Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan
https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam
P-ISSN: 1907-4174; E-ISSN: 2621-0681
DOI : 10.35931/aq.v20i6.6524

TRANSNATIONAL ISLAMIC MOVEMENTS: A STUDY OF WAHHABISM IN THE CONTEXT OF THE ISLAMISATION OF GLOBAL CULTURE AND MEDIA

Hendri Farozah[1], Cholidi[2], Mohammad Syawaludin[3]
[1, 2, 3] Universitas Islam Negeri Raden Fatah Palembang, South Sumatra, Indonesia
[1] hendri.farozah@gmail.com, [2] cholidi89_uin@radenfatah.ac.id, [3] mohammadsyawaludin_uin@radenfatah.ac.id

Abstract

Transnational Islamic movements have become an important phenomenon in the contemporary Islamic landscape alongside the intensification of globalisation, ideological mobility, and the penetration of cross-border digital media. This study focuses on Wahhabism as one of the mainstream currents in transnational Islamic movements, examining its role in the process of cultural Islamisation through global media. This topic was chosen because Wahhabism operates not only as a theological doctrine, but also as an ideological movement that actively shapes religious discourse, scholarly authority, and Muslim identity in various socio-cultural contexts. The research uses a qualitative approach based on literature studies and critical discourse analysis to examine the ideological character of Wahhabism, its da'wah strategies, and its patterns of expansion through educational networks, religious institutions, and digital media platforms. The results show that Wahhabism prioritises the purification of Islamic teachings through a scripturalist approach and the reaffirmation of textual authority, which is systematically reproduced through global media. Digital media serves as an effective instrument in expanding the reach of ideology, building transnational solidarity, and forming a tendency towards a homogeneous construction of Islamic identity. However, the process of cultural Islamisation does not occur linearly, but rather triggers dynamics of negotiation and resistance with diverse local Islamic traditions. This study confirms that Wahhabism in the global media flow contributes significantly to the transformation of religious discourse and practice, while also posing challenges to the sustainability of cultural Islam at the local level.
Keywords: *Transnational Islamic Movement, Wahhabism, Islamisation of Culture, Global Media, Religious Identity.*

Abstrak

Gerakan Islam transnasional menjadi fenomena penting dalam lanskap keislaman kontemporer seiring intensifikasi globalisasi, mobilitas ideologi, dan penetrasi media digital lintas negara. Penelitian ini berfokus pada Wahabisme sebagai salah satu arus utama dalam gerakan Islam transnasional, dengan menelaah perannya dalam proses islamisasi budaya melalui media global. Topik ini dipilih karena Wahabisme tidak hanya beroperasi sebagai paham teologis, tetapi juga sebagai gerakan ideologis yang aktif membentuk wacana keagamaan, otoritas keilmuan, serta identitas Muslim di berbagai konteks sosial-budaya. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dan analisis wacana kritis untuk mengkaji karakter ideologis Wahabisme, strategi dakwah, serta pola ekspansinya melalui jaringan pendidikan, lembaga keagamaan, dan platform media digital. Hasil penelitian menunjukkan bahwa Wahabisme mengedepankan purifikasi ajaran Islam melalui pendekatan skripturalis dan penegasan kembali otoritas teks, yang direproduksi secara sistematis melalui media global. Media digital berfungsi sebagai instrumen efektif dalam memperluas jangkauan ideologi, membangun solidaritas transnasional, serta

membentuk konstruksi identitas keislaman yang cenderung homogen. Namun demikian, proses islamisasi budaya tersebut tidak berlangsung secara linear, melainkan memicu dinamika negosiasi dan resistensi dengan tradisi Islam lokal yang beragam. Studi ini menegaskan bahwa Wahabisme dalam arus media global berkontribusi signifikan terhadap transformasi wacana dan praktik keagamaan, sekaligus menghadirkan tantangan bagi keberlanjutan Islam kultural di tingkat lokal.
Kata Kunci: *Gerakan Islam Transnasional, Wahabisme, Islamisasi Budaya, Media Global, Identitas Keagamaan.*

© Author(s) 2026
This work is licensed under a Creative Commons Attribution 4.0 International License.

INTRODUCTION

Contemporary Islamic transformation cannot be separated from the dynamics of globalisation, which accelerates the flow of ideas, authority, and religious practices across national borders. Globalisation is not only economic in nature, but also cultural and ideological, including in the production and distribution of religious understanding. In this context, the emergence and strengthening of transnational Islamic movements has become an important phenomenon in contemporary Islamic studies. One of the most significant currents is Wahhabism, which historically has its roots in the tauhid reformist movement pioneered by Muhammad bin Abdul Wahhab in the 18th century in the Arabian Peninsula, and later gained political legitimacy through its alliance with Muhammad bin Saud, which became the ideological foundation of the Kingdom of Saudi Arabia.[1],[2] This movement not only focuses on purifying Islamic teachings, but also influences social and political dynamics in various countries, including Indonesia.[3]

Theoretically, cultural globalisation is understood as a dialectical process between the global and the local.[4] Victor Roudometof's concept of glocalisation emphasises that global phenomena are not present homogeneously, but are negotiated within specific local contexts.[5] Within the framework of rationalising modernity, Melissa L. Caldwell, through the concept of

[1] Umiyati Jabri, Dian Firdiani, and Ilham Assidiq, "History of Islamic Revivalism in Saudi Arabia Shaykh Muhammad Bin Abd. Wahhab," in *International Journal Conference*, vol. 1, 2022, 164–68, https://doi.org/https://doi.org/10.46870/iceil.v1i1.467.

[2] Ihwan Agustono, "Islamic Puritanism Movement of Muhammad Ibn 'Abd Al-Wahhab: Portrait of The Institutionalization of Islamic Ideology in State Space," *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 17, no. 2 (2023): 191–203, https://doi.org/https://doi.org/10.35316/lisanalhal.v17i2.191-203.

[3] Saipul Hamdi, "De-Kulturalisasi Islam Dan Konflik Sosial Dalam Dakwah Wahabi Di Indonesia," *Jurnal Kawistara* 9, no. 2 (2019): 164–78, https://doi.org/https://doi.org/10.22146/KAWISTARA.40397.

[4] Solomiia Ohinok, "The Relationship between Trends in Glocalization and Globalization.," *Global and National Development Trends Digital Economy*, 2023, 271, https://doi.org/https://doi.org/10.46489/gandtde-23-29-22.

[5] Victor Roudometof, "Globalization, Glocalization and the ICT Revolution," *Global Media and Communication* 19, no. 1 (2023): 29–45, https://doi.org/https://doi.org/10.1177/17427665231157287.

McDonaldisation, explains how the logic of efficiency, calculability, and predictability influences various aspects of social life, including religious practices.[6] In the context of Wahhabism, this rationalisation is evident in efforts to standardise teachings, purify worship practices, and delegitimise local traditions that are considered to lack textual legitimacy.

Syukri's research shows that Salafism, which is genealogically related to Wahhabism, is characterised by strict scripturalism and claims of normative authority over sacred texts.[7] Meanwhile, Zezen Zaenal Mutaqin's study confirms that transnational Islamic movements develop through educational networks, cadre mobility, and global literature distribution.[8] Both studies confirm that Wahhabism is not merely a theological phenomenon, but also part of global political dynamics and networks.

In the Indonesian context, the interaction between transnational Islam and local Islam presents complex dynamics. Azyumardi Azra's research on the network of Middle Eastern and Nusantara scholars shows that global connectivity has long been part of the history of Islam in Indonesia, but the character of Nusantara Islam continues to exhibit strong cultural and Sufi traits.[9] A study by Nur Kholis, Elis Puspitasari, and Hariyadi Hariyadi reveals the development of the Salafi movement in Indonesia through campus missionary networks and global support.[10] These dynamics create challenges and opportunities for Islamic communities in Indonesia to strike a balance between local values and ever-growing global influences.

Zuly Qodir's study shows that the penetration of purification ideology often triggers contestation with traditional practices such as tahlilan, maulidan, and grave pilgrimage.[11] Meanwhile, Ihwan Agustono's research highlights the symbolic negotiations between scripturalist groups and traditional Islamic communities in the Indonesian public sphere.[12]

Recent developments show that digital media plays a central role in the reproduction of transnational ideologies. In critical media theory, Douglas Kellner asserts that the media is an

---

[6] Melissa L Caldwell, "The McDonaldization of Society, 5th Edn by George Ritzer" (Taylor & Francis, 2010), https://doi.org/https://doi.org/10.2752/175174410X12633934463312.

[7] Syukri Syukri, "Global Salafism Study of Roel Meijer's Views," *International Journal of Islamic Khazanah* 13, no. 2 (2023): 77–87, https://doi.org/https://doi.org/10.15575/ijik.v13i2.25350.

[8] Zezen Mutaqin, "The Network of Islamic Radicalism: Proposing a Mapping Model," *Islamic Studies Review*, 2022, https://doi.org/https://doi.org/10.56529/isr.v1i1.33.

[9] Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern'Ulam?'in the Seventeenth and Eighteenth Centuries* (Hawaii: University of Hawaii Press, 2004).

[10] Nur Kholis and Elis Puspitasari, "Dinamika Gerakan Dakwah Salafi Pada Masyarakat Multikultur Di Indonesia," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 2 (2023): 52–65, https://doi.org/https://doi.org/10.31004/joe.v6i2.3989.

[11] Zuly Qodir and Bilveer Singh, "The Contestation of Contemporary Islam: Conservative Islam versus Progressive Islam," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 2 (2023): 147–65, https://doi.org/https://doi.org/10.14421/esensia.v23i2.4316.

[12] Agustono, "Islamic Puritanism Movement of Muhammad Ibn 'Abd Al-Wahhab: Portrait of The Institutionalization of Islamic Ideology in State Space."

arena for the production of meaning and ideological hegemony.[13] Giulia Evolvi's research introduces the concept of networked religion, namely the formation of virtual religious communities that strengthen ideological solidarity across geographical boundaries.[14] The phenomenon of digital preaching through YouTube, Instagram, and X accelerates the spread of purification narratives and shapes the religious identity of the urban Muslim generation. In this context, it is important to understand how digital media functions not only as a communication tool, but also as a platform for building strong religious identity narratives among the younger generation.

However, Indonesian Muslims have a distinctive socio-cultural structure. From a cultural anthropological perspective, Koentjaraningrat in Kusnan asserts that local value systems function as mechanisms of social integration. When the ideology of purification encounters deep-rooted local traditions, a spectrum of responses emerges: selective adoption, resistance, and hybridisation.[15] This is where the paradox of globalisation becomes apparent: on the one hand, it expands the spread of Islamic values, but on the other, it raises concerns about cultural homogenisation and the erosion of local identities.

Based on a review of previous studies, a number of significant academic gaps can be identified. Most studies on Wahhabism focus on theological aspects, doctrinal purification, or transnational political and funding networks, but few have integrated the analysis of ideology, digital media, and the process of cultural Islamisation simultaneously into a single conceptual framework. On the other hand, studies on transnational Islam in Indonesia tend to focus on issues of radicalism, extremism, and national security, so that the cultural, symbolic, and mediatic dimensions of globalisation have received relatively little attention. Furthermore, there has been little research that systematically combines Roland Robertson's theory of cultural globalisation, George Ritzer's concept of social rationalisation, and Douglas Kellner's critical media theory to interpret Wahhabism as a cultural-global phenomenon that continues to be negotiated in the local Indonesian context.

Theoretically, this research is urgent in order to enrich the study of contemporary Islam through an interdisciplinary approach that integrates the sociology of religion, cultural anthropology, and media studies into a coherent analytical framework. This approach allows

[13] Otávio Daros, "From Cultural Marxism to Critical Literacy: Rethinking Douglas Kellner's Media Theory," *Philosophy & Social Criticism* 50, no. 9 (2024): 1354–72, https://doi.org/https://doi.org/10.1177/01914537221133852.

[14] Giulia Evolvi, "Religion and the Internet: Digital Religion,(Hyper) Mediated Spaces, and Materiality," *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (2022): 9–25, https://doi.org/https://doi.org/10.1007/S41682-021-00087-9.

[15] Kusnan Kusnan and Abdul Basit, "The Existence and Significance of Local Islam Amid Purification and Modernization in Indonesia," *Interdiciplinary Journal and Hummanity (INJURITY)* 3, no. 1 (2024): 75–87, https://doi.org/https://doi.org/10.58631/injurity.v3i1.168.

Wahhabism to be read not only as a normative doctrine, but also as a social construct that operates within the logic of globalisation, mediatisation, and the transformation of religious authority. In practical terms, this research is relevant in understanding the dynamics of religious authority in the digital age, identifying patterns of production and reproduction of transnational ideologies through global media platforms, and providing a conceptual foundation that can support the strengthening of religious moderation in pluralistic societies such as Indonesia.

Unlike previous studies, this study positions Wahhabism not merely as a theological movement or transnational ideological network, but as a transnational cultural phenomenon operating within the currents of global cultural and media Islamisation. This study specifically analyses the ideological character and objectives of Wahhabism as a transnational Islamic movement, examines the processes of interaction, negotiation and resistance in the context of Indonesian Islamic culture, and assesses the role of global and digital media in the production and reproduction of this ideology. With this framework, the study is expected to make a more comprehensive and analytical academic contribution to understanding the dynamics of transnational Islam in the era of digital globalisation.

RESEARCH METHODS

Research Approach and Type

This study utilises a qualitative approach with two main methods, namely library research[16] and critical discourse analysis (CDA).[17] This method enables researchers to explore the relationship between language and power in a broader social context. A literature review was conducted to examine primary texts in the form of Wahhabi theological works, fatwas, and official documents from educational and missionary institutions, as well as secondary texts in the form of academic books, Scopus-indexed journals, and research reports relevant to the themes of transnational Islam and media globalisation. This approach enabled researchers to systematically construct a conceptual and historical framework.

Critical discourse analysis uses Norman Fairclough's framework in Critical Discourse Analysis, which emphasises three dimensions of analysis, namely the textual dimension (linguistic and rhetorical analysis), discursive practice (the process of discourse production and

[16] Liesa Rühlmann, "Research Design and Methodology," in *Race, Language, and Subjectivation: A Raciolinguistic Perspective on Schooling Experiences in Germany* (Springer, 2023), 63–103, https://doi.org/https://doi.org/10.1007/978-3-658-43152-5_5.

[17] Rendy Pribadi, Ninuk Lustyatie, and Zuriyati Zuriyati, "Menyoal Penelitian Analisis Wacana Kritis Di Indonesia: Meninjau Aspek Jenis Penelitian, Subjek Penelitian, Dan Model Analisis," *Hortatori: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 8, no. 2 (2024): 202–9, https://doi.org/https://doi.org/10.30998/jh.v8i2.3393.

distribution), and social practice (the context of power and ideology).[18] This approach was chosen because it is able to reveal the relationship between language, power, and ideology in the construction of transnational Islamic movements.

Data Sources

The data sources in this study consist of primary and secondary data.[19] Primary data includes Wahhabi ideological texts, official documents from educational and missionary institutions, and digital media content such as websites, YouTube, Instagram, and Telegram, which represent contemporary discourse.

Secondary data includes academic books, Scopus-indexed journal articles, and research reports discussing transnational Islam, globalisation, and digital media. The combination of these two types of data enables a comprehensive analysis of both doctrinal and practical dimensions.

Research Method Design

The research design began with the problem identification stage,[20] namely, formulating the problem of Wahhabism ideologisation in the current of cultural and media globalisation. The next stage is data collection, which is carried out through academic literature searches and content extraction from digital platforms as representations of actual discourse.[21]

The collected data was then classified based on main themes, namely the doctrine of monotheism and purification, da'wah strategies, educational networks, and digital media. This classification aimed to map ideological patterns and dominant discourse structures.

The next stage is critical discourse analysis on three levels: analysis of language structure (purification narratives and claims to truth), analysis of content production and distribution practices, and analysis of power relations and cultural hegemony.[22]

The results of the analysis were then interpreted to examine how Wahhabism operates as a global ideology in the current of cultural Islamisation. The final stage was to draw conclusions that produced a theoretical model of the relationship between transnational Islamic movements

[18] Milena Pešić, "Critical Discourse Analysis as a Critical Social Study: Norman Fairclough's Approach," *Политичка Ревија* 4, no. 2022 (2022): 89–113, https://doi.org/https://doi.org/10.22182/pr.7442022.4.

[19] Yumei Zhang, *Assessing Literacy in a Digital World: Validating a Scenario-Based Reading-to-Write Assessment* (Springer Nature, 2022), https://doi.org/https://doi.org/10.1007/978-981-19-5715-4.

[20] Jagdeep Singh and Harwinder Singh, "Design of Study," in *Strategic Implementation of Continuous Improvement Approach: Improving the Performance of Small and Medium-Sized Enterprises* (Springer, 2018), 25–30, https://doi.org/https://doi.org/10.1007/978-3-319-93121-0_3.

[21] Agnieszka Jastrzębska et al., "The Pragmatics of the Data Acquisition and Assessment," in *Analysing Web Traffic: A Case Study on Artificial and Genuine Advertisement-Related Behaviour* (Springer, 2023), 15–24, https://doi.org/https://doi.org/10.1007/978-3-031-32503-8_2.

[22] Marissa Joanna Doshi, "Critical Discourse Analysis 12," *The Oxford Handbook of Media and Social Justice*, 2024, 107, https://doi.org/https://doi.org/10.1093/oxfordhb/9780197744345.013.12.

and global media, as well as its theoretical contribution to the study of Islam and global communication.[23]

Data Analysis Technique

Data analysis was conducted in stages through data reduction by selecting relevant texts, followed by thematic coding covering the categories of ideology, networks, and media. Discursive analysis was then conducted to identify language structures, argumentation patterns, and ideological legitimation strategies.[24]

Literature triangulation was conducted to compare findings with previous theories and research, then conclusions were drawn inductively and interpretatively to produce a coherent theoretical construct.[25]

Data Validity

Data validity is maintained through triangulation of sources, literature audit trails, academic peer review, and theory-based interpretative consistency. This strategy ensures that research results have scientific credibility, dependability, and confirmability. Strong data validity is essential to ensure that research findings are reliable and contribute meaningfully to the understanding of the phenomenon under study.[26] This strategy reflects the importance of data validity in qualitative research, which includes examination techniques such as credibility, transferability, and dependability.[27] Thus, a systematic approach and appropriate techniques for maintaining data validity are essential for producing high-quality and accountable research.

RESULTS AND DISCUSSION

The Ideological Character and Objectives of Wahhabism as a Transnational Islamic Movement

Based on an analysis of ideological texts, missionary documents, and digital media content using the Critical Discourse Analysis (CDA) framework, it was found that the ideological

[23] F. Perez Mena, *Conclusion. In: Contender States and Modern Chinese International Thought.* (Singapore: Palgrave Macmillan, 2024), https://doi.org/https://doi.org/10.1007/978-981-97-2151-1_7.

[24] Victoria Cox, "Exploratory Data Analysis: What Data Do I Have?," in *Translating Statistics to Make Decisions: A Guide for the Non-Statistician* (Springer, 2017), 47–74, https://doi.org/https://doi.org/10.1007/978-1-4842-2256-0_3.

[25] Ramakrishnan Vivek, Y Nanthagopan, and S Piriyatharshan, "Beyond Methods: Theoretical Underpinnings of Triangulation in Qualitative and Multi-Method Studies: A Literature Review," *Scientific Studios on Social and Political Psychology* 2, no. 29 (2023): 13–22, https://doi.org/https://doi.org/10.61727/sssppj/2.2023.13.

[26] Yati Afiyanti, "Validitas Dan Reliabilitas Dalam Penelitian Kualitatif," *Jurnal Keperawatan Indonesia* 12, no. 2 (2008): 137–41, https://doi.org/https://doi.org/10.7454/JKI.V12I2.212.

[27] Dedi Susanto and M Syahran Jailani, "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *QOSIM: Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023): 53–61, https://doi.org/https://doi.org/10.61104/jq.v1i1.60.

character of Wahhabism is built on three main constructs, namely the purification of tawhid, the delegitimisation of local religious practices considered bid'ah, and claims of authority based on literal textualism. Historically, David Commins in The Wahhabi Mission and Saudi Arabia explains that from the outset, Wahhabism's mission has been oriented towards reforming religious beliefs through the affirmation of the purification of tawhid as a central agenda.[28] Theological works such as Kitab al-Tawhid reveal a dichotomous linguistic structure of tawhid versus shirk, sunnah versus bid'ah, which forms an exclusive ideological identity and normative claim to truth. In John A. Bloom's research[29] and research by Rashed Isam Ashqar[30] emphasises that the contemporary Salafi-Wahhabi movement continues to uphold its theological agenda of purification as its global identity.

The purification of monotheism is not merely a doctrinal belief, but serves as an ideological tool for establishing boundaries between "pure Islam" and "Islam mixed with tradition." The delegitimisation of local religious practices, such as maulid, tahlilan, and Sufi traditions, is positioned as a correction to innovations that lack explicit textual legitimacy. Gilles Kepel, in Jihad: The Trail of Political Islam, explains that modern puritanical Islamic movements build legitimacy through criticism of local Islamic practices that are considered syncretic.[31] Natana J DeLong-Bas's study shows that the Salafi movement developed a hadith-based discourse strategy to correct local traditions,[32] Meanwhile, research by Sofia Mubarokah Sa'bana, Rusdiana Navlia, and Siti Rahmawati found that the contestation between puritanical Islam and cultural Islam centred on the issues of bid'ah (innovation) and ritual authority.[33] Thus, the delegitimisation of local practices serves as a mechanism of purification as well as a strategy of ideological differentiation to establish religious discourse hegemony.

The third construct is the claim of textualist authority based on the Qur'an and Hadith, with an emphasis on the understanding of the salaf (al-salaf al-salih) generation and the rejection of speculative theological approaches. Farhat Hasan's study shows that modern Salafi authority is built through claims of direct proximity to the text and the delegitimisation of traditional scholarly

[28] David Commins, "The Wahhabi Mission and Saudi Arabia," 2005.

[29] John A Bloom, "Introduction to Christianity and Science: Fresh Perspectives Special Issue," *Religions* 12, no. 5 (2021): 345, https://doi.org/https://doi.org/10.3390/rel12050345.

[30] Rashed Isam Ashqar, *Global Salafism* (Oxford: The Wiley-Blackwell Encyclopedia of Social and Political Movements, 2022), https://doi.org/https://doi.org/10.1002/9780470674871.wbespm567.

[31] Gilles Kepel, *Jihad: The Trail of Political Islam* (Harvard University Press, 2002).

[32] Natana J DeLong-Bas, "Wahhabism and Salafism in Global Perspective," *Wahhabism and the World: Understanding Saudi Arabia's Global Influence on Islam* 35 (2022): 35–52, https://doi.org/https://doi.org/10.1093/oso/9780197532560.003.0002.

[33] Sofia Mubarokah Sa'bana, Rusdiana Navlia, and Siti Rahmawati, "Idealistic And Ideology Islamic Concepts in Wahhabi Saudi Arabia," *Intiha: Islamic Education Journal* 2, no. 3 (2025): 312–22, https://doi.org/https://doi.org/10.58988/intiha.v2i3.347.

authority.[34] From Norman Fairclough's perspective through Critical Discourse Analysis, the claim of literal textualism can be read as a discursive strategy to produce power relations, where the text is positioned as an absolute source of legitimacy and certain interpreters gain symbolic authority in that context.[35] Therefore, the understanding of authority in the Wahhabi movement is greatly influenced by how sacred texts are interpreted and used in daily religious practices. One implication of this claim to authority is the emergence of tensions between the Wahhabi movement and long-established local religious practices.

At the level of textual analysis (Fairclough), the dominant linguistic structure reveals a dichotomous pattern of monotheism versus polytheism, sunnah versus bid'ah, salaf versus khalaf, which forms an exclusive ideological framing. At the level of discursive practice, discourse production is carried out through a network of educational institutions, book publishing, fatwas, and digital platforms such as YouTube, Instagram, and Telegram, which distribute lectures, tauhid infographics, and online studies across countries. In Manuel Castells' perspective in The Rise of the Network Society, digital communication networks create an information-based power structure that allows ideology to spread beyond territorial boundaries.[36] The findings of David Hartmann et al. show that puritanical religious movements utilise social media algorithms to build ideological echo chambers.[37] Meanwhile, Brendan Szendrő's findings[38] and the findings of Ahmad Syamsir et al.,[39] emphasises that puritanical Islamic movements utilise global flows to strengthen transnational identities.

The transnational character of Wahhabism is consistent with the concept of the deterritorialisation of religious authority as described by Olivier Roy in Globalised Islam: The Search for a New Ummah, in which Islamic identity is no longer based on locality, but on global networks.[40] Research by Diran Murtado and Muhammad Roflee Waehama also shows that the

[34] Farhat Hasan, "Paper, Performance, and the State," *American History* 34, no. 2 (2023): 276–279, https://doi.org/https://doi.org/10.1093/jis/etac067.

[35] Erni Dewi Riyanti, "The Philosophical Basis of Critical Discourse Analysis," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 371–94, https://doi.org/https://doi.org/10.20871/kpjipm.v9i2.293.

[36] Manuel Castells, "Network Theory| A Network Theory of Power," *International Journal of Communication* 5 (2011): 15.

[37] David Hartmann et al., "A Systematic Review of Echo Chamber Research: Comparative Analysis of Conceptualizations, Operationalizations, and Varying Outcomes," *Journal of Computational Social Science* 8, no. 2 (2025): 52, https://doi.org/https://doi.org/10.48550/arxiv.2407.06631.

[38] Brendan Szendrő, "Globalization and Religious Resurgence: A Comparative Analysis," *Politics and Religion* 18, no. 2 (2025): 190–210, https://doi.org/https://doi.org/10.1017/s1755048324000324.

[39] Ahmad Syamsir et al., "Salafi Puritanism in Indonesia," *International Journal of Islamic Khazanah* 11, no. 2 (2021): 134–49, https://doi.org/https://doi.org/10.15575/IJIK.V11I2.13199.

[40] Olivier Roy, *Globalized Islam: The Search for a New Ummah* (Columbia University Press, 2004).

Salafi movement in Indonesia has undergone discursive adaptation without abandoning the framework of purification.[41]

Comparatively, this study is similar to previous studies in its recognition that Wahhabism is oriented towards doctrinal purification and normative textualism. The difference is that this study does not stop at theological description, but places the ideology within a critical discourse analysis framework that reveals the relationship between language, power, and global media. The novelty of this study lies in the integration of Castells' theory of network globalisation with Fairclough's CDA to read Wahhabism as an ideological phenomenon operating within the global digital media ecosystem, rather than merely a doctrinal movement.

Thus, the three main constructs of purification of monotheism, delegitimisation of heresy, and literal textualism form an ideological framework that is normative-exclusive, corrective to local traditions, and oriented towards claims of authority based on sacred texts. In the context of developing a paradigm for an advanced society, these findings emphasise the importance of critical literacy in religious discourse and digital literacy so that society is able to distinguish between normative authority and ideological constructs in the global public sphere.

The Process of Interaction, Negotiation, and Resistance to Wahhabism in the Context of Indonesian Islamic Culture

The results of this study, based on data reduction procedures, thematic coding (ideology, networks and media), and Norman Fairclough's Critical Discourse Analysis (CDA) model, show that the interaction between Wahhabism and Indonesian Islamic culture does not occur linearly, but rather through three dynamic patterns: limited adaptation, symbolic negotiation, and cultural resistance. These three patterns are intertwined in the context of the globalisation of religious discourse and the transformation of the digital public sphere.

Limited Adaptation: Contextualisation Strategy Without Changing Doctrine

At the level of discursive practice, Wahhabism shows limited adaptability in the Indonesian context. This adaptation does not touch on the substance of the doctrine of purification of tawhid, but occurs in methodological and communicative aspects.[42]

For example:

1. The use of Indonesian or regional languages in lectures, replacing rigid Arabic terminology with more communicative terms.

[41] Diran Murtado and Muhammad Roflee Waehama, "Islamic Puritanism and Wahhabi Development," *Focus* 5, no. 1 (2024): 33–40, https://doi.org/https://doi.org/10.26593/focus.v5i1.7658.

[42] Rini Setiawati, Rahmat Hidayat, and Moh Mukri, "Radicalism and Salafism in Indonesia: Development and Movement of Transnational Ideology," *Analisis: Jurnal Studi Keislaman* 24, no. 2 (2024): 227–56, https://doi.org/https://doi.org/10.24042/ajsk.v24i2.24412.

2. Social da'wah approaches such as family studies, child education, or sharia economics that are more easily accepted by urban communities.
3. The use of national symbols such as the discourse on "the morals of the younger generation" or "Muslim family resilience" to build social resonance.

From a CDA perspective, this indicates a process of recontextualisation, namely the transfer of global ideology into a local context without changing its basic ideological structure. Kenny Andika and Vani Kurniawan assert that the dynamics between Salafism and local Islam in Southeast Asia are characterised by a process of selective appropriation, namely the adoption of certain local elements to broaden social acceptance without abandoning the framework of purification.[43] Thus, the adaptation is strategic in nature, not substantive.

Symbolic Negotiation: Contesting Religious Traditions

Symbolic negotiations are evident in debates over local religious practices such as tahlilan, maulid, grave pilgrimages, and yasinan.[44] In textual analysis, the narrative used tends to be dichotomous: Sunnah versus bid‘ah, pure Tawhid versus deviant practices, and a return to the Qur'an and Sunnah.

However, in social practice, more complex negotiations occur. For example:

1. Some Wahhabis do not explicitly prohibit traditions, but replace them with "Sunnah studies" as an alternative.
2. Some local communities accept criticism of certain practices, but maintain their social forms (for example, continuing to hold joint prayer meetings, but in a different format).

Research by Hasse Jubba et al. shows that the interaction between transnational Islam and local Islam in Indonesia has resulted in patterns of contestation as well as socio-religious transformation.[45] This means that negotiations do not always lead to open conflict, but can trigger changes in religious practices. Within Fairclough's framework, these negotiations occur at the level of social practice, where the discourse of purification confronts deeply rooted local cultural structures.

[43] Kenny Andika and Vani Kurniawan, “After Modernism, Do Conservatism and Wahhabism Still Exist in Saudi Arabia? Critical Discourse Analysis on x Users’ Comments about Religious Sentiment Issues,” *Diwan: Jurnal Bahasa Dan Sastra Arab* 17, no. 1 (2025): 33–50, https://doi.org/https://doi.org/10.15548/diwan.v17i1.1845.

[44] Lutfatul Azizah et al., “Convention Strategy of the Islamic Cultural in Responding to the Wahhabi Movement in Suralaga Village, East Lombok Regency,” *Potret Pemikiran* 27, no. 2 (2023): 263–78, https://doi.org/https://doi.org/10.30984/pp.v27i2.2620.

[45] Hasse Jubba et al., “The Contestation between Conservative and Moderate Muslims in Promoting Islamic Moderatism in Indonesia,” *Cogent Social Sciences* 8, no. 1 (2022): 2116162, https://doi.org/https://doi.org/10.1080/23311886.2022.2116162.

Cultural Resistance: Defending the Identity of Islam in the Archipelago

Resistance arose mainly from traditional Islamic groups who maintained an Islamic identity based on local culture, often formulated as Islam Nusantara.[46] This resistance is not only theological, but also cultural and epistemological.

For example:

1. Strengthening the narrative of religious moderation in educational institutions.
2. Publishing books and digital content that defends the legitimacy of traditions such as maulid and tahlilan.
3. Strengthening the discourse that Indonesian Islam is wasathiyah (moderate) and contextual.

Within the CDA framework, this resistance is a response to claims of homogenisation of Islamic practices. It functions as a mechanism for defending collective identity against global standardisation.

Interestingly, this resistance also utilises digital media, so that the contestation is no longer limited to the mosque pulpit, but extends to YouTube, Instagram, and online discussion forums.[47] Thus, both Wahhabism and traditionalist groups operate within the arena of global networks.

Compared to previous studies, there is agreement that the relationship between puritanical Islam and cultural Islam in Indonesia is contestatory. Previous studies have highlighted the discursive conflicts and social dynamics that have arisen as a result of the expansion of transnational movements.

However, the fundamental difference in this study lies in its analytical approach. This study not only looks at theological conflicts, but also analyses the negotiations discursively, revealing how the language of purification is constructed to build moral legitimacy in the digital public sphere, and how the language of moderation is used as a strategy of resistance.

The novelty of this research lies in placing the interaction between Wahhabism and Indonesian Islamic culture as part of the dynamics of cultural globalisation. This means that this phenomenon is not understood as a local conflict, but rather as a manifestation of global ideological currents entering the local cultural ecosystem through media and education networks.

Conceptually, this study shows that:

[46] Muhammad War'i, "Meneguhkan Harmoni Beragama Melalui Dakwah Inklusif: Analisis Isi Dan Respon Sosial Ceramah Kontroversial Tentang Hukum Ziarah Makam Di Pulau Lombok," *Harmoni* 21, no. 1 (2022): 45–63, https://doi.org/https://doi.org/10.32488/harmoni.v21i1.606.

[47] Farooq Abdullah, Hafiz Muhammad-Hakim, and M Lukmanul-Syahidan, "Traditionalist Salafi's Involvement in the Religious Moderation Da'wah," *Islamic Communication Journal* 7, no. 2 (2022): 243–56, https://doi.org/https://doi.org/10.21580/icj.2022.7.2.12664.

Globalisation of discourse → Reproduction of transnational ideology → Local adaptation → Symbolic negotiation → Cultural resistance → Socio-religious transformation.

The implication for the development of a more advanced social paradigm is the need for:

1. Strengthening religious literacy based on maqashid and tolerance.
2. Critical digital literacy to read ideological constructs in the online public sphere.
3. A dialogical approach that treats differences as epistemological dynamics, not existential threats.

Thus, the interaction, negotiation, and resistance of Wahhabism in the context of Indonesian Islamic culture is not merely a theological conflict, but part of the process of forming the collective identity of Indonesian Muslims amid the tide of ideological and media globalisation.

The Role of Global and Digital Media in the Production and Reproduction of Wahhabism Ideology

Based on the methodological procedures described above (data reduction, thematic coding, and critical discourse analysis), the findings indicate that global and digital media play a structural role in both the production and reproduction of Wahhabi ideology. This function is not singular, but occurs on three levels: discourse production, global distribution, and social legitimisation.

Media as a Medium for the Production of Ideological Discourse

During the data reduction and classification stage, it was found that platforms such as YouTube, Instagram, Telegram, and religious websites were the main spaces for discourse production.[48] The content produced includes lectures on the themes of monotheism and purification, explanations of fatwas, short video clips, infographics on religious beliefs, and digital e-books that can be downloaded for free.

Within the framework of critical discourse analysis (CDA), the language used tends to be normative, dichotomous, and repetitive, for example, the use of terms such as "purification", "returning to the manhaj salaf", or "the danger of bid'ah". This rhetorical structure builds a strong claim to truth and reinforces group identity.

This phenomenon can be explained through Manuel Castells' theory of network society in The Rise of the Network Society, which states that in the information age, power lies in the ability

[48] Dawam M Rohmatulloh, "Digital Santri: The Traditionalist Response to the Religious Populism Wave in Indonesian Islam," in *The Twelfth International Convention of Asia Scholars (ICAS 12)*, vol. 1 (Amsterdam University Press, 2022), 601–8, https://doi.org/https://doi.org/10.5117/9789048557820/icas.2022.069.

to produce and control the flow of information.[49] In this context, the production of digital lectures is not merely an act of preaching, but a globally connected practice of meaning-making.

As a concrete example, a single religious channel can upload a lecture on "tauhid uluhiyah" that is viewed hundreds of thousands of times in a short period of time. The content is then re-edited into short clips for Instagram or TikTok, then shared again via Telegram, creating a cycle of message reproduction.

Media as a Global Distribution Instrument

The results of discursive practice analysis show that the distribution of Wahhabi discourse no longer depends on physical institutions such as mosques or madrasas, but on global network connectivity. Content produced in one country can be instantly accessed by audiences in other countries without geographical boundaries.[50]

The results of research by Abdul Gani et al.,[51] and research by Feryani Umi Rosidah and Nur Faizah[52] shows that transnational religious movements utilise social media algorithms to reinforce ideological echo chambers. This means that algorithms automatically recommend similar content to users who have previously interacted with certain themes, thereby limiting exposure to alternative perspectives.

In practice, someone who watches a video lecture on purification will be repeatedly recommended similar videos. This pattern creates a homogeneous information environment (ideological echo chamber), reinforcing the internalisation of ideology without adequate dialogue.

This global distribution shows how network globalisation produces what can be called "authority without territorial boundaries". Religious authority no longer depends on local legitimacy, but on digital visibility and virality.

The Media as a Space for Legitimisation and Transformation of Authority

Research findings indicate a significant shift from institution-based authority to digital popularity-based authority. Research by M Mudhofi and Abdul Karim [53] and Adeni's research [54]

[49] Manuel Castells, *The Rise of the Network Society* (John wiley & sons, 2011).

[50] Andi Fakhrullah et al., "The Salafi Da'wa Movement in Jakarta from the Perspective of Media Glocalization," *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 2 (2023): 113–30, https://doi.org/https://doi.org/10.26555/ijish.v6i2.8728.

[51] Abdul Gani, Abdul Fattah, and Ulyan Nasri, "Social Media and Radicalization: The Latest Threat to Religious Moderation," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (2024): 141–47, https://doi.org/https://doi.org/10.29303/jipp.v9i1.1869.

[52] Feryani Umi Rosidah and Nur Faizah, "Strengthening Nadhatul Ulama as Moderate Islam in the Digital Era," *Qomaruna: Journal of Multidisciplinary Studies* 1, no. 2 (2024): 103–11, https://doi.org/https://doi.org/10.62048/qjms.v1i2.49.

[53] M Mudhofi and Abdul Karim, "Transformation of New Media in Aswaja Al-Nahdliyyah Da'wah: Strategies and Challenges in the Contestation of Religious Authority in Indonesia," *Islamic Communication Journal* 9, no. 1 (2024): 133–46, https://doi.org/https://doi.org/10.21580/icj.2024.9.1.22071.

found that digital da'wah in Indonesia is undergoing a transformation towards authority measured by the number of followers, level of engagement, and algorithmic visibility. This shift indicates that popularity on social media has now become one of the main indicators of legitimacy in religious discourse, creating new challenges for traditional authorities.

At the level of social practice (CDA), this indicates a transformation in the structure of symbolic power. Whereas legitimacy was previously determined by scholarly credentials, educational institutions, or traditional ulama structures, it can now be obtained through digital popularity.

For example, a preacher with millions of followers on social media can have a greater influence on public opinion than an institutional scholar with high academic authority but minimal digital exposure.[55] In this context, the media is no longer merely a distribution channel, but an arena for the production of discourse hegemony.

Comparatively, when compared to previous studies, there is a similarity in that digital media accelerates the widespread and efficient dissemination of religious ideology. However, the fundamental difference in this study lies in the assertion that media is not only a distribution tool (instrumental view), but also a space for identity construction, ideology reproduction, and the formation of new authorities (structural-discursive view).

The novelty of this study lies in its theoretical model that systematically connects:

Network globalisation → Digital discourse production → Ideological reproduction → Transformation of religious authority.

This model shows that Wahhabism ideology did not develop solely because of its theological doctrine, but because of its ability to adapt to the global digital communication architecture.

In the context of developing a more advanced society, these findings have strategic implications:

1. Strengthening digital literacy so that the public can understand how algorithms work and avoid getting trapped in ideological echo chambers.
2. Digital communication ethics based on social regulations, so that the digital public sphere is not dominated by exclusive claims to truth.
3. Critical and dialogical education, so that the public can verify sources, compare perspectives, and develop an inclusive attitude.

---

[54] Adeni Adeni, "Online Islamic Narrative," *Jurnal Khabar: Komunikasi Dan Penyiaran Islam* 6, no. 1 (2024): 55–68, https://doi.org/https://doi.org/10.37092/khabar.v6i1.810.

[55] Akiva Berger, Ayelet Baram-Tsabari, and Oren Golan, "How Do Religious 'Ask the Expert Sites' Shape Online Religious Authorities? From Clerics to Online Influencers," *Religions* 14, no. 4 (2023): 444, https://doi.org/https://doi.org/10.3390/rel14040444.

Thus, global and digital media must be understood as an arena of ideological contestation that requires critical skills. Without adequate literacy, society risks becoming passive consumers of discourse reproduction. Conversely, with the strengthening of literacy and communication ethics, digital media can become a space for intellectual transformation that encourages social progress, public rationality, and national cohesion.

Overall, this study confirms that Wahhabism as a transnational Islamic movement operates through a purist-based ideological construct, interacts dynamically with local Indonesian culture, and utilises global media as an instrument for discourse reproduction.

The main novelty of this research is the integration of Critical Discourse Analysis (Fairclough) with network globalisation theory to construct a more comprehensive analytical paradigm for reading transnational Islamic movements.

Its theoretical contribution is the strengthening of a model of religious ideology analysis based on the relationship between language and media power, which is relevant for the development of a more rational, inclusive society that is adaptive to the challenges of globalisation.

CONCLUSION

Based on qualitative analysis through literature review and Critical Discourse Analysis, this study concludes three main points. First, Wahhabism as a transnational Islamic movement has ideological characteristics based on purification of tawhid, normative textualism, and claims of exclusive authority over truth. This ideology does not only operate in the theological realm, but also functions as a global discourse construction connected to transnational networks of education, da'wah, and religious institutions. Second, in the context of Indonesian Islamic culture, Wahhabism has undergone a complex process of interaction in the form of limited adaptation, symbolic negotiation, and cultural resistance. This dynamic shows that Indonesian Islam is not passive, but has the capacity for dialogue and cultural response to transnational ideological currents. Third, global and digital media play a strategic role in the production and reproduction of Wahhabism ideology. Digital platforms function not only as a means of distribution, but also as a space for social legitimisation and the formation of new network-based religious authorities. Theoretically, this study confirms that the relationship between language, power, and media is key to understanding the transformation of transnational Islamic movements. Practically, these findings emphasise the urgency of strengthening religious and digital literacy in order to build a more critical, inclusive, and adaptive paradigm of society towards the dynamics of globalisation.

BIBLIOGRAPHY

Abdullah, Farooq, Hafiz Muhammad-Hakim, and M Lukmanul-Syahidan. "Traditionalist Salafi's Involvement in the Religious Moderation Da'wah." *Islamic Communication Journal* 7, no. 2 (2022): 243–56. https://doi.org/https://doi.org/10.21580/icj.2022.7.2.12664.

Adeni, Adeni. "Online Islamic Narrative." *Jurnal Khabar: Komunikasi Dan Penyiaran Islam* 6, no. 1 (2024): 55–68. https://doi.org/https://doi.org/10.37092/khabar.v6i1.810.

Afiyanti, Yati. "Validitas Dan Reliabilitas Dalam Penelitian Kualitatif." *Jurnal Keperawatan Indonesia* 12, no. 2 (2008): 137–41. https://doi.org/https://doi.org/10.7454/JKI.V12I2.212.

Agustono, Ihwan. "Islamic Puritanism Movement of Muhammad Ibn 'Abd Al-Wahhab: Portrait of The Institutionalization of Islamic Ideology in State Space." *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 17, no. 2 (2023): 191–203. https://doi.org/https://doi.org/10.35316/lisanalhal.v17i2.191-203.

Andika, Kenny, and Vani Kurniawan. "After Modernism, Do Conservatism and Wahhabism Still Exist in Saudi Arabia? Critical Discourse Analysis on x Users' Comments about Religious Sentiment Issues." *Diwan: Jurnal Bahasa Dan Sastra Arab* 17, no. 1 (2025): 33–50. https://doi.org/https://doi.org/10.15548/diwan.v17i1.1845.

Ashqar, Rashed Isam. *Global Salafism*. Oxford: The Wiley-Blackwell Encyclopedia of Social and Political Movements, 2022. https://doi.org/https://doi.org/10.1002/9780470674871.wbespm567.

Azizah, Lutfatul, Zuhrupatul Jannah, Abdul Rahim, and Ahmad Halimi. "Convention Strategy of the Islamic Cultural in Responding to the Wahhabi Movement in Suralaga Village, East Lombok Regency." *Potret Pemikiran* 27, no. 2 (2023): 263–78. https://doi.org/https://doi.org/10.30984/pp.v27i2.2620.

Azra, Azyumardi. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern'Ulam?'in the Seventeenth and Eighteenth Centuries*. Hawaii: University of Hawaii Press, 2004.

Berger, Akiva, Ayelet Baram-Tsabari, and Oren Golan. "How Do Religious 'Ask the Expert Sites' Shape Online Religious Authorities? From Clerics to Online Influencers." *Religions* 14, no. 4 (2023): 444. https://doi.org/https://doi.org/10.3390/rel14040444.

Bloom, John A. "Introduction to Christianity and Science: Fresh Perspectives Special Issue." *Religions* 12, no. 5 (2021): 345. https://doi.org/https://doi.org/10.3390/rel12050345.

Caldwell, Melissa L. "The McDonaldization of Society, 5th Edn by George Ritzer." Taylor & Francis, 2010. https://doi.org/https://doi.org/10.2752/175174410X12633934463312.

Castells, Manuel. "Network Theory| A Network Theory of Power." *International Journal of Communication* 5 (2011): 15.

———. *The Rise of the Network Society*. John wiley & sons, 2011.

Commins, David. "The Wahhabi Mission and Saudi Arabia," 2005.

Cox, Victoria. "Exploratory Data Analysis: What Data Do I Have?" In *Translating Statistics to Make Decisions: A Guide for the Non-Statistician*, 47–74. Springer, 2017. https://doi.org/https://doi.org/10.1007/978-1-4842-2256-0_3.

Daros, Otávio. "From Cultural Marxism to Critical Literacy: Rethinking Douglas Kellner's Media Theory." *Philosophy & Social Criticism* 50, no. 9 (2024): 1354–72. https://doi.org/https://doi.org/10.1177/01914537221133852.

DeLong-Bas, Natana J. "Wahhabism and Salafism in Global Perspective." *Wahhabism and the World: Understanding Saudi Arabia's Global Influence on Islam* 35 (2022): 35–52. https://doi.org/https://doi.org/10.1093/oso/9780197532560.003.0002.

Doshi, Marissa Joanna. "Critical Discourse Analysis 12." *The Oxford Handbook of Media and Social Justice*, 2024, 107. https://doi.org/https://doi.org/10.1093/oxfordhb/9780197744345.013.12.

Evolvi, Giulia. "Religion and the Internet: Digital Religion,(Hyper) Mediated Spaces, and Materiality." *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (2022): 9–25. https://doi.org/https://doi.org/10.1007/S41682-021-00087-9.

Fakhrullah, Andi, Andi Faisal Bakti, Tantan Hermansah, and Muhammad Fanshoby. "The Salafi Da'wa Movement in Jakarta from the Perspective of Media Glocalization." *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 2 (2023): 113–30. https://doi.org/https://doi.org/10.26555/ijish.v6i2.8728.

Gani, Abdul, Abdul Fattah, and Ulyan Nasri. "Social Media and Radicalization: The Latest Threat to Religious Moderation." *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (2024): 141–47. https://doi.org/https://doi.org/10.29303/jipp.v9i1.1869.

Hamdi, Saipul. "De-Kulturalisasi Islam Dan Konflik Sosial Dalam Dakwah Wahabi Di Indonesia." *Jurnal Kawistara* 9, no. 2 (2019): 164–78. https://doi.org/https://doi.org/10.22146/KAWISTARA.40397.

Hartmann, David, Sonja Mei Wang, Lena Pohlmann, and Bettina Berendt. "A Systematic Review of Echo Chamber Research: Comparative Analysis of Conceptualizations, Operationalizations, and Varying Outcomes." *Journal of Computational Social Science* 8, no. 2 (2025): 52. https://doi.org/https://doi.org/10.48550/arxiv.2407.06631.

Hasan, Farhat. "Paper, Performance, and the State." *American History* 34, no. 2 (2023): 276–279. https://doi.org/https://doi.org/10.1093/jis/etac067.

Jabri, Umiyati, Dian Firdiani, and Ilham Assidiq. "History of Islamic Revivalism in Saudi Arabia Shaykh Muhammad Bin Abd. Wahhab." In *International Journal Conference*, 1:164–68, 2022. https://doi.org/https://doi.org/10.46870/iceil.v1i1.467.

Jastrzębska, Agnieszka, Jan W Owsiński, Karol Opara, Marek Gajewski, Olgierd Hryniewicz, Mariusz Kozakiewicz, Sławomir Zadrożny, and Tomasz Zwierzchowski. "The Pragmatics of the Data Acquisition and Assessment." In *Analysing Web Traffic: A Case Study on Artificial and Genuine Advertisement-Related Behaviour*, 15–24. Springer, 2023. https://doi.org/https://doi.org/10.1007/978-3-031-32503-8_2.

Jubba, Hasse, Jaffary Awang, Zuly Qodir, Hannani, and Mustaqim Pabbajah. "The Contestation between Conservative and Moderate Muslims in Promoting Islamic Moderatism in Indonesia." *Cogent Social Sciences* 8, no. 1 (2022): 2116162. https://doi.org/https://doi.org/10.1080/23311886.2022.2116162.

Kepel, Gilles. *Jihad: The Trail of Political Islam*. Harvard University Press, 2002.

Kholis, Nur, and Elis Puspitasari. "Dinamika Gerakan Dakwah Salafi Pada Masyarakat Multikultur Di Indonesia." *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 2 (2023): 52–65. https://doi.org/https://doi.org/10.31004/joe.v6i2.3989.

Kusnan, Kusnan, and Abdul Basit. "The Existence and Significance of Local Islam Amid Purification and Modernization in Indonesia." *Interdiciplinary Journal and Hummanity (INJURITY)* 3, no. 1 (2024): 75–87. https://doi.org/https://doi.org/10.58631/injurity.v3i1.168.

Marlina, Ekawati, Mardiana Purwaningsih, Shidiq Al Hakim, and Ira Maryati. "Ensuring Trustworthiness in Qualitative Research: The Role of Triangulation Techniques." In *Qualitative Research Methods for Dissertation Research*, 347–76. IGI Global Scientific Publishing, 2025. https://doi.org/https://doi.org/10.4018/979-8-3693-3069-2.ch012.

Mudhofi, M, and Abdul Karim. "Transformation of New Media in Aswaja Al-Nahdliyyah Da'wah: Strategies and Challenges in the Contestation of Religious Authority in Indonesia." *Islamic Communication Journal* 9, no. 1 (2024): 133–46. https://doi.org/https://doi.org/10.21580/icj.2024.9.1.22071.

Murtado, Diran, and Muhammad Roflee Waehama. "Islamic Puritanism and Wahhabi Development." *Focus* 5, no. 1 (2024): 33–40. https://doi.org/https://doi.org/10.26593/focus.v5i1.7658.

Mutaqin, Zezen. "The Network of Islamic Radicalism: Proposing a Mapping Model." *Islamic Studies Review*, 2022. https://doi.org/https://doi.org/10.56529/isr.v1i1.33.

Ohinok, Solomiia. "The Relationship between Trends in Glocalization and Globalization." *Global and National Development Trends Digital Economy*, 2023, 271. https://doi.org/https://doi.org/10.46489/gandtde-23-29-22.

Perez Mena, F. *Conclusion. In: Contender States and Modern Chinese International Thought.* Singapore: Palgrave Macmillan, 2024. https://doi.org/https://doi.org/10.1007/978-981-97-2151-1_7.

Pešić, Milena. "Critical Discourse Analysis as a Critical Social Study: Norman Fairclough's Approach." *Политичка Ревија* 4, no. 2022 (2022): 89–113. https://doi.org/https://doi.org/10.22182/pr.7442022.4.

Pribadi, Rendy, Ninuk Lustyatie, and Zuriyati Zuriyati. "Menyoal Penelitian Analisis Wacana Kritis Di Indonesia: Meninjau Aspek Jenis Penelitian, Subjek Penelitian, Dan Model Analisis." *Hortatori: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 8, no. 2 (2024): 202–9. https://doi.org/https://doi.org/10.30998/jh.v8i2.3393.

Qodir, Zuly, and Bilveer Singh. "The Contestation of Contemporary Islam: Conservative Islam versus Progressive Islam." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 2 (2023): 147–65. https://doi.org/https://doi.org/10.14421/esensia.v23i2.4316.

Riyanti, Erni Dewi. "The Philosophical Basis of Critical Discourse Analysis." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (2023): 371–94. https://doi.org/https://doi.org/10.20871/kpjipm.v9i2.293.

Rohmatulloh, Dawam M. "Digital Santri: The Traditionalist Response to the Religious Populism Wave in Indonesian Islam." In *The Twelfth International Convention of Asia Scholars (ICAS 12)*, 1:601–8. Amsterdam University Press, 2022. https://doi.org/https://doi.org/10.5117/9789048557820/icas.2022.069.

Rosidah, Feryani Umi, and Nur Faizah. "Strengthening Nadhatul Ulama as Moderate Islam in the Digital Era." *Qomaruna: Journal of Multidisciplinary Studies* 1, no. 2 (2024): 103–11. https://doi.org/https://doi.org/10.62048/qjms.v1i2.49.

Roudometof, Victor. "Globalization, Glocalization and the ICT Revolution." *Global Media and Communication* 19, no. 1 (2023): 29–45. https://doi.org/https://doi.org/10.1177/17427665231157287.

Roy, Olivier. *Globalized Islam: The Search for a New Ummah*. Columbia University Press, 2004.

Rühlmann, Liesa. "Research Design and Methodology." In *Race, Language, and Subjectivation: A Raciolinguistic Perspective on Schooling Experiences in Germany*, 63–103. Springer, 2023. https://doi.org/https://doi.org/10.1007/978-3-658-43152-5_5.

Sa'bana, Sofia Mubarokah, Rusdiana Navlia, and Siti Rahmawati. "Idealistic And Ideology Islamic Concepts in Wahhabi Saudi Arabia." *Intiha: Islamic Education Journal* 2, no. 3 (2025): 312–22. https://doi.org/https://doi.org/10.58988/intiha.v2i3.347.

Setiawati, Rini, Rahmat Hidayat, and Moh Mukri. "Radicalism and Salafism in Indonesia: Development and Movement of Transnational Ideology." *Analisis: Jurnal Studi Keislaman* 24, no. 2 (2024): 227–56. https://doi.org/https://doi.org/10.24042/ajsk.v24i2.24412.

Singh, Jagdeep, and Harwinder Singh. "Design of Study." In *Strategic Implementation of Continuous Improvement Approach: Improving the Performance of Small and Medium-Sized Enterprises*, 25–30. Springer, 2018. https://doi.org/https://doi.org/10.1007/978-3-319-93121-0_3.

Susanto, Dedi, and M Syahran Jailani. "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah." *QOSIM: Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023): 53–61. https://doi.org/https://doi.org/10.61104/jq.v1i1.60.

Syamsir, Ahmad, Muhammad Andi Septiadi, Muhamad Ilham Nurhakiki, Muhammad Ihsan Al-Habsy, and Muhammad Rizal Arifin Hidayah. "Salafi Puritanism in Indonesia." *International Journal of Islamic Khazanah* 11, no. 2 (2021): 134–49. https://doi.org/https://doi.org/10.15575/IJIK.V11I2.13199.

Syukri, Syukri. "Global Salafism Study of Roel Meijer's Views." *International Journal of Islamic Khazanah* 13, no. 2 (2023): 77–87. https://doi.org/https://doi.org/10.15575/ijik.v13i2.25350.

Szendrő, Brendan. "Globalization and Religious Resurgence: A Comparative Analysis." *Politics and Religion* 18, no. 2 (2025): 190–210. https://doi.org/https://doi.org/10.1017/s1755048324000324.

Vivek, Ramakrishnan, Y Nanthagopan, and S Piriyatharshan. "Beyond Methods: Theoretical Underpinnings of Triangulation in Qualitative and Multi-Method Studies: A Literature Review." *Scientific Studios on Social and Political Psychology* 2, no. 29 (2023): 13–22. https://doi.org/https://doi.org/10.61727/sssppj/2.2023.13.

War'i, Muhammad. "Meneguhkan Harmoni Beragama Melalui Dakwah Inklusif: Analisis Isi Dan Respon Sosial Ceramah Kontroversial Tentang Hukum Ziarah Makam Di Pulau Lombok." *Harmoni* 21, no. 1 (2022): 45–63. https://doi.org/https://doi.org/10.32488/harmoni.v21i1.606.

Zhang, Yumei. *Assessing Literacy in a Digital World: Validating a Scenario-Based Reading-to-Write Assessment*. Springer Nature, 2022. https://doi.org/https://doi.org/10.1007/978-981-19-5715-4.