

PROPHETIC JOURNALISM IN THE CONTEXT OF LOCAL MEDIA: FORMULATION, DYNAMICS, AND RESPONSE

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Abstract: *The demand for speed in delivering news online often causes journalists to sacrifice accuracy and ethical standards. Therefore, prophetic journalism emerges as a paradigm that emphasises prophetic values. This study aims to identify how Kediripedia.com implements these values and how the platform leverages opportunities and faces challenges to maintain journalistic quality. A constructivist paradigm and qualitative approach were employed to collect data through interviews, observation and documentation, which were then analysed using Teun A. van Dijk's three-dimensional Critical Discourse Analysis. The findings reveal that Kediripedia.com successfully integrates prophetic journalism values into its editorial practices and news products. Shiddiq (truthfulness) is reflected in editorial honesty; Amanah (trustworthiness) in the team's moral responsibility; Tabligh (communication) in the use of a distinctive storytelling style; and Fathanah (wisdom) in the broad interpretation of local issues. Challenges such as financial pressure, maintaining integrity and competing with other digital media are addressed through content diversification, community collaboration and developing a unique audience segmentation strategy, which strengthens Kediripedia.com's position as a local media platform.*

Keywords: *Prophetic Journalism, Local Media, Kediripedia.com*

A. Introduction

Conventional mass media, including newspapers, have shifted towards digital platforms. As a result, the transition from print to digital media has accelerated significantly. In fact, digital outlets now dominate the Indonesian media landscape, with 902 out of 1,711 registered companies operating online, according to the Press Council. In turn, print media has experienced a steady decline and transformed into online-based platforms¹.

In the era of digital disruption, online media has emerged in response to society's growing demand for immediate, factual and engaging information. People have gradually moved away from print towards more flexible online platforms that can be accessed at any time and from anywhere. However, this pursuit of speed and relevance has also brought new challenges, particularly in the form of weaker verification processes and declining news accuracy².

The pressure to be the first to publish often causes media outlets to prioritise immediacy over credibility, resulting in rushed or even neglected fact-checking in favour of higher traffic and algorithmic visibility³. Online media outlets are increasingly competing to boost page clicks by using clickbait headlines⁴. However, this approach often results in fragmented and sensationalised information, which can cause discomfort and bias among readers, and even lead to misinformation⁵.

Media organisations tend to prioritise attention-grabbing and controversial stories, often at the expense of balance and accuracy⁶. This contributes to the polarisation of public opinion and reduces the space for opposing or diverse perspectives⁷. This contributes to the polarisation of public opinion and reduces the space for opposing or diverse perspectives⁸.

¹ Adel Andila Putri, "Pergeseran Media Cetak Ke Media Digital Semakin Pesat Di Indonesia - GoodStats," GoodStats, September 27, 2023, <https://goodstats.id/article/pergeseran-media-cetak-ke-media-digital-semakin-pesat-di-indonesia-dUsIo>.

² Redaksi Sumberpost, "Kurangnya Verifikasi Oleh Media Online Di Indonesia – Sumberpost.Com," Sumberpost, October 8, 2017, <https://sumberpost.com/2017/10/08/kurangnya-verifikasi-oleh-media-online-di-indonesia/>.

³ Angellica Myrianne Fatikasari, "Dinamika Politik Media Di Indonesia: Antara Sensasionalisme Dan Polaritas Opini," Netralnews.Com, October 20, 2024, <https://www.netralnews.com/dinamika-politik-media-di-indonesia-antara-sensasionalisme-dan-polaritas-opini/VE8zdGRZMTBQYzJiUINYTHdoR0ZtUT09>.

⁴ Intan Nurindar Wardani, Masnia Ningsih, and Ratnaningrum Zusyana, "Penggunaan Clickbait Headline Pada Portal Tribunnews.Com," *Pawitra Komunika* 2, no. 1 (2021).

⁵ Yayat D. Hidayat, "Clickbait Di Media Online Indonesia," *Jurnal Pekommas* 4, no. 1 (2019): 1–10.

⁶ Benni Setiawan, "Disiplin Verifikasi Dalam Jurnalisme Media Online Detikcom," *Jurnal Ilmu Pengetahuan Dan Teknologi Komunikasi* 23, no. 1 (2021): 33–48, <https://doi.org/10.33169/iptekkom.23.1.2021.33-48>.

⁷ Angellica Myrianne Fatikasari, "Dinamika Politik Media Di Indonesia: Antara Sensasionalisme Dan Polaritas Opini."

⁸ Cevi Muhamad Taufik, *Media, Kebenaran, Dan Post-Truth*, ed. Iing Saefudin (Bandung: Widina Bhakti Persada, 2022).

These issues reflect a misguided practice of journalistic ethics, as both journalists and media institutions play a key role in shaping and disseminating online news⁹. Therefore, prophetic journalism emerges as an ethical alternative, aiming to prevent the spread of misleading information while remaining grounded in religious values and adherence to the journalistic code of ethics¹⁰¹¹.

Parni Hadi explains that the duty of journalists is not only to disseminate information, but also to spread goodness, which is grounded in the moral and ethical values derived from religious teachings. Prophetic journalism is aligned with the moral principles and conduct exemplified by prophets and messengers from different faiths. Essentially, a journalist's work continues the Prophets' mission to convey information that upholds morality, humanity and virtue. The goal of this kind of journalism is to inform, educate, inspire, entertain, empower and advocate¹².

Prophetic journalism has a lot in common with several other journalistic paradigms, including constructive journalism, peace journalism and solutions journalism. These approaches all emphasise the social responsibility of the media in fostering a healthy public sphere. However, prophetic journalism has a unique character because it is grounded in prophetic values: truthfulness (shiddiq), trustworthiness (amanah), communicative responsibility (tabligh), and wisdom (fathanah). Constructive journalism focuses on solution-oriented, positive and future-focused storytelling while maintaining traditional journalistic principles¹³, whereas peace journalism promotes non-violence, reconciliation and constructive conflict resolution by shifting the reporting focus away from sensationalism and violence towards the structural causes of conflict and peaceful solutions¹⁴. Similarly, solutions journalism emphasises rigorous, evidence-based reporting on responses to social problems¹⁵. Prophetic

⁹ Umi Khabibah and Ahmad Aminuddin, "Analisis Kode Etik Jurnalistik Wartawan Terhadap Prinsip-Prinsip Profesionalisme Dan Etika Dalam Peliputan Berita, Studi Kasus: Media Online Kabarpas.Com," *JSL Jurnal Socia Logica* 3, no. 2 (2023): 1–13.

¹⁰ Feri Purnama, "Pemikiran Parni Hadi Tentang Jurnalisme," *Communicatus: Jurnal Ilmu Komunikasi* 3, no. 1 (June 2019): 35–52, <https://doi.org/10.15575/cjik.v3i1.5035>.

¹¹ Feri Purnama, *Jurnalisme Profetik: Sebuah Pemikiran Wartawan Senior Parni Hadi Dalam Membangun Jurnalis Yang Berkualitas* (Pekalongan: PT. Nasya Expanding Management, 2023).

¹² Ulfa Khairina, "Perempuan Dan Media: Representasi Pewarta Pada Harian Serambi Indonesia," *Jurnal Peu* 8, no. 1 (2025): 47–64.

¹³ Karen McIntyre, "Constructive Journalism," in *Elgar Encyclopedia of Political Communication: Volume 1-3* (Edward Elgar Publishing, 2025), 280–83, <https://doi.org/10.4337/9781035301447.vol1.00073>.

¹⁴ Jake Lynch, "Peace Journalism," in *Routledge Handbook of Peace, Security and Development* (Taylor and Francis, 2020), 275–84, <https://doi.org/10.4324/9781351172202-26>.

¹⁵ Karen Elizabeth McIntyre and Kyser Lough, "Toward a Clearer Conceptualization and Operationalization of Solutions Journalism," *Journalism* 22, no. 6 (June 2021): 1558–73, <https://doi.org/10.1177/1464884918820756>.

journalism, however, simultaneously integrates ethical, spiritual, and humanitarian dimensions within journalistic practice.

Kediripedia.com, an online media platform based in Kediri, offers an alternative form of journalism, presenting factual information in a distinctive narrative style. On its official website, the platform highlights everyday life events as 'living data', treating them as valuable sources of information that are documented in a modern encyclopedia and accessible online through digital devices. Unlike many other online media outlets, which focus on sensational or controversial issues, Kediripedia.com delivers stories rooted in real-life experiences, presented through articles, photographs, videos and films. The platform aims to enrich readers' perspectives by providing informative, inspiring and engaging content. Its journalistic work is carried out by certified professional journalists, demonstrating their credibility and competence. Notably, Kediripedia.com was selected by the Google News Initiative as a recipient of the Journalism Emergency Relief Fund (JERF) in 2020.

As an educational media platform, Kediripedia.com employs two key strategies to stimulate the reading interest of Generation Z: conducting research to present information that appeals to their preferences, and utilising a multiplatform approach¹⁶. Meanwhile, NU Online Jabar applies prophetic journalism through four main strategies: using relevant and verified sources (shiddiq), maintaining integrity (amanah), delivering information across multiple platforms (tabligh), and ensuring that journalists remain updated and technologically adept (fathanah)¹⁷.

The practice of prophetic journalism in the Khazanah section of Republika.co.id is distinct from these approaches in that it is grounded in Kuntowijoyo's core values of humanisation, liberation, and transcendence. Humanisation is reflected in a focus on public interest and humanitarian action, liberation is embodied through fair and educational reporting, and transcendence is expressed through news content that emphasises virtue, usefulness, informativeness and inspiration¹⁸.

Prophetic journalism, as represented through Islamic symbols in the television episode 'Geliat PSK ABG', illustrates how the social institutions depicted in the programme differ from the discourse presented on screen. The role of religion in the setting appears to have weakened, suggesting that

¹⁶ Lukman Hakim et al., "Kediripedia Online Media Editor's Strategy For Increasing Generation Z's Reading Interest," *Jurnal Studi Jurnalistik* 5, no. 1 (April 2023): 62–66, <https://doi.org/10.15408/jsj.v5i1.31906>.

¹⁷ Nunung Nailul Inayah, Enjang Muhaemin, and Encep Dulwahab, "Penerapan Jurnanisme Profetik Pada Media NU Online Jabar," *ANNABA : Jurnal Ilmu Jurnalistik* 9, no. 1 (2024): 43–64.

¹⁸ Chyntia Risdyanandini, Cecep Suryana, and Moch Fakhruroji, "Analisis Isi Praktik Jurnanisme Profetik Pada Pemberitaan Di Rubrik Khazanah Republika.Co.Id," *ANNABA : Jurnal Ilmu Jurnalistik* 9, no. 1 (2024): 1–22.

such cases should be addressed promptly¹⁹. Within the journalistic process itself, reporters play a crucial role in shaping news narratives. However, their interpretations of prophetic journalism values vary, particularly with regard to public sensitivity, honesty, and integrity²⁰.

Thus, this study seeks to address the gaps in previous research on prophetic journalism, particularly in the context of the online media platform *Kediripedia.com*, an area that has not yet been explored. Using Teun A. van Dijk's critical discourse analysis framework, the study offers a fresh perspective on the construction and expression of journalistic narratives infused with prophetic values in digital media. The novelty of this research lies in three aspects: firstly, its focus on local digital media based on *Kediripedia.com*, which has not previously been studied from the perspective of prophetic journalism; secondly, the systematic application of Van Dijk's AWK framework to analyse the representation of prophetic values in news texts; thirdly, the empirical contribution to the academic discussion regarding the implementation of journalistic ethics based on religious values in the digital sphere.

Kediripedia.com, known for its distinctive narrative journalism, provides an opportunity to present a fresh viewpoint within the online media landscape. Its vivid, lived narrative style opens new paths for examining the intersection between narrative journalism and prophetic values. Consequently, this research aims to delve deeper into the values of prophetic journalism, how they are practised by *Kediripedia.com*, and the challenges and opportunities faced by its editorial team in maintaining journalistic quality grounded in these values. Ultimately, the study aims to reveal the extent to which *Kediripedia.com* integrates prophetic principles into its narrative journalism, and the impact of this integration on the quality of its reporting.

B. Research Methods

This study uses a descriptive qualitative approach based on the constructivist paradigm. This paradigm posits that reality is a social construct, shaped by individuals' knowledge, experiences and perspectives, as well as their interactions with the environment. Data were primarily collected through interviews with key informants: the editor-in-chief and reporters of *Kediripedia.com*. Interviews were conducted with three informants (the editor-in-chief and two reporters from *Kediripedia.com*) who were selected through purposive sampling on the basis of their direct

¹⁹ Umi Kulsum, Deden, and Mauli Darajat, "Perspektif Jurnalisme Profetik Pada Reportase Investigatif 'Geliat PSK ABG' Di Trans TV," *JSJ: Jurnal Studi Jurnalistik* 2, no. 1 (2020): 93–115, <https://doi.org/10.15408/jsj.v2.14579>.

²⁰ Endro Surip Efendi et al., "Analisis Persepsi Wartawan Terhadap Nilai-Nilai Jurnalisme Kenabian Dalam Uji Kompetensi Wartawan," *Jurnal Kolaboratif Sains* 7, no. 6 (June 2024): 1942–50, <https://doi.org/10.56338/jks.v7i6.5448>.

involvement in the news production process. The interviews took place in March–April 2025, lasted 45–60 minutes, and were recorded and transcribed verbatim. The validity of the data was ensured through triangulation of sources by comparing the results of the interviews, observations and documentation.

Secondary data were collected through the observation and documentation of articles published on Kediriipedia.com, as well as from relevant academic journals, books and other supporting sources. In the initial stage, the researchers identified ten articles published between January and August 2025, spanning all sections except Suryapedia. These articles were selected based on their explicit representation of Islamic values in the titles. This timeframe was chosen as it represented the most recent publications available in 2025 when the study was conducted. From these articles, six were purposively selected according to three criteria: (1) the presence of prophetic journalism values (shiddiq, amanah, tabligh, or fathanah); (2) the inclusion of social, religious, cultural, or minority-group issues relevant to the study's focus; and (3) a narrative structure suitable for analysis using Teun A. van Dijk's Critical Discourse Analysis framework.

The six articles were considered representative because they encompassed diverse sections, issues, social groups and forms of prophetic value representation. The sample was not intended to statistically represent all content published by Kediriipedia.com, but rather to provide an analytical representation of the most significant manifestations of prophetic journalism practices.

Data analysis applied Teun A. van Dijk's critical discourse analysis with a cognitive approach, exploring the relationship between cognitive phenomena and discourse structures, verbal interactions, and communicative events or situations ²¹²². Thus, the three dimensions of text, social cognition and social context are employed to explore how the discourse of prophetic journalistic values is represented in the news, as well as the cognitive and social contexts that underpin its production.

C. Results and Discussion

The prophetic journalism values practised by Kediriipedia.com

The prophetic journalism values practised by Kediriipedia.com are examined through Van Dijk's model of Critical Discourse Analysis, in order to analyse the journalistic work and output of Kediriipedia.com. This model investigates the relationship between cognitive phenomena and discourse

²¹ Junaidi, Ismail Arafah, and Nurhazizah, "Analisis Pemberitaan Sengketa Lahan STAIN Teungku Dirundeng Meulaboh," *Jurnal Peurawi* 4, no. 2 (2021): 22–44.

²² Dewi Ratnaningsih, *Analisis Wacana Kritis Sebuah Teori Dan Implementasi* (Kota Bumi: Universitas Muhammadiyah Kotabumi, 2019).

structures, verbal interactions, and communicative events and situations, analysed through three main dimensions²³:

1. Text

Text serves as the discourse object under analysis and is built upon inseparable structural elements that also function as a framework for deeper examination. These structures include:

a. Macrostructure

This level represents the overall structure of a text, providing a general overview through the themes and topics emphasised within it. Thematic organisation refers to the way in which a text is arranged to direct readers' attention to its most significant parts. The topic elements embedded in the theme constitute the most essential information in a discourse. Therefore, the journalist's core message lies within the topic.

Topics on spirituality and religious life, for instance, appear in articles on *Kediripedia.com* titled "Setahun Jamaah Teras Gubuk, Vespa Sebagai Jalan Menuju Spiritualisme Kehidupan" ("A Year of the Teras Gubuk Congregation: Vespa as a Path to Spiritual Life" and "Seabad Ahmadiyah Indonesia, di Kediri Hidup Damai" ("A Century of Ahmadiyah Indonesia: Living Peacefully in Kediri"). Both articles highlight the integration of spiritual values with local culture, portraying religious communities that continue to live in harmony despite their minority status.

This shows that *Kediripedia.com* provides space for religious practices with tolerance, especially as the identity of Kediri City, in line with Kuntowijoyo's concept of humanisation in prophetic journalism, which is an effort to promote a peaceful approach, eliminate violence and hatred, and maintain brotherhood despite differences in religion, tradition, or belief²⁴.

The concept of humanism is also reflected in articles entitled 'Collaboration between Catholic Youth in East Java and Surabaya Presents Educational Scholarships' and 'The Joy of Kediri's Disabled Catholic Community Celebrating their Jubilee'. Through these articles, *Kediripedia.com* conveys the message that education is a form of social responsibility and solidarity across institutions. Issues of inclusion and minority groups are given space as a form of social responsibility by *Kediripedia.com*

²³ Ibid.

²⁴ Parni Hadi, *Jurnalisme Profetik* (Jakarta: Dompot Duafa, 2017).

with its responsibility as a form of media mandate in reporting information to the public²⁵.

Another value of *amanah* is reflected in the selection of topics such as moral and social control through religious decisions, 'Bahtsul Masail Ponpes Besuk Pasuruan Haramkan Sound Horeg.' Meanwhile, the value of prophetic journalism in the form of shiddiq is demonstrated in topics about factual history that show cultural continuity, such as in the article entitled 'Masjid Bayem Berdiri di Atas Pabrik Tua Belanda' (Bayem Mosque Stands on an Old Dutch Factory).

a. Superstructure

Superstructure is the framework of the text. Superstructure explains how the structure and elements of discourse are arranged in the text. In a structure, there is a scheme that becomes the most important element in discourse²⁶. As a medium with distinctive narrative writing, Kediriipedia.com uses a chronological flow in its articles, particularly those about the Jamaah Teras Gubuk even.

Kediriipedia.com also writes using a cause-and-effect flow in articles about the Ahmadiyah congregation. It begins with the history of Ahmadiyah in Kediri, the community's acceptance, and the current peaceful conditions. The title raises a sensitive topic (a minority group that was once opposed) by emphasising peace. According to Hildagardis, the title serves to attract attention. This shows positive framing, a schematic strategy that changes negative stigma without causing confrontation²⁷.

The typical structure in lead features of human interest is found in the news about Catholic people with disabilities at the Jubilee celebration and also the news about scholarships from Catholic youth with Untag Surabaya. Journalists place important points about the topic at the beginning of the article, opening directly with sentences that touch the reader's emotions, followed by details of the main information topic and ending with additional supporting information.

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²⁵ Safana Nur Rahma Zakiyya, "Sukacita Umat Katolik Difabel Kediri Merayakan Jubileum - Kediriipedia.Com," Kediriipedia.Com, June 9, 2025, <https://kediriipedia.com/sukacita-umat-katolik-difabel-kediri-merayakan-jubileum/>.

²⁶ Haryatmoko, *Critical Discourse Analysis (Analisis Wacana Kritis): Landasan Teori, Metodologi, Dan Penerapan*. (Depok: PT Rajagrafindo Persada, 2019).

²⁷ Yuliana Hildagardis, Jonas Klemens G. D. Gobang, and Lodowyk Nikodemus Kedoh, "Analisis Kaidah Jurnalistik Pada Judul Berita Di Media Online Tribunflores.Com Edisi November 2024," *JKOMDIS: Jurnal Ilmu Komunikasi Dan Media Sosial* 4, no. 3 (December 2024): 967–75, <https://doi.org/10.47233/JKOMDIS.V4I3.2408>.

Jubilee celebration and also the news about scholarships from Catholic youth with Untag Surabaya. Journalists place important points about the topic at the beginning of the article, opening directly with sentences that touch the reader's emotions, followed by details of the main information topic and ending with additional supporting information²⁸.

a. **Micro**

According to Eriyanto, the elements observed in a text are the diction, sentences, and style used by the authoreks²⁹. Meanwhile, Jusfri defines micro structure as the meaning of discourse that can be observed by analysing the diction, sentences, clauses, and style used by the discourse creator. Micro elements are the local meanings of a text that can be understood based on several aspects, namely semantics, syntax, stylistics, and rhetoric³⁰. In semantics, the elements analysed are background, details, and presuppositions³¹.

The second element is syntax, which discusses the relationship between elements that form meaningful and well-structured sentences. The use of coherence is also one of the strategies in syntax³². The third micro element is stylistics, which is also defined as language style, which is the way the writer uses language to express their intentions. Meanwhile, the fourth element is rhetoric, which is the emphasis in a discourse. Rhetoric shows the most prominent aspects of a text at the structural level, which consists of graphics and metaphors³³. These micro elements are used to examine the local meaning of discourse that demonstrates the values of prophetic journalism in news texts:

1. News of Teras Gubuk:

a. **Semantics**

Background: A Vespa community event linked to the spirituality of Islamic boarding school students, particularly the Teras Gubuk Islamic Study Group.

²⁸ Ibrahim T. I. Ukk et al., "How Indonesian's Online News Papers Report the Conflict between Palestine and Israel—A Case of Republika.Co.Id and Kompas.Com," *Open Journal of Social Sciences* 7, no. 5 (May 2019): 290–331, <https://doi.org/10.4236/JSS.2019.75025>.

²⁹ Dedy N. Hidayat Eriyanto, *Analisis Wacana : Pengantar Analisis Teks Media*, ed. Nurul Huda S.A (Yogyakarta: LKIS Yogyakarta, 2006).

³⁰ Rahma Surya et al., "Analisis Struktur Mikro (Retoris) Dalam Novel Begjane Rustam Karya Pak Met," *Sabdasastra: Jurnal Pendidikan Bahasa Jawa* 7, no. 1 (2023): 132–45.

³¹ Paryati Izza Salsabila, Haris Sumadiria, "Analisis Wacana Pemberitaan Sepak Bola Indonesia Pada Majalah Tempo Izza," *Majalah Tempo* 7, no. December (2022): 221–44.

³² Ratnaningsih, *Analisis Wacana Kritis Sebuah Teori Dan Implementasi*.

³³ Ardiansyah Romadhoni, "Pengaruh Fotografi Jurnalistik Pada Media Online," *IMAJI: Film, Fotografi, Televisi, & Media Baru* 14, no. 2 (2023): 98–107, <https://doi.org/10.52290/i.v14i2.115>.

Details: The course of the event is described in detail, starting from the meeting point, participants, to follow-up events (paragraphs 2-4)

Assumption: The journalist's assumption that worldly hobbies such as Vespa riding can be a spiritual path. Thus, readers are expected to have the same view of the Vespa community. This is in line with the impact of mass media on audiences, which has a significant influence on shaping public opinion³⁴.

b. Syntax

Sentence structure: dominated by descriptive sentences such as 'Thousands of Vespa riders gathered...'.
Coherence: Each paragraph is chronological, starting from the activities, atmosphere, to spiritual meaning.

Pronouns: Dominated by general pronouns such as 'they' and 'congregation' to refer to event participants in order to maintain a sense of togetherness.

c. Stylistics

Lexicon: Uses a mixture of religious and popular vocabulary such as 'spiritualism', 'congregation', "sarong", and 'happy riding'.

Tone: Conveys a sense of togetherness through a warm and positive tone.

d. Rhetoric

Graphics: Shows Gus Kautsar and Ning Jazil chatting before the ride begins, followed by other participants behind them.

³⁴ Hudi Yusuf and Kusnanto Kusnanto, "Pengaruh Media Massa Terhadap Persepsi Dan Tingkat Kriminalitas : Analisis Terhadap Efek Media Dalam Pembentukan Opini Publik the Influence of Mass Media on Perceptions and Crime Rates: An Analysis of the Effect of the Media in Shaping Public Opinion," *Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 2 (2024): 1047–61.



Figure 1. Teras Gubuk Congregation News
Source: kediripedia.com

Metaphor: A metaphorical phrase is shown in ‘the road to spiritualism in life,’ which describes the physical journey on a Vespa as an inner journey.

Repetition: The moral meaning is emphasised through the words “spiritual” and ‘togetherness,’ which are repeated in several parts.

2. News of Seabad Ahmadiyah:

a. **Semantics**

Background: Starting from the social reality of the Ahmadiyah community living peacefully in Kediri despite being perceived negatively by the community (opening paragraph).

Details: Contains the establishment of Ahmadiyah in Kediri, the activities carried out by the congregation, and the harmonious social relations with the surrounding community (Paragraphs 2-4).

Assumption: Kediripedia.com assumes that the level of tolerance among the people of Kediri is high and that not all regions in Indonesia reject Ahmadiyah. This is because the city of Kediri is included in the ten most tolerant cities in Indonesia³⁵.

b. **Syntax**

Sentence structure: Passive and informative sentences dominate, such as ‘It is known to have been established since...’ ‘The Ahmadiyah congregation is known...’ in order to maintain neutrality.

³⁵ Khairil Fazal Mawardi, Juwaini, “Religious Tolerance in Banda Aceh and Kediri: Challenges and Opportunities Digital Space,” *Jurnal Sosiologi Dialektika Sosial* 10, no. 2 (2024): 183–97, <https://doi.org/10.29103/jsds.v>.

Coherence: Sensitive issues are bridged with sentences that explain peaceful facts to maintain a balance of meaning.

Pronouns: Professional distance is marked by the use of the pronouns 'they' and 'congregation'.

c. Stylistics

Lexicon: A positive and calm image is conveyed by the dominant use of words such as 'peace', "coexistence" and 'tolerance'.

Tone: Avoids controversial diction such as 'deviation' and 'misguided'. Thus, it tends to use a polite and empathetic tone.

d. Rhetoric

Graphics: Uses photos of mosques commonly used as locations for Ahmadiyya congregational activities and appears simple.



Figure 2. Ahmadiyya Centennial News

Source: kediripedia.com

Metaphor: The symbol of harmonious life is shown through the phrase 'peaceful life' which contrasts with the stigma of conflict.

Contrast: There is an implicit comparison between conflict (national conditions) and peaceful conditions (local) to create a rhetorical effect.

3. News of the Transformation of the Bayem Moasque:

Background: The unique story of the transformation of a former colonial factory building into a place of worship (opening paragraph).

Details: Explanation of the building's history, its architectural condition, and the process of transforming the function of the space (paragraphs 2-4)

Assumption: The editorial team assumes that a place that was once profane can be transformed into a sacred place. This indicates the existence of local spirituality. Mosques have become a central part of people's lives as centres of religious activity, thereby shaping the spiritual order of society³⁶.

b. Syntax

Sentence structure: Compound sentence: 'This mosque was once an old Dutch factory, which has now become a centre of worship for the community.'

Coherence: The sentences flow chronologically, from the past to the present.

Pronouns: Generally uses specific nouns such as place names and residents, does not use many pronouns to emphasise historical aspects.

c. Stylistics

Lexicon: Uses the words 'colonial', 'old factory' and 'old architecture' to create an atmosphere of nostalgia and history.

Tone: Reflective and narrative to encourage readers to appreciate history.

d. Rhetoric

Graphics: A photo of the mosque taken from the front yard at a slight angle to show the long rear building, which is a former factory.



Figure 3. Bayem Mosque

Source: kediripedia.com

Metaphor: The metaphor of a change in the meaning of space through the phrase 'from industry to worship'.

³⁶ Cecep Castrawijaya, *Manajemen Masjid Profesional Di Era Digital*, in Amzah (Jakarta: Amzah, 2019).

Contrast: The main rhetorical effect of the juxtaposition of “colonial” and ‘spiritual’.

4. News of the collaboration between Catholic Youth and Untag Surabaya:

b. Semantics

Background: Social cooperation for education (first paragraph)

Details: Contains the institutions involved, registration procedures, and the objectives of the scholarship programme (paragraphs 2-4).

Assumption: The assumption that collaborative action between institutions is a real solution for equal access to education because partnerships with non-governmental organisations can overcome problems of quality, quantity, effectiveness, and efficiency in education³⁷.

c. Syntax

Sentence structure: Uses positive active sentences such as ‘this programme provides scholarships to high-achieving students’.

Coherence: Explanations range from an introduction to the institutions to the mechanisms and social objectives.

Pronouns: The author demonstrates objectivity through the use of the pronoun ‘they’ to refer to the beneficiaries.

d. Stylistics

Lexicon: Uses formal and institutional words such as ‘collaboration’, ‘synergy’, “education” and ‘scholarship’.

Tone: Not emotional, inspirational, and informative.

e. Rhetoric

Graphics: The photo was taken during the signing of the MoU between the relevant parties, reflecting the consensus on the implementation of the programme.

³⁷ Abd. Muiz et al., “Kebijakan Pendidikan Dalam Mengatasi Masalah Kualitas, Kuantitas Efektivitas Dan Efisiensi,” *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 3 (2024): 46–64, <https://doi.org/10.61104/ihsan.v2i3.272>.



Figure 4. Catholic Youth Scholarships and Untag Surabaya

Source: kediripedia.com

Metaphor: Not many metaphors are used. However, the use of the word ‘present’ reflects a progressive impression.

5. News of the Bahtsul Masail Fatwa Haram Sound Horeg:

a. Semantics

Background: Based on the results of the bahtsul matsail forum discussing ‘sound horeg’ in religious events (introductory paragraph).

Details: Contains the reasons for the haram decision, the views of the kiai, and the social impact (paragraphs 2-4).

Assumption: The editorial team's assumption that sound horeg violates the ethics or manners and sanctity of religious activities. Therefore, it is reasonable for it to be prohibited. This is especially based on the opinions of previous experts³⁸.

b. Syntax

Sentence structure: Includes direct declarative sentences, such as ‘the bahtsul matsail forum has determined that the use of sound horeg is haram...,’

Coherence: The decision on the haram status of sound horeg in the opening sentence is explained in terms of cause and effect in the following paragraphs.

Pronouns: Professionalism is maintained through the use of neutral pronouns such as “they” and ‘forum participants’.

³⁸ Dimas Eka Wijaya, “Bahtsul Masail Ponpes Besuk Pasuruan Haramkan Sound Horeg - Kediripedia.Com,” Kediripedia.Com, July 2, 2025, <https://kediripedia.com/bahtsul-masail-ponpes-besuk-pasuruan-haramkan-sound-horeg/>.

c. Stylistics

Lexicon: The authority of the pesantren is reinforced by the use of religious terms such as ‘adab’, “haram”, and ‘ethics’.

Tone: Normative and argumentative but not harsh.

d. Rhetoric

Graphics: Shows KH. Muhibbul Aman Aly as the expert who determines the validity of fatwas in bahtsul masail.



Figure 5. Bahtsul Masail Fatwa Sound Horeg

Source: kediripedia.com

Metaphor: Sound horeg is used as a symbol of social and religious disturbances that can determine the law on the issue.

Contrast: Rhetorical strategy and legitimacy through the mention of the kiai's name and the results of the forum.

6. News of Jubilee of Disabled Catholics:

a. Semantics

Background: Based on a special celebration for disabled Catholics (opening paragraph).

Details: Describes the mass activities, access facilities for the disabled, and testimonials from the congregation (paragraphs 2-5).

Assumption: The editorial team's assumption that all humans are equal in faith. Thus, inclusion is a universal value because education related to inclusivity is one of the teachings of the Catholic Church³⁹.

³⁹ Inelta Vianney Paseno et al., “Pentingnya Penerapan Pendidikan Inklusif Untuk,” *Jurnal Pa'ulu Karua* 01, no. 01 (2024): 1–16.

b. Syntax

Sentence structure: Uses direct quotations and a mixture of active sentences, such as ‘I feel accepted in this church...’

Coherence: The narrative in the paragraphs is sequential, starting from events, participation, to social meaning.

Pronouns: Dominated by the pronoun ‘they’ to refer to people with disabilities. This term is also used to maintain an empathetic distance.

c. Stylistics

Lexicon: Use of emotional diction such as ‘emotional’, ‘joy’, “happy”, and ‘disability-friendly’.

Tone: Conveys empathy and appreciation.

d. Retoris

Graphics: Uses journalistic photographs of people in the news, highlighting the central figure, Bishop Mgr Agustinus Tri Budi Utomo, who is leading the Jubilee celebration⁴⁰.



Figure 6. Jubilee Celebration for People with Disabilities

Source: kediripedia.com

Metaphor: Depiction of the spiritual strength of people with disabilities through the phrase ‘the light of faith that penetrates limitations’.

Repetition: The repeated use of the word ‘joy’ creates a positive atmosphere and hope.

In general, the semantics in Kediripedia.com news articles have a humanistic and religious background, describe details concretely, and convey the editorial team's positive assumptions. The sentences are also easy to understand, neutral, and avoid

⁴⁰ Romadhoni, “Pengaruh Fotografi Jurnalistik Pada Media Online.”

conflict. The choice of humanistic diction and focus on culture is empathetic and reflective. Rhetorical elements are conveyed through the repetition of moral values and symbolic metaphors that reinforce prophetic messages and social harmony, as well as the selection of journalistic photos that represent the content of the news accurately, specifically, and concisely⁴¹. Didominasi dengan jenis objek fotografi jurnalistik berupa *general news*, yaitu foto-foto peristiwa yang sebelumnya telah terjadwal seperti event *riding* vespa, peluncuran beasiswa, dan *bahtsul masail*. Dominated by journalistic photography in the form of general news, namely photos of previously scheduled events such as Vespa riding, scholarship launches, and *bahtsul masail*.

2. Social Cognition

Social cognition is the ability to produce discourse that is closely related to mental structures (Ratnaningsih, 2019). Analisis kognitif diperlukan untuk mengungkap makna tersembunyi dalam teks berdasarkan pemahaman mental pembuat teks tersebut Cognitive analysis is needed to reveal the hidden meaning in a text based on the mental understanding of the text's creator⁴². Social cognition is seen from the scheme shown by the discourse creator. The scheme is divided into four, namely scheme, role scheme, person scheme, and event scheme⁴³.

The event scheme is described through the way the editorial team constructs the meaning of chronological events. As in the news about Teras Gubuk and Masjid Bayem, it is not just an entertainment or celebration event. However, it is a form of history and spiritual journey. As stated by the Editor-in-Chief of Kediripedia.com 'Starting from recording past events to the present. Because news is history written today.' This statement shows how the editorial team constructs the meaning of an event that is considered local social history.

The editorial team at Kediripedia.com interprets the event by explaining the change in the function of space as a symbol of spiritual transformation, particularly in the Kediri civilisation 'As the name suggests, the suffix "pedia" is intended as an effort to document the Kediri civilisation. Starting from recording past events to the present.'

The cognitive meaning intended by the Kediripedia.com editorial team is the interpretation of riding a Vespa as a form of modern social ritual. Thus, it demonstrates the prophetic values of fathanah and tabligh,

⁴¹ Ibid.

⁴² Indayani Siti Safiratul Falakha, "Kognisi Sosial Dan Konteks Sosial Teun A . Van Dijk Dalam Cerpen Saksi Mata Karya Agus Noor," *Seminar Nasional Hasil Riset Dan Pengabdian* (Surabaya), 2023, 3071–77.

⁴³ Randi Gunawan and Aka Kurnia, "Kritik Sosial Dalam Lagu Berjudul 'Revolusi' Karya Band Defamation (Analisis Wacana Kritis)," *Harmoni: Jurnal Ilmu Komunikasi Dan Sosial* 1, no. 3 (2023): 171–83, <https://doi.org/10.59581/harmoni-widyakarya.v1i3.952>.

namely wisdom in interpreting culture and conveying the truth politely⁴⁴. Another element of trustworthiness is conveyed through the transformation of local heritage, which is framed as religious identity and fathanah, namely the intelligence of journalists in producing news⁴⁵.

Kediripedia.com uses a person scheme to construct the information they obtain, both in news items in the people and human interest sections. For example, news about the Ahmadiyah congregation is not framed as a controversial group, but as a group that exemplifies peace and maturity of faith. This is in line with Kediripedia.com's news writing technique of avoiding adjectives so as not to reinforce the stigma against certain religious groups.

Another example of the people scheme can be found in the news about the Jubilee celebration by disabled Catholics. The editors of Kediripedia.com view disabled Catholics as active, empowered subjects, not objects of pity. This is because Kediripedia.com avoids the use of adjectives in its news writing, as reflected in the news narrative:

*'Pope Francis also emphasised the difference between disability and being disabled. Disability indicates impairment, while being disabled means difference. Therefore, disabled people still have abilities and talents. The main message is to encourage disabled people to continue to develop for the better in the future...'*⁴⁶

The social cognition of the Kediripedia.com editorial team is anti-discriminatory, viewing people with disabilities as having an equal role in spirituality. Therefore, the value of tabligh is seen in this news article in the form of conveying universal human values⁴⁷.

The role scheme is demonstrated in the news about the collaboration of Catholic Youth in a scholarship programme with Untag Surabaya and also the fatwa haram sound horeg. Both news items highlight how the news writers view the social role of the two institutions as agents of interfaith change who actualise it through concrete actions. This scheme is one of the attractions of Kediripedia.com's news writing. 'Interesting can be interpreted as easy for the public to digest. One method is to present narrative writing, like a person telling a story.'

Therefore, Kediripedia.com views the role of religion as a productive social force, not just a mere ritual that emphasises prophetic values in the form of tabligh, which conveys the values of faith through social action, and amanah, which frames community empowerment in its news. Thus,

⁴⁴ Randi Adzin Mudiantoro Aan Herdiana, Rifqi Itsnaeni Yusuf, *Jurnalisme Profetik: Panduan Menulis Berita Straight News Dan Feature* (Banyumas: Amerta Media, 2024).

⁴⁵ Ibid.

⁴⁶ Safana Nur Rahma Zakiyya, "Sukacita Umat Katolik Difabel Kediri Merayakan Jubileum - Kediripedia.Com."

⁴⁷ Aan Herdiana, Rifqi Itsnaeni Yusuf, *Jurnalisme Profetik: Panduan Menulis Berita Straight News Dan Feature*.

through these values of amanah, the press can be trusted by the community.

People with disabilities are not represented as objects of sympathy, but as active participants in spiritual life. This strategy reflects a form of counter-discourse against ableist ideologies that frequently portray disabled people as passive recipients of support. According to Jammaers (2016), such representation embodies the concept of 'disability joy', challenging ableist narratives by celebrating the independence, creativity and solidarity of disabled people⁴⁸. This framework empowers individuals to affirm their cultural identities and resist marginalisation within educational and social contexts. Thus, language functions not only as a tool for describing reality, but also as an instrument for negotiating social meanings and distributing symbolic power.

3. Social Context

Discourse plays a very important role in the social sphere because it is seen as part of social practice. Thus, social context is taken into consideration in critical discourse analysis. According to van Dijk, social context can be seen through two things, namely the practice of power, which reveals how those in power use their power through language and media narratives. Meanwhile, access to power explains how certain social groups are represented and given space to voice their opinions⁴⁹.

As a media outlet that upholds professionalism and integrity, Kediripedia.com consistently implements the journalistic code of ethics both when reporting in the field and when writing news, including the 8th code of ethics, which is non-discriminatory⁵⁰. In terms of access to power, the editorial team at Kediripedia.com, which uses live data, always provides space for subcultures to speak spiritually, as reflected in the news about the Vespa riding event by Islamic boarding school students. They not only inform the public about their activities, but also provide space for the students to express their spirituality.

In other news, Kediripedia.com also provides space for vulnerable groups, namely Catholic people with disabilities. This reflects respect for human dignity, that all humans have the right to social and spiritual space. Kediripedia.com provides a space for marginalised groups by

⁴⁸ Eline Jammaers, Patrizia Zanoni, and Stefan Hardonk, "Constructing Positive Identities in Ableist Workplaces: Disabled Employees' Discursive Practices Engaging with the Discourse of Lower Productivity," *Human Relations* 69, no. 6 (June 2016): 1365–86, <https://doi.org/10.1177/0018726715612901>.

⁴⁹ Nurhadi Ihwani and Fahrurnisa, "Mural Dan Kritik Sosial (Analisis Wacana Kritis Van Dijk Pada Karya Lomba Mural 'Dibungkam')," *INNOVATIVE: Journal Of Social Science Research* 4, no. 4 (2024): 2601–10.

⁵⁰ Dewan Pers, *Buku Saku Wartawan* (Jakarta Pusat: DewanPers, 2017).

highlighting the Ahmadiyah congregation, a group that is often marginalised in the national media and portrayed in a negative light⁵¹.

Thus, Kediripedia.com gives minorities the right to appear in the media with positive narratives. This is in line with the principles of prophetic journalism in the form of humanisation and liberation, which is an effort to free humans from all forms of oppression, exploitation, and injustice through the process of community empowerment⁵².

Rather than merely describing textual structures, this analysis demonstrates how Kediripedia.com challenges the dominant representations commonly found in the mainstream media through discourse. In the article "A Century of Ahmadiyah in Indonesia: Living Peacefully in Kediri", the use of expressions such as 'living peacefully', 'coexistence', and 'tolerance' reproduces an ideology of coexistence, contesting the exclusionary discourses often associated with the Ahmadiyah community. Power relations become evident when the media provides a platform for minority groups who typically have limited access to national media representation. This finding suggests that the media actively utilises its role to create space for minority identities⁵³.

This access to power reflects the practice of power in a social context carried out by Kediripedia.com. In news about a Vespa riding event by Islamic boarding school students, the editorial team presented the Vespa community as a subject of knowledge, not a marginalised group. The narrative created countered the stereotype of motorcyclists as troublemakers, giving new meaning and shifting the stigma of motorcyclists in society.

Kediripedia.com's narrative also challenges the discursive hegemony of the mainstream media towards Ahmadiyah as a deviation⁵⁴. The narrative is reversed with a human interest strategy through the use of words such as 'harmonious', "peaceful" and 'coexisting'. Another narrative challenged by Kediripedia.com is the majority-minority dichotomy often portrayed by the national media, especially in news about Catholic youth collaboration scholarship programmes.

Based on van Dijk's model, the six news articles reflect that Kediripedia.com is a local media outlet that provides space for underrepresented social groups, writes news articles in language that does not provoke confrontation, and distributes fair access to discourse.

⁵¹ Siti Khodijah et al., "Potret Diskriminasi Terhadap Kelompok Minoritas Ahmadiyah Di Media Online," *Religi: Jurnal Studi Agama-Agama* 17, no. 2 (December 2021): 1–16, <https://doi.org/10.14421/REJUSTA.2021.1702-01>.

⁵² Parni Hadi, *Jurnalisme Profetik*.

⁵³ Jia Hui, "Media Representation of Minorities and Its Impact on Public Perception in Singapore," *International Journal of Sociology* 9, no. 1 (2025): 52–64, <https://doi.org/10.47604/ij.s.3203>.

⁵⁴ Khodijah et al., "Potret Diskriminasi Terhadap Kelompok Minoritas Ahmadiyah Di Media Online."

They have practised prophetic journalism by balancing moral wisdom with social truth.

In the context of Kediri, a city widely recognised for its high level of social tolerance, Kediripedia.com's role as a local media outlet allows it to foster stronger social ties with the communities it covers. This proximity allows the value of amanah to be implemented, as the media not only reports events, but also contributes to maintaining social cohesion by presenting inclusive and non-confrontational narratives.

The findings indicate that Kediripedia.com's local character plays a significant role in shaping its prophetic journalism practice. Its geographical and cultural proximity to the people of Kediri enables the editorial team to develop a deeper understanding of local social contexts than is typically possible for national media outlets. Local media outlets often reflect and reinforce community identity by focusing on geographically relevant news, cultural narratives and shared values. This fosters a stronger sense of belonging and connectedness among community members⁵⁵.

Challenges and opportunities for Kediripedia.com in maintaining journalistic quality with prophetic journalism values

1. Challenges

As a local media outlet, Kediripedia.com faces various challenges in maintaining its existence in producing quality journalistic work, including the following:

a. Financial challenges

Amidst the rapid growth of digital media in Indonesia, new challenges have emerged in the form of advertising revenue and competition with global platforms. As a result, companies are currently reducing their advertising budgets for mass media because they are dominated by global social media that can be managed independently⁵⁶.

Unfortunately, this puts pressure on the income of local media, including Kediripedia.com. They are faced with the challenge of maintaining their independence and prophetic values while seeking income for their media company. Therefore, they face this challenge

⁵⁵ Anna Grøndahl Larsen and Anja Aaheim Naper, "Reporting Through Patriotic Lenses: How Journalists and Political Actors Understand and Assess the Community Role of Local Journalism," *Journalism Studies* 23, no. 12 (2022): 1472–87, <https://doi.org/10.1080/1461670X.2022.2096099>; Angel Torres-Toukouridis et al., "Exploratory Analysis of Local Media across the Post-Pandemic Era: Between Glocality and Closeness," *Journalism and Media* 5, no. 2 (June 2024): 552–65, <https://doi.org/10.3390/journalmedia5020037>.

⁵⁶ Ilona Juwita, "Peluang Dan Tantangan Bisnis Media Lokal," Saibumi.Com, 2025, <https://www.saibumi.com/artikel-130799-peluang-dan-tantangan-bisnis-media-lokal-.html>.

by continuing to accept incoming advertisements, but being very selective about them. As explained by Fatikhin::

'We have a business division that handles this. Advertisements are certainly accepted, but we are very selective. If an advertisement is placed by a government that is indicated to be problematic, we will reject it.'

In Islamic business ethics, this reflects critical thinking related to morality in the economic and business sectors. Kediriipedia.com has implemented Islamic business ethics in running their media company, namely a balance that considers the principle of honesty, always weighing interests and profits without causing harm to others. The management of Kediriipedia.com has exercised their free will to remain mindful of boundaries, particularly in terms of applicable ethical rights⁵⁷.

In addition, truthfulness is also implemented by guarding against the possibility of harm that others may face if they take problematic advertisements. Thus, prophetic journalism values such as honesty, trustworthiness and fatahanah are not only applied in the content of the news. They are also implemented in all dimensions and work processes of Kediriipedia.com as an online media company.

b. Journalist welfare

Financial welfare is one of the challenges faced by journalists in Indonesia. Although, according to a survey by AJI, most journalists already receive adequate salaries that meet the minimum wage standard, there are still a significant number of journalists who do not receive decent salaries. This shows that the welfare of journalists is an issue that needs to be addressed, including guaranteeing the protection of their rights and efforts to increase journalists' salaries in the media industry⁵⁸.

Therefore, the sustainability of journalistic work is also a challenge faced by Kediriipedia.com, particularly in ensuring the welfare of its reporters. One way to do this is by providing salaries that are considered fair and fulfilling the rights of journalists to develop their skills. "Kediriipedia.com journalists are given ample opportunity to attend national-level journalism classes. For us, skills are the most important thing. As for welfare, we pay them a fair wage." Dimas, a reporter for Kediriipedia.com, echoed this sentiment:

⁵⁷ Muhammad Afani Adam Ananto Triwibowo, "Etika Bisnis Islam Dalam Praktek Bisnis Di Era Digital Ekonomi," *Margin : Jurnal Bisnis Islam Dan Perbankan Syariah* 2, no. 1 (2023): 25–36.

⁵⁸ Aji Indonesia, *Potret Jurnalis Indonesia 2025* (Jakarta, 2025).

'A fixed monthly salary, employee job security, and opportunities to attend journalism classes, such as those organised several times by the journalist organisation, the Alliance of Independent Journalists (AJI).'

According to Joko Waluyo, the low salaries of journalists and their lack of awareness of the need to apply professionalism are factors that contribute to the suboptimal quality of journalistic work. Therefore, these issues need to be addressed in order to achieve journalistic professionalism and fulfil the capacity of the media. This means that the welfare of journalists has an impact on the work they produce⁵⁹. Therefore, Kediripedia.com responds to this challenge not only by providing salaries that are considered reasonable, but also by committing to providing skills development training to its journalists..

c. Ethical pressure

Amidst the proliferation of fast-paced information, which influences the character of the audience in consuming information, the speed of access to information has become one of the things sought by audiences in the digital era. However, the speed of information poses its own challenges for online media companies, namely the ethical pressure to maintain consistency in applying a code of ethics so as not to get caught up in information that only prioritises speed and sensational issues. Responding to this, Fatikhin explained:

'The Journalistic Code of Ethics that we adhere to is based on the rules set by the Independent Journalists Alliance (AJI). In addition to the Code of Ethics, we also adhere to a code of conduct. Whether it's during coverage, writing, or when not performing journalistic duties.'

Therefore, Kediripedia.com reporters are required to always apply the code of ethics in their journalistic work, as stated by Dimas: 'Applying the journalistic code of ethics when reporting in the field and writing reports.'

This journalistic code of ethics is not only applied by journalists or reporters, but also by editorial managers, editors, and even media management in determining editorial policy⁶⁰. Furthermore, this effort is a form of quality control by Kediripedia.com as well as the application of prophetic values to always maintain integrity, honesty, wisdom, and intelligence in responding to the challenges

⁵⁹ Djoko Waluyo, "The Review of Journalist Competency Standards in Order to Increase Media Capacity and Professionalism," *Jurnal Studi Komunikasi Dan Media* 22, no. 2 (2018): 167–84.

⁶⁰ Hengki Hendra Pradana et al., "Implementasi Jurnalistik Dalam Penerapan Kode Etik Di Media Sosial," *Mekomda: Media Komunikasi Dan Dakwah* 2, no. 3 (2024): 4–12.

of digital technology advancement⁶¹. In addition, this effort is a form of quality control by Kediripedia.com as well as the application of prophetic values to always maintain integrity, honesty, wisdom, and intelligence in responding to the challenges of digital technology advancement.

2. Peluang

a. Business diversification

Diversification is a form of corporate growth strategy. Diversification is carried out to expand the market and improve performance, and it is also done to explore sources of income⁶². Therefore, Kediripedia.com has a strategy to diversify their media company through issues based on live data and in-depth analysis. They not only provide information, but also serve as a centre for literacy and journalism that is open to everyone.

This strengthens Kediripedia.com's image and branding as an educational local media outlet, while also providing an alternative source of income. Fatikhin explained some of these diversification strategies: 'By opening writing classes, merchandise products, and creative film production work..'

b. Unique segmentation

The fragmentation of the news media market has dramatically increased competition between media companies. This has forced the media to find new methods to differentiate themselves from other media, one of which is Kediripedia.com with their unique segmentation⁶³.

Kediripedia.com has a unique segmentation in the form of history, local culture, and features storytelling that distinguishes them from mainstream media, which tends to pursue sensational issues. This segmentation gives Kediripedia.com a niche market consisting of an audience that cares about historical literacy, local culture, and marginal issues. This distinctive feature opens up opportunities for collaboration with academics, cultural communities, and other educational institutions. According to Dimas, this is reflected in Kediripedia's vision:

"The vision is simple: to present news that is rarely covered by the media in general, such as history and culture. These topics

⁶¹ Bustami, "Pelanggaran Kode Etik Jurnalistik Harian Serambi Indonesia Periode Januari - Juni 2009," *Jurnal Peurawi* 1, no. 2 (2018): 94–112.

⁶² Anziza Ismaqurotin and Gilang Gusti Aji, "Strategi Diversifikasi Bisnis Televisi Lokal Melalui Platform Lokal (Studi Kasus Pada SBO TV)," *Cmmmercium* 3, no. 2 (2012): 1–5; Linda Saulite and Deniss Ščeuļovs, "Importance of News Media Branding in a Contemporary Media Environment," *Journal of Open Innovation: Technology, Market, and Complexity* 9, no. 3 (September 2023): 100117, <https://doi.org/10.1016/J.JOITMC.2023.100117>.

⁶³ Saulite and Ščeuļovs, "Importance of News Media Branding in a Contemporary Media Environment."

are packaged in feature news categories with a storytelling style of writing so that they are easy for readers to understand and remain relevant today.'

Kediripedia.com is able to identify its uniqueness, which has earned it a position among other media outlets. This uniqueness is an important concept in distinguishing one product from another, which determines brand equity. Strategies in responding to these opportunities have proven effective in maintaining and improving brand performance⁶⁴.

c. Literacy community and journalist organisation network

The strength of its network and literacy community is also a distinctive feature of Kediripedia.com, which helps to strengthen its ethical legitimacy as well as opportunities for training, advocacy, and collaboration. This is because journalist organisations play a role in improving the professionalism of journalists through the competency tests they conduct⁶⁵. Several programmes and networks related to Kediripedia.com, as explained by Fatikhin, the managing editor, are:

'Carrying out creative work and working on fellowship programmes for the media. Recently, Kediripedia.com was selected as one of the recipients of the Independent Media Accelerator or IMA 2.0 programme initiated by Tempo, Tempo Institute, the Indonesian Cyber Media Association (AMSI) and supported by IFPIM, an international media funding agency.'

D. Conclusion

Based on the results of this study, it can be concluded that the principles and values of prophetic journalism, namely shiddiq, amanah, tabligh, and fathanah, show indications of being implemented by Kediripedia.com in its work processes and news products. Shiddiq is reflected in the editorial team's multi-layered verification and honesty in presenting facts, amanah is evident in the editorial team's moral responsibility not to reinforce stigma and fuel social conflict, tabligh is implemented through balanced, educational, and communicative reporting using a distinctive storytelling writing style. Meanwhile, fathanah through the ability to connect everyday events with broader social and spiritual meanings.

⁶⁴ Ibid.

⁶⁵ Nurul Bayani and Anhar Fazri, "Peran Organisasi Wartawan Dalam Meningkatkan Profesionalisme Wartawan (Studi Kasus Persatuan Wartawan Indonesia Aceh Jaya)," *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora* 1, no. 2 (2022): 187–92, <https://doi.org/10.55123/sosmaniora.v1i2.486>.

Kediripedia.com is able to accommodate the challenges it faces, such as financial pressure, journalist welfare, competition with other algorithm-based digital media, and the challenge of maintaining journalistic idealism amid the logic of the media industry. Kediripedia.com responds to these challenges by maximising opportunities through community collaboration, content diversification, and their unique segmentation. This means that Kediripedia.com suggests that prophetic idealism is not only theoretical, but can be actualised with an adaptive and relevant ethical approach in the digital media ecosystem. Therefore, Kediripedia.com's practice of prophetic journalism shows that human values and spirituality can contribute to the information civilisation and remain relevant to this day. Nevertheless, this study has several limitations. Firstly, the analysis was confined to six purposively selected articles, which may not provide a comprehensive representation of Kediripedia.com's overall journalistic practices. Secondly, the analysis only considered the perspectives of internal editorial informants, failing to incorporate the views of readers or other external stakeholders. These limitations highlight the need for future research to explore prophetic journalism using a broader range of data sources, thereby providing a more comprehensive understanding of its implementation and impact.

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