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**INTERNATIONAL JOURNAL OF  
 ADVANCED RESEARCH (IJAR)**

Article DOI:10.21474/IJAR01/6243  
 DOI URL: <http://dx.doi.org/10.21474/IJAR01/6243>



### RESEARCH ARTICLE

#### THE DIMENSIONS OF BEHAVIOR OF RELIGIOUS SPIRITUALITY STUDY ON GENEALOGY AND KERINCI JAM'IYYATUL ISLAMIAH DYNAMICS.

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#### Manuscript Info

##### Manuscript History

Received: 07 November 2017  
 Final Accepted: 09 December 2017  
 Published: January 2018

##### Key words:-

Spirituality Religious, Genealogy, and  
 Jam'iyyatul Islamiyah.

#### Abstract

This article is based on the development of *Jam'iyyatul Islamiyah* which previously preaches in the rural and middle-low society, also to the troubled people, such as drug addicts, thugs, and the like. But the last few years *Jam'iyyatul Islamiyah* managed to attract the attention of various circles, especially upper class society such as entrepreneurs, bureaucrats, members of parliament, to the academics of the leaders of universities and professors or professors. Until now, the organization engaged in religious *dakwah* had stewardship in 22 provinces throughout Indonesia, plus from neighboring countries, namely Malaysia, Singapore, and Brunei Darussalam. This research uses descriptive-analytical method. The presentation of data analysis is attempted to meet the three principles of descriptive adequacy, which describe all the details of the research problem, explanatory adequacy, ie the research can explain all the problems, and exhausted adequacy, data is done thoroughly and comprehensively, so that all problems and problems can be studied and analyzed carefully. The results of this study show the presence of the human side as the prime mover in character formation / morals. The inner side is the spirit. Apparently the spirit plays a greater role in the formation of a person's Spirituality compared with his intellectual intelligence. This is called *ruhiologi* intelligence. To achieve this *ruhiologi* intelligence required a vertical relationship with the creator of the spirit itself is Allah. Through this vertical relationship man will know himself and the origin of the event, in the spiritual dimension known expression of who knows him then really he knew his Lord

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#### Introduction:-

Acculturation of Islam in the archipelago has occurred since several centuries ago (Shofwani: 2005). The influence of Islam is included in various aspects of social life of Malay society and has become one of the characteristics and identity of its society (Alexander: 2000) The interaction of Islam in the archipelago is also influenced by several factors of interest. Azra (2002) explains that the arrival of the Arabs to the archipelago was initially influenced by economic and trade interests. This interaction was followed by religious-political relations and religious-intellectual relations. This interest encourages the acculturation of culture, language, thought and behavior of people in the archipelago (Syed Naguib al-Attas: 1969). This confirms that the dynamics of Islam with the traditions of Malay Nusantara (Indonesia). Islam Nusantara comes with new constructs because it accommodates local traditions.

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Therefore, the Malay Archipelago is synonymous with Islam and Islamic values became the identity, style, behavior and character of the people living in this region.

The process of Islamic accommodation with the traditions of Islamic communities in the archipelago also occurs in the Kerinci community. This accommodation also indicates that the process also takes place in the *Jam'iyatul Islamiyah* community in Kerinci. This is seen in some religious rituals that have acculturated with the traditions that exist in society. This confirms that the more religious a society, then the pattern, character and spiritual level and its religiosity will be better. The values of religiosity are directly proportional to the spiritual dimension of individual and group diversity (William Lames: 2017). In fact, Spirituality (spiritual intelligence) is a dimension that affects many individual behaviors in expressing their identity in behavior in society.

*Jam'iyatul Islamiyah* which is part of the Muslim community of Kerinci also comes with a distinguishing spiritual dimension of religious concept that has influenced religious spiritual behavior for all strata elements ranging from ordinary to educated societies from various cross-professions and organizations, such as farmers, traders, , entrepreneurs, academics, whose ideals have spread throughout the archipelago, the dynamics of *Jam'iyatul Islamiyah's* development that can become the unifying girders of the *ummah* or peoples (Suprayogo: 2017). This is where the interesting things that have not been revealed from the existing research, so the author raised it as the theme in this study with the title "Demiration Behavior Spiritualitas Religion: Studies Against Genealogy and Kerinci *Jam'iyatul Islamiyah* Dynamics".

From the theme, there are some research problems such as: the dimension of spiritual studies of *Jam'iyatul Islamiyah*, the logical consequences of *Jam'iyatul Islamiyah's* spiritual behavior in social life, *Jam'iyatul Islamiyah* and Malay Muslim community Kerinci.

#### **Research Methods:-**

This study categorized the type of qualitative-quantitative research is a study whose data is expressed in verbal and written form (Muhammad: 2007). This research model is conducted to make research and phenomenon of data that can be found with scientific and philosophical. In accordance with the type of research, in this study the author uses descriptive-analytical methods. This method is used to describe and analyze the data that will be proved in this research. The presentation of data analysis is attempted to meet the three principles of descriptive adequacy, which describes all the details of the research problem, explanatory adequacy, ie the research can explain all the problems, and exhaustadequacy, data is done thoroughly and comprehensively, so that all problems and problems can be studied and analyzed carefully (Hadi: 2003)

#### **Research Result:-**

##### **1. The dimension of religious studies *Jam'iyatul Islamiyah* religious**

Spirituality is a dimension that many affect the behavior of individuals in expressing their identity in behaving in society. *Jam'iyatul Islamiyah* comes with the concept of spiritual dimension of self-knowledge. This is the main dimension of *Jam'iyatul Islamiyah's* spiritual study. Man needs to understand the origin of the event. Word of God.in the letter of Ath-Thariq verse 5 reads: "Let man think of what the origin is."

Man made by Allah, not from science and technology therefore man is one people, his God one. QS. 21:92: "Behold, your people are one people and I am your Lord; therefore worship Me". Proposed Genesis of man from Allah. With the creation of Adam from the ground. QS.15: 26-28. "And indeed, we have created man from the dried clay (derived) from the molded black mud, and we have created the jinn from a very hot fire, and (remember), when your god speaks to the angels," really, I will create a human from the dried clay (derived) from the formulated black mud. "Man of Adam QS.86: 6." He was created from emitted semen, which came out from between the ribs (the *sulbi*) and the bone chest. "And so on from both mothers, QS.22: 5" O people, if you doubt the resurrection, We have made you from the earth, then a drop of semen, then from a clot of blood, then from a perfect lump of flesh incident and imperfect, that We may explain to you, and We set in the womb according to our will until the appointed time, then We remove you as infants, then you reach adulthood, and there are some among you who are remembered and some of you who are returned until old age, so that he no longer knows what he knows.

In man there is the enemy of the world-syllables-world-decil (Buya Karim Jamak: 2017) explained by the Prophet's Word: "The enemy you need to fight the most is the enemy that is in your body ". Because of the enemy in human beings, human beings have the potential to be *mukmin* and *kafir*. Potential disbelief is mentioned in the Qur'an

QS.100: 6. "Surely man is a *kafir* crew to his Lord". And the Word of God. QS.64: 2. "He who made you, among you (not among you, means in the body of a person); there are unbelievers and there is a believer". *Kafir* in Indonesian means ankle. Knowing the substance of human disbelief can be known through favors or substances or flavors referred to as conscience. Thus, the unbelievers are not others but precisely in every human being, wherever they may be, there is a certain disbelief to them.

While the believer is the name of the spirit. *'Abdofilqalbilmu'minin* means: my servant in their hearts his name is *mukmin*. The believer is not male and is not female and is in the breasts of men and women, of which men and women are human beings. The believer's character is brothers, QS.49: 10. "Truly the Believers are Brothers"

If in man there is the potential of *kafir* and believer then how Allah. Separating/resolving the difference between the two traits in the substance of disbelief and the believer?, So to the believer is required to pray, the word of Allah. QS.23: 1 "It will surely win the believers in solemn prayers in their prayers". And the requirement of prayer must be fulfilled, that is obliged to follow *Rasul*. QS. 24:56. "And establish a prayer, spend zakat, follow the apostle, so that you get mercy". The Apostle addresses him in *Baitullah*, QS.2: 125. "And remember when we made the house the *Baitullah* (not the *Ka'bah*), for the return of man and place of safety. And take the *Baitullah* is a place of prayer. Clean my house for those who *tawaf, i'tikaf*, bow and prostration ". In establishing the obligatory followers of the Messenger because Muhammad is the messenger of Allah, the one with him (the believer in prayer) is hard against the substance of disbelief (not other human beings) but against the pagan substance that exists within every human heart, affectionate to each other, QS.48: 29.

If the prayer has followed the Apostle then the substance of disbelief that is cranky, complaints and likes to challenge it before it happens can be prevented. QS.29: 45. "And establish the prayer (before it is done), in fact it prevents the prayer from evil and unjust ..." Thus the focus of spiritual studies of the value of religious teachings in the perspective *Jam'iyatul Islamiyah*, which starts from knowing self - worship (prayer) - and the peak is a change in behavior / character or morals by eliminating the actions of nasty and unjust.

## 2. The logical consequence of *Jam'iyatul Islamiyah's* spiritual behavior in social life

From the dimensions of religious studies *Jam'iyatul Islamiyah* religious before we can know the existence of a close relationship between the worship of Allah. set with its implications in social life. Because of the close relationship is then theoretically *Jam'iyatul Islamiyyah* through the dimension of spiritual studies have tried to make worship as a means of *ruhiyah* education to produce *ruhiologi* intelligence aimed at improving morals.

As a logical consequence of the focus of spiritual studies on *Jam'iyatul Islamiyyah* religious behavior in society can be reflected in their *istiqamah* (consistent in faith) attitudes, acceptable to all societies of various strata, avoiding conflicts and disputes, *tawadhu'* and humble attitudes, focusing on the recognition of yourself rather than thinking of other people's mistakes, and so on. The culmination of all this is good morality which is the ultimate goal of self-knowledge.

This is where the role *Jam'iyatul Islamiyyah* in the world of education, *Jam'iyatul Islamiyyah* through the dimension of spiritual studies able to build the human character to the inner side of the human is the spirit. This spirit is being educated. With education *ruhiyah* expected multidimensional crisis that is happening today can be resolved. Because as SayyedHusein Nasr reveals that one of the roots and sources of multidimensional modern human crisis is due to the reduced, or even disappearance, function and role of religion in the social life of modern humans as a result of their strong use of the faculty of reason and the ratio and logic which in its able to understand physical objects; so that the metaphysical object is no longer an important part.

Even further Nasr offers to modern man in solving the problem of identity crisis by positioning nature as the center of self. It is at this point that the meeting of Nasr's thinking with the spiritual dimension of *Jam'iyatul Islamiyah's* study which both emphasizes the upper Spiritual to solve the crisis of modern human identity. Thus a brief explanation of the logical consequences of spiritual behavior *Jam'iyatul Islamiyah* in community life and his contribution in overcoming the multidimensional crisis, especially that hit the world of education today.

## 3. *Jam'iyatul Islamiyah* and Malay-Kerinci Muslim community

Genealogy *Jam'iyatul Islamiyah* established since 1971 initiated by KH Abdul Karim Jama'. Buya Abdul Karim Jama 'was born in the village of Tanjung Rawang, Hamparan Rawang sub-district, Kerinci district, Jambi province

in 1906, from the couple's parents Tenku H. Muhammad Friday and Hj. Sa'minahbint Muhammad. He is the first child / eldest of 8 brothers. Because he is the eldest son, he is more familiar in calling Woo (in the Kerinci language for the eldest son) (Ahmad Zuhdi: 2011)

Organizational activities initiated by Buya KH. Abdul Karim Jama 'is initially limited to *da'wah* among rural and middle-low society in general. In addition to the people who have problems, such as drug addicts, thugs, and the like. Although the aforementioned propaganda was done simply but it was successfully recognized in various regions. This organization does not touch the political aspect and develop a certain ideology, its activities are limited to invite the public to understand the holy book of Al-Qur'an and *As-Sunnah* and together to practice it.

The fundamental thing built by *Jam'iyyatul Islamiyah* is that this organization does not position itself as a competitor or competitor against other Islamic organizations. While other organizations exist that move in the political, social, educational and other areas, *Jam'iyyatul Islamiyah* collectively invites to explore the two immortal heritage of the Qur'an and *as-Sunnah*, and try to practice it.

Pros-cons about the existence of *Jam'iyyatul Islamiyah* amid Kerinci community ever happened even now. Based on the results of a live interview with one of Buya KH's family. Karim Jama 'mentioned that the emergence of counter attitudes towards *Jam'iyyatul Islamiyah* due to competition in the social status of society at that time. When Buya KH. Abdul Karim Jama 'is still alive he is always trying to improve and fix morals in his community which in turn he became a role model who made envy, *hasad*, and envy the other characters so that he was maligned and even he was said to be a *silat* teacher that many students.

On the other hand, rumors spread that JI followers did not perform the pilgrimage to Mecca, but simply came to a place in Kerinci district, 410 km from Jambi City, so the hajj was stated. But this issue was later denied by Dr. H. Syarif Satimen, MA professor of interpretation IAIN Pontianak. Quoting Faisal Karim's statement, he writes that the public spotlight on *Jam'iyyatul Islamiyah* is during the month of Hajj. All members from various provinces in Indonesia, and even from abroad such as Singapore, Malaysia, and Saudi Arabia, came to the mosque for a pilgrimage to Buya Abdul Karim Jama's grave. At that time members *Jam'iyyatul Islamiyah* gather and stay for two days in lodge mosque which is to the right and left of mosque. Members of *Jam'iyyatul Islamiyah* also held a joint meal at that time. So pilgrimage activities and stay in the green mosque used certain elements who point at the green mosque performed the pilgrimage. "Though the reality is not true at all." *Jam'iyyatul Islamiyah* teachings still require the pilgrimage to Baitullah according to the principal teachings of Buya KH. Abdul Karim Jama ', the fifth pillar of Islam is a pilgrimage to Mecca for the capable.

In addition to the above issues, there are some slander directed to *Jam'iyyatul Islamiyah* such as the study and the mosque which is closed to the public and others, using the word Uwo Allah on every *zhikr*, that the Qur'an is in the form of paper only, other. Issues and slander have been straightened by the chairman of DPP *Jam'iyyatul Islamiyah* Dr. H. Aswin Rose Bin Yusuf during a meeting with the Research and Monitoring Team of MUI City of Bima on August 24, 2011.

Thus a brief explanation of *Jam'iyyatul Islamiyah* and Islamic society *melayukerinci*. Although there are pros and cons by some elements but empirically the existence of *Jam'iyyatul Islamiyah* amid the Malay community Kerinci has contributed the noble moral values. This is because Malay Islam Kerinci (*Jam'iyyatul Islamiyah*) was born as a distinctive Islam, a non-heterodox Islam with the teachings brought by the Prophet Muhammad.

### Conclusion:-

*Jam'iyyatul Islamiyah* focuses on keeping the fundamental aspect as the main driving force of man, the spirit or what is in the heart of every human being. It is believed that human behavior comes from the power that is in the heart. In preaching *Jam'iyyatul Islamiyah* trying to build awareness of the importance of purity of heart. While cleansing the heart will not be possible alone by humans or fellow human beings, but must submit it to Allah and His Messenger through prayer *khusyu'* (full concentration).

As a logical consequence of the focus of spiritual studies on *Jam'iyyatul Islamiyyah* religious behavior in society can be reflected in their *istiqamah* (consistent in faith) attitudes, acceptable to all societies of various strata, avoiding conflicts and disputes, *tawadhu* 'and humble attitudes, focusing on the recognition of yourself rather than thinking of

other people's mistakes, and so on. The culmination of all this is good morality which is the ultimate goal of self-knowledge.

In recent years, *Jam'iyatul Islamiyah* has managed to attract the attention of various circles. If initially, the effect is limited to the lower middle class, that is, the peasants, traders, and the troubled people as mentioned above, it is increasingly widespread followed by entrepreneurs, bureaucrats, members of parliament, to the academics that are the leaders of the university high and professors or professors. The organization that operates in religious propagation field has stewardship in 22 provinces throughout Indonesia, plus from neighboring countries, namely Malaysia, Singapore, and Brunei Darussalam.

*Jam'iyatul Islamiyah* has made a systematics that must be passed as the process of formation Spirituality religious, this is expected to be able to produce the concept of *Ruhiologi* Intelligence which has implications for moral change. Due to the length of the process leading to *Ruhiologi* Intelligence it is necessary further study to develop a special that have implications to the concept of application of *ruhiologi* intelligence in the world of education.

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