The Role of Jam’iyyatul Islamiyah Organization in Strengthening Religious Moderation in Indonesia (Systems Theory Approach)

Waryani Fajar Riyanto
UIN Sunan Kalijaga Yogyakarta
waryani.riyanto@uin-suka.ac.id

Abstract:
This paper examines the role of the Jam’iyyatul Islamiyah (JmI) organization in strengthening the four religious moderation indicators that the government has formulated through the Ministry of Religious Affairs, namely: national commitment, tolerance, anti-violence, and adaptive to local customs or culture. Through a System Theory Approach, our study indicates that JmI has offered several strengthening factors such as the pillar of national commitment need to be strengthened by religious commitments; tolerance needs to be strengthened by i'tirafiyah insaniyah and ukhuwwah imaniyah; anti-violence with the innerfaith dialogue or innersubject dialogue; and adaptive to local culture with budi (the five senses) and morals or akhlak (reason, thought, illusion, understanding, knowledge). Moreover, the local customs need to be strengthened by syarak (innerringual or sunnah) and kitabullah (Qur’an). Finally, religious moderation (ummat wasath) will be a realization if there is an inclusion on the role of the innersubject (ruh) and God.

Keywords: Jam’iyyatul Islamiyah (JmI); Religious Moderation; System Theory Approach

INTRODUCTION

In general, there are two models of religious moderation narrative in Indonesia, one of which is structural and state based in nature (Mazhab Negara) and the other one is cultural religious (Mazhab Organisasi Keagamaan). Both models should sustain and support one another. The government formulated the first model through the Ministry of Religious Affairs of Indonesia,¹ and the second

¹ Zakiya Darajat, Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia, Hayula: Indonesian Journal of Multidisciplinary Islamic Studies, Vol. 1, No. 1, (Januari 2017), p. 1.
one by several religious organizations, two of which are Muhammadiyah (Islam Berkemajuan) and Nahdlatul Ulama² (Islam Nusantara) as the leading guardians of moderatism of Islam in Indonesia. The view of Islam Berkemajuan is to spread the seeds of truth, kindness, peace, justice, benefit, prosperity, and virtue of living dynamically for all humanity.

Islam Berkemajuan upholds the honor of humanity, both men and women, without discrimination. Islam comes with missions of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-backwardness, rejects all forms of destruction in the world such as corruption, abuse of power, humanitarian crimes, exploitation of nature, and various wrongdoings that destroys lives. Islam positively gave birth to the virtues that cover the diversity of tribals, races, groups, and cultures of humanity in the world.³ Meanwhile, Islam Nusantara offers several principles, such as tolerance, respect and maintaining local wisdom, and not curbing the adherents.⁴ In addition to the role of the two largest Islamic religious organizations in Indonesia, we want to display the role of the Jam'I organization in this paper,⁵ through the concept of Islam Kaffah (udkhuulu fi-siilmi kaffjah),⁶ in strengthening the four indicators of religious moderation.

The National Medium Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional, RPJMN) in 2020-2024 has set a National Priority 4, namely the Mental Revolution and Culture Development. One of its priority programs is strengthening religious moderation.⁷ The RPJMN was later turned into a Strategic Plan (Rencana Strategis, RENSTRA) of the Indonesian Ministry of Religious Affairs in 2020-2024 in the form of vision and mission. The Indonesian Ministry of Religious Affairs’ vision is: "The Ministry of Religious Affairs as a professional and reliable ministry in building a saleb, moderate, intelligent and superior society to create progressive Indonesia that is sovereign, independent, and having strong personality based on mutual cooperation." To achieve this vision, six missions were put into place, one of which is strengthening religious moderation. The mission of strengthening religious moderation is carried out through five Priority Activities (Kegiatan Prioritas, KP), three of which are strengthening a moderate perspective, attitude, and religious practices to strengthen brotherhood and togetherness.

---

² A. Jauhar Fuad, Akar Sejarah Moderasi Islam Pada Nahdatul Ulama, Tribakti: Jurnal Pemikiran Keislaman Volume 31, Nomor 1, (Januari 2020), p. 1.
³ Haedar Nashir, Moderasi Indonesia dan Keindonesiaan: Perspektif Sosiologi, Pidato Pengukuhan Guru Besar in Universitas Muhammadiyah Yogyakarta, 12 Desember 2019, p. 65.
⁴ Ahmad Agus Mubarok dan Diaz Gandara Rustam, Islam Nusantara: Moderasi Islam di Indonesia, Journal of Islamic Studies and Humanities Vol. 3, No. 2, (Desember 2018), p. 167.
⁵ Jam'iyyatul Islamiyyah is a non political religious organization engaged in Da'wah Islamiyah and registered based on Surat Keterangan Terdaftar (SKT) from The Ministry of Internal Affairs, Indonesia.
⁶ Q.S. al-Baqarah (2): 208.
⁷ Peraturan Presiden Nomor 18 Tahun 2020 about Rencana Pembangunan Jangka Menengah Nasional Tahun 2020-2024, p. 124.
The Role of Jam'iyyatul Islamiyah Organization … (Waryani Fajar Riyanto)

among religious people; strengthening harmony of religious people; and alignment of religious and cultural relations. Religious moderation was then formulated with four leading indicators, namely: national commitment, tolerance or harmony, anti-violence, and adaptive to local culture.

In the System Theory Approach, moderation is the process, and tolerance or harmony is the result. We consider an "empty space" that has not been filled, namely "source and knowledge of moderation." Knowledge of moderation can be filled with "inspiration," as often conveyed by the Indonesian Minister of Religious Affairs (2021) Yaqut Cholis Qoumas, to make "religion as an inspiration, not as an aspiration." Inspiration is a creative process (creative imagination) that prioritizes intersubjective religious reasons. So, knowledge of moderation is inspiration intersubjectification. From this explanation, a three way relation is formed among intersubjectification (knowledge), moderation (process), and tolerance (results). What has not been explored further is "the source" of the inspiration. Inspiration comes from the innersubject. If the subject is the person, the innersubject should be innerspirit or ummat wasath or ruh. Therefore, ummat wasath or innerspirit in the person’s heart is the true source of moderation. According to Masdar, the moderatism project of Islam in Indonesia must start from within or inside, not developed from outside.

| Source       | Input         | Process          | Output         |
|--------------|---------------|------------------|----------------|
| Innersubject | Knowledge     | Religious Moderation | Tolerance or Harmony |
| Intersubject |               |                   |                |

Figure 1

The Relation of Innersubject, Intersubject, Moderation, and Tolerance

Based on the statements above, the strengthening of religious moderation should focus on the process and knowledge (intersubject) area and, more fundamentally, must begin in the innersubject area. Hence, it must include the role of God (through the religion brought by the

---

8 Regulation of the Minister of Religious Affairs of the Republik Indonesia Nomor 18 Tahun 2020 about Rencana Strategis Kementerian Agama Tahun 2020-2024, p. 65.
9 Lukman Hakim Saefuddin, Moderasi Beragama, (Jakarta: Kementerian Agama RI, 2019), p. 45; Draft Roadmap Penguatan Moderasi Beragama, 2020, p. 11.
10 Said Aqil Siroj, Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi, (Bandung: Mizan, 2015), p. 3.
11 M. Amin Abdullah, Multidisiplin, Interdisiplin dan Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer, (Yogyakarta: IB Pustaka, 2021), p. 123.
12 M. Amin Abdullah, The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective, in Al-Jami’ah: Journal of Islamic Studies, Vol. 58, No. 1, (2020), p. 63-102.
13 Masdar Hilmy, Quo-Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama dan Muhammadiyah, Mejot, Vol. XXXV-I, No. 2, (Juli-Desember 2012), p. 278.
prophets) because the innerspirit comes from God,\textsuperscript{14} not from science. Moreover, moderate religious leaders must support the role of the government in strengthening religious moderation, which may be one of the leaders in religious organizations in Indonesia, especially for strengthening the innersubject side. Prioritizing the role of religious leaders through their socio-religious organizations in strengthening religious moderation is in line with the national priority projects. One of the official non-political religious organizations as a forum for developing \textit{da'wah islamiyah} in Indonesia, which has a vision and mission to develop the innersubject and the subject area is \textit{Jml} organization.

\textit{Jml} is one of the religious organizations in Indonesia, which harmonizes its organizational vision and mission with the vision and mission of the government. \textit{Jml} aims to synergize between national and religious commitments. In the organization’s bylaws (\textit{Anggaran Dasar dan Anggaran Rumah Tangga}) it mentions in the dictum: "Be aware on the sense of responsibility to Allah SWT and the country to play an active role in national development to give substance to independence based on Pancasila and the 1945 Constitution. The people of \textit{Jml} throughout the country feel the need to develop and increase the efforts of 'becoming proper Indonesians' by taking guidance and believing in the Qur'an and the Sunnah of the Prophet Muhammad SAW, referencing to one of the verses of Al-Qur'an in Surah Al-Baqarah 21-22." Additionally, the dictum in the \textit{Jml} bylaws mentions the basic principles of religious moderation: "To improve the harmony of life of Muslims, far from the destruction of interfaith with the government, a solid and firm foundation in fostering the unity of the nation in building the Indonesian people to receive God’s blessings."

\textit{Jml} is a moderate religious organization in \textit{da'wah islamiyah}, which has spread across the Indonesian archipelago and the world. At present (2021), nineteen Regional Leadership Council (\textit{Dewan Pimpinan Daerah}) representatives of \textit{Jml} have been formed in nineteen provinces and seven overseas representatives. Since it was founded in Kerinci in 1971, \textit{Jml} has grown in several countries. To strengthen his argument, Azhar writes:

"Jam’iyyatul Islamiyah is a social, spiritual, and religious organization represented in Indonesia, Malaysia, Singapore, and many other parts of the world. It has around nine hundred thousand members, including scholars from universities all over Indonesia, consisting of more than around 16 Regional Representatives or \textit{Dewan Pimpinan Daerah} (DPDs) focusing on recognizing the self and the practice of noble characters based on \textit{al-haqqiqat} (essence) approach and shari’a spiritual wisdom."\textsuperscript{15}

\textsuperscript{14} Q.S. al-Isra’ (17): 85.
\textsuperscript{15} Azhar Arsyad, Transforming Knowledge into Wisdom toward Peace in Indonesia: A Case Study at Parahikma Institute of Indonesia, in \textit{Parahikma Institute Profile}, 2014, p. 1.
In his study of moderation values taught by *JmI*, Azhar has concluded:16

“There are several universal values of Jam’iyyatul Islamiyah as far as this research is concerned: (1) Equanimity (*ketenangan batin*), calmness, and self-control, which is the capacity not to react or be disturbed by what goes on around us, is a high spiritual endowment;17 (2) Discipline. One fact that one can note on the discipline of the members of Jam’iyyatul Islamiyah, let alone the examples given by their being "guru", is when the official announcement of the mosque of Jam’iyyatul Islamiyah Riau held in January 2015; (3) Wisdom-inspired teaching; (4) Compassion. Compassion is a strong feeling of sympathy and sadness for the suffering or bad luck of others and a wish to help them. The social structure establishment of Jam’iyyatul Islamiyah lies on the positive foundation of “al-Hub ila Allah wa Rasuulihi”—love for the sake of Allah and His Messenger. Peace and well-being are its marks of distinction; (5) Sincerity and companionship of two persons for the sake of God and His Messenger are regarded as the most excellent of religious virtues and values. In Jam’iyyatul Islamiyah, one must keep the good things and wash away the dirt. We should wash our innermost hearts until they become light. We have to go beyond “what is seen on the outside” into our hearts. Based on my observation, and as I have seen; and (6) Orderliness and cleanliness are virtues and values which are easy to be found in Jam’iyyatul Islamiyah community.”

Kustini18 has concluded that *JmI* is a religious social organization that continues to develop into a solid organization. The main activity is to hold sermons (*pengajian*) and develop Islamic Syi’ar through the establishment of mosques. At present, *JmI* has a congregation from various community groups, including government officials, intellectuals, and national figures. M. Yasin Abu Bakar19 appreciated that *JmI* activities have spread throughout Indonesia, and accepted by many circles, as evidenced by *JmI* activities often facilitated by the provincial government, the district or city government in Indonesia, and neighboring countries, such as Malaysia, Brunei Darussalam and Beijing, China. Likewise, the teachings and sermons (*pengajian*) received warm welcomes, and were followed by many professors throughout Indonesia from various religious and general colleges.

*JmI* has spread throughout all corners of the country to foreign countries and can be accepted by academics at various religious universities in Indonesia and other public universities. In its development, *JmI* has experienced rapid and significant progress, with the establishment of the Regional Leadership Council (*Dewan Pimpinan Daerah*) chaired by several distinguished professors including foreign representatives. This is one of the indicators of progress and development for this organization marked by the joining of academics and professors of religious

---

16 Azhar Arsyad, The Universal Values in the Phenomenon of Jam’iyyatul Islamiyah in Indonesia, *Paper was originally presented at the International Conference of ASAIHL at Azad University, Isfahan, Iran on May 23, 2015*, p. 9-12.
17 Monica Sharma, Original Story: Contemporary Leaders of Courage and Compassion: Competencies and Inner Capacities, in *Daily Good: News that Inspires*, (July 20, 2012), p. 35.
18 Kustini, “Jam’iyyatul Islamiyah”, in Nuhrison M. Nuh, (ed), *Faham Keagamaan dan Sufisme Perkotaan*, (Jakarta: Puslitbang Kehidupan Keagamaan, 2009), p. 12-20.
19 M. Yasin Abu Bakar, Organisasi *Jam’iyyatul Islamiyah*, Majelis Ulama Indonesia (MUI) Kota Bima, 2011, p. 20-22.
and general universities. In addition, the ustaz and scholars of various Islamic organizations such as the Indonesian Ulema Council (MUI), Nahdhatul Ulama (NU), Nahdatul Waton (NW), Muhammadiyah, Alwasiyah, Tarbiyatul Islamiyah, and other Islamic organizations have participated. JmI emphasizes the practice of a fardhu 'ain, which is prayer (shalat). Moreover, it also explains the essence of Baitullah, the substance of the Ruh (Innerspirit), Faith, Islam, Kitab, Takwa, Nur, Nikmat or Rasa or Zat (The Real Innerspirit), and others”.20

The views of the religious moderation of JmI have become scientific studies in several universities. They are developed and presented on the Indonesian academic stage, and the world to provide an inspiration for scholars to do research such as writing scientific papers (international articles and journals). For example, Azhar Arsyad wrote “inner capacity” (2011),21 Institut Parahikma Indonesia or IPI (2017),22 Transforming Knowledge into Wisdom toward Peace in Indonesia: A Case Study at Parahikma Institute of Indonesia (2014),23 The Universal Values in the Phenomenon of Jam'iyyatul Islamiyah in Indonesia (2015),24 The Significance of Peaceful Values (2016)25 and The Impact and Role of Jam'iyyatul Islamiyah’s Teachings in the Peaceful Life of Its Members in Malaysia and Singapore (2017).26

As stated in the JmI’s bylaws, the organization’s vision is "building humans who have proper characteristics, namely noble character morality." The mission is "creating a stable, harmonious, and consistently loving life." Based on the vision and mission, JmI purely aims to offer views to Muslims specifically and mankind generally, to complete the intersubject and subject area through the role of God, as the primary support of intersubject in religious moderation in Indonesia in particular, and the world in general.

Through the concentration of religious da’wah in the Innersubject or Innerfaith area, JmI has taken part in Indonesia and overseas through activities such as building Mosques and study

---

20 Syaiful Arif, “Jam‘iyyatul Islamiyah”, in Zaenal Abidin and Achmad Rosidi (eds), Direktori Paham dan Tradisi Keagamaan di Indonesia, (Jakarta: Badan Litbang dan Diklat Puslitbang Kehidupan Keagamaan, 2016), p. 95-100.
21 Azhar Arsyad, Buah Cemara Integrasi dan Interkoneksitas Sains dan Ilmu Agama, Husn: Jurnal Studia Islamika, Vol. 8, No. 1, (Juni 2011), p. 1-25; Azhar Arsyad, The Significance of Values: Modern Neo-Sufism and Kaizen Management Culture (The Relationship and Best Practices), in Directorate of Islamic Higher-Education Under The Directorate General of Islamic Education The Ministry of Religious Affairs of The Republic of Indonesia in Collaboration with Nagoya University Japan, 2014-2015.
22 Abd. Syukur Abu Bakar, Konsep Pendidikan Karakter Berbasis Ilmu Hikmah pada Institut Parahikma Indonesia (IPI) Gowa, Jurnal Al-Ulum, Volume 17, Nomor 2, (Desember 2017), p. 459-473.
23 Azhar Arsyad, Transforming Knowledge into Wisdom toward Peace in Indonesia: A Case Study at Parahikma Institute of Indonesia, in Parahikma Institute Profile, 2014.
24 Azhar Arsyad, The Universal Values in the Phenomenon of Jam‘iyyatul Islamiyah in Indonesia, this paper was originally presented at the International Conference of ASAIHL at Azad University, Isfahan, Iran on May 23, 2015.
25 Azhar Arsyad, The Significance of Peaceful Values, in Directorate of Islamic Higher-Education, under Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia, 2016.
26 Azhar Arsyad, The Impact and Role of Jam‘iyyatul Islamiyah’s Teachings in the Peaceful Life of Its Members in Malaysia and Singapore, International Collaborative Research as One of the Requirements to Maintain The Researcher's Full-Professorship, 2017.
halls (balai pengajian), wiridan pengajian, international seminars on Islam, international conferences on Islam through webinars (since May 21, 2020), interfaith dialogue, religious harmony and international dialogue of Islam held in New Zealand, Japan, South Korea, Europe, the United States, Russia and so on. For example, on August 13, 2019, JmI collaborated with the Ministry of Religious Affairs to hold an interfaith dialogue with representatives from the European Parliament. On this occasion, JmI expressed views regarding the basic principles of religious moderation and global peace, which were accepted by representatives of the European Parliament. Another example related to international cooperation, JmI had signed an MoU with the Russian Muftis Council (RMC) on October 17, 2019, at the RMC office in the Moscow Cathedral Mosque Moskivskaya Sobornaya, Moscow-Russia, also related to global moderation and peace.

METHODOLOGY
This study applies a System Theory Approach. The term “system” comes from the Greek word systema, which means a whole composed of parts or composition. According to Jasser Auda, systems theory exists as a critique of modernity and postmodernity, which rejects modern reductionism claiming that all human experiences could be understood only through the cause and effect logic. Systems theory also challenges the concept of postmodernism’s irrationality and deconstruction. According to systems theory, the universe is a complex structure that cannot be approached with a causal approach. In other words, the systems theory approach requires interrelationship among elements. In systems theory; there are three related elements, namely: Inputs, Processes, and Outputs.

In management, the systems theory approach consisted of five elements, which included source, input, process, output dan outcome. Based on those elements, the writer uses “source of moderation science” (innersubject or rub and subject or human) as the source, “science of moderation” as input, “religious moderation (national commitment, tolerance, anti-violence, and adaptive to local culture)” as process, “people in harmony or tolerance” as output, and “advanced Indonesia” as outcome. This paper is documentative-qualitative; meaning that the writer acts as

27 Lorens Bagus, *Kamus Filsafat*, (Jakarta: PT. Gramedia, 1996), p. 15.
28 Jasser Auda, *Maqashid asy-Syari'ah as Philosophy of Islamic Law: a Systems Approach*, (London: The International Institute of Islamic Thought, 2008), p. 29.
29 Muhammad Faisol, *Pendekatan Sistem Jasser Auda Terhadap Hukum Islam: Ke Arah Fiqh Post-Postmodernisme*, *Kalimah: Jurnal Studi Agama dan Pemikiran Islam, Volume 6, Nomor 1*, (Juni 2012), p. 30.
30 Ludwig Von Bertalanffy, *General System Theory*, (New York: Braziler, 1968), p. 11.
31 Winardi, *Pendekatan Sistem dalam Bidang Manajemen*, (Bandung: Lembaga Administrasi Negara Perwakilan Jawa Barat, 1995), p. 12.
32 Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner: Metode Penelitian Ilmu Agama Interkoneksif-Interdisipliner Dengan Ilmu Lain*, (Yogyakarta: Paradigma, 2010), p. 4.
a participant as observer (subjective-cum-objective). The primary sources in this study were several documents about Jml, including the results of the Jml Congress, Jml Bylaws, Jml Organization Newsletters (Berita Organisasi), Newspapers and social media, as well as webinar recordings of the International Islamic Conference (on May 21, 2020 to September 12, 2021). Furthermore, the secondary data was taken from indepth interviews with several internal and external parties of Jml. In some parts, this study also utilizes comparative methods, for example, when the writer explains the innersubject (innerspirit) and subject (human), the definition of moderation, harmony, tolerance, nationality, anti-violence, and local culture.

| Source                          | Input                  | Process                  | Output                         | Outcome                        |
|--------------------------------|------------------------|--------------------------|--------------------------------|--------------------------------|
| Innersubject                   | Intersubjective Religion | Religion Moderation      | People in harmony or tolerant   | Advanced Indonesia             |
| (Ruh or Ummat Wastati)          |                        |                          |                                |                                |

Figure 2
Religious Moderation in Systems Theory Approach

DISCUSSION

There are four indicators in religious moderation, namely: national commitment, tolerance or harmony, anti-violence, and adaptive to local customs or culture. An advanced Indonesia is the final impact (outcome), harmony or tolerance is the result (output), religious moderation is the process (process), religious intersubjective is the knowledge (input), and innersubjectification is the source of knowledge (source). In this context, Jml’s views provide strengthening in the realm of knowledge of moderation (intersubject) and the source of moderation (innersubject). Therefore, Jml is attentive to the studies of the origin of the human incident (subject) and who perfects the incidence of humans (innersubject). The following are four strengthening values offered by Jml regarding four religious moderation indicators:

1. Strengthening of national commitment indicator. According to our study, Jml’s view emphasizes the need for synergy between national and religious commitments, because humans have two dimensions: Zabir (outer) and Batin (inner). With the dimensions of Zabir, it is only natural that various forms and shapes exist with different ‘fields’ in which they live. The Republic of

---

33 Kim Knott, Spatial Theory and Method for the Study of Religion, in *Temenos, Volume 41* (2), 2005, p. 153-184.
34 Saefuddin, *Moderasi Beragama*, p. 11.
35 Q.S. at-Thariq (86): 5.
36 Q.S. as-Sajadah (32): 9.
37 Jam’iyatul Islamiyyah’s International Conference Webinar on Islam with the Theme “They Who Knows Oneself Actually Knows God,” September 6, 2020.
Indonesia is the area, the country is the vessel, the republic is the boundary. So, as Indonesians, the Zabir dimension must adhere to Pancasila as the ideal basis, and UUD 1945 as the constitutional basis. The inner dimension (batin or rub), as Muslims, must follow the two eternal heirlooms: Qur’an and Sunnah, because we live in two realms: the world (dunia) and the afterlife (akhirat). Therefore, religion and nationality as two humanity frames from batin and zabir are not contradictory, but rather synergistic. Interconnective relations among religious, humanity, and national pillars, which are the views of JmI, act in the perspective of Pancasila as a trilogy relationship among the divinity or ketubanan (the first sila), humanity (the second sila), and Indonesian identity (the third sila).

In other words, the pillar of the national commitment (dimension of Zabir): through Pancasila, 1945 Constitution, Bhinneka Tunggal Ika and NKRI, must be supported and reinforced by the pillar of religious commitment (dimension of batin), and as Muslims must follow and obey two eternal heirlooms: Qur’an and Sunnah. The synergy between the commitment of nationality (dimension of zabir) and religion (dimension of batin) will eventually realize the unity (persatuan) of Indonesia and the unity (kesatuan) of religious people. The unity (persatuan) of people can be found anywhere, but the unity (kesatuan) of innerspirit or rub can only be found in the taubid to God.38

(2) Strengthening tolerance or harmony. For JmI, the efforts to realize religious moderation must begin from the heart (internal harmony) through innerfaith dialogue or innersubject dialogue, which can then manifest in the form of community harmony (external) or interfaith dialogue or intersubject dialogue. Innerfaith or innersubject in the language of religion is called ummat wasath or rub. There are two types of people: lustful-worldly-devil (negative conscience) and believers or spirits who are shiddiq, amanah, tabligh, and fatibonab (positive conscience). Based on the teachings of al-insan ‘abdir-rub or "humans are slaves of the innerspirit", then the innerspirit should enslave humans. The way is to always uphold the true nature of the spirit by controlling the conscience. That is one way to reconcile the "humans" within each of us first, before harmonizing other humans (bodies).

Besides, there are two foundations in the strengthening of religious moderation in Indonesia, including the cultural and constitutional basis or the tradition and regulation basis. JmI sees the importance of adding one more foundations for strengthening religious moderation through the role of religion, namely the essential or substantial (hakiki or hikmah). The essential foundation for realizing the moderation of religion begins from the basic principle that "Man is one people" and "God is one".39 The purpose of the creation of human beings is to know each

38 Q.S. Ali ‘Imran (3): 96.
39 Q.S. al-Baqarah (2): 213.
other (‘tirafiyah insaniyyah), not to be hostile. By knowing each other (‘tirafiyah), tolerance (ukhuwwah) is created. Tolerance means accepting the existence of other people’s beliefs, which may differ from ours. Tolerance is only realized if humans can find similarities, not differences as tolerance is part of faith. An example of tolerance is like staying in a big house with different rooms. You may take care and maintain your respective rooms but not disturbing or even damaging other people’s rooms. In other words, the pillar of tolerance or interreligious harmony (interfaith dialogue) through the role of science must be supported and strengthened by the pillar of innerfaith dialogue, through the role of religion.

(3) Strengthening of anti-violence indicators. The source of violence or radicals, according to Jnl, comes from devils and humans (bawa-nafs-dunia-shaytan), those who are disbelievers or kafir. Thus, non-violence upholds the character of the innerspirit or ummah wasath (shiddiq, amanah, tabligh, fathonah). Regarding to this indicator, Jnl offers the concept of strengthening the voice of the heart (voice of the heart calling) or innerfaith dialogue (intersubject dialogue), before conducting and realizing interfaith dialogue (intersubject dialogue). To begin, every human being should know himself first through his conscience. Through the control of conscience, every human being will get the best in family life, social life, religious life, nation and state in the opportunity to speak and act to please himself and others. As a wise man would say: "Pikir itu pelita bati, tidak dipikir merusak diri, terlalu dipikir binasa diri". “Thinking is the light of the heart”, means that the one who thinks is the “light” or “nur” that is in the heart, not the brain.

Thus, one of the scientific strategies to strengthen the pillar of non-violence is to initiate the Human REALsource (HRs) model, Innercapacity, and Ruhiology, not Neurology. Ruhiology emphasizes on strengthening the real innerspirit (nikmat or zaat) dimension. Therefore, do not be too quick to judge others: "Perhaps you dislike something good for you and like something bad for you. Allah knows and you do not know". Therefore, do not judge others too quickly before

---
40 Q.S. al-Hujurat (49): 13.
41 Q.S. al-Hujurat (49): 10.
42 Jam’iyat Islamiyyah’s International Conference Webinar on Islam with the Theme “Understanding The Essence of Islam,” July 14, 2020.
43 S. Dinar Amnisa Abdullah and Samudera Alfatih, Narration of Islamic Moderation: Counter Over Negative Content on Social Media, Millati: Journal of Islamic Studies and Humanities Vol. 4, No. 2, (Desember 2019), p. 158.
44 Q.S. at-Taghabun (64): 2.
45 Moehammad Reza Arfiansyah, From Human Resources to Human REALsource: Spiritual Perspective, in EAS Journal of Humanities and Cultural Studies, Volume 1, Issue 2, (Mar-Apr, 2019), p. 12.
46 Azhar Arsyad, Buah Cemara Integrasi dan Interkoneksitas Sains dan Ilmu agama, Hunafa: Journal Studia Islamikês, Vol. 8, No. 1, (Juni, 2011), p. 45.
47 Achmad Ushuluddin and friends, Understanding Ruh as a Source of Human Intelligence in Islam, in The International Journal of Religion and Spirituality in Society, Volume 11, Issue 2, (2021), p. 11; Achmad Ushuluddin and friends, Shifting Paradigm: from Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhiology Perspectives, Indonesian Journal of Islam and Muslim Societies (IJIMS), Vol. 11, No. 1, (2021), p. 12.
48 Q.S. al-Baqarah (2): 216.
thinking about the benefits and harms. Through conscience, *musyawarah* (discussion) for reaching consensus is the key to achieving peace and harmony. Every similarity has its differences. The similarity of humans is in their conscience, while the difference is in terms of gender, including men, women, diverse ethnicity, upbringing, different country; kinship with their relatives; various customs, different languages, and different religions. With these differences, they can get to know, socialize, communicate, cooperate in various aspects of life, especially in inter-religious relations (religious harmony) as they see the similarities. Humans are one people in which the difference is gender (there are men and women). The unifying language of people around the world is their hearts from the innerself. As for those related to religion, some are religious (harmony among religious communities), and others are not (harmony between human beings). Some are religious and there are those who are disobedient. Most of them are religious because they follow others or because of their descent, without any deep knowledge. In other words, the pillar of non-violence must be supported and strengthened by the pillar of gentleness, through control of conscience (consideration of voice of the heart).

(4) Strengthening adaptive indicators to local customs or culture. The concept of "custom", is seen from the relationship "custom with syarak and syarak with kitabullah" (adat bersendi syarak dan syarak bersendi kitabullah). Meanwhile, the concept of "culture", is the relationship of "akblak-budi-culture". Due to customs and culture, JmI conveys its views through the trilogy relationship among "Adat-Syarak-Kitabullah" and the relationship among "Akblak-Budi-Culture". Based on ancient wisdom, "Adat is based on syarak, syarak is based on Kitabullah." In JmI's point of view, joints mean "pegs" and syarak means "batin" (inner dimension), therefore *shiddiq-amanab-tablig-fathanah* exist in every human being. Here, *Kitabullah* means Qur’an. Thus, the pillars of *adat* must be supported and strengthened by the pillars of *syarak* and *Kitabullah*. With the breath of the Innerspirit (Faith, Book, *Nur*) by God, hearing on the ears, seeing on the eyes, smelling on the nose, tasting on the tongue, and speaking on the mouth or the five senses, that is what is called "*budi". The radiance of *budi* comes from *Nur* or Light rising from *nikmat* or *zat* (the real innerspirit) called as "*akblak". From *akblak*, the thought process begins, starting from outsmarting or nothing to being, then entering the realm of thought, then illusions, and understanding resulting in science. Therefore, *akblak* results as a source of ideas that originate from: reason-thought-illusion-understanding-knowledge or called as *akblak*. So, *akblak-budi* becomes a religious concern;

---

49 Muchtar Agus Kholif, *Kodifikasi Hukum Adat Jambi*, (Jambi: Lembaga Adat Melayu (LAM), 2010), p. 140-141.
50 *Jam’iyyatul Islamiyah’s* International Conference Webinar on Islam with the Theme “The Role of The Indonesian Islamic Community Based on The Pancasila and The 1945 Constitution of The Republic of Indonesia,” October 18, 2020.
51 Q.S. asy-Syura (42): 52.
therefore, it must be through direct intervention from God (direct influence). As for culture, as an area of science, it can include the role of human thought. In other words, improving **akhlak-budi** of human must go through the role of religion, not through the role of science and technology. As for science, it can play a role in the context of culture. So, the purpose of religion is to bring order to the human thought process. In other words, the pillars of culture must be supported and strengthened by the pillars of **akhlak-budi** through the role of religion brought by the Prophets and Ulama Waratsatul Anbia.

Therefore, according to the writer, in *Jml*'s perspective, there are 4 (four) fundamental values that must link as an interconnected perspective: science, humanity, spirituality and divinity. Those four are the relationships among Science-Human-Innerspirit-God or Object-Subject-Innersubject-SUBJECT Relation or Technology-Human-Innerspirit-God Relation. As a product of human thought, the role of science and technology in regulating human life for creating tranquility, peace, religious moderation in Indonesia and the world has been carried out with various management and efforts, including through seminars, formation of working groups to strengthen moderation of religion, issuance of regulation on moderation (Draft of Presidential Regulation on Strengthening Religious Moderation) and harmony (Draft of Presidential Regulation on Maintenance of Religious Harmony), interfaith dialogue as a soft diplomacy between countries, the congress of religions, international brotherhood agreements, dialogue of leaders religious and community leaders as well as traditional leaders at the national and international levels, the establishment of harmony forums, harmony centers and bodies, deliberation, discussions, media broadcasts, studies and so on aim to help human regulation. In *Jml*'s view, efforts for human regulation through the role of science must be strengthened by efforts to solve human solutions through the role of religion. Because humans have an outer and inner dimension. The outer dimension of man may be regulated by science, but man’s inner dimension (innerspirit) must be regulated by religion.

Science-technology comes from the human thought process in which the products are intelligence, knowledge, behavior, customs, medicine, law, socio-politics, economics, philosophy, humanities-culture and so on. The relationship between man (God's creation) and science (the product of human) is an interconnected influence. Therefore, the role of science is to regulate humans, but not to solve humans. Because humans are not perfect (*hawa-nafsu-dunia-syetan*), all their products (science) will never be perfect. Therefore, a innerspirit or *rub* that comes directly from God is given to complete the human. Spirit, book, faith, *nur* or light whose essence is truth comes from the radiance of inner feeling, or substance (*shiddiq, amanah, tabligh, and fathanah*). The spirit can control these human traits (*al-insan 'abdir-rub*), then the spirit through the role of religion brought
by 124,000 and 313 Prophets, especially Prophet Muhammad Rasulullah SAW, which was then continued by Ulama Waratsatul Anbia who must be educated directly by God through direct influence. The way the spirit must always remember God (prayers and remembrance) through the voice of the heart or innerfaith dialogue (inner subject dialogue), so that it receives direct guidance and instructions from God in all its actions. Without God’s intervention on the spirit directly, then human products (science) will give negative feedback and interconnected influence with human nature. It is the innerspirit that thinks (ruhiology), not the brain (neurology). Therefore, the role of religion is to regulate the human thought process.

In Jam’iyyatul Islamiyah’s perspective, science has only a role to regulate humans, not repair the damage to human morals (akhlak-budi) as science does not know the events of the creation of human beings and the origin of knowledge. The word 'ilm comes from Arabic which means 'knowing' and the product is called 'knowledge'. Thus, 'knowing' comes from 'who knows' (knowledge). What knows is not the brain (the brain is only a tool), but the spirit. Because when people sleep, they have a brain, but they cannot think. People begin to think again when God gives back the innerspirit or ruh. Science is indeed everywhere, but iImn is not everywhere; iImn is inside the chest (al-iImn fisShudur la fisShuthur; iImn is in the chest, not on paper). Related to this, Jam’iyyatul Islamiyah does not teach about knowledge, but rather it teaches about the Knowing (Innerspirit). If 'alimun is the one who is informed, then 'IImun is the one who informs.

On the other hand, the Auliya ‘and Anbiya’, which are around 124,313 people, did not acquire the knowledge to repair the damage to human morals (akhlak-budi) which had implications for the destruction of culture. Only by knowing the purpose of the birth of the Great Prophet Muhammad Rasulullah SAW, namely innama bu’isttu l’utammima makarimal akhlaq, we were sent to uphold and complement the good akhlak by using the Qur’an and Sunnah, taraktsu fisKum umraini ma in tamasskutum bihima lan tadhillu Abadan Kitaballahi wa sunnata Rasulibi, then human morality (akhlak-budi), as the inner dimension of every human being, can be corrected and at the same time properly maintained. All the Prophets at the end of their praying says “Amen O Allah”: Judaism says Amen; Christianity says Amen; and Islam says Amen. In that way, automatically, the basic values of religious moderation are realized as it has involved the participation of the One who reconciles, the God Almighty.

The role of science and technology only regulates humans, but cannot solve human behavior, even reconcile human beings and religious people of this variety. Therefore, the reason for the birth of the Prophet Muhammad SAW was to improve human morals (akhlak-budi) through prayer or shalat. "Akhlak" is the real innermind (the process of reason, thought, illusion, understanding and knowledge), "Budi" is the five senses (seeing on the eyes, hearing on the ears,
smelling on the nose, speaking on the mouth and tasting on the tongue), and "Humans" are disbelievers or essence of disbelief (hawa-nafsu-dunia-syetan). Therefore, every human being (humanity) is obliged to be religious. The role of science in regulating human life must be strengthened by the role of religion in resolving human beings. The word religion (agama) in Indonesian consists of two words; "a" means "not" and "gama" means "chaos". So, the main purpose of religion is to solve the "chaos" in each of us in the form of the devil’s whispers of jinn, and humans. The religion was brought by the Prophets, and the Ulama Waratsatul Anbiya.

As for ummat wasath or innerfaith community as the basis of the moderation theology (wasathiyah), the object is the innerspirit (innersubject) or the book or nur. The word wasath means "middle". Moderation means bringing back “to the middle” between the two extremes of textualism and rationalism. In contrast, JmI wants to strengthen it by bringing the "middle" (innerspirit) to the "center" (qibla), so that we are awakened and protected from the three extreme poles, namely the whispering nature of the devils, jinn, and humans. On the other hand, JmI’s offers a new religious mindset and mentality that is moderate (innerspirit or ummat or wasath or innerself-study as the central theme of the study) and enlightens what is known as al-'aql al-jadid al-istitbla'i or Higher Order of Thinking Skills (HOTS), and authentic-genuine. This kind of view is "in the middle" and "at the center", between the two extreme polarities, the dogmatic-exclusive-closed (al-'aql al-diny al-taqlidy) and radical, extreme and violent mindset, mentality, behavior, or religious attitude (al-'aql al-jadid al’unify. -al-tatarrufy). Therefore, Islam does not seek for the two extremes, but rather for ‘the middle’ (ummat wasath or rub) bringing oneself to the ‘center’ (qibla).

CONCLUSION
The conclusion of this study is presented through the illustration below explaining the position of strengthening religious moderation in Indonesia for world peace in JmI’s perspective, in the source and input areas. It explains the role of religion through the relationships between "God, Spirit (Innersubject), and Man (Intersubject)". The four indicators of strengthened religious moderation are in the areas of science. This illustration combines seven pillars: First, the source, input, process, output, and outcome pillars in the Systems Theory Approach. Second, the pillars of innersubject, intersubject, moderation, tolerance, and Indonesia advancing for world peace as a line of thought in religious moderation in Indonesia. Third, the relationships of Science, Man, Spirit, and God. Fourth, the pillars of Object (Science), Subject (Human), Innersubject (Spirit), SUBJECT (God) Relation in the philosophy of science, or the God-Spirit-Human-Technology relation in UNESCO’s educational goals, and the 2003 National Education System Law. Fifth, four indicators of religious moderation with the basic principles of strengthening religious moderation according to JmI’s view. National commitment is strengthened by religious commitment (inner human
dimension), humanity (inner and outer dimension), and nationality (outward human dimension), or divine relations (God Almighty), humanity and Indonesian Unity or the relation of wisdom. Tolerance is strengthened by *it irafiyah insaniyah* and *ukhuwwah imaniyah*; anti-violence is strengthened by innerfaith dialogue or innersubject dialogue; adat is strengthened by *syarak* (batin/shiddiq, amanah, tabligh, fatbonah), and *Kitabullah* (Qur'an); and culture is strengthened by *budi* (five senses) and *akhlak* (reason, thought, illusion, understanding, knowledge). Sixth, the pillars of the integration of religion and science. Seventh, the meaning of ummah wasath as a spirit or believer and the meaning of the Grand Mosque (Place of Prostration of the Noble Baitullah); from "the middle" to "the center" (the Qibla or place of monotheism to God). The collaboration of the seven pillars is the author's new idea as a reinforcement of the four major narratives of the world today (moderation, tolerance, religion, spirituality), as comssmamorated in the International Year of Moderation (2019), International Day of Tolerance (November 16), and the 21st Century called as the Age of Religion and Spirituality. By realizing religious moderation in Indonesia, through the strategy of innerworld peace (microcosm, innerself), then world peace (macrocosm, outer-self) can be a realization. Through strengthening the areas of innersubjectification and intersubjectification, inspiration and moderation, tolerance can also be a realization.
The Role of Religion

\begin{itemize}
\item 1. National Commitment strengthened by commitment of religion
\item 2. Tolerance strengthened by i’tirafiyah insaniyah and ukhuwwah imaniyah
\item 3. Anti-violence strengthened by innerfaith dialogue or innersubject dialogue
\item 4. Adaptive to Culture and Custom strengthened by budi (the five senses) dan adl (reason, thought, illusion, understanding, knowledge) and adat strengthened by syarak (batin/sunnah) and kitabullah (Qur’an)
\end{itemize}

The Role of Science

\begin{itemize}
\item SOURCE
\item INPUT
\item PROCESS
\item OUTPUT
\item OUTCOME
\end{itemize}

REFERENCES

Abdullah, M. Amin. 2020. The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective. Al-Jāmi‘ah: Journal of Islamic Studies, Vol. 58, No. 1.

Abdullah, M. Amin. 2021. Multidisiplin, Interdisiplin dan Trandisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer. Yogyakarta: IB Pustaka.

Abdullah, S. Dinar Annisa and Samudera Alfatra. 2019. Narration of Islamic Moderation: Counter Over Negative Content on Social Media. Millati: Journal of Islamic Studies and Humanities Vol. 4, No. 2, Desember.

Abu Bakar, M. Yasin. 2011. Organisasi Jam’iyyatul Islamiyah. Majelis Ulama Indonesia (MUI) Kota Bima.
Abu Bakar, Abd. Syukur. 2017. Konsep Pendidikan Karakter Berbasis Ilmu Hikmah pada Institut Parahikma Indonesia (IPI) Gowa. *Jurnal Al-Ulum, Volume 17, Nomor 2*, Desember.

Arfiansyah, Mohammad Reza. From Human Resources to Human REALsource: Spiritual Perspective. *EAS Journal of Humanities and Cultural Studies, Volume 1, Issue 2*, Mar-Apr.

Arif, Syaiful. 2016. “Jam’iyyatul Islamiyah“, dalam Zaenal Abidin dan Achmad Rosidi (eds). *Direktori Paham dan Tradisi Keagamaan di Indonesia*. Jakarta: Badan Litbang dan Diklat Puslitbang Kehidupan Keagamaan.

Arsyad, Azhar. 2011. Buah Cemara Integrasi dan Interkoneksitas Sains dan Ilmu Agama. *Hunafa: Jurnal Studia Islamika, Vol. 8, No. 1*, Juni.

Arsyad, Azhar. 2014. Transforming Knowledge into Wisdom toward Peace in Indonesia: A Case Study at Parahikma Institute of Indonesia. *Parahikma Institute Profile*.

Arsyad, Azhar. 2015. The Universal Values in the Phenomenon of Jam’iyyatul Islamiyah in Indonesia. *Paper was originally presented at the International Conference of ASAIHL at Azad University, Isfahan, Iran on the 23rd of May*.

Arsyad, Azhar. 2015. The Significance of Values: Modern Neo-Sufism and Kaizen Management Culture (The Relationship and Best Practices). *Directorate of Islamic Higher-Education Under The Directorate General of Islamic Education The Ministry of Religious Affairs of The Republic of Indonesia in Collaboration with Nagoya University Japan*.

Arsyad, Azhar. 2016. The Significance of Peaceful Values. *Directorate of Islamic Higher-Education, under Directorate General of Islamic Education Ministry of Religious Affairs of the Republic of Indonesia*.

Arsyad, Azhar. 2017. The Impact and Role of Jam’iyyatul Islamiyah’s Teachings in the Peaceful Life of Its Members in Malaysia and Singapore. *International Collaborative Research as One of the Requirements to Maintain The Researcher’s Full-Professorship*.

Auda, Jasser. 2008. *Maqashid asy-Syari’ah as Philosophy of Islamic Law: a Systems Approach*. London: The International Institute of Islamic Thought.

Bagus, Lorens. 1996. *Kamus Filsafat*. Jakarta: PT. Gramedia.

Bertalanffy, Ludwig Von. 1968. *General System Theory*. New York: Braziler.

Condon, John C. and Fathi S. Yousef. 1979. *An Introduction to Intercultural Communication*. Indianapolis: The Bobbs-Merrill Company, Inc.

Darajat, Zakiya. 2017. Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies, Vol. 1, No. 1*, Januari.

Faisol, Muhamad. 2012. Pendekatan Sistem Jasser Auda Terhadap Hukum Islam: Ke Arah Fiqh Post-Postmodernisme. *Kalam: Jurnal Studi Agama dan Pemikiran Islam, Volume 6, Nomor 1*, Juni.
Fuad, A. Jauhar. 2020. Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama. *Tribakti: Jurnal Pemikiran Keislaman Volume 31, Nomor 1, Januari.*

Hilmy, Masdar. 2012. Quo Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama dan Muhammadiyah. *Misqot, Vol. XXXVI, No. 2, Juli-Desember.*

Jami’iyatul Islamiyah’s International Conference Webinar on Islam with the Theme “Understanding The Essence of Islam, July 14, 2020; They Who Knows Oneself Actually Knows God, September 6, 2020; The Role of The Indonesian Islamic Community Based on The Pancasila and The 1945 Constitution of The Republic of Indonesia, October 18, 2020; dan God (Religion), Mankind, Science And Technology, November 15, 2020.*

Kaelan. 2010. *Metode Penelitian Agama Kualitatif Interdisipliner: Metode Penelitian Ilmu Agama Interkoneksift-Interdisipliner Dengan Ilmu Lain.* Yogyakarta: Paradigma.

Kementerian Agama. 2020. *Draft Roadmap Penguatan Moderasi Beragama.*

Kholif, Muchtar Agus. 2010. *Kodifikasi Hukum Adat Jambi.* Jambi: Lembaga Adat Melayu (LAM).

Knott, Kim. 2005. Spatial Theory and Method for the Study of Religion. *Temenos, Volume 41 (2).*

Kustini. 2009. “Jami’iyatul Islamiyah”, in Nuhrison M. Nuh, (ed). *Faham Keagamaan dan Sufisme Perkotaan.* Jakarta: Puslitbang Kehidupan Keagamaan.

Mubarok, Ahmad Agus and Diaz Gandara Rustam. 2018. Islam Nusantara: Moderasi Islam di Indonesia. *Journal of Islamic Studies and Humanities Vol. 3, No. 2, Desember.*

Nashir, Haedar. 2019. Moderasi Indonesia dan Keindonesiaan: Perspektif Sosiologi. *Pidato Pengukuhan Guru Besar di Universitas Muhammadiyah Yogyakarta, 12 Desember.*

Peraturan Presiden Nomor 18 Tahun 2020 tentang Rencana Pembangunan Jangka Menengah Nasional Tahun 2020-2024.

Peraturan Menteri Agama Republik Indonesia Nomor 18 Tahun 2020 Tentang Rencana Strategis Kementerian Agama Tahun 2020-2024.

Saefuddin, Lukman Hakim. 2019. *Moderasi Beragama.* Jakarta: Kementerian Agama RI.

Siroj, Said Aqil. 2015. *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi.* Bandung: Mizan.

Ushuluddin, Achmad and friends. 2021. Understanding Ruh as a Source of Human Intelligence in Islam. *The International Journal of Religion and Spirituality in Society, Volume 11, Issue 2.*

Ushuluddin, Achmad and friends. 2021. Shifting Paradigm: from Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhiology Perspectives. *Indonesian Journal of Islam and Muslim Societies (IJIMS), Vol. 11, No. 1.*

Winardi. 1995. *Pendekatan Sistem dalam Bidang Manajemen.* Bandung: Lembaga Administrasi Negara Perwakilan Jawa Barat.