

Evolving Historiographies: Strategies of Digital Platforms in Communicating Islamic History

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ABSTRACT

This study explores the distinctions in historical narrative presentation between online platforms and traditional media, focusing specifically on how Islamic history is communicated across various digital outlets. Addressing two pivotal questions, the research first examines how the writing of history on online platforms diverges from conventional media forms. It then investigates the specific strategies employed by these digital platforms—Islamramah.co, Islami.co, Geotimes.id, and Muslim.or.id—to convey Islamic historical narratives to the public. Utilizing content analysis, the study evaluates narrative techniques, visual representations, and interactive elements that digital media integrate to enhance accessibility and engagement. The findings reveal that online platforms offer real-time dissemination, greater global reach, and multimodal content formats, which significantly alter public interaction with historical content. However, these advantages come with challenges, such as the potential for narrative fragmentation, algorithmic influence, and a tendency towards sensationalism. The study concludes that while online platforms facilitate broader access to historical narratives and foster public engagement, they also present risks that can compromise historical accuracy and depth. Thus, the research underscores the need for a balanced approach in digital historical communication.

Keywords: Islamic History, Digital Platforms, Historical Communication, Media Comparison

ABSTRAK

Studi ini mengeksplorasi perbedaan dalam penyajian narasi sejarah antara platform online dan media tradisional, dengan fokus khusus pada cara sejarah Islam dikomunikasikan di berbagai saluran digital. Menjawab dua pertanyaan utama, penelitian ini pertama-tama mengkaji bagaimana penulisan sejarah di platform online berbeda dari bentuk media konvensional. Selanjutnya, studi ini menyelidiki strategi-strategi khusus yang digunakan oleh platform digital—Islamramah.co, Islami.co, Geotimes.id, dan Muslim.or.id—untuk menyampaikan narasi sejarah Islam kepada publik. Menggunakan analisis konten, penelitian ini mengevaluasi teknik narasi, representasi visual, dan elemen interaktif yang diintegrasikan media digital untuk meningkatkan aksesibilitas dan keterlibatan. Temuan menunjukkan bahwa platform online menawarkan penyebaran waktu nyata, jangkauan global yang lebih luas, dan format konten multimodal, yang secara signifikan mengubah interaksi publik dengan konten sejarah. Namun, keuntungan ini disertai dengan tantangan, seperti potensi fragmentasi narasi, pengaruh algoritma, dan kecenderungan terhadap sensasionalisme. Penelitian ini menyimpulkan bahwa meskipun platform online memfasilitasi akses yang lebih luas dan mendorong keterlibatan publik dengan narasi sejarah, mereka juga menghadirkan risiko yang dapat mengompromikan akurasi dan kedalaman sejarah. Oleh karena itu, penelitian ini menekankan perlunya pendekatan yang seimbang dalam komunikasi sejarah digital.

Kata kunci: Sejarah Islam, Platform Digital, Komunikasi Sejarah, Perbandingan Media

Introduction

In the contemporary digital age, the role of online platforms in disseminating historical knowledge has become increasingly significant (Hannan, 2024). Media online, with its ability to

reach a broad and diverse audience, offers new opportunities for shaping public understanding of historical narratives. This is particularly important for the history of Islam, a subject that not only spans centuries of complex developments but also holds deep cultural and religious significance for millions of people worldwide. Traditional academic publications and textbooks, while still essential, often fail to engage with the wider public in the same dynamic and interactive ways that digital platforms do (Choirin & Arbi, 2024). Through blogs, news outlets, and social media, online platforms have emerged as vital spaces where historical narratives are constructed, contested, and consumed by the public. The ease of access, rapid dissemination, and interactive features of these platforms make them crucial in shaping how contemporary audiences understand and interpret Islamic history.

Public history, as a field, focuses on the engagement of historical knowledge with the public outside traditional academic settings (Noiret, 2023). It bridges the gap between professional historians and broader audiences, making history accessible and relevant to everyday life (Cauvin, 2023). In the digital age, the scope of public history has expanded dramatically, as online platforms offer new avenues for historians and content creators to communicate historical narratives. The proliferation of websites, social media, and online publications has transformed the way history is produced and consumed, allowing for greater interactivity and participatory engagement from the public. These platforms not only serve as tools for educating audiences about the past but also enable individuals to become active contributors to historical discourse (Pons, 2022). As a result, digital media has become a pivotal force in shaping public memory and understanding of Islamic history, offering both opportunities and challenges in how history is represented and interpreted.

This research aims to explore the dynamic relationship between online platforms and the public understanding of Islamic history. By examining the ways in which digital media construct and communicate historical narratives, the study seeks to uncover the strategies employed by these platforms to make history accessible, engaging, and relevant to contemporary audiences. Specifically, this research will investigate how the representation of Islamic history in popular online outlets influences public perceptions, both in terms of historical accuracy and the broader socio-political implications. The study also aims to analyze the potential of digital media as a tool for democratizing historical knowledge, allowing a wider audience to engage with and contribute to historical discourse. Ultimately, this research aspires to provide a critical assessment of how online platforms shape, challenge, or reinforce dominant historical narratives, particularly those surrounding the complex and often contested history of Islam.

To achieve these objectives, the research is guided by two central questions: *First*, how does the writing of history on online platforms differ from traditional media? This question aims to explore the differences between online platforms and traditional media in conveying historical narratives, with a focus on variations in format, accessibility, and audience engagement. It examines how digital platforms enable more dynamic, interactive, and diverse storytelling approaches, in contrast to the linear, one-way methods often used in traditional media. *Second*, how do online platforms employ specific strategies to communicate Islamic history to the public? This inquiry seeks to uncover the narrative techniques, visual elements, and linguistic strategies employed by online platforms to present Islamic history in a way that is accessible, engaging, and compelling. It further examines how these strategies influence public perception and interpretation of historical events, shaping collective memory and understanding of Islamic history.

This study is particularly relevant within the contemporary framework of public history and the digital age, where the democratization of information challenges traditional boundaries of historical knowledge production. As online platforms become primary sources of information for millions, understanding how they shape public perception of Islamic history is crucial. The research not only fills a gap in the literature on the intersection of digital media and Islamic history, but it also contributes to broader discussions on the implications of technology for historical memory and public engagement. By focusing on the strategies used by digital platforms, this study highlights

the evolving role of media in shaping collective historical consciousness. Additionally, the study's relevance extends to practitioners of history, educators, and digital content creators who seek to navigate the delicate balance between public engagement and historical accuracy in a rapidly changing media landscape.

This research adopts a qualitative content analysis approach to investigate how Islamic historical narratives are communicated through online platforms. By focusing on *Islamramah.co*, *Islami.co*, *Geotimes.id*, and *Muslim.or.id*, the study analyzes the strategies used to convey historical content and how these platforms engage with their audiences. The content analysis examines both the textual and visual elements within the articles, including language choice, tone, and the use of images or multimedia to enhance narrative delivery. This method allows for an in-depth exploration of how Islamic history is presented and how it differs from traditional historiography.

To ensure a comprehensive comparison, the study evaluates the communication strategies employed by each platform, paying particular attention to the themes, format, and audience interaction mechanisms, such as comments, shares, and social media integration. Data collection involves sampling key articles on Islamic history from each platform and assessing their narrative structure, interactivity, and reach. By comparing these platforms, the study identifies common patterns and unique approaches that contribute to shaping public perceptions of Islamic history in the digital era. This analysis sheds light on the evolving nature of historical communication in the context of online media, emphasizing the flexibility, speed, and accessibility of digital platforms in contrast to traditional media forms.

Results and Discussion

Online Platforms and Islamic Historical Narratives

The advent of online platforms has profoundly altered the way historical narratives, including those of Islamic history, are communicated to the public. Unlike traditional media, which offers a largely unidirectional flow of information, digital media encourages interactivity, enabling audiences to participate actively in discussions. Comments sections, forums, and social media integrations allow for immediate feedback and engagement, transforming the audience from passive receivers to active contributors. This shift in participation fosters a more dynamic discourse where historical interpretations are constantly evolving in response to public interaction (Adeni, 2024).

In addition to enhanced interactivity, the speed at which information can be disseminated online stands in stark contrast to the slower processes of traditional print and broadcast media. Digital platforms allow real-time updates and instant access to content, enabling historical narratives to spread rapidly across geographical boundaries (Nisa, 2024). This acceleration, while democratizing access to information, also raises concerns regarding the validation of content, as rapid dissemination often precedes thorough academic scrutiny. As a result, the relationship between speed and accuracy becomes a critical point of tension in the digital age.

A significant advantage of online platforms lies in their ability to present historical narratives in diverse formats. Traditional media has long been constrained by linear and text-heavy formats, such as printed books or documentaries. In contrast, digital media offers multimodal opportunities, combining text, video, infographics, and hyperlinks, which enrich the audience's engagement with historical material. This flexibility allows for a more immersive experience, as users can explore related content, visualize timelines, or watch reenactments, thus deepening their understanding of complex historical events (Aldreabi et al., 2024).

Moreover, the accessibility of online platforms marks a departure from the more limited reach of traditional media. In the past, access to historical narratives was often restricted by the availability of physical publications or geographical limitations on broadcasting. Digital platforms remove these barriers, making content available to a global audience with an internet connection. This broad accessibility facilitates the globalization of Islamic historical narratives, ensuring they reach diverse audiences across cultural and linguistic boundaries, thus expanding the conversation

beyond traditional academic circles (Nugroho, 2024).

However, the democratization of content creation on digital platforms also brings challenges. Traditional media outlets typically maintain editorial oversight and a peer-review process that ensures historical accuracy and scholarly integrity. Online platforms, by contrast, often lack such rigorous filters, allowing anyone to publish or disseminate content. This shift in authority over narrative creation opens the door to a wider range of perspectives but also to the risk of misinformation. Algorithms that prioritize engagement over accuracy further exacerbate this issue, as sensationalist or popular content is often promoted, potentially at the expense of scholarly rigor.

Additionally, the visual emphasis of online media, aimed at attracting diverse audiences, represents a departure from the more text-heavy and formal presentation typical of traditional academic narratives. Online platforms often prioritize simplicity and brevity, employing visuals, concise paragraphs, and relatable language to appeal to wider audiences who may not have a deep academic background in history. While this enhances accessibility, it may oversimplify complex historical narratives, reducing the depth and nuance that more scholarly treatments would provide.

In this digital landscape, the fragmentation of historical narratives becomes another concern. Traditional formats, such as books or documentaries, typically present history in a continuous, coherent narrative. In contrast, online platforms often offer information in bite-sized pieces—blog posts, tweets, or short videos—which may fragment the overall historical picture. Audiences may consume isolated episodes of history without understanding the broader context, potentially leading to misinterpretations or superficial understandings of Islamic history (Ateh, 2024; Dallas et al., 2024).

Finally, the shift in consumption practices further differentiates online platforms from traditional media. While print and broadcast media offer a linear, passive consumption experience, digital media invites active participation. Audiences can not only select what content to consume but also share and engage with it, shaping the narrative's reach and reception. This participatory model empowers users to act as co-creators of historical discourse, distributing content across their social networks and influencing the public's perception of history in ways previously unimaginable.

The distinction between historical writing on digital platforms and traditional historiography is strikingly evident when examining the digital platforms that are the focus of this article. *Geotimes.id* is a digital news platform that focuses on critical and analytical reporting of contemporary political, cultural, and religious issues in Indonesia. Established in 2014, *Geotimes* positions itself as a progressive and liberal platform, encouraging open debate and intellectual discourse. The editorial team consists of experienced journalists and scholars who aim to provide nuanced perspectives, often challenging dominant narratives, including those within Islamic history (<https://geotimes.id/redaksi/>). The platform targets a diverse audience, particularly those in academic, political, and intellectual circles, and is known for its emphasis on pluralism and democracy. This liberal and progressive orientation directly influences its treatment of Islamic historical narratives, where it tends to highlight alternative interpretations of history, focusing on the social, political, and cultural dynamics that have shaped Islamic civilizations.

Islami.co serves as a platform dedicated to promoting moderate and inclusive interpretations of Islam, with an explicit focus on disseminating knowledge related to Islamic culture, history, and contemporary religious issues. The platform's editorial team consists of scholars and public intellectuals who advocate for a progressive vision of Islam, one that harmonizes tradition with modernity. Founded as part of an initiative to counteract radical ideologies, *islami.co* appeals to a broad Muslim readership seeking accessible yet scholarly content. Its coverage of Islamic history often emphasizes the diversity within the Muslim world, promoting an inclusive narrative that seeks to connect the past with the present while countering the monolithic representations of Islamic history often propagated by more conservative platforms. The platform's ideological commitment to moderation and pluralism deeply influences its historical content, which tends to highlight figures and events that exemplify Islamic tolerance and intellectual flourishing ([15 | Journal of Islamic Communication Studies \(JICoS\) Vol. 2, No. 2, Juli 2021, 12-22](https://islami.co/tentang-</p>
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Source: <https://islami.co/>

Figure 1. Homepage of *Islami.co*

In stark contrast to more progressive platforms, *muslim.or.id* is firmly rooted in a Salafi interpretation of Islam, promoting conservative views that are deeply tied to scripturalist approaches. Its editorial team is composed of scholars and preachers who are aligned with Salafi doctrines, advocating for a return to the 'pure' teachings of Islam as practiced by the earliest generations of Muslims. The platform's target audience is predominantly conservative Muslims, particularly those who are drawn to the theological rigor and simplicity of Salafism. This ideological orientation has a profound effect on the platform's historical narratives. Islamic history is presented with an emphasis on the early period of Islam, particularly the lives of the Prophet Muhammad and his companions, often eschewing more recent historical developments that do not align with Salafi ideology. The historical content on *muslim.or.id* is framed to reinforce conservative religious interpretations, focusing on figures and events that exemplify doctrinal purity and piety (<https://muslim.or.id/tentang-kami>; Falah, 2020).

Islamramah.co is a platform dedicated to promoting peaceful, pluralistic, and inclusive understandings of Islam. It is managed by a collective of scholars, activists, and intellectuals who are committed to fostering interfaith dialogue and mutual understanding within the Indonesian and global Muslim communities. The platform's content spans a wide range of topics, from contemporary religious issues to historical reflections, all presented in a way that emphasizes the peaceful and compassionate dimensions of Islam. Its target audience is broad, attracting moderate Muslims who value pluralism, tolerance, and coexistence (<https://www.islamramah.co/about-us>). The platform's approach to Islamic history reflects this ideological stance, often highlighting historical periods of peaceful coexistence between Muslims and non-Muslims, as well as figures who contributed to intellectual and cultural advancements. The historical narratives on *islamramah.co* are carefully curated to promote a vision of Islam that is both inclusive and forward-thinking, contributing to contemporary discussions about Islam's place in the modern world.

Accessing Islamic historical articles across these platforms often requires navigating through distinct interfaces. Most platforms provide a designated section or menu labeled "History" or "Islamic History" directly on their homepage, allowing users to explore historical content with relative ease. However, some platforms, like *islamramah.co*, do not offer a direct "Islamic History" category, nor do they provide a search bar for specific queries. In these cases, locating historical content requires more exploratory navigation, typically by browsing sections like "Dunia Islam," which features articles related to global Islamic issues, or by exploring more general categories such as "Sudut Pandang," "Kolom," "Hikmah," and "Khazanah." These sections serve as umbrella categories where Islamic historical content is dispersed, reflecting the platform's thematic blending

of history with contemporary reflections and religious teachings.

The historical themes covered in these platforms are broad and diverse, catering to various interests and scholarly needs. Topics range from the history of prophets, the emergence of Islam, the prophetic mission of Muhammad, the early Islamic conquests, and encounters between Islam and Christianity, to more complex subjects like Islamic jurisprudence, the history of Sunni and Shi'a movements, and the spread of Islam in the Nusantara (Southeast Asia). Additionally, there are articles focused on Islamic socio-political history, particularly within the Indonesian context. These wide-ranging themes showcase the platforms' engagement with both classical and modern aspects of Islamic history, providing readers with an array of perspectives on pivotal historical events and developments that have shaped the Muslim world.

In terms of historical periods, the content spans across several eras, from the medieval to the pre-modern and modern periods. Articles delve into Middle Eastern history, including the Islamic golden age, while also highlighting the cultural and political history of other Islamic regions, notably Southeast Asia. In the context of the Nusantara, there is a particular focus on the Islamization process and its societal impact. The articles not only explore major Islamic empires, such as the Abbasids and Umayyads, but also focus on localized Islamic movements and leaders who played a critical role in shaping the socio-political landscape of their respective regions. This chronological and geographical breadth reflects the platforms' ambition to cover Islamic history in a global context, addressing both the macro-history of the broader Muslim world and the micro-history of specific regions like Indonesia.

The contributors to these platforms come from varied backgrounds, further enriching the diversity of perspectives within the historical content. Authors range from professional historians and academics in fields outside of history, to enthusiastic history readers, hobbyists, and even students majoring in history or related disciplines. For example, Nadirsyah Hosen, a contributor for historical writings for *Geotimes.id*, currently serves as the Rais Syuriah of the Nahdlatul Ulama Executive Board in Australia-New Zealand and is a Senior Lecturer at Monash Law School, Australia, where he specializes in electoral systems and the Australian constitution (<https://geotimes.id/author/nadirsyah-hosen/page/2/>). Mun'im Sirry, who contributes historical articles to *Islamramah.co*, is an Associate Professor in the Department of Theology at the University of Notre Dame, with a focus on Qur'anic studies and interfaith relations (<https://theology.nd.edu/people/munim-sirry/>). Similarly, Muhammad Abduh Tuasikal, one of the contributors to *Muslim.or.id* on Islamic history, does not have formal education in history. Instead, his expertise lies in Arabic grammar (*nahw*), Islamic jurisprudence (*fiqh mu'amalah*), educational management, and matchmaking (<https://rumaysho.com/about-me>). This broad spectrum of authorship brings multiple interpretive lenses to the articles, blending rigorous academic analysis with more accessible and popular interpretations of Islamic history. While this inclusivity enhances the platforms' appeal to both scholarly and general audiences, it also raises interesting questions about the authority of historical narratives and the role of non-professionals in shaping public understanding of Islamic history.

Strategies of Communicating Islamic History through Online Platforms: A Comparative Study of *Islamramah.co*, *Islami.co*, *Geotimes.id*, and *Muslim.or.id*

Several strategies are employed by platforms like *Islamramah.co*, *Islami.co*, *Geotimes.id*, and *Muslim.or.id* to communicate Islamic history to the public. *First*, the selection of engaging and current themes. In offering themes and content, these platforms follow a similar pattern in presenting historical narratives. They tend to choose light topics that can be summarized in short articles, avoiding large and complex themes in a single popular article. Typically, these platforms address only specific aspects of broader topics, or if the theme needs to be discussed comprehensively, they break it down into a series of articles. For example, *Islamramah.co* divides the broad theme of Islamic-Christian coexistence in history into several separate articles by Mun'im Sirry, with each article highlighting a particular aspect of the theme

(<https://www.islamramah.co/author/munim-sirry>). *Geotimes.id* applies a similar strategy in Nadirsyah Hosen's writings on the history of the Islamic caliphate, which are spread across 40 separate but interrelated articles (<https://geotimes.id/author/nadirsyah-hosen/>).

The themes discussed often respond to the current socio-political conditions in Indonesia. Islamic-Christian relations remain a hot topic in religious pluralism discourse in Indonesia, which frequently faces numerous challenges. The history of caliphate governance in Islam, often portrayed negatively, reflects strong resistance to the idea of a caliphate system, which has been a point of debate in Indonesia over the last two decades. In fact, some historical articles on *Islami.co* seem to specifically address contemporary socio-political phenomena in Indonesia, such as the articles titled "Alih-alih Otak-atik Aturan, Sahabat Nabi Ini Malah Tak Ingin Anaknya Jadi Pejabat" (Rather Than Tamper with Rules, This Companion of the Prophet Didn't Want His Child to Become an Official) (Chironi, 2024) and "Ketika Umar bin Khattab Menolak Oligarki" (When Umar bin Khattab Rejected Oligarchy) (Ujilast, 2024), which clearly allude to the political behavior of the ruling elites in Indonesia. These simplified and contextually relevant themes contribute to the appeal of Islamic history articles in online media.

Second, the use of simple and communicative language. In offering their themes and content, platforms like *Islamramah.co*, *Islami.co*, *Geotimes.id*, and *Muslim.or.id* follow a similar approach in presenting historical narratives. They prefer light topics that can be condensed into short articles, avoiding extensive and complex discussions in a single popular piece. Typically, these platforms only address certain aspects of a broader theme, or if the entire topic needs to be discussed, they break it down into a series of related articles. For instance, *Islamramah.co* splits the major theme of Islamic-Christian coexistence in history into several separate articles by Mun'im Sirry, with each article focusing on a specific aspect of the broader theme. Similarly, *Geotimes.id* employs this method in Nadirsyah Hosen's works on the history of the Islamic caliphate, spreading the topic across 40 interconnected articles.

To ensure that these historical narratives are accessible to the general public, the articles are written in short paragraphs, using everyday, communicative language that is easy to grasp. This approach can be seen in Nadirsyah's writings, where he often uses conversational expressions like "luar biasa, bukan?" (extraordinary, isn't it?) or "tapi, ya, itu politik!" (but, well, that's politics!) to reach readers more effectively (Hosen, 2017). On *Islami.co*, articles often employ short paragraphs, sometimes as brief as two sentences, to maintain a quick and engaging reading pace, while the use of personal pronouns such as "I," "You," and "We" in *Islamramah.co* articles reflect an effort to establish a personal connection with their audience.

Third, Visual and Structural Elements. In a visual and structural analysis approach, images, titles, and formatting in Islamic history articles on platforms like *Islamramah.co*, *Geotimes.co*, *Islami.co*, and *Muslim.or.id* function as strategic elements to capture readers' attention and direct their interpretation of the historical narrative. For example, on *Islamramah.co*, the images accompanying Mun'im Sirry's articles often depict symbols of religious coexistence, such as churches and mosques side by side, or peaceful interactions between Muslims and Christians. These visuals reinforce the narrative of pluralism and interfaith tolerance constructed in the text, guiding readers to evaluate Islamic history from an inclusive and interreligious dialogue perspective. Additionally, the titles often highlight provocative terms, such as "Persinggungan Sumber Muslim dan Non-Muslim" (The Intersection of Muslim and Non-Muslim Sources) (Sirry, 2022), aiming to spark curiosity and lead readers to explore historical coexistence narratives that are not widely known.



Source: <https://www.islamramah.co/2022/07/9594/persinggungan-sumber-muslim-dan-non-muslim-bagian-v.html>

Figure 2. The ancient Arabic sources presented in Mun'im Sirry's article titled "Interactions between Muslim and Non-Muslim Sources."

Meanwhile, on *Geotimes.co* and *Muslim.or.id*, the use of visuals and titles in articles by Nadirsyah Hosen and writers on *Muslim.or.id* also plays a significant role in framing history differently. On *Geotimes.co*, the images often depict Umayyad and Abbasid caliphs in dramatic poses or visuals reflecting political tension, reinforcing the impression of conflict and power intrigue central to Hosen's historical narrative. The titles are also crafted to create a sensational effect, such as "Khalifah Al-Walid bin Yazid: Fir'aunnya Umat Islam" (Caliph Al-Walid bin Yazid: The Pharaoh of the Muslim Ummah) (Hosen, 2017), which directly steers readers toward a negative judgment of that historical figure. In contrast, the visuals on *Muslim.or.id* are more conservative, featuring images of mosques or portraits of the Prophet's companions, aiming to reinforce the discourse of Islamic orthodoxy. The systematic structure of the articles with clear subheadings also helps convey historical messages directly and in an organized manner, supporting narratives that emphasize the greatness and exemplary virtues of Islamic historical figures.



Source: <https://muslim.or.id/25480-sejarah-penamaan-muhammad-untuk-nabi-shallallahu-alaihi-wa-sallam.html>

Figure 3. Gambar interior masjid pada artikel *Muslim.or.id* yang berjudul "Sejarah Penamaan 'Muhammad' Untuk Nabi Shallallahu 'alaihi Wa Sallam."

Fourth, public engagement. Online media platforms such as *Islamramah.co*, *Geotimes.id*, and *Muslim.or.id* generally facilitate reader interaction by providing a comment section for each published article, allowing readers to engage directly. Additional features like sharing options to various social media platforms—such as WhatsApp, Facebook, Pinterest, and Twitter—along with

print PDF or copy link menus, allow for broad distribution of the articles. Some platforms, like *Islami.co* and *Islamramah.co*, also have a “views” feature that shows how many times an article has been accessed, offering an indication of reader engagement. For example, *Islami.co* articles like “Alih-alih Otak-atik Aturan, Sahabat Nabi Ini Malah Tak Ingin Anaknya Jadi Pejabat” and “Menteri-menteri Non-Muslim dalam Kabinet Kekhilafahan Islam” (Non-Muslim Ministers in the Islamic Caliphate Cabinet) (Ansari, 2024) received 471 and 3,387 views, respectively, showing significant variation in the appeal of Islamic history articles. Meanwhile, articles on *Islamramah.co*, such as Mun’im Sirry’s “Kristen dalam Pemerintahan Islam Awal: Hadis” (Christians in Early Islamic Government: Hadith) (Sirry, 2022), garnered fewer views—only 262—reflecting potential challenges in reaching a broader audience. Unfortunately, *Geotimes.id* and *Muslim.or.id* do not provide a views feature, so further engagement metrics cannot be analyzed.

However, not all platforms offer the same space for reader interaction. *Islami.co*, despite its popularity, does not provide a comment section for its articles, including those on Islamic history, limiting reader interaction to reading and sharing the articles without direct dialogue. In contrast, *Islamramah.co* and *Geotimes.id* offer comment sections, although reader participation remains low. For example, the article “Kristen dalam Pemerintahan Islam Awal: Hadis” on *Islamramah.co* received only one comment, rejecting Mun’im Sirry’s view of the Shafi’i school’s contribution to discussing Christian participation in early Islamic governance. Meanwhile, *Muslim.or.id* shows more active engagement, with its historical articles such as “Sejarah Penamaan ‘Muhammad’ Untuk Nabi Shallallahu ‘alaihi Wa Sallam” (The History of the Name ‘Muhammad’ for the Prophet, Peace be Upon Him) (Anshori, 2022) receiving five comments, and “Pernikahan Rasulullah Dengan Khadijah Radhiallahu’anha” (The Marriage of the Prophet with Khadijah, May Allah Be Pleased with Her) (Purnama, 2019) receiving 16 comments. Discussions on this platform often involve agreement, disagreement, and even debate, illustrating that readers on *Muslim.or.id* tend to be more engaged in public discussions on Islamic history.

Conclusion

In conclusion, this study highlights the profound ways in which online platforms have reshaped the communication of Islamic history, diverging substantially from the traditional forms of media. Platforms like *Islamramah.co*, *Islami.co*, *Geotimes.id*, and *Muslim.or.id* utilize a combination of multimedia formats, interactive features, and algorithm-driven visibility to make historical narratives more accessible and engaging to a wide, global audience. The inclusion of visual aids, videos, infographics, and social interaction tools not only enhances the appeal of historical content but also encourages greater public participation and discourse. This shift from a one-directional flow of information, characteristic of traditional media, to a two-way dynamic interaction allows for the continuous evolution of historical narratives as they are consumed, shared, and discussed by the public. However, while these innovations offer opportunities for wider engagement, they also come with significant challenges. The potential for fragmented storytelling, the prioritization of sensational over scholarly content by algorithms, and the rapid spread of unverified or incomplete narratives pose risks to the integrity of historical communication.

Moreover, the study underscores the active role of online platforms in shaping public historical consciousness, moving beyond merely presenting historical facts to influencing how history is perceived, understood, and remembered by the public. Through their strategic use of language, narrative framing, and selective presentation of events, these platforms not only inform but also mold public memory and collective identity, particularly in relation to Islamic history. This influence is further amplified by the participatory nature of digital media, where users can contribute to and reshape historical discussions through comments, shares, and personal interpretations. However, while this democratization of historical knowledge opens doors for more inclusive narratives, it also raises critical questions about the balance between making history accessible and maintaining scholarly rigor. Ensuring the accuracy and depth of historical content

in a fast-paced, digital environment remains a pressing challenge, highlighting the need for strategies that foster both public engagement and the preservation of historical authenticity.

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