The salafi da'wa movement in Jakarta from the perspective of media glocalization

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ABSTRACT

Salafi is a transnational Islamic movement. In Indonesia, the spread of Salafism is influenced by graduates from the Middle East. As a conservative movement, the Salafi community in Jakarta has been different from its early days. Today they are a movement that enjoys modernity and negotiates its ideology. This research aims to investigate and analyze the occurrence of glocalization on the global ideology of the Salafi movement with local aspects in Jakarta, and to what extent this glocalization influences the transformation of their dakwah media to localize their ideology for acceptance on a local scale. This research uses the theory of glocalization through media by Jan Servaes and Rico Lie. The first concept of glocalization through media theory explains it from a transformationalist perspective. Second, this theory explains hybridization in glocalization. Third, it explains globalization, localization, and cultural identity. The three concepts in this theory become a reference in research related to the Salafi da'wah movement in Jakarta. The results of the discussion and analysis of the glocalization media of the Salafi da'wah movement in Jakarta show that in responding to globalization, the Salafi community at the Nurul Iman Blok M Square Mosque is transformationalist. They hybridize their global ideology by negotiating the Pancasila ideology which is a local ideology so that the process of glocalization of da'wah can be accepted by the local community. Through the media, one of their preachers also hybridizes ideology with a display that represents local symbols by wearing a black skullcap or national cap that is identical to the Indonesian cultural cap. Salafi communities in Jakarta also hybridize their fundamental ideology with media products as global or Western products in the context of media glocalization.

Introduction

Salafism is a transnational Islamic movement that aims to unite all Muslim communities around the world under its ideology. It is one of the most rapidly growing modern Islamic movements and has spread to almost all countries. The salafi movement is present in various

regions of the world such as the Middle East, South Asia, Southeast Asia, Australia, Europe, and the United States (A. M. Iqbal, 2013). In Indonesia, the spread of Salafism was influenced by graduates from the Middle East, especially those who studied at universities in Saudi Arabia and Yemen. This has created a new generation of Salafis in Indonesia (A. M. Iqbal & Zulkifli, 2018). The Institute of Islamic Education and Arabic Language (LIPIA) is also one of the first and foremost Saudi educational institutions that became the source of the transmission of Salafism to Indonesia (Jahroni, 2020; Noorhaidi, 2018). The majority of Salafi groups seek to purify the teachings of Islam with their conservative ideology. Although religiously conservative, Salafis are not against technological modernity (A. M. Iqbal, 2019). In Sanjaya's thesis, for example, the Salafi media network known as Rodja uses the latest developments in communication technology to disseminate their conservative views. Through the Rodjatv account, Salafi followers reached 493,000 on May 15, 2022. These young Instagram users are targeted for reproduction of social formations to maintain the status quo as the successors of *Salaf al-Ṣāliḥ* teachings (Sanjaya et al., 2022).

Evolvi's research states that although Islam in Europe, such as in Italy, is often considered incompatible with Western values, the Islamic blogger community has successfully hybridized through the third space. They tell the story of Muslim identity in Italy and build public perception of Islam that is different from the majority culture and harmonize Islam with the life of Italian society (Evolvi, 2017). As in Indonesia, the stereotype of Salafi has been built in society as a conservative Islamic community, a community that maintains fundamental Islamic values. Salafis are certainly different from traditional Islamic communities such as Nahdlatul Ulama, which tend to be moderate and have taken root in Indonesia (Fuad, 2020). Although the Salafi community is conservative, modernization, which is identical to Western culture, still merges with the religious practices carried out by the Salafi community, especially in Jakarta. In some major cities in Indonesia such as Jakarta, the rise of Urban Salafism stands out as a prevailing trend among Muslim communities. Growing spiritual restlessness among urban Muslim youth has reached its peak, mainly triggered by a lack of trust in mainstream Islamic organizations, many of which are showing more pronounced political leanings.

As a result, Salafism has emerged as an increasingly preferred alternative. In recent times, Salafism has managed to expand the reach of Islamic discourse through the pervasive influence of social media. In addition, they have effectively shaped Islamic narratives in urban hotspots such as business districts, shopping malls, and trendy neighborhoods, with the aim of instilling a new sense of piety widely embraced by urban Muslims. Through the fusion of urban youth pop culture with Arab Islamic traditions, urban Salafis skillfully advocate for a particular Islamic narrative and culture, adopting a hybrid style. Although Salafis were initially considered an ideologically and

culturally conservative movement, they have now undergone a transformation into a digital and modern movement (Aidulsyah, 2023). The major question in this research is how the Salafi da'wa movement in Jakarta case study the Salafi community at the Nurul Iman Blok M Square Mosque from the perspective of media glocalization? Then to answer the main question, the researchers elaborated on it with three smaller questions.

First, what is the view of the Salafi community at the Nurul Iman Mosque in Blok M Square Jakarta towards globalization? Second, to what extent is the hybridization of media glocalization of the Salafi da'wa movement at the Nurul Iman Blok M Square Mosque? Third, why and for what purpose does the Salafi community at the Nurul Iman Blok M Square Mosque globalize cultural identity through the media in the local context in Jakarta? This thesis is in line with (Masduki et al., 2022; 2021) view that through the media Salafis implement their ideology as part of their socio-religious identity, they demonstrate religious identity and authority in the public sphere, and become good citizens. This is then complemented in this research which argues that as a fundamental and conservative movement, the Salafi community in the local context of Jakarta actually has a transformationalist view in responding to globalization. The Salafi community in Jakarta also negotiates its ideology by accepting the local ideology of Pancasila so that the process of glocalization of its da'wah can be accepted by the local community. Through the media, one of their preachers also hybridizes between ideology and appearance that represents local symbols by wearing a black skullcap or national cap that is identical to the Indonesian cultural cap. The Salafi community is also a religious movement that enjoys the modernity of media technology to globalize its preaching.

Research Methodology

This research uses a qualitative descriptive method, which aims to interpret or provide a theoretical view of the salafi da'wa movement in Jakarta. The research data sources are primary data and secondary data. Data collection methods are carried out through observation, interviews and also literature studies. Primary data sources are interviews with the management of Mosque Prosperity Council (DKM) Nurul Iman Mosque Blok M Square Jakarta FN as the field of da'wa and RZ as the media team. In addition, researchers also conducted online interviews with salafi worshipers with the initials JL 22 years old who regularly attended studies at the Nurul Iman Blok M Square Jakarta Mosque. After the data has been collected both through observation and interviews with informants, the researcher analyzes the findings with the theoretical views of other scholars to answer the research questions. The researcher also complemented the literature study with credible references related to the salafi movement, media globalization and glocalization. Furthermore, to verify this research, repeated observations were made directly and

also online by observing the social media accounts of the Nurul Iman Blok M Square Mosque as well as the social media accounts of salafi preachers at the Mosque.

Globalization from the Perspectives of Globalists, Traditionalists and Transformationalists

There are significant differences of views on how the concept of globalization should be properly interpreted, how its causal dynamics should be understood, and how its structural and socio-economic impacts should be explained and understood in the local context of either a country's government or other institutions. This debate has been outlined in a number of books edited by Held (Held, 2004), Mcgrew, Goldblatt, and Perraton (Held et al., 1999), resulting in three different approaches to understanding globalization, namely the (hyper)globalist perspective, the skeptical or traditionalist perspective, and the transformationalist perspective (Held, 2004; Held et al., 1999; Servaes & Lie, 2008).

a) Globalist Perspective

Globalists regard globalization as a process that is inevitable and cannot be significantly influenced by human intervention, especially through established political institutions such as nation-states. Globalists refer to the emergence of new global structures that define the rules for states, organizations and individuals. According to the globalist view, globalization is an inevitable development, so efforts to fight it are futile (Held et al., 1999; Servaes & Lie, 2008). Later Held in "A Globalizing World? Culture, Economics, Politics" second edition (2004) categorizes globalists into 2 namely, positive globalists and pessimistic globalists (Held, 2004):

1. Positive or Optimistic Globalist: Optimistic globalists hold neo-liberal views, welcoming the triumph of individual freedom and market principles over state power. They highlight the advantages of advanced technology, global communication, and increased cultural interaction (Servaes & Lie, 2008). They focus on the potential of unfolding social relations to improve the quality of life, raise living standards, and unite people from different nations. In turn, positive globalists promote cultural sharing and understanding among communities around the world. Thus, making us all global citizens through global communication. While acknowledging the dangers of global environmental pollution, positive globalization advocates argue that we can improve the situation if we all take responsibility for reducing unsustainable levels of consumption. They also refer to the development of new technologies that are likely to reduce pollution levels (Held, 2004).

2. Pessimistic Globalist: Proponents of a pessimistic globalist view see the world as increasingly homogenous and less diverse. This view is also in line with the Neo-Marxist view of globalization which tends to be more pessimistic. They highlight the dominance of mainly economic and political interests pointing to the uneven impact of globalization. Nonetheless, both groups agree that globalization is essentially an economic phenomenon

(Servaes & Lie, 2008). They consider the diminution of national identity and sovereignty as a negative consequence of uneven globalization. In addition, they highlighted that certain groups such as women and technologically unskilled workers are the main victims of globalization (Held, 2004).

b) Traditional Perspective

Proponents of the traditionalist view are skeptical of globalization. Traditionalists believe that the significance of globalization as a new era has been romanticized. They believe that most economic and social activities are local, not global, and still see states as important (Servaes & Lie, 2008). People who hold traditionalist views believe that globalization is a myth and maintains continuity between the past and present. Nothing is really new. While there are various factors driving globalization, they argue that the gap between countries in the North and South is widening. All we see is a continuation and progression of evolutionary change (Servaes & Lie, 2008).

c) Transformationalist Perspective

Transformationalists believe that globalization brings great change, but raise questions about its unavoidable consequences. They argue that there are still great opportunities for national, local and other institutions. Transformationalists do not exist between the two views of globalists and traditionalists. They recognize the complexity of the phenomenon and seek to bypass the sometimes tedious debate between globalists and traditionalists (Servaes & Lie, 2008). Transformationalist approaches argue that globalization has an inevitable and irreversible form. Possible solutions can be found through new and innovative structures for democratic accountability and global governance systems. In this system, global institutions would become more democratic and robust, while states retain a central role as their region-specific, legitimate and accountable policy framework. Transformationalist approaches emphasize the importance of the interaction between the structural context represented by global trends and the initiatives taken by national, local and other bodies in determining possibilities (Held, 2004).

Homogenization, Polarization and Hybridization

The predicted consequences of globalization can be summarized as follows: Homogenization, there is an increase in the similarity of world culture to Western culture, and cultural variation both within and between cultures decreases. Polarization, world cultures are increasingly different along civilizational lines. There may be an increase or decrease in cultural variation, but variation between cultures increases. As for hybridization, world cultures are increasingly similar to each other, both Western and nonWestern. There is an increase in variation within cultures, but variation between cultures decreases (Uz, 2015).

Globalization, Localization and Culture Identity

Although the meaning of globalization remains ambiguous, the term media globalization or global media has become a cliché in communication studies. Too often, when the term global is used in the context of the media or communications industry, it refers to a wide range, such as the popularity of satellite television and computer networks that are evidence of the globalization of communications (Servaes & Lie, 2008). A mediatized cultural product will reflect the cultural values of its producers and the social reality in which it is produced. Therefore, watching a television program or listening to the radio is not a simple act of consumption, a complex process of decoding cultural meanings is involved. Culture and identity itself is an ever-evolving process, requiring individuals to be active participants in consuming information. Every day, we make subconscious choices and references that give meaning to the information we receive, and are linked to concepts of self and others. This view emphasizes the exchange of meaning that occurs in the local consumption of global messages (Servaes & Lie, 2008).

Concept of Da'wa

a) *Al- Tajdîd* (Renewal or Modernization)

Tajdîd in Arabic refers to renewal, while the individual who carries out the renewal is called Mujaddîd (Alhidayatillah, 2018) The concept of renewal is described in the Hadith narrated by Abu Dawud No. 3740:

> *Every hundred years Allah sends to this ummah a person who will renew this religion (from deviation).* (*Hadits Sunan Abu Dawud*, n.d.).

Tajdîd is to revive what has been forgotten or abandoned from religious teachings in order to renew the life of Muslims as a whole in a better direction. In this context, the meaning of *tajdîd* is not to change the old and abolish from its origin to be replaced by something new (Zarkasyi, 2013). It is known that *tajdîd* is not only limited to reviving religious practices and worship among Muslims. If that is the case, then Islam does not need *tajdîd*, because worship and creed do not require change. However, *tajdîd* includes all aspects that can renew Islamic teachings, both in religious and social aspects, including in the political field. In fact, *tajdîd* is done by leaders like Umar bin Abdul Aziz (Zarkasyi, 2013). Yusuf Qardhawi also defines *tajdîd* as renewal or modernization. Qardhawi's intended *tajdîd* is aimed at returning religious understanding to its original state at the time of the Prophet. However, this does not mean that religious law must be exactly the same as it was at that time. *Tajdîd* produces legal decisions that are harmonious in the present time while still being based on sharia by cleaning it from elements of heresy, khurafat, or foreign thoughts (Qardhawi et al., 2003).

b) *Al-Taghyîr* (Change or Transformation)

In Arabic al-taghyîr which means change has been explicitly identified and clearly stated in the

Qur'an through the words of Allah S.W.T. in Surah Ar-Ra'd verse 11:

> *[13:11] (11) [thinking that] he has hosts of helpers – both such as can be perceived by him and such as are hidden from him – that could preserve him from whatever God may have willed. Verily, God does not change men's condition unless they change their inner selves; and when God wills people to suffer evil [in consequence of their own evil deeds], there is none who could avert it: for they have none who could protect them from Him.* (*Al Tafsir*, n.d.)

The concept of *al-taghyîr* has also been formulated by Bakti in the theory of Islamic communication that he has designed (Bakit & Venny Eka, 2014; Bakti, 2000, 2011b). According to Bakti, Islamic communication should include *tabligh*, *taghyir*, and *khoiriyatu ummah*. Social change, also known as *al-taghyîr*, includes the process of modernization, interdependence between recipients, and a plurality approach in dealing with social change (Bakti, 2018). The verse addresses social change, not individual change. This can be inferred from the use of the term kaum i.e. society. Therefore, social change cannot be done by one person alone. Nonetheless, change can be initiated by a person who introduces and spreads his ideas, which are then accepted by society. In this case, change starts with the individual and ends with the society. The ideas and values of the individual can be transmitted to the wider society, and gradually spread throughout society (Shihab, 2005b).

c) *Al-Dakwah* (Calling, Inviting or Promoting)

In relation to globalizing or promoting cultural identity through the media, this is in line with the term *al-dakwah*, as Allah SWT says in Surah Ali Imran verse 104:

> *And let there be among you a group of people who call to virtue, enjoining the ma'ruf and forbidding the evil; they are the fortunate ones.* (*Al Tafsir*, n.d.)

The word *da'wa* is the third form of the word *da'a- yad'u- da'wa*, which means, among other things, a call, appeal, missionary activity, and propaganda (Fitria & Aditia, 2019). *Da'wa* basically means inviting to goodness and forbidding to evil, especially da'wa to encourage the progress of Muslims and Islam itself (Bakti, 2011a). According to Shihab, *da'wa* carries divine values that must be conveyed in a persuasive manner and should not be forced, but in the form of a good invitation (Shihab, 2005a). For this reason, inviting in Islam must also be reflected through words that are wise and touch the heart, as in Surah (An Nahl 16:125). According to Bakti, *da'wa* is often understood as an effort to provide Islamic solutions to various problems in life. Therefore, *da'wa* must be packaged attractively and appear actual, factual, and contextual. Actual means solving problems in today's society (Bakit & Venny Eka, 2014).

Manhaj Salaf

The term Salafi is taken from the Arabic term *Salaf al-Ṣāliḥ* which means pious predecessors. In Islamic terminology, *Salaf al-Ṣāliḥ* is generally used to refer to the three best generations of Muslims consisting of the companions, *tabi'in*, and *tabi'ut tabi'in*. These generations are

considered to be a good reflection of practicing Islam (Wahyudin, 2021). Salafi teaching fundamentally focuses on the doctrine of tawhid that emphasizes purification of belief. Salafi scholars divide tawhid into three branches: *tauḥīd 'ulūhiyyah* (unity of worship), *tauḥīd rubūbiyyah* (unity of divinity), and *tauḥīd al-asmā' wa al-ṣifat* (unity of Allah's names and attributes), by purifying Islamic practices from all forms of worship that are considered shirk. Based on these strict beliefs, Salafism strongly opposes logic (reasoning), human will and reason from any form of religious innovation (*bid'ah*) (Krismono, 2017). Salafis are further defined as individuals who follow the manhaj (method) of the salaf. Salafism is largely derived from the works of Muhammad ibn 'Abd al-Wahhab (1792), the founder of Wahabism in Saudi Arabia. The doctrines of Salafism can be traced back to an earlier period, with the teachings of Ibn Taymiyyah (1328) and Ahmad ibn Hanbal (855). In contemporary times, Abdul Aziz Abdullah ibn Baz (1999) and Muhammad Nasir al-Din al-Albani (1999) are some of the most influential Salafi writers.

Salafi literature, such as Kitab *al-Tauhid* and *al-Usul al-Thalatha* by Ibn Abd al-Wahhab and *al-'Aqida al-Wasitiyya* by Ibn Taimiyah are some of the main books used in Salafi boarding school. Salafi boarding school began to emerge in the late 1980s and were established by recent graduates from universities in Saudi Arabia and Yemen, and supported by alumni of the Institute for the Study of Islam and Arabic Language (LIPIA) in Jakarta (Wahid, 2014). The modern Salafi movement arrived in Indonesia in the mid-1980s. The movement can be recognized by its distinctive features, such as the appearance of men dressed in Arabic clothing, white sarongs or white caps, trousers above the ankles, long beards, and women wearing loose black clothing and veils covering their faces. At that time salafi pilgrims tended to be separate from the general society around them. They organized themselves in exclusive, segregated communities. Under the changing political circumstances during the 1990s, the movement expanded rapidly until it managed to establish an exclusive stream of Islamic activism that organized open study sessions on campuses and mosques located both in the suburbs and in the countryside (Noorhaidi, 2018).

Nurul Iman Mosque Blok M Square

After the PD Pasar Jaya I building fire in 2005 (Mada & Murti, 2005), the Nurul Iman Mosque building which was originally in the old building was initiated by the management to be relocated. The steps of the management and worshipers of the place of worship to rebuild reached the Mayor of South Jakarta. The development initiation also received financial support from Muslim entrepreneurs who opened businesses in the area. In 2009, the Nurul Iman Mosque was officially built on the 7th floor of the Blok M Square complex or more precisely on Melawai V Street, Kebayoran Baru, South Jakarta (Nurjuman et al., 2022). Then in 2010 the management slowly began to puritanize through recitations filled by ustaz with the salaf manhaj. According to the management, this aims to prioritize da'wa based on the Qur'an and *as-Sunnah* (Rosalia, 2019).

Through the observations of researchers, the Nurul Iman Mosque has several supporting factors so that the interest of worshipers to attend recitation at the mosque is quite high. First, geographically the Nurul Iman Mosque, which is centrally located in the middle of South Jakarta, is very easily accessible to various types of public transportation. Then its location in the shopping center makes an added value for worshipers who want to carry out consumerism activities after attending the study. Furthermore, studies with various themes from ustaz and ustazah with the salaf manhaj are almost routinely scheduled every day and are always published on social media (Sloan et al., 2017). In addition, comfortable worship facilities and mosques are also a value so that worshipers are quite comfortable to worship. Nurul Iman Mosque is the largest mosque above a shopping center in Indonesia. This mosque has the capacity to accommodate more than 6,000 people with a size of 4000 square meters (Square, 2019). Vision and Mission of DKM Nurul Iman Blok M Square Jakarta as an active place for salafi studies, 1) Straightening the aqidah-aqidah based on the Qur'an and Sunnah 2) Revitalize the mosque as a means of da'wa sunnah 3) Provide comfortable facilities for traders and visitors to Blok M Square who want to worship.

Result and Discussion

Transformationalism as a view of the Salafi Community in Jakarta in response to Media Globalization

The Salafi community in Jakarta, especially at the Nurul Iman Mosque in Blok M Square, seeks to purify the teachings of Islam or in other words as a fundamental and conservative movement in religious matters. They do not take a globalist view. As mentioned by Servaes and Lie (Servaes & Lie, 2008), globalization is an unavoidable development, so efforts to fight it will be futile. The Salafi community in Jakarta is also neither traditionalist nor skeptical, as Held (Held, 2004) states that the traditionalist view believes that the significance of globalization as a new era has been romanticized. However, the researcher's observation that the Salafi community at the Nurul Iman Blok M Square Mosque belongs to the transformationalist category in responding to media globalization, which is in line with Held's view of transformationalists who believe that most economic and social activities are local, not global (Held, 2004).

The transformationalists in question state that media globalization is that there is a large enough area for institutions that have national and local scope to be involved not only taken by the global role. This was later confirmed by FN, according to him, maybe globalization is something that cannot be avoided but media globalization can be used well for da'wa activities (Interview FN the field of da'wa of Mosque Prosperity Council (DKM) Nurul Iman, June 15, 2023).This then goes hand in hand with how they as a fundamental and conservative movement can make good use of media technology to globalize their conservative ideology. Salafi communities in Jakarta tend to

have a transformationalist view in responding to media globalization. They see globalization as something that cannot be avoided. Its existence must be able to provide positive benefits for society. For example, in the use of social media which is a global product.

> According to FN, *"Di satu sisi teknologi media mempunyai nilai negatif yang sangat besar, namun setiap orang dapat memanfaatkannya secara positif termasuk dalam dakwah, sehingga pesan-pesan dakwah itu bisa menjangkau lebih luas"*
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> *("On the one hand, media technology has a huge negative value, but everyone can use it positively, including in da'wa, so that da'wa messages can reach a wider audience." (Interview FN the field of da'wa of Mosque Prosperity Council (DKM) Nurul Iman, June 15, 2023).*

Rapanna and Alam also argued that the current era of globalization has an impact on the way Indonesian people think negatively, because it has penetrated into all sectors of Indonesian life. Currently, the thinking patterns of Indonesian people tend to be influenced by Western cultures, most of which imitate bad behavior. This culture is reflected by making Western culture a reference for the advancement of human thinking civilization (Rapanna & Alam, 2021). This is justified by JL, one of the Salafi pilgrims in Jakarta, he argues that the more advanced the era, the greater the negative impact. Each individual must be able to adapt to choose to do positive things and not violate Sharia (Interview JL, July 3, 2023). Bakti also explained that further da'wa requires specific intelligence in responding to globalization. Science and technology can support that the da'wa carried out also becomes intelligent (Bakti, 2005). In line with Bakti, Iqbal argues that Muslims can take the opportunity by utilizing the impact of globalization and the fourth industrial revolution in an effective way to advance civilization and create a second golden era in Islam (M. A. Iqbal, 2021). The Salafi community at the Nurul Iman Blok M Square Mosque, in this case, managed to take the opportunity and tried to take advantage of media modernity in globalizing their ideology.

Hybridization of Media Glocalization of Salafi Da'wa Movement at Nurul Iman Mosque

a) Hybridization of Global Ideology with Local Ideology

In the *da'wa* efforts carried out by the Salafi community in Jakarta, there have actually been more negotiations on its initial ideology which teaches more formal teachings of sharia law which emphasizes worship procedures and various classical Islamic legal norms, without including humanistic and nationalistic views (Fatah, 2021). It is also in line with the opinion of KH. Cholil Nafis, an administrator of the Indonesian Ulema Council (MUI) in his study video (*Kajian Kitab Risalah Ahlussunnah Wal Jamaah | Kemunculan Kelompok WAHABI Di Indonesia-Episode 3*, 2022), which states that Wahabi has changed its approach a lot, in the early days it was very harsh in preaching challenging everyone who was different from its understanding, but now it has begun to soften and pay attention to the conditions of the local community. For example, one of the Salafi

preachers who regularly fills the tabligh akbar at the Nurul Iman Blok M Square Mosque, Ustaz Khalid Basalamah (KHB) in an interview, KHB said that he accepted the ideology of Pancasila which is a local ideology. According to him, the first principle of Pancasila is a term of tawhid, and that is what they always preach. Then in the aspect of justice in the Pancasila precepts is also something they often preach by how they can invite the rich to give alms (*Deddy Corbuzier's YouTube Channel*).

KHB's statement seems to be in line with the *maqashid ash-shari'ah* framework, where Pancasila values can be understood as part of Islamic doctrine. Protecting *dlaruriyyah* matters, as represented by the Precept of Belief in One God, becomes a meta-juridical principle to safeguard religious rights (*hifdz ad-din*). Meanwhile, the Precept of Fair and Civilized Humanity includes the protection of human rights, which includes rights protected by *maqashid ash-shari'ah*, such as the right to life (*hifdz an-nafs*), the right to think (*hifdz al-'aql*), the right to descendants (*hifdz an-nasl*), and the right to property (*hifdz al-'irdl*). In fact, in Pancasila, the right to property ownership is placed in the context of social justice as taught by the commandment of zakat (Masduqi, 2013). Departing from the discussion above, it can then be understood that the Salafi community in Jakarta, especially in preaching at the Nurul Iman Blok M Square Mosque, applies hybridization of their global Salafi ideology by aligning the local ideology of Pancasila in the Indonesian context so that their preaching can be accepted by local residents.

b) Hybridization Global Ideologies with Local Look

The results of researchers' observations found, as in the da'wa efforts carried out by Ustaz Muhammad Nuzul Dzikri (MNDZ), one of the Salafi preachers in Jakarta. In appearance, although Salafis are identical to beards and pants above the ankles (*cingkrang*), MNDZ also always appears using a black skullcap or national cap which is identical to the Indonesian cultural cap (Abdulah et al., 2019), in this case as a local culture. MNDZ hybridizes ideology with symbols represented through its appearance. As a Salafi preacher who applies an appearance that tends to be back to basic or according to the sunnah, but also does not leave his local identity by using the national peci. This was also recorded by through a streaming broadcast through his personal YouTube channel (*Muhammad Nuzul Dzikri's YouTube Channel*, n.d.). From these elements, there is a global element that is localized or what Robertson introduced with the term glocalization (Robertson, 1995). The glocalization of the Salafi community media at the Nurul Iman Mosque is hybrid. In this case, the Salafi ideology which is a transnational Islamic movement has a global meaning. Then in localizing or grounding Salafi da'wa, in appearance UMNDZ always wears a black peci which has a local meaning or as an expression of traditional culture. In this case, some studies argue that global elements can be easily accepted by local communities when combined with local elements. Similarly, local elements can be accepted by the general public when combined with global

elements (Widyasari, 2013). Hybridization is also described by Rowe and Schelling as a method of separating existing cultural forms and recombining them with new forms in new practices (Rowe & Schelling, 1991). In another sense, cultural marriage is also defined as the interaction between the local and the global or glocalization, which can mean the walking together of the global with local wisdom (Lipschutz, 1992).

c) Hybridizing of Modern Technology and Conservative Ideology

From the results of offline observations at the Nurul Iman Blok M Square Mosque and online through its social media accounts, as well as interviews conducted by researchers, the Salafi community in Jakarta has various electronic and technological facilities. They utilize the social media Instagram, Telegram and also Facebook to publish pamphlets and posters about information, activities, and study schedules. They also utilize Facebook and YouTube to stream or publish videos of their studies (Observation and Interview RZ, June 15, 2023). FN also said that the utilization of media by DKM Nurul Iman itself is relatively new for the last 3 or 4 years (Interview FN, June 15, 2023). In addition, in globalizing da'wa at the Nurul Iman Blok M Square Mosque, it is not only done by the DKM, but also the ustaz and lecturers who regularly teach at the Mosque. They are far ahead of using the media in publicizing their da'wa. Ustaz Khalid Basalamah (UKHB), one of the Salafi preachers who also regularly fills studies at the Nurul Iman Blok M Square Mosque, also has media in broadcasting his preaching. UKHB when filling the study in addition to face-to-face is also broadcast online on his personal YouTube channel managed by the team. Likewise, Ustaz Muhammad Nuzul Dzikri (UMNDZ) routinely teaches the book of *tadzkiratus saami' wal mutakallim fii adabil 'alim wal muta'allim* face-to-face at the mosque on the 7th floor. He also broadcasts his studies online through his personal YouTube channel managed by the team (Observation and Interview FN, June 15, 2023).

By utilizing media technology in da'wa activities carried out by the Salafi community at the Nurul Iman Mosque, it can help Muslims gain knowledge in the study. Even though the congregation is unable to attend face-to-face, they can watch and listen online via YouTube without the constraints of space and time. According to FN, this is a positive thing, although there are drawbacks that are not too significant, namely that the congregation becomes lazy to come face-to-face (Interview FN, June 15, 2023). The utilization of media by the Salafi community at the Nurul Iman Mosque provides a role for the congregation, including in choosing to watch the studies of Salafi preachers online. So this is in line with the concept proposed by Blumer and Katz which states that media consumers play an active role in choosing and utilizing a medium. In other words, media consumers are active entities in the communication process. This concept became popular as a mass communication theory with the term uses and gratifications theory (Elihu et al., 1974). According to the researcher's analysis in the context of media glocalization, the form of

media utilization in da'wa carried out by the Salafi community in Jakarta is a hybridization of ideology and modernity such as equipment and social media as global or Western products. This is then negotiated and utilized well by the Salafi community in Jakarta. The localization of Salafi da'wa which is a transnational Islamic ideology also takes place in the local context in Jakarta. This aligns with Sanjaya's research that based on the hujjah "all *muamalah* affairs are allowed except those that are forbidden", including the use of Jewish product technology which is allowed. The Salafi community with a conservative understanding makes good use of new media (Sanjaya et al., 2022).

Globalization of Cultural Identity through Media by Salafi Community at Nurul Iman Mosque

The Salafi community at the Nurul Iman Mosque globalizes their identity through the media in the hope that more and more Muslims will be guided by their conservative ideology. Implementing fundamental Islamic teachings according to the Qur'an and sunnah. In addition, they also hope that non-Muslims will also be guided (Interview FN, June 15, 2023). Because, it is through the media that religious messages can be spread without any restrictions. So that the message can be received by each individual even though the individual is a non-Muslim who in fact has little or no interaction with Islamic da'wa. The use of the internet as a means of spreading religious teachings is very effective because it is supported by the characteristics of the internet that are not limited in terms of space and time. Religious proselytization materials and messages can be disseminated quickly and efficiently (Hidayaturrahman & Putra, 2019; Pimay & Niswah, 2021; Ridho, 2019). The Salafi community in Jakarta in this case participates in technological modernity so that its da'wa can adjust and not be drowned by the times (Interview FN, June 15, 2023). FN explained that despite its many negative influences, this media technology is able to mediate guidance. Media technology helps Islamic da'wa reach people who have not been moved to attend offline studies, especially the majority of young people in Jakarta. Where initially the younger generation was a minority in attending face-to-face studies. The impact of media technology is that then many young people open their hearts to da'wa salaf and slowly begin to hijrah.

JL, one of the Salafi pilgrims, also said that his hijrah started from seeing pieces of video lectures from Salafi preachers. Then JL was encouraged to attend regular studies taught by Salafi preachers at the Nurul Iman Blok M Square Mosque, Al Azhar Kebayoran Mosque, etc. However, JL also did not close himself to following the studies of preachers who were not affiliated with the Salafi community, such as Ustaz Adi Hidayat and Ustaz Hanan Attaki (Interview JL, July 5, 2023). If we look at JL's hijrah process through religious messages obtained through video clips, it can then be interpreted as a communication process that Bakti calls active reception (Bakti, 2004). The meaning of the message is perceived and constructed by the recipient of the message

according to their condition, connection, attention, intention, closeness, and level of trust towards the sender of the message (Bakti, 2004, 2013). Aligning that the Salafi community in Jakarta is a fundamental movement. Gidden also argues that fundamentalism utilizes global forces, such as mass media, to achieve its goals. Fundamentalism according to Gidden can vary in its forms, such as religious, ethnic, nationalist, political, and so on (Tomlinson, 1999). Razaghi et al also suggest that fundamentalist groups also want to benefit from all the tools and products of modernity such as mass media. However, they also completely reject all values that are considered to distance them from conservative ideologies (Razaghi et al., 2020). In line with Razaghi et al, Assegaf explains that the Salafi movement adopts the development of information and communication technology which is a result of the progress of the times that is considered neutral, having free value, to spread their principles and ideology. However, foreign cultures and Western social morality that are considered contrary to Islamic values, such as the ethics of social interaction, dress, diet, and so on, are not adopted, and instead the Salafi movement practiced puritanism (Rachman Assegaf, 2017). The skeptical view of Gidden and Razaghi et al focuses on extreme fundamentalist groups such as Salafi Jihadists. Unlike the Salafi community in Jakarta that is the object of this research, they tend to be dynamic.

Conclusion

The Salafi community in Jakarta, especially at the Nurul Iman Mosque in Blok M Square, seeks to purify the teachings of Islam or in other words as a fundamental and conservative movement in religious matters. They belong to the transformationalist category in responding to media globalization. The transformationalists in question state that media globalization is the existence of a wide enough area for institutions that have national and local scope to be involved, not only taken by global roles. Globalization according to them is something that cannot be avoided but media globalization can be used well for religious activities. The Salafi community at the Nurul Iman Mosque in Blok M Square Jakarta performs glocalization by hybridizing global ideology with local appearance. Salafi ideology which is a transnational Islamic movement has a global meaning. Furthermore, in adapting or grounding Salafi preaching, UMNDZ, one of the Salafi preachers at the Nurul Iman Blok M Square Jakarta Mosque, takes a display approach. He always wears a black cap that has local meaning or as an expression of traditional culture. Then hybridize modern technology with conservative ideology. The use of media in da'wa conducted by the Salafi community in Jakarta is a hybridization of modernity and ideology such as equipment and social media as a result of globalization or Western products. This is then negotiated and utilized well by the Salafi community in Jakarta with conservative ideology. The localization of Salafi da'wa which is a transnational Islamic ideology also occurs in the local context in Jakarta. The Salafi community

at the Nurul Iman Mosque in Blok M Square Jakarta tends to be dynamic. Its activists who are urban Salafis have been adept at changing the substance and form of their da'wa in Indonesia today. By sticking to the noble intention of spreading a fundamental religious identity, even if they have to negotiate conservatism and become dynamic Salafis. They hold the view that "all things related to *muamalah* are allowed except those that are forbidden", including in utilizing media technology as a form of modernity.

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