

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

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Abstract:

This paper examines the role of the Jam'iyatul 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 *ukhummah 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* (innerspiritual 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'iyatul Islamiyah (JmI); Religious Moderation; System Theory Approach*

Abstrak:

Tulisan ini mengkaji peran organisasi *Jam'iyatul Islamiyah (JmI)* dalam penguatan empat indikator moderasi beragama yang telah dirumuskan oleh pemerintah melalui Kementerian Agama, yaitu: komitmen kebangsaan, toleransi, anti kekerasan dan adaptif terhadap adat atau budaya lokal. Melalui pendekatan sistem, menurut hasil kajian penulis, *JmI* telah menawarkan beberapa penguatan, yaitu: pilar komitmen kebangsaan perlu diperkuat dengan komitmen keagamaan dan kemanusiaan, toleransi perlu diperkuat dengan *i'tirafiyah insaniyah* dan *ukhummah imaniyah*, anti kekerasan diperkuat dengan *innerfaith dialogue-innersubject dialogue* dan adaptif terhadap budaya lokal diperkuat dengan budi (pancaindra) dan akhlak (akal, pikir, khayal, paham, ilmu). Adapun adat perlu diperkuat dengan syarak (batin/sunnah) dan kitabullah (qur'an). Akhirnya, moderasi beragama (*ummat wasath*) akan terwujud jika menyertakan peran ruh (*inner-subject*) dan Tuhan.

Kata Kunci: *Jam'iyatul Islamiyah (JmI); Moderasi Beragama; Pendekatan Sistem*

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 *JmI* organization in this paper,⁵ through the concept of *Islam Kaffah* (*udkhablu fis-silmi kaffah*),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*, *RENSTR4*) 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 *saleh*, 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 Nahdhatul 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 Mubarak 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'iyatul Islamiyah* 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.

among religious people; strengthening harmony of religious people; and alignment of religious and cultural relations.⁸ Religious moderation was then formulated with four leading indicators, namely: national commitment, tolerance or harmony, anti-violence, and adaptive to local culture.⁹

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) Yaquut Cholis Qoumas, to make "religion as an inspiration, not as an aspiration."¹⁰ Inspiration is a creative process (creative imagination) that prioritizes intersubjective religious reasons.¹¹ So, knowledge of moderation is inspiration intersubjectification.¹² 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.¹³

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

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, *Miqot*, Vol. XXXVI, No. 2, (Juli-Desember 2012), p. 278.

prophets) because the innerspirit comes from God,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 *da'wah islamiyah* in Indonesia, which has a vision and mission to develop the innersubject and the subject area is *JmI* organization.

JmI is one of the religious organizations in Indonesia, which harmonizes its organizational vision and mission with the vision and mission of the government. *JmI* aims to synergize between national and religious commitments. In the organization's bylaws (*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 *JmI* 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 *JmI* 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."

JmI is a moderate religious organization in *da'wah islamiyah*, which has spread across the Indonesian archipelago and the world. At present (2021), nineteen Regional Leadership Council (*Dewan Pimpinan Daerah*) representatives of *JmI* have been formed in nineteen provinces and seven overseas representatives. Since it was founded in Kerinci in 1971, *JmI* 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 *Dewan Pimpinan Daerah* (DPDs) focusing on recognizing the self and the practice of noble characters based on *al-haqiqat* (essence) approach and shari’a spiritual wisdom.”¹⁵

¹⁴ Q.S. al-Isra' (17): 85.

¹⁵ Azhar Arsyad, 'Transforming Knowledge into Wisdom toward Peace in Indonesia: A Case Study at Parahikma Institute of Indonesia, in *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'iyatul 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'iyatul Islamiyah, let alone the examples given by their being "guru", is when the official announcement of the mosque of Jam'iyatul 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'iyatul Islamiyah lies on the positive foundation of “*al-Hub ila Allah wa Rasuulih*”–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'iyatul 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'iyatul 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'iyatul 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'iyatul 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'iyatul Islamiyah, Majelis Ulama Indonesia (MUI) Kota Bima*, 2011, p. 20-22.

and general universities. In addition, the *ustadz* and scholars of various Islamic organizations such as the Indonesian Ulema Council (MUI), Nahdhatul Ulama (NU), Nahdatul Waton (NW), Muhammadiyah, Alwasliyah, 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'iyatul Islamiyah in Indonesia* (2015),²⁴ *The Significance of Peaceful Values* (2016)²⁵ and *The Impact and Role of Jam'iyatul 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 innersubject 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'iyatul Islamiyah", in Zaenal Abidin dan 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 Interkoneksi Sains dan Ilmu Agama, *Hunafa: 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'iyatul 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'iyatul 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 Moskvinskaya 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.²⁷ 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.²⁸ 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.²⁹ In systems theory; there are three related elements, namely: Inputs, Processes, and Outputs.³⁰

In management, the systems theory approach consisted of five elements, which included source, input, process, output dan outcome.³¹ Based on those elements, the writer uses “source of moderation science” (innersubject or *ruh* 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;³² 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, *Kalam: 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 Interkonektif-Interdisipliner Dengan Ilmu Lain*, (Yogyakarta: Paradigma, 2010), p. 4.

a participant as observer (subjective-cum-objective).³³ The primary sources in this study were several documents about *JmI*, including the results of the *JmI* Congress, *JmI* Bylaws, *JmI* 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 *JmI*. 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 (<i>Rub</i> or <i>Ummat Wasath</i>)	Intersubjective Religion	Religion Moderation	People in harmony or tolerant	Advanced Indonesia

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.³⁴ 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, *JmI*'s views provide strengthening in the realm of knowledge of moderation (intersubject) and the source of moderation (innersubject). Therefore, *JmI* is attentive to the studies of the origin of the human incident (subject)³⁵ and who perfects the incidence of humans (innersubject).³⁶ The following are four strengthening values offered by *JmI* regarding four religious moderation indicators:

(1) Strengthening of national commitment indicator. According to our study, *JmI*'s view emphasizes the need for synergy between national and religious commitments,³⁷ because humans have two dimensions: *Zahir* (outer) and *Batin* (inner). With the dimensions of *Zahir*, 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 Islamiyah'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 *Zahir* 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 *zahir* are not contradictive, 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 *ketuhanan* (the first *sila*), humanity (the second *sila*), and Indonesian identity (the third *sila*).

In other words, the pillar of the national commitment (dimension of *Zahir*): 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 *zahir*) 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 *ruh* can only be found in the *tauhid* 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 *ruh*. There are two types of people; lustful-worldly-devil (negative conscience) and believers or spirits who are *shiddiq*, *amanah*, *tabligh*, and *fathonah* (positive conscience). Based on the teachings of *al-insan 'abdir-ruh* 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 (*bakiki* or *bikmah*). 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 (*i'tirafiyah insaniyah*),⁴⁰ not to be hostile. By knowing each other (*i'tirafiyah*), tolerance (*ukhwwah*) is created.⁴¹ 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.⁴² 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,⁴³ according to *JmI*, comes from devils and humans (*hawa-nafsu-dunia-shaytan*), those who are disbelievers or *kafir*.⁴⁴ Thus, non-violence upholds the character of the innerspirit or *ummah wasath* (*shiddiq, amanah, tabligh, fathonah*). Regarding to this indicator, *JmI* offers the concept of strengthening the voice of the heart (voice of the heart calling) or innerfaith dialogue (innersubject 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 hati, 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,⁴⁵ Innercapacity,⁴⁶ and *Rubiologi*,⁴⁷ not Neurology. Ruhiology emphasizes on strengthening the real innerspirit (*nikmat* or *zat*) 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".⁴⁸ Therefore, do not judge others too quickly before

⁴⁰ Q.S. al-Hujurat (49): 13.

⁴¹ Q.S. al-Hujurat (49): 10.

⁴² *Jam'iyatul Islamiyah's* International Conference Webinar on Islam with the Theme "Understanding The Essence of Islam," July 14, 2020.

⁴³ S. Dinar Annisa Abdullah and Samudera Alfatra, Narration of Islamic Moderation: Counter Over Negative Content on Social Media, *Millatī: 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 Interkoneksi Sains dan Ilmu agama, *Hunafa: Jurnal Studia Islamika, 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 between 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*).⁴⁹ Meanwhile, the concept of "culture", is the relationship of "*akhlak-budi-culture*". Due to customs and culture, *JmI* conveys its views through the trilogy relationship among "*Adat-Syarak-Kitabullah*" and the relationship among "*Akhlak-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-amanah-tablig-fatbanah* exist in every human being. Here, *Kitabullah* means Qur'an.⁵⁰ 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*⁵¹) 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 "*akhlak*". From *akhlak*, 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, *akhlak* results as a source of ideas that originate from: reason-thought-illusion-understanding-knowledge or called as *akhlak*. So, *akhlak-budi* becomes a religious concern;

⁴⁹ Muchtar Agus Kholif, *Kodifikasi Hukum Adat Jambi*, (Jambi: Lembaga Adat Melayu (LAM), 2010), p. 140-141.

⁵⁰ *Jam'iyatul 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 *JmI'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 *JmI'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 *ruh* 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-ruh*), 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 *JmI'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 '*ilmu*' 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 *ilmu* is not everywhere; *ilmu* is inside the chest (*al-'i lmu fışb-shudur la fışb-shutbur*; *ilmu* is in the chest, not on paper). Related to this, *JmI* does not teach about knowledge, but rather it teaches about the Knowing (Innerspirit). If '*alimun*' is the one who is informed, then '*ilmun*' 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'itstu li'utammima makarimal akhlaq*, we were sent to uphold and complement the good *akhlak* by using the Qur'an and Sunnah, *taraktu fikum amraini ma in tamassaktum bibima lan tadbillu 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,

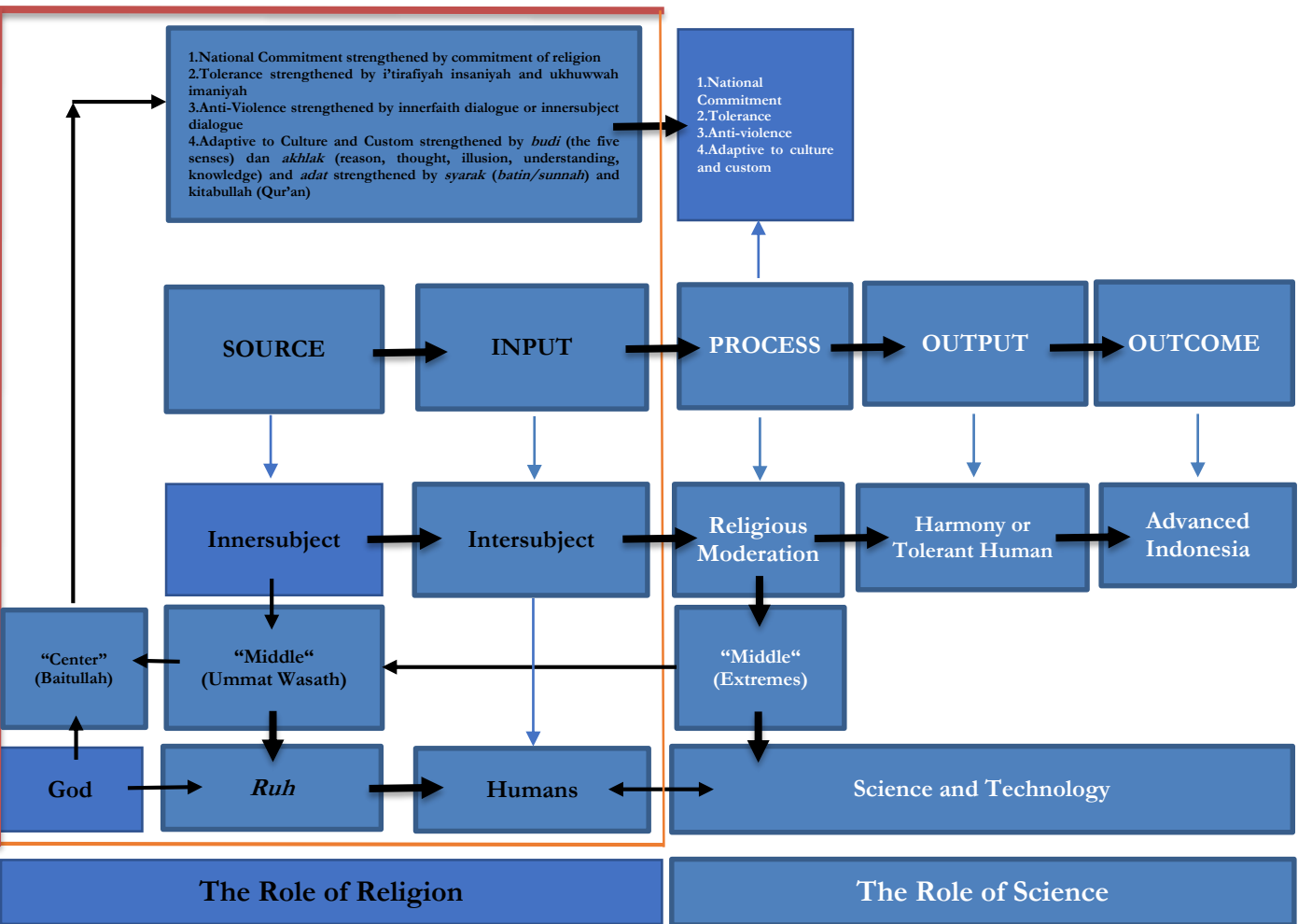
smelling on the nose, speaking on the mouth and tasting on the tongue), and "Humans" are disbelievers or essence of disbelief (*hawa-nafsu-dunia-syetan*). Therefore, every human being (humanity) is obliged to be religious. The role of science in regulating human life must be strengthened by the role 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-istithla'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-'unfy. -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 *i'tirafiyah insaniyah* and *ukhummah imaniyah*; anti-violence is strengthened by innerfaith dialogue or innersubject dialogue; adat is strengthened by *syarak (batin/shiddiq, amanah, tabligh, fathonah)*, 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 commemorated 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.



Picture 3

Source (Innersubject), Input (Intersubject), Process (Moderation), Output (Tolerance), Outcome (Indonesia Maju) in Perspective of Sains-Manusia-Ruh-Tuhan

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