

The Tradition of Maiyah Juguran Syafaat as New Tradition of Modern Islamic Da'wah

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Abstract

This article is the result of research conducted at the Jamaah (members/followers/congregation) Maiyah Juguran Syafaat for the study purpose to find out some of the traditions of modern pengajian (recitation gathering) of the Jamaah Maiyah Juguran Syafaat, qualitative research methods were used in this study by interviewing the jamaah and Maiyah Juguran Syafaat activists, participatory observation and implementation documentation Maiyah Juguran Syafaat modern pengajian activities. The sampling technique uses snowball sampling, and the data analysis tool uses source triangulation and technical triangulation. The research results are as follows, modern pengajian traditions of Juguran Syafaat include: 1) Scientific Dialectic Tradition; 2) Integration Traditions of various cultures and groups; 3) Tawassullan (intensive prayer) Tradition; 4) Tradition of determining the theme of joint learning activities; 5) The tradition of accepting all diversity of the congregation; 6) Traditions of approaches to various scientific disciplines; 7) Tradition of self-transformation; and 8) Tadabbur (contemplation) Tradition. The conclusion of this study is the tradition of modern pengajian of Maiyah Juguran Syafaat which consists of eight traditions combining traditional Islamic traditions that have initially existed and new traditions in accordance with the era progression.

Keywords: *Maiyah Juguran Syafaat, modern Islamic da'wah, new tradition, tradition.*

Introduction

Western countries experience *Islamophobia*. In France and other European countries, *Islamophobia* creates a less positive image for Islam and Muslims throughout the world. The issue of radicalism and extremism is pinned on Muslims. To reduce the issue, it is necessary to take a new approach in Islamic *da'wah* (preaching) [1]. Contrary to the issue, there is something unique about Islam Nusantara in Indonesia which still has syncretistic values that make a difference in Islamic beliefs outside Indonesia [2].

Indonesia has six religions adhered to by its citizens, with the majority and largest religion is Islam. The development of Islam in Nusantara (archipelago) provides its own and unique style. The history of the entry of Islam into Nusantara, the beginning of Islamic civilization in Nusantara, was the Sultanate of Pasai in northern Sumatra and two centuries later Islam entered Java through non-violent trade to the regions [3] [4]. Islam then spread to the kingdoms in Java, Demak (1475-1554), Pajang (1568-1586), Mataram (1578-1755), Surakarta (1745-recent), and Yogyakarta (1755-recent), Majapahit (1253-1527), after the collapse of Majapahit-Hindhu led by Brawijaya V [5]. Islam around the Malacca area was then spread through trade and preaching, also in the Java area which was carried out by the Walisongo (nine ambassador preachers) who used a socio-cultural approach [6] [7].

Javanese Islam entered through the northern coast of the island of Java, including the Surakarta kingdom [8] [9]. The Surakarta kingdom divided power within the government and its power divided the territory into several areas namely; a) Kutha Negara (municipality state); b) Negara Agung (supreme state); c) Mancanegara (abroad) and; d) Pasisiran (coast). The Mancanegara region which is the region outside Negara Agung (the center of government), is divided into West Mancanegara and East Mancanegara. Those

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included in West Mananegara are Banyumas, Banjar, Pasir, Ayah, Kalibeber, Roma, Jabarangkah, Pamerden, Wora-wari, Tersono, Kerincing, Bobotsari, Kertanegara, Bentar and Daya Luhur, Banjarnegara, Purbalingga, the whole Purwokerto [10]. Historically, Banyumas is very unique, the beginning of the development of Banyumas did not grow from a village but was built directly into a city in the sixteenth century by the Adipati (Regent) Mrapat. Banyumas as the new center of power was the toponymic binary opposition of Toyareka after moving from Wirasaba, at that time Banyumas was only inhabited by the regent until the beginning of the 19th century. The center was then moved back to the current location known as Old Banyumas and remained there until 1937. Regent Sudjiman Mertadireja Gandasaputra then moved the Banyumas Regency office to Purwokerto [11].

Banyumas Regency is a region of Central Java Province located at 108°39'17"-109°27'15" East Longitude and 07°15'05"-07°37'10" South Latitude. There are 27 districts with an area of 1,327.9 square kilometres, or about 4.04 percent of the area of Central Java [12]. The population of Banyumas, based on the 2020 Census, is 1,776,918 people, consisting of 893,695 men and 882,223 women, population density of 1338 people/km², population density in 27 sub-districts varies with quite high density in the sub-districts of West Purwokerto with a density of 7,135 people/km² and the lowest in Lumbir of 386 people/km² [12].

The majority of the people of Banyumas regency adhere to Islam, the others remaining are Christians, Buddhists, Hindus, and the adherents of 17 religious beliefs [13]. There are Islamic religious communities in Banyumas Regency; Muhammadiyah, Nahdhlatul Ulama (NU), HTI, Salafi, FPI, LDII, and others. There is an Islamic religious community that is unique and runs organically, namely the Maiyah community, one of the Simpul Maiyah called Juguran Syafaat, an Islamic religious community affiliated with Maiyah in the Banyumas-Purbalingga area, carrying out peaceful *da'wah* (preaching) activities with the title *Sinau Bareng* (learning together), preaching within the framework of pluralism, multiculturalism and traditions. The researcher took the research title *The Tradition of Maiyah Juguran Syafaat as New Tradition of Modern Islamic Da'wah*. To find out the position of the research and the novelty of the research, here are several previous studies about the Maiyah Juguran Syafaat Banyumas Community.

Devi, in the results of her research, mentioned the goal of Maiyah JS (Juguran Syafaat) as a group is for the personal development of all Maiyah members or followers, deepening topics of discussion and self-development is carried out through general and special changes from the congregation. Maiyah JS and its membership are not rigid and absolute, free from structuralism barriers. In Maiyah JS, everyone who comes to attend *pengajian* or those who come dynamically do not matter, because Maiyah relies on personal awareness. Then the group guidance process at Maiyah JS consists of five stages of guidance [14].

Panggayuh, under the theme of human resource management at Maiyah JS, revealed human resource management begins with an inner touch, namely with routine *shalawat* (prayers), *wirid* (holy words recitation), and discussions about God. Furthermore, raising awareness to carry out their respective tasks with full responsibility, after the growth and development of each individual's personal awareness, finally, both members and activists are running on their own, there is no coordination and rigid instructions for these tasks, everything is running with full responsibility [15].

Faiz, under the topic of internalizing the values of Islamic education in Maiyah JS, the results of his research showed as follows; a) the value of faith and monotheism, the Maiyah JS congregation internalizes them through discussions, lectures, role models, and *ibrab* (learning from experiences); b) sharia values based on *fikih muamalat* (law for human to human relationship); c) moral values are internalized by exemplifying the behavior of previous *ulama* (Islamic scholars) and then habituation by the Maiyah JS congregation, this example also comes from the role model of the Prophet Muhammad; d) social values, for example internalized in examples of human relationship behavior and its social dimensions. Then the internalization stage process includes; a) transformation of values through lectures; b) value transactions through questions and answers and discussions; c) trans-internalization of values, through practice and application. Filling in the gaps in the previous research topics, the novelty of this research is that the new research topic is about the Maiyah Juguran Syafaat Modern Recitation Tradition.

Literature Review and Theoretical Framework

Islamic Pengajian (Recitation Gathering)

The word *pengajian* derives from the word "*kaji*" which means teaching (Islamic religion) instilling religious norms through preaching. The word *pengajian* is formed with the prefix "pe-" and the suffix "an-" (in Bahasa) which has two meanings: first as a verb which means teaching, namely the teaching of Islamic religious knowledge [16]. The *Majelis Ta'lim* (Islamic preaching assembly) as a non-formal institution has the following characteristics; a) non-formal institutions whose activities are in special institutions such as mosques, *mushola* (small mosques), or members' homes and even up to star hotels; b) there are no strict institutional rules, are voluntary, there is no curriculum, the material of which covers many aspects of religion; c) has the aim of studying, deepening, and practicing Islamic teachings and disseminating them; d) between *ustadz* (Islamic preachers) or invited speakers communicate directly [17].

The *Majelis Taklim* is a forum to form a religious spirit and personality, and functions as a stabilizer in all activities in the life of Indonesian Muslims. The functions of the *Majelis Taklim* are; a) religious functions; b) educational function; c) social function; d) economic function; e) national resilience function, being an arena for enlightenment of the people in religious, national and social life [17]. In addition to the objectives and functions, it turns out that the *Majelis Taklim* has requirements as follows; a) permanent and continuous manager or person in charge; b) a place to organize preaching activities; c) *ustadz* or Muslim scholar who provides lessons regularly and continuously; d) the congregation which continuously participates in learning has a minimum of 30 members; e) curriculum or teaching materials in the form of *kitab* (preaching books), manuals or directed plans; f) regular and periodic educational activities [18]. Functionally, the *Majelis Ta'lim* functions to strengthen the foundation of life for Indonesian Muslim people, especially in the mental and spiritual field of Islamic religion, in an effort to improve the quality of their lives in an integral, physically, mentally, worldly and *ukhroniyah* (hadith narrator) equality (simultaneously), in accordance with the demands of the teachings of the Islamic religion, namely faith and piety which underlies worldly life in all fields of activity [19]. In the *majelis taklim*, learning is divided into two groups of knowledge, here is the explanation:

1. Groups of religious knowledge, including; a) Monotheism; b) *Akhlakul Karimah* (moral character); c) *fiqh* (law knowledge); d) Interpretation; e) hadith, all the words, actions, decrees and agreements of the Prophet Muhammad which are made into regulations or laws in the Islamic religion [20].

2. General knowledge group, including; a) does not teach regularly but only as a gathering place, reciting *shalawat*, be in congregation and once a month, the *majelis taklim* administrator invites a teacher to give a lecture, that is the content of the *majelis taklim*; b) teach basic knowledge and skills in religious knowledge such as studying the Holy Quran or explaining *fiqh*; c) teach *fiqh*, monotheism or morals which are taught in preacher speeches which are sometimes accompanied by questions and answers; d) Taklim assembly, using the *kitab* as a guide, coupled with speeches and lectures; e) lectures with main lessons given in written text adapted to current situations and based on Islamic teachings [20]. Roslan stated that *da'wah* refers to a harmonized effort consisting of actions and procedures that have the aim of achieving certain objectives. One of the components of *da'wah* is the *maklumat* (proclamation) and all components of *da'wah* work together, influence and are connected to each other. The impact of *da'wah* seeks to influence human sentiment, ideas, behavior and actions at the individual and societal levels to relate Islamic teachings to all aspects of life and this can be achieved through various rules [21].

The history of *da'wah* in the archipelago is inseparable from the Sufism tradition brought by Arab traders to Nusantara, in a notes of [22]. Walisongo combines Javanese and Arabic terms, the Walisongo are not affiliated with any *tarekat* (concept), they use the principles of Sufi spirituality and Islamic mysticism. The tradition built by Walisongo in the form of the *thalabu al-ilm* (knowledge seeking) tradition and Islamic *da'wah* continued into the era of the Dutch East Indies Colonial government. In Nusantara, the Sufism tradition is divided into 2 mainstream traditions, namely the philosophical Sufism tradition which relies on eternal reality and the orthodox Sunni Sufism which was popularized by Al-Ghazali, both of which built

tareqat and Islamic boarding school communities in Indonesia. The idea of religious orthodoxy and the state interest upon modernizing its people, however, made philosophical Sufism that mingled a lot with Indonesian indigenous mysticism marginalized and did not get much support compared to the orthodox Sufism [22]. The journey of *da'wab* in Nusantara currently is experiencing changes in the form of modern *da'wab* whose implementation adapts the materials, methods and media to the conditions of modern society, where it is possible that the situations and conditions that occur in modern times did not occur in previous times. [23]. *Da'wab* activities run massively from time to time covering various aspects of human life and leading to a better one, involving processes of transformation and change [24] [25] [26].

Maiyah

The Maiyah tradition, in terms of Islamic scientific understanding and synergy with several other traditions, is very broad, making Maiyah able to break through structural, scientific, artistic and other barriers, according to Maiyah's ontology, epistemology and axiology. The word Ma'iyah derives from the word *Ma'a* which means *with, together with, or accompanied by (Maiyatullah)*, then changes according to the Javanese ethnic dialect to become Maiya or Maiyah. The following is the meaning of Maiyah by Emha Ainun Najib (Cak Nun) about the word Maiyah as many as six expressions, the origin of which is to always include Allah and the Messenger of Allah in all human activities wherever, whenever and with anyone [27]. Maiyah is divided into: 1). Maiyah's ontology, Maiyah's ontology will not achieve absolute understanding as referential references, for example it is formulated so that it is only limited to elements that do not burden representatives, Maiyah bases itself on the continuous search for knowledge, beauty and goodness in the framework of a noble life journey. The process of "no end" is carried out to affirm and at the same time rediscover "from where" (*sangkan*) and "to where" (*paran*) humans are going.

Maiyah views both as a continuous journey so that the concept of the hereafter is integrated with the world. Maiyah remains in the consciousness of human prejudice and paran. The starting point for *sangkan paran* strengthens the central position of humans as *khilafah*, namely the leader for the universe-universal awareness of their position in the universe constellation. Based on this, humans have clairvoyance that is not just micro, but macro; I-ness is extended to us-ness. That's why the Maiyah people try to be above the others, even their concept is considered to be us. Here lies the collectivity oriented by Maiyah in the sense of being together [28];

2). Epistemology of Maiyah. First, the truth sought in Maiyah is not final because it cannot be separated from the relativism of those who see the truth itself. In order for truth to lie in a process, Maiyah emphasizes "trying to find the truth" through continuous dialectics so that when certain truths are embraced, truth on a broad scale will be obtained. Maiyah does not pretend to get the truth but is in the process of searching for the truth, the process of becoming Maiyah's foundation develops to seek more, struggle, and enjoy a growth in knowledge. Maiyah avoids the status quo of truth which is often graded as justification. Such verification methods continue to be carried out personally and communally through practice, the differentiation of truth and justification is relatively thin [28]. Second, the truths of Maiyah's version are placed as private which are then expressed in the framework of good for others. As the parable, of truth is in the kitchen then goodness will be placed in the living room. Defending the truth is an attitude of knowledge, while kindness is an attitude of wisdom. Wisdom through goodness is what Maiyah constructs in the framework of social life. There are various parameters of goodness, which Maiyah clearly, on the one hand, narrates kindness to others, because she realizes that they have their own level and resolution of truth so that spreading kindness is a characteristic of a wise and prudent human being, while on the other hand, kindness necessitates attachment that other people will respect if respected, the law of cause and effect applies there [29].

Third, the two-dimensional dialectic between good and evil is conjectured by these two things as a harmony that is not black and white, but a collection of the diversity of life. Binary oppositions such as right-wrong and good and bad are relative, and are undoubtedly constructed by a particular view.

Maiyah tries to expand and dissolve these fragmentary barriers in the aesthetic perspective that is common in the world. This reality cannot be avoided in the universe so that humans use their minds to think [28].

Maiyah bases the truth on the absolute source of truth of the holy Quran, but Maiyah does not fall into the mire of interpretations about it which are often debated by many people. The position of humans and the holy Quran is dialectical. Maiyah refers to the approach between these two things through the *tadabbur* (contemplation) method, a method of private study that has a positive impact. The *tadabbur* method provides wider learning opportunities than *tafsir* (interpretation).

Tafsir has the burden of science and knowledge that is only achieved by a few people, *Tadabbur* is more fluid, while *tafsir* tends to be dense, this level is not positioned as optional, one is higher than the other but rather emphasizes personal awareness of where and how one's potential is now through self-reflection. However, *tadabbur* has a humble preference because a person's understanding of the text of the holy Quran can be inaccurate. However, awareness through this method has the potential to learn more. Maiyah's epistemology rests on the triangle of affection (Love), namely the typological awareness between Allah SWT, Rasulullah SAW (Prophet), and the servants. God is the primary factor with *Kanjeng Nabi* (Prophet), "in seeking solutions to all problems" [28].

3). Maiyah's axiology, the aspect that departs from "usefulness of values" places Maiyah focusing on many things that cannot be categorized partially. If simplified so that Maiyah's orientation is clearly visible, there are at least three things; a). Firstly, deconstruction of values, to "re-examine" a particular establishment which is often seen by many people as something new, stagnant and absolute. Maiyah offers values for the results of her deconstruction as an alternative scientific discourse; b). Second, perspective reveals an object not only through viewing angle, but also viewing resolution, and viewing distance and viewing angle. The coordinates of looking at something are related to the subject's limitations. Maiyah uses this method so as not to conclude anything. Being entangled in conclusions based on premises that are limitative and not representative will have implications for false conclusions. Maiyah, therefore, provides a sketch of a common way of thinking outside the mainstream. Different views do not mean deviating, but rather having specific preferences as to why they are different. Reasons can be argumentative depending on the analytical perspective; c). Third, Maiyah implicitly expresses the counterculture of various establishments or those established by hegemony. Maiyah exposes the establishment with a structural, even post-structural approach, without having to be a structuralized. It functions as a method to reveal the relationship between objects and the power of other objects. Seeing in this way provides a comprehensive broad perspective [28].

Based on what was conveyed [28] Maiyah scientifically provides a scientific movement for each human person to be aware of their roles and responsibilities in the world that is integrated with the afterlife, then provides the basis for human dialectical processes to be able to interact with other God's creatures with three awareness namely truth, beauty, and kindness. Finally, how is Maiyah's role as an equalizer between structural stability, object relations, and a comprehensive view of thinking [30].

Maiyah's Values

1) Religious and humanist values are always instilled as educational values in Maiyah, the aim of these values is mature humans or Maiyah people, who are independent and respectful of others, develop critical thinking and behavior between themselves and their environment to be able to communicate well in various aspects [31].

2) The human spirit is always emphasized as the controller for interaction and socialization with each other, the social values in Maiyah are very substantial, the figure of Cak Nun is the enlightener in the logic of the Sinau Bareng discussion, for example in Sinau Bareng activities various social elements are included, for example the existence of Gamelan Kiai Kanjeng during Sinau Bareng activities. Maiyah's religious values are applied through social work actions, socialization processes with entities outside Maiyah and Islam. Social values are built by eliminating structural, economic, class and scientific boundaries. Egalitarian values are very clearly integrated and well socialized during joint Sinau Bareng activities.

3) Religious values, educational values and social values in Maiyah are elaborated into religious values, this statement reinforces that all elements in human life are always tied to religious values, Cak Nun said that

the religious values that are built are always flexible and quick to adapt to the surrounding environment, the priority is a message that can be captured and provide enlightenment for humanity and is conveyed in an inclusive way, this method was previously used by Walisongo when spreading Islam in the archipelago. Maiyah conveyed that the religious side relates to each person individually, but the outward form of human interaction is greatly influenced by religiosity, for example human life cannot be separated from the love of Allah and the Messenger of Allah, Prophet Muhammad. The mentality and thoughts of the Maiyah congregation are always related to the religious side, we are expected to always present Allah and the Messenger of Allah in our activities.

4) Cultural Values, in a broad perspective, the meaning of culture in Maiyah congregation can be interpreted as the values of the congregation's habits and even spontaneous discussions, for example a culture of order, a culture of harmony, critical thinking, in studying a problem, mutual respect, honesty and other. As an educational agent, Maiyah upholds and enhances authentic cultural values in Indonesia, these values are in the form of building togetherness, mutual cooperation, equality and other values that are realized in this forum. Through Sinau Bareng discussions with Maiyah, the critical thinking process for each congregation is cultivated, perhaps the impact is not very significant, but Maiyah provides guidelines and changes for the congregation to have more flexible and tolerant thinking. [14]

The Maiyah method

The learning method at Maiyah is different from other *pengajian* methods or learning methods in school classes or at universities. When people want to study at universities or lectures, they must have the title "maha" (college), at Maiyah, there is no need to register, no need to hold the title "maha", no need to have a membership card, so everyone can study together (Sinau Bareng). Participants who attended were from various backgrounds, including professors, students, bricklayers, tricycle drivers and all were welcome to attend, mingle and there were no structured or academic barriers. [32]. In Maiyah, each "node" has its own characteristics and method. Some Maiyah nodes, for example in Ungaran, there is the Maiyah Gugur Gunung node which is similar to a Javanese language laboratory, and which discussed more often for self-development in the field of agriculture, and the nodes others have their own characteristics [32].

Maiyah understands that the right to knowledge is the right of all humans, the right to learn is the right of all humans, whatever we are, wherever we are. The following is conveyed by Maiyah's learning method:

- 1) Exploring various Maiyah themes without being based on a particular point, even though it looks fluid, does not mean that the Maiyah theme is seen as merely instrumental, but rather transcends and breaks down the demarcations that separate the discussion arena. The flexibility of the discussion theme provides a new discourse as well as an anti-thesis to public spaces with academic nuances which are often attached to formal educational institutions, Maiyah as an "alternative" socio-cultural space which can also be seen as a forum for the production, reproduction and deconstruction of knowledge.
- 2) Knowledge begins with a discussion providing a general overview of the theme ontology as an initial perspective at the start of the dialogue. The master of ceremony or moderator reads a prologue to lead to a discussion of the discussion theme, then the congregation present responds according to their respective knowledge and capacities.
- 3) The themes discussed will always be connected to local, national, regional and international issues.
- 4) Apart from issues regarding the discussion theme, Maiyah also discusses or dissects more personal issues, for example the congregation's anxiety about something which is then responded to by other congregations, or triggers and resource persons.
- 5) The next method is a dialectical process that is always built, based on the philosophy of essentialism, total universalism and holistic.

- 6) Maiyah efforts to use a verification approach so that new knowledge formulations emerge to be more dynamic, so that intellectual stagnation does not occur.
- 7) The discussion that is built is a two-way discussion, the discussion theme is responded to actively-creatively, borrowing Hegel's terms, namely thesis, antithesis, synthesis. A truth at another time may be different or give rise to new knowledge and perspectives.
- 8) Knowledge is built using a methodological path that is connected with empirical practice, which will form a good scientific awareness. The Maiyah scholars are not a rigid and stagnant people, but rather a disciplined personal tendency towards the process of seeking knowledge and the practice of producing knowledge.
- 9) Maiyah in pursuing science and knowledge is not as complicated as the scientific route, Maiyah can take any form depending on which perspective and basis one takes, in Maiyah language, a person is free to interpret several things according to their respective scientific capacities and background.
- 10) The Maiyah intellectual tradition grows by prioritizing educative and dialectical elements, scientific discourse is responded to and reflected well on in the context of personal growth.
- 11) The thinking process in Maiyah is like a pilot who controls all human mechanical activities, beyond just thinking Maiyah is also oriented towards seeking life and existence.
- 12) Maiyah gains knowledge to "love" endless wisdom [29].

Learning Maiyah Values

The Sinau Bareng activity or what is usually called a Maiyah discussion at each Maiyah nodes, although it has different concepts and themes, the pattern that has been born and developed by Cak Nun has become a standard/foundation at each Maiyah nodes, some of the learning standards are as follows:

- 1) Learn from anyone, anytime and anywhere, sources of knowledge by carrying out a dialectical discussion process, at Maiyah we are always taught to look for what is right and what is right, not who is right.
- 2) A truth must be wise and beautiful [33].
- 3) Maiyah does not have the structure of Teacher and Student, because these two words have a different history, Teacher of the Indian civilization, Student of the Arab Islamic civilization [34]
- 4) Maiyah is an arena for critically discussing various social, cultural, political, or religious issues [33].
- 5) Maiyah from an educational point of view enters the realm of non-formal education [33].

Method

The phenomenological approach was used in this study, collecting data using tools in the form of in-depth interviews, participatory observation by participating in Sinau Bareng activities in several editions, using data analysis techniques in the form of source triangulation and technical triangulation. The research focus is on the Maiyah tradition and modern *pengajian* conducted by Maiyah JS, the research object is located in Banyumas Regency, Purwokerto City and several parts of Purbalingga Regency. The research location can be seen in Figure 1.

Figure 1. Research Locus



Source: geoportal.jatengprov.go.id tanahair.indonesia.id

Earth Map Scale 1:25000 base map ESRI Imagery

Interviews were conducted to see the modern tradition of recitation at Maiyah JS

Key Informants

Persons who become the subject of this research are Jamaah Maiyah JS. Sampling method through purposive sampling method. Researchers also conducted a participatory observation on Sinau Bareng activities editions 92 to 107. The Sinau Bareng activity was observed, recorded and documented as the data or field notes and, in-depth interviews were conducted to collect the data on the multicultural-based Maiyah JS modern recitation concept. The informant's age is between 18 to 46 years old.

Data and data sources

Interview transcripts and the results of field notes on the implementation of the Maiyah JS recitation, the researcher positions himself as a human instrument by spending a lot of time participating in Sinau Bareng activities with Maiyah JS in the field. The source of the data was in the form of testimonies or statements from informants. The technique of determining the informants took a purposive random sampling technique based on the mapping of the area as previously described. The number of research informants was collected by snowball sampling technique.

Data collection techniques

Interviews and direct observations during *pengajian* Maiyah JS activities, research activities and observations from 2020 to 2023. Several editions of *pengajian* Maiyah JS activities cannot be observed by researchers offline due to the implementation of “restrictions on community activities” (PPKM/Pemberlakuan Pembatasan Kegiatan Masyarakat) which require these activities conducted in a limited manner and only attended by Maiyah JS activists (editions 93-100, and edition 104) conducted online via YouTube. In-depth interviews were conducted with data to retrieve multicultural-based modern *pengajian* of Maiyah JS data. Researchers used in-depth interview techniques to find out the concept of modern *pengajian* of Maiyah JS, the use of smartphones to record it and in-depth interview activities. Key informants interviewed by researchers included: 1) Chairman of Maiyah Juguran Syafaat; 2) Maiyah Juguran Syafaat Activists; 3) Maiyah Congregation at Juguran Syafaat Nodes; 4) Congregation of Maiyah from Nodes outside Juguran Syafaat; 5) The people who take part in Maiyah's activities at the Juguran Syafaat node. Documentation is applied to strengthen the reasons for selecting purposive sampling and data that supports research questions so that they can be answered.

Secondary data are in the form of: 1) Maiyah modern *pengajian* traditional books; 2) National and International journals regarding modern *pengajian* traditions and Maiyah, 3) archives and documentation obtained by researchers from various sources, both mass media and digital media, 4) previous research that has similar research themes and similar research objects. Field methods include: Observation, interviews and documentation.

Table 1. Detail of method used

Phase 1	Literature review including the conceptual framework
Phase 2	Observation of Sinau Bareng with Maiyah JS 92-107 edition
Phase 3	Interviews were conducted to see the modern tradition of recitation at Maiyah JS

Research subject: informant, responden, document

Data validation techniques

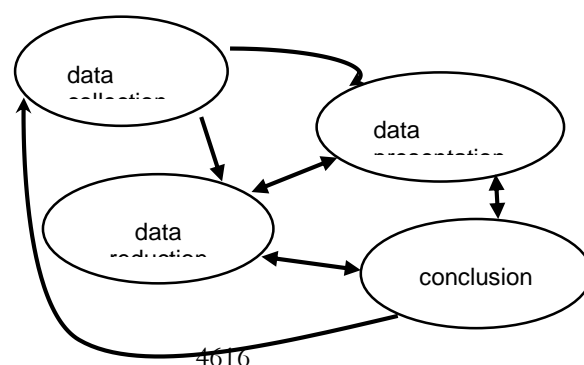
This research compares research results in the form of interview transcripts, field notes and documentation related to the *pengajian* of Maiyah Juguran Syafaat; based on modern recitation traditions, then compared and written down as needed to answer research questions. Data triangulation which includes data from interviews, behavior or actions of research subjects, documentation data and data in the form of reports. After conducting interviews with key informants, the researchers then matched the data obtained with the results of field observations and other documents. Data reduction is a step or process for selecting information.

Data analysis technique

The results of the documentation in the form of photographs transcript into words according to the findings in the field. The researchers conduct reflection, arranges units in the form of simple factual sentences related to the focus and problem. This step is carried out, the researcher reads and studies all types of data that have been collected or through data selection. The arrangement of these units is not only in the form of factual sentences but in the form of full paragraphs. From the results of interviews and observations carried out in the field, researchers recorded the results and then explained them again in factual sentences so that they were easier to understand and unimportant data was removed.

Processing of the data obtained with four techniques that are done reflectively, intuitively, and integrated. At this stage, the data obtained is collected and then written down in separate field notes for each data collection technique used. The collected field notes are then organized into a data collection system (filling system), each of which is given a code based on coding procedures in qualitative analysis with [35]. Data analysis with these properties is described in the following flow:

Figure 2. Flowchart of interactive model data analysis techniques



Result and Discussion

Maiyah Juguran Syafaat Community Profile

Maiyah JS node started from gathering activities with SMA N 2 Purwokerto students, namely RK, AS, KK in the period 2003-2005, the various discussion topics that they participated in and discussed were the beginning of the formation of Node Maiyah JS,

"Maiyah Juguran Syafaat started from a gathering of students from SMA N 2 Purwokerto, namely RK, AS, KK, they discussed the period 2003-2005 with various topics, and this discussion was the embryo of the Maiyah Juguran Syafaat node. RK and his friends from 2005 to 2006 often attended *pengajian* Caknun and Kiai Kanjeng (CNKK) at Mocopat Syafaat Yogyakarta and Kenduri Cinta (Jakarta), in between lectures they still gathered and discussed social developments, as well as themes studied by CNKK and Kiai Kanjeng while *Sinau Bareng* at Mocopat Syafaat, Gombang Syafaat and Kenduri Cinta. RK and friends together with other activists from Purbalingga in 2010 created a *Sarasehan Budaya* (Cultural Workshop) aimed to all communities in Purwokerto, such as the Vespa community, Underground Music Community, Culture and Arts Community, and others.

The word Juguran Syafaat was chosen because Juguran in the Banyumas dialect means chatting or having conversation, then Syafaat was taken from the name of a node that previously existed in another city. According to AG, the word *syafaat* comes from hope for God's blessings through the intermediary of the Prophet Muhammad.

The *Sinau Bareng* activities moved several times, starting at the Banyumas Deputy Regent's Hall. Until March 2020, the 86th edition took place at the Banyumas Deputy Regent's Hall, because the Deputy Regent of Banyumas fully appreciated JS's activities. When the Covid 19 Pandemic occurred, the *Sinau Together* activity by Juguran Syafaat also underwent a change, which originally 86th edition was still at the Deputy Regent's Hall in offline or face-to-face discussions, changed to online via YouTube, started in editions 87 to 92 in November 2020 and took place on studio 4 Java Exposure Purwokerto, owned by the Maiyah VK congregation.

The tradition of Maiyah JS modern *pengajian*

The Scientific Dialectic Tradition

Sinau Bareng, which was carried out by Juguran Syafaat, used the peer learning/peer tutoring learning method or Andragogy approach. Researchers found that at the 103rd edition of *Sinau Bareng JS*, members of the congregation attended from various areas around Banyumas Raya, some came from Banyumas, Bobotsari Purbalingga, Cilongok Banyumas, Paguyangan Brebes, students from UNSOED, UNDIP students, and UIN SAIZU students. The tradition of scientific dialectics was visible, KKH as the MC sparked the opening ceremony by greeting the attending congregation. This tradition of greeting each other aims to increase familiarity, warmth and make the congregation less awkward. FHRZ conveyed his activities as a UI student but he could study from his home in Banyumas. According to him, the habit of doing activities at home had changed him, and according to him the productivity of his activities had decreased, like just lying down all days (resting). KRS said that his daily activity is teaching the holy Quran to children in his neighborhood. Even though he is still unemployed, he still has positive activities.

Then there was BGS who said that on the sidelines of online lecture activities, he was also an entrepreneur in woven pandan leaves sandals which he later modified. Mr. AGSKC related the anxiety expressed by the congregation, according to him it is addressed by our perspective and the way we think about Allah, there is also a verse which conveys that Allah is what His people think. Mr. AGSKC uttered that our existence

as humans or as Caliphs cannot be separated from the soul and body, what humans experience in daily activities always combines the soul with bodily efforts, with the peace of mind that we get, it will raise our level, and when we trying to raise our level, the universe will always support us. Mr. AGSKC added that one first step for exponential profits is to build our soul and our mindset which is then applied through daily actions, like the proverb, build your soul, build your body.

According to Mr. AGSKC, the two best formulas for living life are "love" and "beauty", both of which are human potentials that are always developed in all conditions. Religious events are proof of God's love for humans, we humans are required to pray five times a day which is a form of God's call to love for us, that's why we are obliged to give news to God at least five times a day, our lives, our efforts will not be separated from God, with we try to get closer to and love Allah, *Inyaallah* (God willing), we will grow spaces, unexpected profit zones, find Allah in all our activities, and when the time is right Allah will be present to realize what we need, not what we want, the savings are that we can meeting Allah will give rise to exponential benefits.

The knowledge brought by the congregation is elaborated with the knowledge possessed by other congregations, the discussion of the Sinau Bareng theme which originates from the congregation's knowledge creates a mutually content dimension, knowledge shared with other congregations will also be responded to by other congregations but what is interesting is that the congregation members do not impose ideas or knowledge on others, conclusions from discussions are also not applied obligatory, but conclusions are drawn by each individual. Because as what Pratama said, Maiyah is humility to always explore and look for what is right, not who is right.

The 105th edition of Sinau Bareng activity, Mr. NM opened the activity by inviting the congregation to express gratitude to Allah SWT, for the grace of health and the grace of faith we can gather at the routine monthly activities of Sinau Bareng Maiyah JS. Mr. KKH delivered by conveying the theme in 105th edition "delivering joy", Mr. KKH asked how the congregation was doing, the first experience was obtained by KKT participating in Sinau Bareng Maiyah JS activities. Initially, he watched the YouTube channel Sinau Bareng with Cak Nun and Kiai Kanjeng in Sumbang Banyumas with the theme "Desa Mawa Cara". He was finally interested and wanted to take part in the *pengajian* activities directly at Maiyah JS. According to him, Maiyah JS was different from other *pengajian*, that Sinau Bareng activities could be accompanied by music with various genres, the approach to *pengajian* was also different. High school student, ASY, a grade 12th student of 1 Sokaraja High School, said that he took part in the Sinau Bareng activity because he was invited by a friend. On Saturday nights, instead of hanging out aimlessly, he was participating in the Sinau Bareng activity. According to him, the Sinau Bareng activity brought joy.

Mr. FKR responded that according to different people, there are people who are happy just by watching vlogs, then because they make YouTube vlog videos, watch podcasts, etc. After the presentation by Mr. FKR, because the time was already 23.30 WIB, then the Sinau Bareng activity ended by saying that the conclusions of the Sinau Bareng discussion were returned to the respective congregations. The researchers revealed the scientific dialectic tradition in Maiyah JS was extracted through respective congregation members' experiences. They discussed directly with the speakers and other congregations who were present, sharing experiences with each other in making the Maiyah JS tradition of *pengajian* warm and close to brotherhood and as if there were no barriers between the speakers and other *pengajian*. This is certainly different from other *pengajian* traditions, which tend to be in the same direction in terms of their scientific knowledge.

Traditions of Integrating various cultures and groups

The Maiyah JS congregation is not limited by structural, tribal, religious or racial/ethnic barriers, making Maiyah JS also rich in experience and information, this experience is always extracted from the congregation, once there was a congregation who came from Lampung, he talked about daily life, culture in his origin, other congregations respond with interest in hearing about the congregation's experiences. Different cultures from the areas of origin of the members are always integrated into Sinau Bareng JS activities, this of course really reflects what was conveyed by Ehma Ainun Najib (Cak Nun), namely "if we

imagine Indonesia is like Nasi Pecel (Salad Rice), in which there are various kinds of vegetables and spices that form one whole," meaning that Indonesia was built on different cultures which then became one whole.

The results of the researcher's interview with Maiyah JS activist, Mr. AG, JS initially integrated the *pengajian* with the culture in Nusantara by accident that was JS met with cultural figures and communities in Banyumas. They met during a Banyumas cultural workshop. Then, there was an idea to include the culture -Banyumas culture in *pengajian* Maiyah JS activities, integration and synergy with Banyumas culture eventually became a tradition of Maiyah JS recitation, but it still runs organically, it is not obligatory and is a necessity. Cultural traditions that are always integrated include music, dance, poetry, monologue, acoustics, *Qasidah* (Arabian music), and even *Gamelan* (Javanese percussion) are often integrated during Sinau Bareng Maiyah JS activities. There are no cultural or artistic genres, making Maiyah JS very plural, diverse and fluid. During research, *Pemantik* (Trigger) or Moderator also always welcomes the Maiyah congregation who want to show something. In the 106th edition, Ki Dalang Jemblung contributed a song entitled "Dom (Perih)/ Needle (Painful)" a song which interprets how the pain of being pricked by a needle is like being lied to by people representative/ legislative. Maiyah JS once integrated an acoustic arrangement by the Maiyah JS Band Group called Ki Ageng Juguran (KAJ), the song sung was "enevos shalom", a song with nuances of Jewish, Christian and Islamic music. The Sinau Together with Maiyah JS activity also brought together various groups, especially those in the Banyumas Raya area. According to Mr. HM as Maiyah JS Activist, JS once brought in the Vespa Community, then the Metal Music Community, Ska Music Community, Reggae Music, PUNK, Nature Lovers Community, Cultural activists of Banyumas Raya, Merpati Putih Silat Community, PSHT, and others. Sinau Bareng Maiyah JS activities are always integrated with Indonesian culture and other groups or communities in Banyumas. But what is unique and interesting is that all Indonesian culture can be included and there are no fixed and absolute provisions or rules. This value is firmly adhered to from Cak Nun's teachings that Maiyah is "a house without doors but has many windows"

Tawasullan (Intensive Prayer)

The research that is carried out in every edition of Sinau Bareng Maiyah JS always begins with reciting *tawasul*, the first to Prophet Muhammad, then to the Companions of the Prophet, Sheikh Abdul Qodir Al Jaelani, Walisongo, the kings Nusantara, Marja Maiyah, Sheikh Nur Samad Kamba, Cak Fuad, Kyai Muzamil, Cak Nun, the elders, Jamaah Maiyah in Nusantara and even around he globe, and all Indonesian citizens. The *tawasullan* tradition, according to Mr. AGS, is a form of appreciating and respecting the scholars, predecessors and elders who have contributed to the journey of human life and the spread of Islam. According to him, by doing *tawasul*, apart from respecting the past, we can also memorize the behavior and goodness as well as the positive achievements that they have exemplified for us in future generations, while *tawasul* also means that we respect our cultural and historical roots. After the *tawasul* then integrates Islamic Culture, namely reading recitations of the Holy Quran together with the attending congregation. Being finished, continuing with the *shalawat* reciting, then begins the Sinau Bareng discussion. The tradition of *tawasullan* is also sometimes carried out routinely in some Maiyah nodes apart from the activities of *pengajian* Sinau Bareng.

The Tradition of Determining the Theme of Sinau Bareng Discussion

Determining the theme of the monthly Sinau Bareng Maiyah JS recitation was based on developments in conditions and phenomena occurring in society. The activists, a week before the recitation activity, gathered and discussed the current conditions of society. Mr. AG, before the implementation we held a small circle to discuss what concerns there were being felt by the activists, or by the community at the moment. Then the results of the small group circular discussion become the theme of Sinau Bareng. At the beginning of the event, the event trigger and moderator always ask the Maiyah congregation first, what events they are experiencing or facing, what kind of unrest, these are responded by other congregations.

The tradition of accepting all diversity of members of the congregation

Maiyah is a very organic religious community, with various elements, backgrounds from Maiyah activists and congregations. AG, the activists in Maiyah JS consist of various tribes, for example VK from the Banjar

tribe, RK from the Javanese tribe from Banyumas, KKH from the Javanese tribe from Purwokerto, HM from Purbalingga, ANJ from Baturaden, NM from Banyumas, HRD from Purwokerto, AGS from Purbalingga, FB too from Purbalingga, as well as KRT from Cilongok Banyumas. Not only are the activists from different ethnicities, the members or congregation are also different, according to Mas KKH, there is an interesting development, if at the beginning the JS congregation was attended by older congregations, now there are more and more young and very young people which are very dynamic.

The majority of Maiyah JS congregations are now young people who are studying, entrepreneurs and young people who have jobs, some are even still middle and high school students. According to Mr. KKH, now the majority of Maiyah JS congregations are dominated by young people in their 90s, Millennial, and generation Z who have mastery of high technology and follow Maiyah activity with the intention of seeking knowledge together. Maiyah is a place for all people and even all creatures who want to seek knowledge and *pepadhang* (enlighten) through Sinau Bareng activities, every member of the congregation is free to express their opinions and convey their knowledge according to their own background and understanding, including Islamic religious knowledge.

The Maiyah Congregation at JS is not limited to any background and regardless of the congregation, even atheists are allowed to take part in Sinau Bareng activities. This highly upholds diversity in the activities. WHY said that national awareness is the NKRI (Negara Kesatuan Republik Indonesia/Unitary State of the Republic of Indonesia), values the interests of the Nation and State above all else, not individuals or groups, the principle of national awareness and diversity rests on one thing, namely humanity, so we all position ourselves the same in humanity, there is no difference. the only difference is our respective structural roles in the sector and other entities. Mr. NM added that according to what was taught by Grandpa Nun (Cak Nun) that we must be kind wherever, whenever and to whoever, and always present Allah and the Messenger of Allah in our every activities. In Maiyah, we are taught to always see what is right, not who is right. This principle is what makes the members of the Maiyah congregation diverse, coming from anywhere and with any scientific background.

Interaction with other religions, according to KKH, had non-Muslim friends attend JS, which was more obvious about interactions outside the JS entity. Through the band of Kiai Ageng Juguran (KAJ) who had performed at a Catholic church, at a *Klenteng* (Monastery), on other religious holidays. , the church's anniversary, we are close to the Pastor and the Bishop, with the Father too. There are small discussion forums and large forums, we have sung the *sholawat* Heveni Shalom Aleichem song from Kiai Kanjeng, and we sing it with an acoustic concept. There are 3 musical elements in the song; elements of Christian, Hebrew, and Islamic. Another example is when Cap Go Meh 2020, we performed the song of Kiai Kanjeng entitled Shalom Alaicheim with Chinese tunes. We learnt this song from Cak Nun and Kiai Kanjeng, and every time there is an invitation to a local Banyumas and Purbalingga event across religions, we always bring this *sholawat*.

SG said that the congregation's different backgrounds and different thoughts were not a problem, instead it added strength and gave it its own colors. JS and KAJ, in carrying out Sinau Bareng activities, always performed regional songs from all over Nusantara. Then, if there are invitations for interfaith activities, if there are activists who can attend or represent them, they will definitely come, because the principle is to do good for humanity. During Sinau Bareng activities, anyone from any background can attend, people of different religions are allowed, and even those who have no religion can take part in Sinau Bareng activities.

Then diversity practices are also visible in JS's daily activities and relations activities with other entities, for example interfaith entities. If JS gets an invitation to an interreligious discussion, if activists and other congregations have the time and opportunity to attend, they also participate. What was unique for diversity, once, there was a member of the congregation who came from Jakarta because he was in mutation and ended up living in Purwokerto Banyumas. Mr. KKH said that Mr. KR initially did not know about the Sinau Bareng Maiyah JS activities. When he was taking his son's to a course, coincidentally the course is in front of the Banyumas Deputy Regent's Hall. KR is a follower of the Christian religion, when he took part in Maiyah JS activities he felt warm and well received. According to him, the *pengajian* in other places was different which sometimes did not allow other people to attend the recitation. Mr. AG also added that Mr.

KR often participates and helps with preparations for the Sinau Bareng Maiyah JS activities. One time, Mr. AG offered Mr. KR to become an activist, but Mr. KR didn't want to because it was better to be a member. According to him, let me just be a listener, Mr. KR also said that the community like this is what is needed for himself and his children's development. A community that is diverse, plural, and respects all entities, not just one entity, Indonesia was formed by various tribes, races and religions [36] [37]. , and Maiyah JS according to him is a representation of Indonesia, and is appropriate once he followed her.

The speakers or initiators of Sinau Bareng activities are egalitarian in nature, the discussion triggers who are in front of the congregation have no specific criteria or specific background, all of them can become resource persons and all are free to give opinions and are free to respond to the opinions of other congregations. Egalitarian in another form, in which activists dividing tasks so that the Sinau Bareng discussion runs smoothly and in an orderly manner. But what is interesting according to AG, at JS is that the division of tasks already exists but there are activists who suddenly cannot participate in Sinau Bareng activities, the other activists replace them voluntarily. In addition to the division of tasks, the researchers also found that during the Sinau Bareng Maiyah JS activities, during the preparation for the Sinau Bareng activities, both activists and congregation of Maiyah helped voluntarily without being asked. The researchers found, when laying out carpets for the congregation to sit on, the chairman of JS even the source person also helped to transport the equipment that had been brought from the car and arranged at the Sinau Bareng place. The awareness of the congregation was very visible both before the start of the Sinau Bareng event, as well as during the activity, and even when the Sinau Bareng activity was done.

The practice of pengajian Sinau Bareng is different from most religious lectures in Indonesia which bring in the resource person such as *Kyai* or *Ulama* (Islamic scholar) as the main source of knowledge, and the congregation is not free to express their opinion. There is a boundary between the resource person and the congregation. Maiyah is not a formal organization, but this community develops and grows as a very organic organization, the division of labor is not based on a structure but based on the awareness of each member of the congregation. This practice is in accordance with what was conveyed by Cak Nun, that da'wah is an invitation not coercion which researchers found in the book "Islam is *Rahmatan Lil Alamin* (Blessing for the World) Not For You Alone". Islam is not just for the rich man (the elite and the middle class), but also the lower class, or *wong cilik* [38]

The tradition of approaching various scientific disciplines

AGS said that in Sinau Bareng Maiyah JS activities, apart from gaining knowledge we also always remember Allah and Rasulullah (The Messenger). When participating in Sinau Bareng activities, we are not required to be proficient, number one in all things, for example in terms of religiosity, social, work or academically. According to him, what Cak Nun always emphasizes is how we are always *istiqomah* (consistent) in everything we act and do. For example, reciting a verse which we then apply it consistently. When in high school, Mr. ANJ did not like academic matters. But after participating in Sinau Bareng Maiyah JS, he felt happy about academic matters and often wrote about educational themes on the Maiyah JS website. This was always done continuously/ *istiqomah*. Everyone as well as Maiyah congregation is free to take knowledge, values or whatever is conveyed by other congregations, there is no conclusion in Sinau Bareng activities, so that everything is returned to the congregation which is good for themselves, because something that is good for ourselves is not necessarily good for others another, this was added by Mr. HLM.

The Tradition of Self-Transformation

The Sinau Bareng Maiyah JS activities, according to AG, thankfully provided changes that were getting better. For instance, he said that before he did not master computers and had not mastered technology in the form of gadgets and others. AG as an activists was given the task of being responsible for being a cameraman, photographer and everything related to documentation, social media of Maiyah JS. On the basis of this responsibility, AG finally mastered computers and their applications, video editing and other graphic devices.

ANJ said that he has experienced a lot of changes since joining Sinau Bareng activities. For example, he is now more thorough and calm in dealing with a number of things, and is not in a hurry to make decisions. Then since joining Maiyah, he has become more concerned about everything that happens to us is according to Him, Allah SWT. Maiyah JS is a storehouse of knowledge and a meeting place for all people of all backgrounds and backgrounds, self-transformation from bad to better is a self-transformation obtained from *pengajian* Sinau Bareng with Maiyah JS. From this, the researcher took a conclusion, that *pengajian* Sinau Bareng with Maiyah JS, although it does not require the congregation to be the best, it still urges to own productive values, growth and development through aspects of individual awareness.

Tradition of Tadabbur (Contemplation)

According to AGS SKC, the tradition in *tadabbur* departs from what was conveyed by Cak Nun that we must learn from anyone, anywhere and anytime. This means to always interpret the entire human journey by learning from it. The difference between interpretation and *tadabbur* is that the interpretation based on standards and rules in *kitab*, but *tadabbur* is simpler; how we as human beings are able to interpret, understand and take an appropriate position from a phenomenon that we experience, both spiritually and socially on the basis of science and background which of course varies for each person. Therefore, the concept of *tadabbur* in Maiyah JS is not limited to congregations or members of Maiyah JS, but is always based on the foundation of a triangle of love between Allah, the Messenger of Allah and Humans.

Research Implication

Theoretically, the Maiyah Juguran Syafaat tradition offers a new perspective in the approach to da'wah, namely through participatory, dialogical, and community-based methods. This shifts the paradigm of da'wah from a one-way (top-down) approach to a two-way (interactive-dialogue) approach, where the congregation is not only a passive listener, but also actively participates in the discussion. This theory strengthens the concept of da'wah which is not only as a message delivery, but also as a process of social transformation that is relevant to the context of globalization and the development of information technology. Practically, this study provides guidance for da'wah preachers, da'wah institutions, and Islamic organizations in developing more effective and contextual da'wah strategies in the modern era. The Maiyah Juguran Syafaat tradition can be adopted as a more inclusive and flexible da'wah model, by utilizing interactive discussions, digital media, and cross-disciplinary approaches to reach a wider audience, especially the millennial generation and Gen Z. This practice also shows that da'wah can be delivered creatively and relevantly without losing its Islamic essence, so that it can respond to the needs of an increasingly plural and dynamic society.

Conclusion

The research results for the tradition of Maiyah Juguran Syafaat modern *pengajian* consist of eight tradition. The Scientific Dialectic Tradition, determining the theme and then Sinau Bareng activity which brings together all people with different backgrounds, freely in discussing the theme of study, taking meaning and taking values is returned to all respective congregations, with a dialogue among congregations. The Tradition of Integrating various cultures and groups, Maiyah JS always includes various regional and modern cultures in carrying out modern *pengajian* of Sinau Bareng, integration of several social groups is also often carried out. Tawwasullan tradition, is an activity of sending prayers. The tradition of determining the theme of the Sinau Bareng is carried out by activists and several congregations that originate from events in the social realm of society. The tradition of accepting all the diversity of congregation members, various elements, different backgrounds and backgrounds of Maiyah activists and congregations. Tradition of approaching various scientific disciplines, Sinau Bareng Maiyah JS activities, apart from gaining knowledge we also always remember Allah and the Messenger of Allah, when participating in Sinau Bareng activities we are not required to be proficient, number one in everything, for example in terms of religiosity, social, work or academic aspects. What is always emphasized is how we are always *istiqomah* (consistent) in everything we act and do. The tradition of self-transformation, the Sinau Bareng Maiyah JS activity, provides changes that increasingly lead to the better self. *Tadabbur* tradition, starting from what was said by Cak Nun

that we are obliged to learn from anyone, from anywhere and at any time. This means to always interpret the entire human journey by making lessons from it. The difference between *tafsir* (interpretation) and *tadabbur* (contemplation) is that interpretation is based on standards and rules in *kitab*, but *tadabbur* is simpler. It is about how we as human individuals are able to interpret, make wisdom and take an appropriate position on a phenomenon that we experience, both spiritually and socially on the basis of scientific knowledge and background which of course is different for each person. So the concept of *tadabbur* in Maiyah JS for the congregation or members of Maiyah JS is not limited, but is always based on the foundation of a triangle of love between Allah, The Messenger and human beings

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