of the Islamic cultural identity in the archipelago. The analysis of discourse reveals a dominant pattern involving key contributors to content creation, such as local communities, influencers, and government entities, who actively promote the narrative across various popular digital platforms. The collaborative nature of Islamic culture enhances the dissemination of messages focused on the preservation and respect for cultural heritage.

Further socio-cultural analysis shows that digital discourse can significantly shape public perception regarding the authenticity and historical importance of the Saka Tunggal Mosque. Digital representation has effectively raised awareness, particularly among younger generations, about the need to preserve the mosque's historical, cultural, and Islamic values. An effective digital communication strategy also balances the needs of religious tourism with respect for the mosque's sacredness. These findings offer new insights into the importance of managing digital content wisely to support cultural heritage preservation while also delivering economic and social benefits to local communities. Overall, the critical discourse analysis (CDA) approach in this study aids in understanding the complexities of how digital media can be positively employed to preserve Islamic cultural heritage, especially in the face of globalization and digitalization challenges.

In addition to the findings related to the representation of the Saka Tunggal Mosque on various digital platforms, as an ethical consideration that emerged in the process of digital heritage of religious sites. The digital representation of the Saka Tunggal Mosque not only re-records the physical existence of the mosque but also helps form a new narrative that can influence public perception of its spiritual and historical value. Digital communication practices must balance the need for documentation and promotion of cultural heritage with sensitivity to the sacred values and authenticity of local culture. In line with Semwal's (2024) view, digital representation should not only focus on visual aspects or online popularity but also pay attention to the ethnographic and cultural values held by the site's guardian community. This study uses open data from social media and other digital platforms. Still, it considers the principles of digital ethics, such as clarity of

sources, transparency of interpretation, and respect for socio-cultural contexts. As stated by Ess in Fourie (2017) in Digital Media Ethics, ethical digital representation must pay attention to the balance between innovation and cultural responsibility, especially when it comes to religious heritage. Therefore, the findings of this study not only contribute to the conceptual and digital communication aspects but also emphasize the urgent need for a strong ethical framework in preserving the online narratives of religious sites.

CONCLUSION

The result of this research proves that digital media has an essential role in the process of constructing the image of the Saka Tunggal Mosque through the production, distribution, and reproduction of discourse in a more complex digital context. By using Norman Fairclough's CDA theory, this research proves that how the mosque is represented in digital media is not merely constructed by the narratives and images recorded but rather is continuously shaped through the dynamics of interaction between users who consume, react, and further distribute pieces of information. In this regard, digital media serves as a discursive space for several social actors to negotiate meanings and construct public understanding regarding the Saka Tunggal Mosque as a religious and cultural institution. Also, it will help build maritime culture as a niche community.

Digital media also operates as a discourse for community participation and tourists coming to create religious discussions, which further reinforces social cohesion and a sense of ownership among worshipers and the broader community. The analysis reveals that there are dominant and hegemonic discourses. Restricting the possibility of alternative representation in digital media challenges inclusivity, pluralism, and diversity in the digital public space. This means that this most normal discourse represents not the balance of interest between social classes in the world but the hegemony of power behind the construction of meaning that determines what is truth and what is not in a social milieu. So, any perspectives that do not agree with the continuous flow of the hegemonic discourse can, at least temporarily, be relegated to oblivion or the social margins. These findings have research implications, such as digital media standing as a tool that can help

preserve culture and religion through a managerial discourse that is more critical, reflective, and inclusive.

With the development of digital technology and information accessibility, it is essential to have a more responsive and adaptive communication strategy in order to ensure that the representation of the Saka Tunggal Mosque is descriptive but also shows the diversity of religious and social experiences within it. Moreover, these findings provide a novel understanding of the epistemological and ontological issues that emerge from the interactions between digital media and the mediation of religious and cultural identities amidst polyphonic discourses and competing figurative tensions waged by multiple agents across the social sphere. So, suggestions for further research that are relevant to this research are to explore a more inclusive digital communication strategy based on active community participation in the Cikakak Tourism Village regarding the existence of the Saka Tunggal Mosque in Banyumas Regency. Banyumas region, specifically, can be a good comparison study, in which, in addition to the muscle, there is also a mosque, a Pura for Hindus, a church for Christians, or a temple for Buddhists. Comparative studies of the representations of mosques or other places of religion at various geographical and cultural studies in the Banyumas region can also provide a broader insight into the role of digital media in shaping religious identities in This digital era. Furthermore, analysis of social media algorithms and information curation mechanisms is a significant aspect of research to grasp how algorithmic dynamics intensify the polarization of discourse and the potential for targeted intervention in diversifying digital representations of religion and culture to ensure an equitable representation of the Saka Tunggal Mosque.

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